

## Ilanga lase Natal.

Friday January 21 1910.

## THE BALANCE OF THINGS.

All men aim at happiness, or what seems to them to fill the program which they entitle happiness. But disappointments are so frequent, that the question arises in some minds as to what is happiness? Or whether there is such a condition that may rightly be called happiness? Happiness in so many different directions and so many varying efforts that some perplexity is experienced as to which if any has a direct claim to be looked upon as the proper cause or source of happiness, for it is found that sometimes a careful living and pious person is far from being a happy one; and on the other hand, there are cases wherein persons of lax habit are comparatively very happy. And when States and governments are examined as to what happiness they effect or enjoy, they are found to be very much like unto individuals, and that what happiness they have, or think they have, arises in so complex a way as to lead them to suppose that the whole matter can be reduced to one of bodily comfort. And so happiness which is of the mind is confused with the comfort of the body. One case of this kind, we remember seeing, wherein the poor creature was affected with great desire to give his body all possible comfort by piling his table with luxuries, and there he lay mocking himself for the mortuary, and why was this so? Because his affection was only on himself and therefore did not include his neighbour. Here is the balance of things, neither man nor State can live unto itself, he, or it, must have freedom to exercise itself in harmony with the many parts that make the whole man, or the whole nation. Hoarding up for only one's own creature comforts means failure, disappointment, and misery. The balance of things can only be brought about and maintained by the highest concepts of the mind being active; the mind must perceive that harmony must be mathematical, that that there can be no balance unless the good of the neighbour is included, and that the more perfectly neighbourly goodness is active in the life (of the person or the State) the more truly perfect will be that balance and the resulting happiness. To this vital state of things there are no short cuts or bogus substitutions, for wrong guides direct into wrong ways. There must be a vigorous and growing honesty, a love of rightness, and a respectful feeling of one's self as a creature of the All-Wise, in which case there will always be pity for the unfortunate, the lesser brother, and the less developed neighbour. It is by entering into the life of the larger humanity that anyone can find happiness, and become able to sympathize and help the Father's children. In this is happiness, and also wisdom in realizing the worth of a true balance of things. The willful and perverse cannot plead ignorance for there is in every case some degree of knowledge that can be acted upon, and honest effort, though small, opens the way for increase of manhood and happiness.

## BA SUTU UNREST (?)

The old cry of danger is still going the rounds, the Red-herring is nearly in pieces through being trailed to throw people off the scent of the true motive for which the cry is being made; and the country is more than half doubtful as to the probabilities of the future. One thing, however, is certain, and that is that in the opinion of they who raise the cry or draw the herring, the BaSutu have reason for being restless; probably if the gentlemen of the alarmist order were placed in the same position as the BaSutu they would feel as restless as they suppose the BaSutu to be. But they should not measure the BaSutu with the two-foot rule of colonialism, it may be right or it may be wrong, it is uncertain and therefore is not to be depended upon. And to trust to mere empirical conclusions is not good enough for Union politics. To go to war would be madness on either side. There could not possibly be any gain to either side, and even if things are as bad as stated in the alarmist cries, the old barbarian way of settling differences by force of arms would be altogether below the intellectual level of South African's best men. It is not a case of what the people of Orange think, if the worst circumstances prevailed, and something of a drastic kind had to be resorted to, the voice of the whole elective South Africa would have to be heard. And it may be as well to admit that the safety of the Union to a great extent depends

upon compromise. It was born with compromise, and will grow up with compromise. And right here in lies the safety of the parts as well as the whole. In case of any part of the Union being in default, the simplest and most intelligent to deal with such defaulting part would be to Boycott it. Soon it would be discovered that independence or even semi-independence was too costly, and that common sense and economic law made dependence necessary. And the justness of the rule would be found in it being applicable to either BaSutoland or any other part of the Union both now and for all time. When the Union parliament lays down that rule as its unalterable mandate there will be an end of all varieties of tomfool alarmism. The mandate may be expressed in a few words as follows:—We deal with each other on certain conditions, if anyone of the contract break the conditions, it may result in obligations being, in their case, suspended. They would not want a practical proof of that a second time.

