

the Pondos, they became incorporated with them under the name of "Ama-Pondo Fingoes." They are now located in a belt of country adjoining Pondjemesi land.

For some years Bikwe promised to allow the missionary at St. Cuthbert's to open work among his people, but he seems to have put it off again and again when it came to the point. Yet all this time he refused others. "Gibson is my *umfundisi*" (missionary), he would reply. However, a year and a half ago he agreed to "Gibson" (for the S.P.G. missionaries were all "Gibsons" at first) making a start, and now we have a good Church-school hut and a preacher's hut already built, while a teacher's hut is in course of erection.

On the completion of the school a meeting was summoned by the chief to collect money for the cost of the building. The Rev. R. G. Ley gives the following account of the meeting:—

"Arriving about 10 a.m. from one of our European farms, I found that Bikwe and a goodly number of his people (practically all heathens or red Kaffirs) had already arrived. The terra-cotta-colored blanket worn by the red Kaffir is the most distinctive outward mark of heathenism. They smeared *themselves* as well as their blankets with this terra-cotta clay. Most of the men were huddled up in these blankets round the hut; but Bikwe, who sat in the middle of them, had left his blanket at home, and was arrayed (I suppose to celebrate the occasion) in the princely attire of a hat, shirt and overcoat.

"After the etiquette of hand-shaking had been gone through, some of us went into the hut, and found Cuthbert Metshande (one of the Pondomisi boys) and his wife on duty.

"The scholarship ranged from A B C, pronounced alternately (under the direction of a more advanced scholar) in English and Kaffir, to Standard II. We managed to get through a little examination, and to award a few prizes for reading, and then it was thought advisable to begin the meeting. It should be mentioned that for the greater part of a year school has been held in an old hut lent for the purpose.

"Bikwe having handed me the key of the building (the insignia of office to teach his children and people), in the presence of the people, we entered the hut singing a psalm. A few prayers and a short address followed, and all was concluded with the 'Grace.'

"We then adjourned outside; and the people having been told the cost of the building in detail, were asked to raise £9. 9s. *i.e.*, the entire cost minus the door and the windows, which had been presented by the Mission. Bikwe, who had killed an ox for the assembled company, felt (and rightly so, considering the price of cattle) that he had almost done his share.

However he opened with 10s., and later on gave a sheep, to encourage his people to finish the debt. Directly the chief had given, money and gifts came apidly. Sixpences, threepenny-pieces, shillings, florins, etc., were laid upon the box before me. Now a sheep is promised. Somebody else promised a goat, another a hen, a fourth half-a-dozen eggs or a dish of mealies. More goats, sheep, hens, mealies. Yes, and a pig that nobody could be persuaded to drive twenty-five miles to St. Cuthbert's.

"Then a man in a red blanket solemnly presents himself, in the presence of the company, before the chairman, and laying 2s. on the box, says that he gives 3d. for his wife, another for her mother, and the remainder for his six children, naming them all by their names. In this way the £9. 9s. was realized.

"Evensong followed for a few Christian people and some catechumens. On Friday morning we had a celebration of the Holy Eucharist, and the classes were examined, while periodically a sheep or dish of mealies—*i.e.*, promises of the previous day—were brought. However, we managed to get off about midday, and arrived at St. Cuthbert's just at sundown.

"I was only sorry that Canon Callaway could not be present, for the work going on under Stephen Guma the preacher, and Cuthbert, seems so very hopeful and full of interest."
—*The Gospel Missionary*.

JAMESTOWN.

The Spirit of Missions, organ of the Board of Domestic and Foreign Missions of the Church in the United States, says in its last number: The pilgrimage of the General Convention to Jamestown, which has been so fully and ably described in the Church and secular papers, was of prime missionary significance, in that the whole development of the Church in this broad land sprang from the congregation founded nearly 300 years ago on that island near the mouth of the James river, and in that there the first missionary work was done among the American Indians, as is signalized by the baptism of the Princess Pocahontas, afterward Mrs. John Rolfe, whose blood to-day flows in the veins of the members of some of the notable families of old Virginia, not the least among whom may be mentioned the Right Rev. Dr. Randolph.

In that little Jamestown colony were instituted and maintained the first Christian services in the territory which later became the United States. How many of our fellow-citizens fail to recall this great missionary fact, when in singing "America" they speak of this country as the

"Land of the Pilgrim's pride."