

Aug. 14, 1879.

and looking straight
and flower borders.
hout looking round, he
what I noticed: you
orbed interest one par-
able and sadness on
ou do not deny what I
done, but I know you
ds for you to try to de-
you used to say you
ou tell me this one!"

I tell you that I know
have a dictionary in
ets, and I have not
to-night for the first
nd sometimes I have
ome to your old friend
ow that I should ever
out it had I not seen
to-night."

nd, unheeding her in-
try to think of some-
time and mind; you
any things; interest
ne occupation, work

i sudden movement,
g the gravel walk be-
le her, and added in
not does not exist.
pitally, stick to that
k about a song—of
ever mind that, it is
-write it to-morrow,
ce."
e's head the things
and put uninteresting

test things and take

of every one who has
judge which is best
ow which way may
any times have we all
nce that the desires
fled! We all desire
d; and the impossi-
ng us proves our im-
preparing for satis-

0."
i give me this advice
g to a sudden stand-
nd looking earnestly

away and again look-
s—"because I feel
you for him."

d feeling sure that,
or not, they had
And I feel sure you
ew cares and some
y with the notion
ally do for a certain
ar wise people can
emselves that they
ing of the kind. It
ase of some people,
one in the case of
s—yourself, for in-

le of better things,"
id with an attempt
have had no proof
othing worth doing
d in the world. I
tunity, and never
of doing anything

of mind people are
ere is nothing that
mfortably on their
e to bring up and
themselves over it,
elves such is really
e short, opportuni-
e. Naomi, do not

d.)



Children's Department.

A ZULU CHIEF—SOUTH AFRICA.

We are sure that our young folks have heard a great deal about the Zulu people lately, in consequence of the war that England has been carrying on with them for some time; and we are equally certain that they will be very much obliged to us for giving them a portrait of a Zulu chief, who has on his war dress and is prepared for battle.

We must remind our young readers, that the Zulus, although they live in Africa, are not Negroes. Indeed, except their thick lips, they have nothing of the Negro character about them. Nor, although they live in South Africa, are they in any near degree connected with the Hottentots or with the Bushmen, or Bojesmans. They are closely related to the Kaffirs and the Bechuana races. Indeed, they are often regarded as a branch or tribe of the great Kaffir nation, although others speak of them as embracing the Kaffir people. One fact we may mention, is that the word Kaffir is an Arabic term, and means *infidel*. It is generally applied by the Arabs to the uncivilized and heathen races of Africa. English writers and travellers generally use it in reference to the tribes who inhabit the lower country between the mountains and the sea, north of Cape Colony. The word Zulu means *high* or *sublime*, and was originally confined to the tribes inhabiting the hills adjoining Kaffirland or Kaffraria, or rather forming a part of that country.

The whole Kaffir nation, including the Zulus, are a fine race of men, chiefly distinguished for their military organization. Their appearance is highly prepossessing. They are tall and beautifully formed, with firm eyes and open countenances. Their movements and aspect generally are all indicative of vigor and animation. The men generally exceed the stature of Europeans, and the women are elegantly formed.

In the year 1835, there was great trouble between the Kaffirs and the English. The Zulu chief Chaka was a very powerful and enterprising man, and had an army of seventy thousand fighting men. Boys of sixteen are reckoned their best troops, and it is said that they send into the field one in six of the entire population.

Some efforts have been made to Christianize

thp Kaffirs and Zulus. But those efforts are as nothing compared with what they ought to have been, and we trust that our young people will take a much greater interest in missionary enterprise among the African races than they have hitherto done.

The church has two or three Bishops among these people. Bishop Callaway was sent to Kaffraria in the year 1873. The war has put almost a complete stop to his operations. He is still however, doing all he can; and now the war appears to be over, he will doubtless find obstacles in the way of his advancement greater than he met with before the war. Dr. Wilkinson is also Bishop of Zululand, since 1870, and Dr. Macrorie Bishop of Maritzburg from 1869. Each Bishop has clergymen working with him under his direction.