## CONCERNING THE NATIVE.

The principal of Ohlange Industrial School, the Rev. J. L. Dube, who is visiting England, has been interviewed by the famous Editor of the Review of Reviews, who has inserted a brief notice of the purpose of the Rev. Mr. Dube's pilgrimage, and also a photograph of the Rev. Principal, in the December number of that Magazine. Mr. W. T. Stead the Editor willingly accepted the post of Receiver of Funds for the Ohlange School and now awaits the issue. There can be no doubt that England has direct responsibilities in connection with the Native people, and the Rev. John L. Dube's idea, that if the United States people can show interest to the amount of £3,000, which they have done and a great deal more, it is not expecting too much for British people to show interest to the extent of £5,000. There is nothing inconsistent in that expectation, and we trust it will be fully realized. The seeking of kindly interest for a good cause shows a deep sense of duty both to the Native people here and to the people of the Empire at large, the service being unquestionably in the interests of the people of the Empire. We make this notification because many of our readers do not get the Review of Reviews and they will be pleased to know what is being done for the noble cause to which the Rev. J. L. Dube is devoting his life.

## CROWDING IN TRAINS.

Complaints have been made regarding the crowding of natives in Railway carriages, especially on the central system, (C. S. A. R.) and we wish to point out that this is one of the most efficient of bringing about epidemics which would soon attack the colonials as well as the natives. The germs when once generated and established, would be ready for the breeze to waft to the clothing and persons of them who had neglected to secure proper sanitation in railway travelling. It is strange that people can be so forgetful of what neglect of natural law requires. We do not ask for sanitary inspection because of the comfort of the native people, but we point out how desirable it is for the health of those in charge of the railway service, and they who travel by the same trains. Colonials might come off their journey and find themselves with Quinsy, Tubercle, Typhoid etc. etc. and wonder how they had contracted the disease. Many an Hotel keeper has had the misfortune of having a sick lodger, and has had to keep things "dark" or loose their patrons. Even a booser does not care to go to an Hotel where there is infectious disease. But why foster infectious disease germs, why run the risk about the country by means of neglected railway service? Have care for yourselves, whether you have care for the native traveller or not.

## INSPECTION NEEDED.

We regret to hear that certain Natives get supplies of Methylated spirit from Verulam, whether it is supplied by one or more persons it is hard to say, and probably it will be no easy matter to trace the delinquents, but we hope the police will be watchful and take means to stop the unlawful traffic. We feel sure that many of the residents of Verulam will be glad to know that the authorities are doing their best to prevent the illegal sale of that noxious fluid. We are not speaking without just cause, for we know of an instance wherein the Native broke his railway journey at

Verulam for the purpose of getting a supply of methylated spirit to take to his home.

## A WORD IN TIME.

Now that the Durban Corporation is showing masterly ability in financial matters it occurs to us to express the hope that the provincial council, when elected, of Natal will take a lesson or two from the able men who control that Corporation's finances. Indeed it is not suggesting too much to say that we should be glad if some of those gentlemen were elected members of that provincial council, for we should have reason to expect the preventing of many thousands of pounds of public money being thrown away, and it will be well to be in time for electors to approach those gentlemen. The months are flying quickly by, and the time for electing Natal's first Provincial Council will soon be here, and good men are not generally in the humour to be rushed; it is therefore only good sense to note who are the most eligible men, and secure them as early as possible. If there is any thing that will commend itself as a policy it is that of non-wastefulness and worthy consideration for the tax payers pocket; therefore economy should be the watch-word of those who have the good of Natal at heart.

## History of the Zulus.

REV. A. T. BRYANT.

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## 17. THE STORY OF THE NEIGHBOURING CLANS—THE TONGAS.

