

Pondo Government Notice.

Great Place, Pondoland,
9th April, 1887.

I.

THE Paramount Chief hereby gives notice: that any Pondo Traders selling Horses under false pretences will be subject to a Fine not exceeding Fifty Pounds (£50) sterling for each offence.

II.

Any person or persons bringing Horses into his Territory will be liable to a Licence of Two Pounds (£2) sterling, for each trip.

Given under my hand this Ninth day of April, 1887.

UMQIKELA X his mark.
UMHLANGASO J. S. FAKU,
Chief Councillor.

Witness:

WILLIAM BARNABAS,
Clerk to Paramount Chief.

Isaziso se Nkosi Yama Mpondo.

Great Place, Pondoland,
9th April, 1887.

I.

UMHLEKAZI, Inkosi, iyazisa ukuba naupina umpati wevenkile ema-Mpondweni ofunyenwe etengisa amahashe ngobumenemene yakudliwa amashumi amahlanu eponti (£50) ngesenzo ngasinye.

II.

Nabanina ofunyenwe naninina esiza nama-hashe kumhlaba wenkosi ya Mampondo uyakurola umnikelo weponi ezimbini £2.

Esisaziso sinikwe isihlahla ndim ngomhla wesitoba (9th) ka Mgudluli (April) 1887.

UMQIKELA X upau lwake, Inkosi.
UMHLANGASO J. S. FAKU,
Ipakati Enkulu.

Inggina:

WILLIAM BARNABAS,
Umbhali we Nkosi.

U BOYA

Zicheleni ezimbini ngeponi.

W. O. CARTER & Co.

Besandoluka fikalwa zemipahla sizelwa ngase zantel' aya.

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Umqwano wetu ngowokuba ngama- naga wogoduka ngendlela entle, akufu- ukomelela Sesizituzela ng...

Impawana.

Le ilandelayo yonye yencwadi esimana sizifumana kumawoti ezisikutasayo kwimi zamo esiyenzayo yokokona ablanga Olanzunda:—INDWANA, NKOSI ETANDEKAYO...

Intlanganiselo yamadoda ayayise Mgqakwebo ka Mding'ingolweni. Elana olungapara ite esakonduluka u Mr. Solomon yalala ixoxa...

Nango umqan wena, hafana! "Umhoni!" kwa Matole usitumela elibali:—Kolomandla wetu kuko ileli elisekayo? okanye okanye...

"Ndiyat mba," utsho omnyo wabafundisi bakowato, nkuba akubabulalisi abafundisi noko besemva ngomali zobo, kuba banqulula elopepa ukuba lisikeleleke? Sakava zazi...

Bezifundo Bezinqedayo.

AMA-XHOSA NABA-MBO.

[REV. CHARLES PANLA.]

Ndina ndinganeka pambi komzi ontawo itali lokuzalana kwa Mamfong ngt nama Xhosa njengokuba kubonakala kuko ukucasana okukulu pakati kwezintlanga zombini kubangwa ngalamazama...

Okwenene Amamfengu ayee akona kuma Xhosa, obengase ke ngaso isitatu abe anokudlelwa ngexa yokuba yimvelit ukuba lisicaka silingane nenokul yaso nje...

Enye yamadoda agqobokileyo, atembokileyo ase Maxhoseni itit:—Amamfengu akazange apatwe njengazisicaka, kuba bekungoko msebenzi wemihla ngemihla ukupakati kwama Xhosa. Into bebesela amasi kunye beman' ukuvelela inkomo onadilewini.

Nam ndaka ndanayo ingcamango yokuba Amamfengu obepotwe kakubi ngama Xhosa, kodwa ubawo wanditsetsa wati akuko nto yaku yangalo, bebeman' uku-piwa inkomo bona ngama Xhosa. Uku-lisho ke asikanyeli ukuba impato embi ibingeko ugamanye amaxesha njengokuba sasikuwo nje, kodwa kwakungeko mpato yayipatelele ebukobekeni nase mvenikweni kokuma kwama Mfongu pakati kwama Xhosa kuko awasalulo njengokuba namhla u Dotwana u ngumpakati onkulu wakwa Sarili yi Mfongu eyasalulo. Kanyansekile okokuba umfi umfundisi u Elefu sitratobete njengo Mosisi wesibini njengokuba abanye besti u Mfeku wakulula Amamfengu ebukobekeni panti kwama Xhosa.

