

Ilanga lase Natal.

Friday January 28, 1910.

POLITICS, PAST and FUTURE.

A hope has been expressed that the Governor-General will follow the footsteps of Sir George Grey, and to such a wish every lover of justice will agree, but however capable and brilliant the King's Chief Officer in South Africa may be, it cannot reasonably be expected that he can be an advanced and close copy of the famous and rightly esteemed predecessor Sir George Grey. The times are different, and the Imperial policy is no longer what it was, and there are potential factors now that were not even dreamed of in Sir George Grey's time. The New Governor-General will have a quite new set of conditions to deal with, and there is not in the whole range of English colonial history a sample that may be taken as a guide to unravel the problems of present day South Africa. The onerousness of such an official position is very great, we should say, that it is far more so than anything that happened in Sir George Grey's South African career; therefore, although it is well to point to South Africa's historical great statesman as a sample of worthiness to be followed, and for the hope to be expressed that in the Governor-General we shall have an up to date Sir George Grey, yet we shall be prepared to receive him as he is in his own natural character, and with his own unbiassed mind to deal with the difficulties of his office as they are presented to him. In this way we shall not be inclined to make any unfair comparisons, and shall be able to discern the ability that will be unravelling our tangles, and guiding our policy so that no man need be ashamed of it. The Right Honourable Gentleman will come here clear of those preferences for certain cliques, and therefore it will be possible for much injustice to be prevented, for which we poor natives may have good reason to be thankful. The house of Gladstone owes something to the sons of Africa, and who shall say that in the course of generations some reparation is to be made, and that what was, is, until all that was done by mistake is corrected by good acts; but that law refers to all men, and to all times. In hoping and praying for the righting of that which was wrong, we cannot go astray. The wrongness of Nations as well as of persons has to be set right, and it may fall to the honour of the Governor-General to do much work of that kind. Perhaps Sir George Grey is interested in South Africa's proceedings and will take a fraternal interest in any man. The politician may yet be conscious of the psychic glow that draws the hearts of the many and various families to trust with thankfulness, the worthy managers of the great Estate which the Lord is building up in South Africa.

WHAT MIGHT BE DONE.

One of the many things that might be done to help the labour supply for the Rand, would be the forming a large and salubrious location for African employees. The bringing workmen from a distance involves certain risks, and costs an amount of money that eventually comes out of the pocket of the employers. The making of such a location necessarily rests with the Government, but it would pay the Government to work jointly with the collective proprietary to found and maintain such a location. We do not mean a location for Municipal purposes only, in which the Native people, or the bulk of them would be expected to retire every night; we mean a location for the mine boys, chiefly, when off their spell of, say ten weeks work, and from which they could be absent for, say, five weeks. They of course should have their wives and families with them at the location and the management should do its best to get as many as possible of the men to be married and settled in the location. Naturally the sanitary conditions of the land and tenements should have the best supervision, for we hold that for men to be fit for their work, they must be healthy and fairly contented, and that could be secured under suitable management. One of the advantages would be that the bother of having new and ignorant hands would be to a great extent avoided; another advantage would be the phalax of workers of the location would soon be found to be the first division of reliable workers, and also those workers would soon identify their interest with that of the Mine's proprietary, and consequently not be drawn

into anything inimical to those interests. Indeed the location would soon be recognised as one of the best guarantees for holding a reliable supply of labour for the mines. It seems a pity that there should be so much depending on the several kinds of labour agency, and probably it would be found much cheaper and far more satisfactory, to work such a location, than to continue to be at the tender mercies of promiscuous labour agents, not that the agencies could be done without, it would need many locations to do that, but the experiment is worth trying, and therefore we make the suggestion; but we do not suggest a bunched up location, the value of plenty of room must suggest itself to any level-headed man. If success is desired, such location would be conveniently situated and to be of an area to warrant the place being worked on an up to date plan.

SO BACKWARD?