The next party of Europeans to appear in Bhuduland, had they but served us with some account of their travels, might well have been honoured as explorers. Over well nigh a thousand miles, from Algoa Bay away in the Cape Colony, where the good ship Santo Alberto had grounded on March the 24th, 1894, this imposing company of 285 individuals, black and white, all told, well provisioned and well armed, had made a record march in three months through the entire length of Xosaland, Tembuland, Tekelaland, Zululand and Tongaland. With the exception of a few deaths among the unit, no untoward incident occurred. With such unique opportunities, one is fain to bewail that a thoughtful observer did not preserve for us some tithe of the wealth of his experiences. As it was, poor anxious souls, their sole concern was to pass through oncompassing perils unscathed. Not for them was it to daily gathering curios or prosecuting ethnological research. So happy a march deserved a propitious ending. No sooner was their journey concluded than their eyes were delighted to behold the Mozambique dhow, as though, commissioned by Providence to meet them peacefully lying at anchor in the Bay. Therein the majority embarked and safely reached Mozambique. Others, who could find no place in the boat, were compelled to attempt the more perilous venture of reaching Sofala overland, wherein most of the Europeans perished.

For over 150 years this plucky little Arab dhow, which had it but sailed in a later age, would oft have earned the 'Society's medal for Saving Life,' had been making, under Portuguese auspices, periodical excursions from Mozambique to Delagoa Bay, taking to the expectant Natives—the Tongas, and through them to the Kafirs—metal-ware and beads, and returning home laden with ivory. But now came sailing proudly in monster ships of wondrous design that threw the puny Arab craft at once into the background, bringing strangers of a paler hue, in more elegant apparel, and displaying treasures of the most fascinating novelty. You were mistaken if you thought that the 'scramble for Africa' by the European Powers was some smart conception of modern statecraft. The commercial conquest and partition of Africa was really inaugurated in this remote inlet of the Indian Ocean, when, at the one period in the year 1688, vessels representative of each of the then great commercial nations, first English, then Dutch, and finally Portuguese, one in the wake of the other, quietly slipped into Delagoa Bay, and were each in turn astonished to find the other there before them. Happily, then as now Africa was capable of satisfying the greedy demands of all. Each band of mercantile invaders, in aggressive pursuit of its own interests, proceeded to erect its own national trading-booth and to vigorously compete with its rivals in making capital out of the,

unsophisticated African Natives.

When all had filled their holds with the merchandise of Tongaland, they set sail for their respective homes. It subsequently appeared that the Dutch contingent had departed with something more than a mere cargo of ivory. Somehow they had come into possession of an important trade secret, that, not alone elephants tusks, but also a rich harvest in gold was awaiting in the hinterland the first comer to receive it. Accordingly, in 1721, an expedition despatched by the Dutch East India Company sailed into the Bay and, in the absence of all other European rivals, set about making preparations for reaping and storing the reported harvest of gold. They constructed a strong warehouse of a permanent nature, and covered it against all aggressors, black and white, with the protection of a fort. Having completed the work to their utmost satisfaction, there calmly stalked in an enemy against whom the big guns were trained in vain. The Evil Genius of the locality unseen, had administered to each a tiniest drop of his malarial poison, and compelled them to make a speedy evacuation, without even the pretence of a fight. Their magnificent new premises were left as a trap wherein to catch the next of the unsuspecting worshippers of mammon.

The next new-comers (in 1755) chanced to be a party of Portuguese traders from Mozambique. But they did not remain long (perhaps for the same reason as their predecessors); so that when Dutchmen reappeared, two years later, making post-haste for the harbour—not now indeed in the chase of treasure, but driven thereto by a sinking vessel—they were no longer in evidence.

By 1776 the Germans had succeeded to the irresistible spell of Africa's enchantment; for in that year there rode up to her court here under the Southern Cross a new suitor, bearing emblazoned on his banner the Austrian eagle. Here and there he pitched his trading-booths, under the ægis of still another fort bristling with thirteen guns. Which completed, the fever fiend came silently along as of yore, and, with his searing hand, gently touched each of the infatuated crew. While all lay intoxicated with his poison there beneath the phantasm of the bristling guns, the Portuguese expedition that had been despatched to eject them, sailed placidly in, captured the two vessels left unprotected in the harbour, dismantled the fort, made the dismayed intruders prisoners, and vanished with them over the horizon.

