

Ilanga lase Natal.

Friday July 9th, 1909.

GASSED AT KYNOCKS.

It is with much regret that we receive the report of the death of a workman at Kynoch's factory at the Umbongatwini. We cannot help thinking that there has been carelessness on the part of the management. We know that works of many kinds get into a rut of carelessness, as though it mattered not, and until some quick eye discerns the folly of so acting, all sort of risks are run simply to fall in line with some person who for the sake of saving time and money, does not hesitate to trifle with men's lives. It seems to us that folly of that sort is not worthy of the while of any share holder, be he ever so avicious; for it is often penny-wise and pound-foolish. If little mistakes are going to creep in, we may expect, later on, some great things that may stagger humanity. It is bad enough to have faultiness in any business, but in one of the nature of Kynoch's it is intolerable, there is no room for slighting operation in factories of that sort. We hope that the Government will see that the proper regulations are carried out, and that the native men working there will use necessary caution and not hold their lives too cheaply. What about the men's dependents, has he children? Who will care for them? The balance must be kept in equity, if there is to be permanency to the occupation.

AU REVOIR.

We are sorry to hear of Mr. Samuelson retiring from the civil service, it is not possible for a good officer to leave office without causing regret. We have grown used to him, and it will not be an easy matter for his successor to fill all the kindly details of willing service that we have been accustomed to have from Mr. Samuelson. We hope he will not be entirely lost to the public, but will see his way to take up honorary work for the advancement of native people. And we take the opportunity of paying our respects to Mr. Arthur Shephstone, who is no stranger in Natal, and of whom a great deal is expected, because of him being able to perform much. The name of Shephstone must, it appears be linked with the native sphere of the country, they are historically linked together, and now a new chapter is to be added by the work of our new permanent Under Secretary. We hope that the issues will reflect the greatest credit on the maker of that new chapter. The strongest foundations for the well-being of a nation are in the cordial respect and confidence that the people have for their leaders.

A VISIT TO AMANZIMTOTI SEMINARY.

His Excellency, Sir Matthew Nathan, accompanied by his Secretary, Capt. Ponsonby, visited Adams Mission Station on Friday last, June 25th, having been invited especially to participate in the closing exercises of the schools, and in the reunion of former students of Amanzimtoti Seminary. His Excellency arrived at Amanzimtoti by the early train, having spent the night at Clairmont in his private car.

Upon arrival at the Mission Station, after a ride over the hills of five and a half miles, the first place visited was the new day school building. This is a splendid brick and cement structure, well lighted and ventilated, where nearly 200 children are daily taught. Crossing the river, His Excellency inspected the Seminary buildings. Here were gathered the 120 pupils attending the Normal and other departments of the institution. After a few words of greeting were exchanged, the party passed on to Jubilee Hall, the main building of the institution, in one wing of which Rev. A. E. LeRoy, the principal, with his family, makes his home, together with other European instructors. Here breakfast was served, and later an inspection was made of the dormitories, of the carpenter and blacksmith shops, which are in charge of Mr. A. Morck,—of the Tailoring Department, and of the buildings lately erected for the Girl's Department of the Normal School. This department was opened last February, and is in charge of the Misses Clarke and Frost, who together with Mr. F. Hall are in charge of the Normal Work of the Seminary.

By the time this tour of inspection was completed the people were awaiting His Excellency in front of the Class Buildings, where a temporary platform had been arranged. A great shout of "Dayete" was given, after which Rev. LeRoy opened the

formal exercises. The Rev. C. N. Ransom gave an address of welcome on behalf of the missionaries, and at its close, the natives presented His Excellency with the following address.

To His Excellency, Sir Matthew Nathan, Royal Engineers, Knight Commander of the Most Distinguished Order of St. Michael and St. George, Governor and Commander-in-Chief in and over the Colony of Natal, Vice Admiral of same, Supreme Chief over the Native Population. May it please Your Excellency:

We, a committee representing the chiefs and people of Adams Mission Station and Vicinity, also the former and present students of Amanzimtoti Seminary, heartily welcome Your Excellency on this the first visit to our district. We feel especially interested in Your Excellency's visit because of the knowledge that ever since Your Excellency set foot on our shores you have shown a special interest in the education and welfare of the natives.

Adams Mission Station is one of the oldest mission stations in Natal, where Dr. Adams laboured and lies buried. It has been a centre of native education for over fifty years, and nearly 1000 students have been in attendance here and have gone out as preachers, teachers, carpenters, farmers, etc.

We are grateful for what the missionaries have done for us in giving us the training we have had, and we hope their efforts will be encouraged still further by the Government, so that we may acquire special training in agriculture, and other useful handicrafts.