A Colonist writes in the Natal Mercury of the 20th inst. about the Native people of this land. The matter arising out of comments on the lecture given by Mr. Houghton regarding the proposed Native College for South Africa; and "Colonist" finds that although the address given by Mr. Houghton was full of interest, yet, that the Native people are so behind the times ("thousands of years") that it is preposterous to give them higher education. It is time that this vain glorious assumption should be checked; people who feel disposed to shout about their extraordinary civilization should carefully read the history of modern nations and con the Newspapers for data upon which to base their ideas, we then might have some show of modesty. It is generally admitted that there are good, bad and indifferent people among all nations, and of course the Bantu are not so foolish as to suppose themselves to be an exception to the rule. The stupid notion that the Bantu is exceptionally backward has no tangible foundation, it is tilted on a flimsy gimpy cobweb of self-elated sentiment that cannot be creditable to anyone, and the sooner it is finally set aside, the better it will be for the people generally throughout the land. We remember hearing a stern old colonist from Norfolk, saying that when he came to Natal in the 50's, he compared the native workers, whom he employed, with the peasants of his native land, that is so far as intelligence went, and he thought the Natal native was the better of the two. On several occasions we have heard the native people spoken of by men who had travelled in Ireland as being reminders of the country folk of Old Erin. The fact is that a great deal depends upon environment, and many eminent writers have shown that to be the case. Nevertheless, although we take exception to those nonsensical ideas that hold the native to be somewhere between the animal and the child (one of the results of the evolutionary craze) yet we fully approve of the utilitarian proposal made by "Colonist." There can be no doubt that proper technical instruction will go a long way in making this country rich and contented. With a large well trained agricultural native peasantry there would be an ample source of revenue. But we wish to advise "Colonist" that a man is not necessarily a crock-head because he is a Muntuvide Mercury 22 Dec. '00. for Kunene's Essay.

ANOTHER MARES' NEST FOUND.

Journalism has its funny side as well as its serious side, critics however try to discover the why and wherefore of the funniness or of the seriousness, as the case may be; but here a little difficulty arises as to what is intended as for instance when a Transvaal newspaper professes to be alarmed at what was stated in a lecture re the native college for South Africa, that four hundred native pupils are getting their educational finish outside South African boundaries, and that some evil must result therefore. And it seems as though that Editor (perhaps assisted with a little stimulant) imagined a dark cloud labelled Ethiopianism was coming up to overshadow the land. But what adds to the ludicrousness of the supposition is that all the imagined evil is the outcome of the teaching and advice given by Europeans in England or the United States of America, as though the respectable citizens of those countries desired to do a bad turn to this country. If there is any plotting in the affair at all, it is on the part of those people who are trying to improve on their fellow colonists by leading them to suppose that there is some truth in the bogey of Ethiopianism. The native people do not want to be set up as a scare crow, and would like people to remember that the large amount of black paint used for the purpose of damaging a brown people will have to be paid for by

those who take delight in scandal. We hope colonists will not be lead astray by the very questionable utterances of certain of the public Press. Mares' nest hunting generally results in the hunters being laughed at.

AN UNFORTUNATE.

We are sorry to hear of the sad affair of Mr. Wauchope, it may be taken as one of those slips that great souls are sometimes submitted to, an evil permitted, no doubt, to prevent a greater evil. Hope and patience will meet the trouble—possibly it is a drastic means to clear away adherencies that would become social obstructions and prevent much talent being used for the best purposes; hopeful charity therefore gives a kindly word of encouragement in the dark hour, the future will be bright.

EATING DISEASED MEAT.

The poisoning affair near Greytown should be a warning to our natives not to eat diseased meat; ignorance and greediness set prudence aside in that case. We hope that all who get to know of the affair, will consider what it means, and warn their young ones of the fearful risk of eating diseased or unsound meat; and further the foolishness of giving way to the craze for meat food and not letting cool judgement rule their ways of living. There is no road to liberty or honour, peace and comfort, unless we can control our inordinate tendencies; and the sad affair near Greytown should be an object lesson to many of us in the matter of governing our appetites.