Only now was it, after so many wasted lessons, that the lethargic Portuguese came to grasp the necessity of guarding their rights, if they would retain them against the encroachments of more energetic neighbours. Hitherto almost everybody but they, the first-comers had backed his footing in Delagoa Bay with the puissant argument of a fort. Now at length they too took the needful precaution; but their flag had scarcely had time to fade on its staff, before two French frigates boldly approached (in 1796), demolished the fort and drove Portuguese hurry-scurry into the woods behind, from which they ultimately emerged only to hasten back to the Mozambique with all possible speed.

The Portuguese, already a couple of years prior to this humiliating reverse, had come to recognize their inability to hold their own by sole force of arms. If they were to survive at all, it must needs be by their wits. The outcome of this consideration was the initiation of 'quite a new line of policy.' They would invoke the wiles of diplomacy, and, having courted the favour of the surrounding, and hitherto despised, Native princes, would cajole them into strengthening their position with documentary evidence of their rights.

The seasonable outbreak, up in 1794, of civil strife among the Tembe river people—the paramount tribe of the neighbourhood—presented the opportunity. The commandant hastened to tender his assistance to the most promising faction, and after their success, wheedled from their chief a deed of cession to Portugal of his whole country. As we have seen, this concession did not avail him much when, two years later, the French frigates came to prove that there was an argument more effective than paper.

This valiant captain, as we have seen having hurriedly removed to Mozambique, his successor took the precaution of returning, in 1799, with a still more imposing display of troops. This extra show of power enabled him in a degree to retrieve in Native eyes the rather battered reputation of his race, and to succeed in gathering in still further land concessions.

But if the new policy of documentary evidence did not seem to be of much immediate advantage to the Portuguese, it might prove otherwise with those who could back their paper claims with force. When Captain Owen, of the British navy, paid a visit to the Bay in 1822, having

been commissioned solely to survey, not to fight, he was disinclined to test his ability with the stronger argument, but held himself quite free to indulge in the more wily tactics of diplomacy. So he solicited, for the members of his surveying party, the protection of the Portuguese authorities against the surrounding savages. The response they gave was the confession he had desired—that the savages hereabout did not regard themselves as subjects of Portugal; therefore, if he would have protection against them, he must protect himself. This Owen did by immediately seeking out the two most prominent Native potentates in the neighbourhood—the one on the Tembe river, the other on the Maputu—and enticing both of them to place their respective countries under the protection of Britain.

No sooner had Captain Owen, wreathed in smiles and bearing this couple of concessions up his sleeve, rounded Nyaka Isle on his way home, than the Portuguese commandant issued bravely forth from his fort and drew, from the selfsame chiefs who had so readily accommodated Owen, a written declaration that they and their people were, and had been from time immemorial, the loyal subjects of none but the king of Portugal. The exact value of all these solemn covenants, remarks Iheal, was that when the Portuguese captain gayly went out with the Portuguese flag and sought to erect it within the territory of one of these chiefs, this loyal servant of the king of Portugal mustered his warriors and wiped out the captain and nearly the whole of his party, subsequently converting the flag, we may well suppose, into an elegant piece of drapery for the royal loins.

It required almost 200 years to teach these voracious Powers, representing the Concentrated wisdom of the Old and Christian World, the simple truth that might is not right, that honesty is the best policy. It was not till 1875 that the curtain finally fell on the screaming farce of 'Scramble for Delagoa Bay,' for in that year the parties in the play mutually consented to submit their rival claims to the arbitration of Marshal MacMahon, president of the French Republic, who justly awarded the coveted prize to Portugal.

## Notice.

THE NATAL NATIVE TEACHERS CONFERENCE.

The meeting of the above "body" will be held at INDALANI on the 21st at 10 A.M.