Mna ndiyayipikisa lonto, anditsho ukuti wabukulula ebukobekeni, nditi nna, wabukulula ebukobekeni besono ngentshumiyelelo, washunuyela kwagqoboka o Mtorob, Mdlele, Buva, Ndzululeka, Matomela, Pamela, kwakunye nabanye. Kute ngenxa yokugqoboka kwabo kwavuka intshutshiso enkulu kunene, wati Umxhosa owagquka eloxesha wabulawa ngu Hintsa, u Mdlele wasinda ebetshu, wahlulwa inkomo; bebongatshu ka abantu abanenkomo kubizwa ngobukoboka? Ikoboka laka lanikwa inkomo na? Ngomfazwe yo 1835 Amamfengu agqobokileyo kwakunyo nangagqobokanga alandela umfundisi eza panti kwepliko lika Rulumente. Waza u Elefu umkoceli, kwakunye nenkosi u Sir Benj D'urban bakika bema e Nguqshwa, ngokunjalo ke nditi, umfundisi u Elefu wawakulo Amamfengu kuzo intshutshiso kwakunye kumbo ubuheloni bangwa Xhosa wabazisa kwimpato onencubeke nogqoboko.

Bendingawacelisa Amamfengu ukuba abanolu impato efile ayitumanya kuma Xhosa kuba asindisa oyiso nonina ngamazisa obunzima nenxwaleko, kuyelwa Amangosi alehlekisayo ngokuti Amaxhosa enze Amamfengu amakoboka. Kanjalo olucasano lwalamqela omabini lobu-Mfongu nobu-Xhosa alusizi luto kuba ngumngama kodwa awaniki bani wonga.

Ndinako mna ukucaca ukwalamana kwezizizwe zozibini, olucasano lubangwa bubudongo, ababantu banye ingcamango yabo inye, akiko bani ungandipikisayo bavela ngaso Asiya, bati kodwa boza ngase Jeputa kuba kwakungeko zingqanawa. Imbali yabo inje:—Amaxhosa eza kwelilizwe sikulu ngepulo kwakusukela inciniba.

Indoda ekade ibona, elihambe elike eli lisuka o Lutukele lize kuma nge Koloni eziyizo imbali yama Mfongu nama Xhosa itit:—Inkosi yelantla lonke yavingu Mhobe, u Mhobe wazala u Plat'langa, u Plat'langa wazala u Sidwaba, u Sidwaba wazala u Masoka, u Masoka wazala u Mhlanga, u Mhlanga wazala u Msi, u Msi wazala onyana ababini inkosi enkulu u Ndlovu, nonkosi yasekumene u Xhosa, intombi enkulu ka Ndlovu yaviza kutshata, u Ndlovu watumola u Xhosa ukuya kuzingela inciniba ukuba kubeko intshaba eziya kusetyenziswa ngemini zomshato, wati ngo ka u Xhosa ukuba uyakutshata ukubamba inciniba, wati ke umkuluwano wake wamnika iwaka lomkomo, nwekwa lamadoda, neqela olukulu lombini ukuzo babo nokuyingqona bavibambe inciniba, inkomo bazinikelwe ukuba baxhole batye inyama, intombuzana wazinkolwa ukuba zibapkelelwa zizo; wazalisela ke zaza zabazisa kweli silimiyi umhla inciniba, befikile kweli kwabonakala ukuba umntjana umntjane ngokunjalo, ababonko ukubuyela ekaya kuba litvala olukulu ukona intombi yomntu, umntu owenze lonto ububulawa. Kwelinqela ke kwazekela ama Mpomdo, ama Xeshe, ama Bhaca, ama Mpomdoso, aba Tombu, waza u Xhosa inkosi enkulu wema kwa Gealeka onqela olukulu lomkomo. Inkosi zase Maxhoseni zini ngoluhlobo:—u Ngeonde upuma ku Xhosa, u Xhosa ku Toka, u Toka ku Tshivo, u Tshivo uzala u Phalo, u Phalo uzala u Gealeka, u Gealeka uzala Kanta u Kanta uzala u Hintsa, u Hintsa uzala u u Hill, u Hill uzala u Sigcan. Ukunene kuka Phalo ngu Karabe, u Karabe uzala u Mlati, u Mlati wazala u Nkqika, u Nkqika uzala u Sandilo, u Sandilo uzala u Gonyu.

u Bungane, u Bungane uzala u Mtimkulu, u Mtimkulu uzala u Langalibalele no Siyepu, u Mtimkulu uzala u Mhlaniblo.