Bishop Callaway recently writing to a friend in England says:—"Umtata, 24th December, 1878. You will be glad to know that I have concluded in faith to begin our College Building on January 1. I was considering what I should do at the end of the year. For I have been living from day to day during this year and things did not seem very promising for the coming one. But just as I concluded it was of no use to be anxious, but that it was the wisest thing to go on doing the best I could with the means at my disposal, I received intelligence that two ladies, sisters, who have been very liberal donors to the Mission from the first, had sent me £1,000. This cheered me. I looked at the matter fully in the face, and it appeared that the funds were such as would enable me to meet the current expenses of 1879. Well, as we have to live only a day at a time, I concluded I was justified in determining to build, and in trusting that what was required would come. In February last, I did not see how I should meet the amount due at the end of March. But it was met. In June I did not see how I would get over September. But the means came. So I thought that it would be right to trust that the required funds would come as they were wanted. A few days after, a good Scotchman came, a stonemason and bricklayer, asking for employment. I engaged him to come with his four fellow-workmen in January. And we purpose to put up *half the building* first. It would be better, doubtless, to put up the whole. But we must be prudent as well as trusting. This step, of course, involves

great responsibility. But I trust my English and Scotch friends will feel it a duty and a privilege to share it with me, and then all will be well.

We have 53 boys, of whom 16 are boarders, 38 girls, of whom 2 are boarded at the expense of Institutions. There are, besides, 37 natives engaged as laborers on the place. We expect at least 4 other boarders at the re-opening of the School. At this place the Government allows us £200 a year, and we shall be able to get a larger grant as soon as our buildings are up.

"I have travelled at least 900 miles in a 'Spider,' drawn by four horses, since July. This may not sound much to you, who have railways and all kinds of conveyances, and good roads. But for us it is a great deal, when we have to go over roads made simply by the passage of others before us, over rivers without bridges, through bogs, up and down hills of very considerable gradients. Besides travelling, my daily work at home is considerable. I am engaged in revising the Kxosa Cafir Prayer Book. This will interest you and those other friends who helped me to establish a press at Springvale some years ago, for printing the Zulu Bible, and where the Pentateuch, and Book of Joshua, the Prophets and the Gospels, together with the greater part of the Prayer Book, and many hymns were printed. But I have not been able to put up my Press here, and my printing material is still unpacked.

"But we are, notwithstanding, just entering on a really good work by means of the Papyrograph. I revise the Collect, Epistle and Gospel, in time for their use, and copies are sent out to all the chief Missionaries. They read them to their people, and I get criticism back in a course of time. It is to me a great cause for thankfulness that the revision is so very generally appreciated. And I shall thus, by the end of the year, have prepared nearly the whole Prayer Book, and shall have it revised by others, and criticised, and then I think we shall be ready to go to press with a really good version of it. We are also trying to get hymns out; we send one out almost weekly. In this work I am greatly helped by Mr. Cameron. He is a born student, and loves work somewhat as I do. I have just ordained him Deacon."

A few days later a hurricane did much damage. The Papyrograph is thus helping to make ready for printing, but it must not in any way be considered a substitute for the press. At present that is packed away in the open air under a tarpaulin. £600 is needed for the erection of a suitable building, £100 of which is promised by some friends of the Mission, provided the £500 can be obtained quickly. Bishop Callaway, when at Natal, made such good use of his printing press, that it is doubly vexatious that now, when so much is ready to be printed at Kxosa, as well as in Zulu, that it should be idle and useless. A recent letter from Durban, quoted in the March number of the *Mission Field*, says, that Bishop Callaway's edition of the Prayer Book in Zulu is nearly all sold and copies of it are scarcely to be had; and there is a great want of a Zulu hymn-book, compiled by the Church. In default of it, a hymn-book published by the American Mission has to be used.

The death of the Prince Imperial among these people a short time ago was one of the saddest of recent events that have made themselves known over the world. He was brave, pious, patriotic, indifferent to danger—so much so indeed, that his death must be attributed more or less to warrantable carelessness.

Father Hyacinthe's lectures in Paris on Religious Reform are crowded to overflowing.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS

MARRIED.

On Wednesday the 6th inst., at the residence of the bride's mother, Newmarket, by the Hon. and Rev. T. P. Hodge, Incumbent of Holland Landing, assisted by the Rev. Anthony Hart, Incumbent of Markham, Lieut.-Col. J. W. Selby, of Toronto, to Charlotte, only child of the late Mr. John Miller, of Markham.