All those who will attend will please communicate with the Secretary not later than the 15th inst. Teachers are also requested to notify the Secretary or Mr. Jos. Mqwambi, at an early date, as to the intended time of arrival.

SIMON G. E. MAJOZI (Secretary.)  
INDALANI,  
RICHMOND.

LOVEDALE COLLEGE DEPARTMENT 1910.

The Entrance Examination of the College Department will be held at Lovedale on February 25.

Four bursaries, each of the value of sixty pounds, (£20 a year for three years subject to good conduct,) will be awarded on the results of this examination.

Intending candidates should make application for admission on the special forms which may be obtained from the Principal, College Department, Lovedale, who will also be glad to give information as to fees, classes, special courses, etc. No application for admission will be considered after February 20.

## Amanzimtoti Seminary.

AND

## NORMAL SCHOOL.

OPENING OF TERM TUESDAY EVENING, FEBRUARY 1, 1910.

Amanzimtoti Seminary.

CLASSES IN STANDARD IV, V AND VI.

## A New Class.

For those desiring to advance beyond STANDARD VI, but not wishing to become teachers, a new class covering the work of STANDARD VII, will be started.

## Industrial Department.

CARPENTRY, TAILORING and SHOEMAKING taught 3 hours per day to students in the Seminary and NORMAL SCHOOL. Apprentices also taken.

## NORMAL SCHOOL.

STUDENTS must have passed STANDARDS VI to enter the NORMAL SCHOOL. Both boys and girls received. A thorough training in the Theory and Practice of Teaching given.

## School Fees.

The School Fee in either the SEMINARY or NORMAL is £2—10—0 per term, or £5, per year. This is payable in advance. No student should come without the school fee unless arrangements have previously been made with the Principal.

H. D. GOODENOUGH,  
Acting Principal.

## ISAZISO SE LANGA.

Sazisa bonke abatati bepepa ukuti IMALI yalo nyaka iya dingeka kona manje. Ipepa likokelwa ekuqaleni ko nyaka njalo. Umsebenzi wepepa umi kabi uma IMALI ingakokwa manje.

## UNION THEOLOGICAL SEMINARY.

A UNION THEOLOGICAL SEMINARY, under auspices of the UNITED FREE CHURCH OF SCOTLAND and the AMERICAN ZULU MISSION, will be opened at IMPOLWENI, about August 1 1910. This school takes the place of the ADAMS THEOLOGICAL SEMINARY. Under the UNION management it will be possible to offer advantages hitherto unequalled, for the thorough training of Native Ministers and catechists. Candidates for admission should make application at once to:

REV. JAMES LUKE Principal,  
Impolweni M. S.  
or  
REV. J. D. TAYLOR,  
Adams M. S.

KUFUNYENWE EKUGCINENI.

OKUSIMANGALISO.

UMUTI WESIWO SAMAPAPU.

Wenziwa ngamakambi kupela, usetyenziswa kulo lonke izwe. Upilis ngempela Isifo Samapapu, Ukukwelwa Igazi, Isifuba, Isifo sompimbo, Ukukwehlela okukulu. Umkhublane nako konke ukufa kwesifuba namapapu. Ngokutola kwetu izitembu (Stamps) zika 6d. [ukuhlala indhleko ze posi] iSampule yesisa Yo Muti wetu owenziwa ngamakambi, kanye nesaziso ngo muti wetu osimangaliso, wotunywa ngoku shesha nge posi ngalo lelo langa. Maku kona abantu abahlupekayo yileso sifo esesabekayo Isifo samapapu, Isifuba etc. Ma utanda ukubenzela umusa omukulu owaka wawenza kumuntu. usize ubatylene basilobe ngezifo zabo, okunye situmele amagama abo kanye nkele labo, siya kuba lobela. Kumbula ukuti Izinkulu newane zabantu yonke leminyaka yi Sifo Samapapu. Lobela ku:

South African Consumption Cure Co.,  
P. O. Box 1032 Cape Town.