Ukunene kuka Bungane ngu Mpangazita, u Mpangazita uzala u Sidimani u Sidimani uzala u Zibi, bayizalako ka Mel abaninawa baka Ndlovu umninawe ka Xhosa.

Iqadi lika Mtimkulu ngu Radebe, u Radebe uzala u Zulu, u Zulu uzala u Dlamini, u Dlamini uzala u Radebe wesibini, u Radebe uzala u Ngwane, u Ngwane uzala u Mijoli, u Mijoli uzala u Maqubela, u Maqubela uzala u Msutu, u Msutu uzala u Tyefu, nomninawe ka Tyefu, yonke ke le yinzalo ka Msi.

Iqadi lika Zulu ngu Mashwabada, u Mashwabada uzala u Mema, u Mema uzala u Mashaya, u Mashaya uzala u Mafu, u Mafu uzala u Zulu, u Zulu uzala u Maiti, u Maiti uzala u Mashobha.

Iqadi lika Mashwabada ngu Ngobizembe u Ngobizembe uzala u Sibuya, u Sibuya uzala u Lutshaba, u Lutshaba uzala u Matomela, u Matomela uzala u Diba.

ABANGABRATALIYO.

Asiyenzi ngamhlali lento yokudwelisa amagama abantu abanamalya kwi Afo. Iinxenye kwaba iminyaka, mibini inxenye ngumnyaka onento silindile ukuba bawukupe umrumo wopepa, abayenzi lonto. Ukuwashicilela oku amagama abo sibantlaka isaziso esibanzi esiya kubonwa ngumntu wonke, sokuba ngoku lomalizi za kuyinikela emaqweleni ibutwe ngawo. La siwabonakalisa namhla ligenawana kodwa aseza amanzuzi sizakwe buncikane bepepa ukuba singawafaki onke ngamhlaninye. Nango: Lucas Ziswana, Herschel; Kleinbooi Bulungwa, Glen Grey; Nathaniel Botman, Qamata; John Booi, Herschel; Rev. J. Bunga, Natal; John Bati, Allicedale; John Rubusha, Tytyaba; Mrs. Ngwayi, Emtuqwa; John Vanda, Emtuqwa; S. T. Ngudle, Rabula; Africa Mbere, Emtuqwa; P. Mpaku, St. Matthews'; Amos Ngwanya, Newtondale; N. Ngolonku, Rura; J. N. Mzamo, Bell; Jack Mbuntshu, Port Alfred; N. L. N. Lindie, Kimberley; John Langa, Grahamstown; J. Mema, East London; Harman Mvundlela, Kimberley; Zwartboot Magadla, Qanda; P. M. Pakati, Cradock; H. Ntloze, Nohhandu; Rev. J. Ncilo, Lesettyon; Witbooi Ntshali, St. Mark's; J. Qata, Alwali North; John Giyanna, Horton; J. J. Tsho, Somerset East; K. Madosi, Kimberley; Rev. B. S. Dlepu, Cradock; John Skondilo, Noora; A. Madosi, Grahamstown; S. D. Mankayi, Kimberley; S. D. Mawelle, Port Elizabeth; July J. Njoli, Kimberley; S. M. September, Cradock; Cornelius Njoli, Kimberley; Joel W. Mabusele, Herschel; Petros Masiko, Umzimkulu; Campbell Kupa, Cegowana; Chas. Nkupiso, Culunca; Stanton Nzozi, Noora; S. Tyo-Zinganto, Engcobo; W. Ndazi, Heald Town; S. Mjako, Kimberley; P. Meeza, Cradock; John T. Lusu, Hohlita; Rev. J. Skosana, Herschel; Adonis Toyiso, Sepplan; Zachary Tyweyi, Cala; Joseph Timothy, Peolton; Paul Komane, Herschel; Tivani Singaba, Herschel; W. G. Mtembu, Driefontein; Stephen Mini, Natal; J. Koyana, Beconsfield; Taki Radebe, Klais Majalisa, Rouxville; John Mti, Emtuqwa; Mankayi Renge, Seplan; James Sondlo, Indwo; Jose J. Malgas, East London; Ezekiel Mbello, Burgersdorp; Chalmers Miki, St. Mark's; J. M. Macaula, Matibela; W. Mpalisa, Kimberley; Jonas Mjifima, Kamastone; D. Foni, Kimberley; Jacob Foni, Bedford; Ngayi Dambura, Cradock; Enoch Msimang, Edendale; T. Ntshali, Xonxa; J. Mzondo, Burgersdorp; W. Mazamane, Tyinira; Barnabus Sakaba, Kamastone; Andrew Siyobi, Hacknoy.

