

gradually to withdraw. But this apprenticeship to self-government cannot be accomplished in a day, and our native churches are the more in need of our support and direction as being so impoverished, and as being subject to the Catholic competition, which, profiting by our numerical weakness in upper Lessuto, is making serious efforts to dispute the ground with us."—*J. d. M. E.*

—M. Dieterlen, writing after a series of meetings in Lessuto, adverts amusingly to what is a very thoroughly African, and especially a thoroughly Basuto trait: "Any one could speak who would, and those who would are never rare in this land of religious fluency. Apropos of this, I have heard to-day a very characteristic remark. I said to an old man: 'I am surprised that you have said nothing in all these meetings.' That is because M. Matille did not give me a chance," he answered. "Therefore I am hungry—I am not satiated." He had been hearing no end of addresses and sermons. A European would have thought himself over head and ears in them. But no, not having himself spoken, he was hungry—he was not satisfied. That is Lessuto all over, where talking is such an enjoyment that a Basuto said in full religious assembly, 'It is so good to hear one's self talk!'"

—The Protestant churches of French Switzerland, besides their operations in the Transvaal Republic and in the Portuguese possessions adjoining Delagoa Bay, are extending their work into the neighboring independent tribes. We give from their *Bulletin Missionnaire* a somewhat detailed account of the Khassa tribe, since it portrays very well the lights and shadows of the heathen character among these tribes of southeastern Africa, belonging, not to the negroes proper, but to the vast negroid family of the Basutus, whose various and widely diverging tribes occupy most of Africa south of the equator, although limited by the Hottentot family in the extreme south, and crossed here and there by the strange pigmy tribes, and doubtless by others. The best known hitherto of the Basutu tribes have been such as the Zulus, Basutos, Becheranas, but new tribes are all the time opening up to knowledge, belonging to the same wide family. This Khassa country has a considerable population which is interesting in many respects. Among the Gwambas of our mission, it is they who have best maintained their national character and their language. They have not yet accepted the Portuguese flag and have been the allies rather than the subjects of the redoubtable Gungunyane. By virtue of having thus alone maintained their independence, they have a very strong organization, of which we have to take account. The king, the supreme chief of the country, has the right of life and death over his subjects. The soil belongs to him, and no one can dispose of it without his consent. No stranger can settle in the country without having previously obtained the king's permission. But the latter never takes an important decision without having consulted his council, composed of certain ministers who dwell near him, and of provincial governors, who, bearing the official title of "Sons of the Lords," are dispersed throughout the country, where they are, according to the expression of one of them, "the king's eyes." The supreme power is now in the hands of a regent named Mavabaze, during the minority of Shangele, son and heir of Magude. Mavabaze has his villages very near our evangelist Yozefa, while Shangele resides with his mother, Nwashibugwane, a league off, not far from Lake Shoktoiya. The council of ministers has just given him a tutor in the person of his uncle, his mother's brother, who will take the charge of his education. In the same village and in some others near by live those widows of Magude who did not return to their various countries after the king's death.

The Khassas are a hospitable people, and very agreeable in their relations with strangers. The chiefs willingly accord an asylum and protection to