History of the Zulus.

REV. A. T. BRYANT.

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

Such were the epoch-making events, yet withal so diverting, that were being enacted, by pale-skinned invaders from the sea, before the eyes of the wondering Tembes in the days when their tribe was young. Such were the wild escapades of the more racy Powers in the days of their mercantile juvenility. And what of the Natives in whose 'interests' (if we had but asked) so much activity was being displayed? Was their sole occupation that of gazing spectators? Far from it. Inspiring example of this kind is catching among sportive young people. So they inaugurated 'pastimes' of a similar exhilarating nature more after their own tastes,—they commenced fighting among themselves. At the very moment when that battered Dutchman made its final voyage (in 1757) into the Bay, and its crew were moodily sitting along the shore watching it gently settle into its last berth, the nuclear or parent clan of all the Tembe folk inhabiting the country behind them, was about to enter on the painful travail, not of absolute dissolution, but of cleavage, or as physiologists might term it, amytosis. Its chief, the overlord or KAPELA (as the Portuguese records call him) was a personage named Mangova, under which thin disguise, we would fain believe, the identity of our old friend Mangobe, the cat man, lies concealed. Either he, or (more probably) his successor, Mwayi, had to live through the perilous experience of having lost control over the unwieldy nation of savages under his sway, and of beholding (in 1794) the contending factions (one of which was assisted by the Portuguese momentarily settled at the Bay) forcing on the disintegrating process of nature by a ferocious use of the assegai. Which party emerged victorious remains untold; but henceforth in place of one clan there would seem to have grown two. Certainly it would be rather damaging to any claims the Tembes of Ngwanaza might care to put forward, that the next we hear of (1823) of their ancestor, Makasana, son of Mwayi, and king of the locusts, is that he is no longer resident in the home of his fathers on the Tembe river, but has migrated away to be south, over the lower Maputu, leaving to reign in the fatherland a certain hitherto unheard of Mazela. These are the two chiefs, Mazela and Makasana (both perchance descended from Mangobe), from whom Captain Owen obtained his concessions, and the first-mentioned is that wily savage from whom the Portuguese commandant subsequently received, first a gushing declaration of eternal faithfulness to the crown of Portugal, and then his death. That the favour of both potentates was equally courted, by British and Portuguese alike,

would seem to indicate that they were both of equal power and independent one of the other.

Ngwanaza, son of Noziyigili, is the chief now reigning over that very considerable branch of the Tembe people which followed Makasana south of the Maputu, and which, immediate neighbours of the Zulu-Kafirs, figured so beneficently, as metal-workers and traders, in the old social life of those people prior to Shaka's days, and, in these latter times, has itself become so radically modified by the subsequent Zulu ascendancy. It is Ngwanaza's sorry lot, with whatsoever grace he can assume, to eat, in the dreary wastes of British Tongaland, the bitter fruit of all that arrogance, duplicity and greed on the part of stronger Powers, of which we have been reading. Without any reference to him or to his people, he saw his country severed in twain by an unknown President of the French, the northern half, in which stood the old ancestral kraals, handed over to the Portuguese, and the southern, in which he at present resides, left to be grabbed by him who would. The queen-regent Zambili, (for these things occurred in 1887, in the days of Ngwanaza's minority,) confounded at this, as she considered, dastardly usurpation by the Portuguese, flew, in her simple trust, to the British representative, Sir A. E. Havelock, in Natal; and as a result of her confidence and as the measure of relief granted her, beheld in 1895 the rest of her dominions absorbed within the capacious paunch of the British Empire. Exeat the ancient and glorious house of Mngobe and Makasana, patron-saints of cats and locusts!

SCHOOL VACATIONS.

Weenen Native Mission.