UYIWO LWERTSAPO.

Amagama abo tanyelwe e Kapa abebeto buza kungeza kulo viwo lwentsapo luka Rulumente ebengama 914, inkfiso usaka loyito bakotama abanye kwangena ama 892. Abapambelelo kwi banga elipambili ekutiwa yi First Class babo yi 89; kwele sibini Second Class 432. Atshayelelwa elwandle ama 362 ngexa yoba fede. Kwi First Class mnyo qa Ontundu ngu Major Lennox Majombozi wase Neemera (Peolton) Abanye abakoyo kwelinqela ngama Ngeamane amabini ase Lovedale nyeka angena nyekonye apumalela kwi Second Class. Sishicilelela abapumalelo kwezi zaba Ntshandu bodwa.

- FIRST CLASS. 29 F. B. Ayton, Lovedale Institution. 33 W. Dower, Lovedale Institution. 71 Lennox Majombozi, Peolton. SECOND CLASS. Rhoda Breerton, Lovedale Girls Institution. Lina Dlova, Girls Institution Lovedale. J. Dower, Lovedale Institution. J. Gray, Lovedale Institution. Henry Kayser, Lovedale Institution. Neli Mabandla, Lovedale Institution. Philip Maqungo, Lovedale Institution. Ron S. Mazwi. Mary Mbere, Lovedale Girls Institution. Gustave Mpoli, Lovedale Institution. James Nkoko, Buyiswa Ntshona, Lovedale Girls Institution. S. Nyalasho, Peolton Institution. A. Sidziya, Lovedale Institution. K. Teubea, Zonnebloem College. P. de Villiers. Martha Zidzaba, Lovedale Girls School.

ABALIMI NA BARWEBI.

Uboya bungeno ngamandla kakala, ama-zabiso wona asazi kwindawo yawo. Obabalimiyayo 5/2 to 5/4 ugepostu; obarabara bobanyanyama 3/4 to 4/4 ugepostu; obayawo ngomashini 1/2 to 2/4 ugepostu. E MARKENI. E QONOE (April 26). Ihabile, 1/2 to 1/7 ugepostu. Itapile, 1/3 to 4/5 ugepostu. Umgubo, 6/3 to 6/4 ugepostu. Inkani, 6/6 to 2/5 ugepostu. E KINI (April 25). Amasqade, 1/1 to 1/6 ugepostu. Ihabile, 1/3 to 2/6 ugepostu.

Native Opinion.

Another Friend gone. WEDNESDAY, the 13th instant, is a day to be remembered in connection with Lovedale and the cause of Native Education.

A great, earnest, devoted, and successful worker then began his journey back to Scotland after labouring in this country for twenty-two years. We refer to Mr. ANDREW SMITH, M.A. On account of failing health he has been obliged to leave the work he loved so well and return home. We believe that it is understood that if he should become strong again he will return to Africa, but there is reason to fear that this hoped for result will not be speedy, and that we may never again see in this country that good and faithful friend. It may, therefore, be not out of place for us to express the very great obligation the Natives are under and how they appreciate his efforts to help them.

As we have said, he has been labouring in the cause of education in Africa for twenty-two years. With the exception of a very short interval he has, during that time devoted his uncommon abilities to what he considered the work of his life, and applied himself with increasing enthusiasm. His faith in the success of missionary enterprises was such that on the day before he left what he regretted was that his time for active work had apparently come to a close instead of beginning.

Mr. SMITH was essentially a teacher. He believed in concentrating his energies to this one great object, and persistently resisted all pursuits which seemed to him to interfere with it, or divide his attention. The conviction on which he acted was that a man will do more good by trying to do one thing well than trying his hand at everything, and leaving nothing finished. For this reason, though he was an Elder of the Free Church of Scotland he often declined invitations to address meetings; and on one occasion he would not be an ordained Professor of that church because he feared that dignity would carry with it certain duties which would interfere with his class work. Of course, we do not mean that he never did anything else. For some time he edited with fair-success the Christian Express, and we have no doubt that many of our readers are acquainted with his valuable contribution or pamphlet on what we may call Kafir medicines. What we wish to point out is that Mr. SMITH tried to impress all who came under his influence that each had a certain work to do, that it was the duty of all to find out that work, and to do it; that in other words the principle of the division of labour, which is so much praised by writers on political economy, was of Divine appointment or arrangement. His aim as a teacher was to develop what energies were in the scholar, or as he often said himself, "to make men." He had absolute contempt for cramming or knowledge which was poured into a scholar like water into a cask. His efforts were therefore directed not to the knowledge of certain text books, or the mere passing of certain examinations, but to a thorough understanding of the subjects studied, in order thereby to increase the active powers or faculties of the person taught. To this task he brought an amount of learning, which was ever the wonder of those who had the blessing of sitting under him, and which could not fail to stimulate them. Then the pleasure he showed and the ready assistance he gave to any pupil who manifested a desire to improve himself cannot be described in words. It may be mentioned here as illustrative of his abilities and success as a teacher that during the twenty years in which Mr. SMITH has been a teacher we are not aware of any case in which a pupil took liberties with him, or trifled in his class. He had uncommon power in controlling wild characters, and imparting

earnestness to those who were inclined to trifle. Both in the class and outside he was respected. He believed that life was a grave business. Perhaps it may be said that he lived as if because life was grave it was also gloomy, and that if he had not added the latter element his success would have been still greater than it is. It cannot be denied, however, that his gravity and earnestness combined with his other qualities gained the respect of all. He was both feared and loved, which is not common, and which indicates the greatness of the loss we sustain in his departure. We may here say a word about his attitude towards the vexed question of higher education for the Natives. When he came into the country there was no outcry against it, and he believed that it should be given to all who showed a desire and capacity for it. He believed that if it were imparted it would fit those who received it for the stations they were to occupy in after life—for his aim was always what the scholars were to be after leaving school. During his residence here an outcry was raised against higher education for the natives—an outcry which is now being carried to its logical consequences which may be summed up as follows—deprive the native of all education, of all lands and of the franchise. When the outcry was first raised and when the real aims of the movement were still veiled in fine phrases some whose interest in the cause of native progress is undoubted made concessions which have encouraged the opponents. Mr. SMITH stuck to his guns to the last. In the Report for last year, which we regret to believe to be his last, he declares his belief that the door ought not to be closed but left open for all to enter as they feel a desire to do so. In connection with this we may mention that the efforts of some natives to discharge their duties as citizens never alarmed him and that his kindly interest in his scholars did not terminate with their residence at Lovedale.

We wish to repeat again that the departure of Mr. SMITH is a distinct loss to South Africa. Though a quiet man, a man who had aversion to all praise he was an enormous power, a pillar of strength, and contributed largely to the confidence people had in sending their children to Lovedale. As showing the estimation in which Mr. SMITH was held we may mention that it is almost a universal practice of Lovedale boys to mark their progress by the time they have been in Mr. SMITH's classes. A "Lovedale boy" will almost invariably tell you that so and so is not yet in Mr. SMITH's classes, or that he has been so many sessions in those classes. Those who seek to be teachers seem to think it a sufficient reply if you inquire of their fitness for the work to tell you that they were already with Mr. SMITH. This estimation was perhaps unjust to the other teachers, but it shows how great the power of our friend was, and how loved he was by the Lovedale scholars. It is, therefore, natural that we should regret his leaving and join in the hope that he may return again. There are not many men in South Africa, and Mr. SMITH was a man in the full sense of the word; he was a true friend, and wholly devoted to the help of others. The influence of his character was powerful and for good, both in public and private; and our wish is that he may safely reach "Home," and that he may be stronger. Our only consolation is the belief that Mr. SMITH cannot shake off Africa even if he had a wish to do so. We believe that even in Scotland his interest in this country will be as warm and as lively as ever. We remember reading that on one occasion a fly made friends with the treader, and that when the fly was anxious to return home the treader said "I will stick to you." Africa is sure to say the same thing to Mr. SMITH. The only regret is that it cannot say it as effectively as the treader did to the fly. A safe journey and a pleasant voyage to you.