The St. Andrew's Native Mission School, a well-known and respected institution, in this place, had its breaking-up concert on the 22nd inst. (writes our Weenen correspondent). The school, which is Government aided, is under the superintendence of the Rev. Canon Troughton, of St. Alban's College, Estcourt. It is conducted by two native teachers, and is visited every quarter by a grantee nominated by the Church and approved by the Education Department. The advancement made by the children has frequently been favourably commented upon, and it is only fair to give credit to those who are responsible for the progress. Of course, there are not wanting those, whose sense of justice is not perhaps as well-balanced as it might be, who would disparage this and most other mission work. Fortunately, the proportion of such is small, and proper credit is awarded to this institution. On the occasion of the breaking-up a long programme was presented. The harmony singing was first class, while several duets and trios rendered by the native children were worthy of high praise. Solomon Bheengu, the native catechist, during an interval, addressed the parents and friends of the children, who numbered about 150, on the necessity of continuing to send their children regularly to school, and in the course of his remarks expressed the heartfelt gratitude of the school to Mr. Herbert M. Barker, the magistrate, for the kindly and practical interest he had taken in the school, for they were indebted to his generosity for the prizes which were about to be given out. The speaker also expressed the gratitude of the people to Mr. J. Forsyth Ingram, the grantee, who frequently visited the school, and whose cheering words had encouraged them all throughout the past three years or so. In conclusion, the speaker thanked the Government of the Colony for the grant that was made to them. The grantee then addressed the parents, pointing out the fact that education was a weapon which the Government was placing within their reach which, if properly used, would help them to fight the battle of life, but if improperly applied would bring about their downfall. It was not anyone's desire to see natives whose earning powers had been increased, by education strutting about in outrageous garments or behaving with arrogance. The Government wished to help them to be useful citizens, and he had pleasure in saying that the purpose was successfully achieved in that school. From the time of his arrival in Weenen Mr. Barker had taken an interest in the Church of England Mission School here, and he had much pleasure now in presenting the prizes so generously donated by him. The prizes were then handed to the lucky recipients. In conclusion, several visiting teachers from other schools addressed the children, and the pleasant little function came to an end with cheers for Mr. Barker, the grantee, and the teachers. "God Save the King" was rendered by the whole company standing, and the guests departed highly pleased with the interesting and unique entertainment.—NATAL MERCURY.

Wanted

Wanted Native Driver none but Competent men need apply, apply with Copies of Testimonials and Wages required to
S. HASTIE,
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AKUNGABAZEKI.

Akungatyazwa emiqondweni yalabo asebeke basebenzisa iChamkerlain's Colic Cholera and Diarrhoea Remedy ngamandhla awo okupilisa. Ebuhlungwini esiswini nokuhda noma igazi usheshe ukususe. Utengwa kuwo onke amakemisi.

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REV. D. H. JOHL,
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Via WINTERKON.

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Nxa unobuhlungu emhlana, womanzisa indwangu yefulaneli eliyigqinsi eChamberlain's Pain Balm libophe pezu kwalapo kubuhlungu kona, woshesha ukukululeka ebuhlungwini. Utengisa kuwo onke amakemisi.

ISAZISO.

Isikole sa mantombazana sase MPOLWENI songenango FEB. 1, 1910. Bonke ba finyelele ngo JANUARY 31. Imali yesikole £2, ngesikole, beze nayo.

UDOTELA ENGEKO EKAYA LAPO EDINGWA.

Abantu bavama ukujabha nxa bezwa ukuti udotela wabo kamuko ekaya lapo bemdinga kakulu ukuba azobelapala izifo ezinjenge koliki nokuhda zidinga ukuba zisheshe zibhekwe, izikati eziningi zivama ukubalala pambi kokuba kubizwe inyanga. Into enhle ukuba kuhlalwe ekaya kukona igabha le Chamberlain's Colic, Cholera and Diarrhoea Remedy. Ayiko inyanga engenza umuti odhula la kulezi zifo. Utengisa kuwo onke amakemisi.

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A. W. BAKER,
43 Corrie St., Jeppesstown, Transvaal.

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.