We would like to express our continued loyalty to the Throne of His Majesty King Edward the Seventh, and to Your Excellency as our Supreme Chief.

We wish also to make the statement that, so far as we are able to gather, there were but two of the former students of this Seminary who took part in the late rebellion. We take this as a proof that education is a great asset to any country, and that money spent in educating the people is a safe investment.

We have the honour to be, Your Excellency's most obedient servants, His Excellency's Reply.

When I knew I was to visit the Adam's Seminary, for 43 years one of the most important native educational institutions in the Colony, I thought it well to inform myself with regard to another School for Africans to which I had heard favourable references and I accordingly read in the autobiography of Booker T. Washington an account of the training college he founded some 28 years ago in the State of Alabama in the United States of America.

Booker Washington is a half cast who has always considered himself an African. He was 12 or 13 years old when by dint of great perseverance he succeeded in getting taken in at the Hampton Institute. There he seems to have received a good practical education and at the age of 21 or 22 was fitted to start his life-work by the establishment in 1881 under great difficulties of a normal school for the coloured people in the little town of Tuskegee. In twenty years this school had advanced till it had 1,100 students and 86 officers and instructors and its head was known throughout the United States not only as a benefactor to the African race but also as having rendered great services to his country.

I think it will interest masters and students here to know some of the principles in which that school was conducted; they no doubt are, at any rate in part, those that are followed here at Amanzimtoti. But at the outset I would say that though there is ample evidence in his Book that Booker Washington is a religious man holding that:

the happiest people are those who do the most for others, he is not a clergyman and his school is not in any way a theological college. In the early days after the abolition of slavery in the Southern States almost every man who learned to read would receive:

a call to preach which but too often meant he suffered from a dislike of honest work. This was the exact opposite to the spirit Booker Washington wished to inculcate and he seems to have done his best to discourage it and to have been successful. Writing in 1901 he says:

the 'calls' to preach I am glad to say, are not nearly so numerous as they were formerly and the calls to some industrial occupation are growing more numerous.

But it was some time before the industrial training given at the college was appreciated at its true value. At the outset:

most of the students wanted to get an education because they thought that it would enable them to earn more money as school teachers.

An education consisting merely of book knowledge seemed to Booker Washington almost a waste of time. He wished to start with giving the student a sense of

self-respect by inculcating them with ideas of personal cleanliness—the gospel of the tooth-brush as he calls it—and then to teach them to work. He explained clearly his aims in the following passage of his book:—

We wanted to teach the students how to bathe; how to care for their teeth and clothing. We wanted to teach them what to eat, and how to eat it, and how to care for their rooms. Aside from this, we wanted to give them such a practical knowledge of some one industry, together with the spirit of industry, thrift, and economy, that they would be sure of knowing how to make a living after they had left us. We wanted to teach them to study actual things instead of mere books alone.

He then goes on to say he learned that about eighty five per cent of the coloured people depended upon agriculture for their living and adds:

Since this was true, we wanted to be careful not to educate our students out of sympathy with agriculture life, so that they would be attracted from the country to the cities, and yield to the temptation of trying to live by their wits. We wanted to give them such an education as would fit a large proportion of them to be teachers, and at the same time cause them to return to the plantation districts and show the people there how to put the new energy and new ideas into farming, as well as into the intellectual and moral and religious life of the people.

While agriculture training was given to the young men, girls were trained in all the usual domestic employments and a number were taught also gardening, fruit growing, dairying, bee culture, and poultry farming. From the beginning of the school the students in addition to agricultural and domestic work had to erect their own buildings:

My plan was to have them, while performing this service, taught the latest and the best methods of labour, so that the school would not only get the benefit of their efforts, but the students themselves would be taught to see not only utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere drudgery and toil, and would learn to love work for its own sake.

As a result the school at Tuskegee with its large number of scholars and masters is nearly entirely housed in buildings erected by students. It owns 2,300 acres of land of which over 700 are under cultivation each year entirely by student labour.

Agriculture and industrial education on this scale are beyond the present powers of the Amanzimtoti Seminary and school, but I know from what you Mr. LeRoy, have told me that there is a desire among your young men to be trained as farmers. It should receive every encouragement. If this college puts before it as its leading feature the training of native youth in agriculture it will become a great factor—a greater factor than it has hitherto been—in moulding the future of the natives in the Colony and in maintaining satisfactory relations between them and the colonists. For with the overseas markets that have now been opened up for Natal produce, for its mealies, its fruit, and its wattle bark, there is ample room for the black as well as the white men not only to make a livelihood but also to improve their condition by agriculture. I do not mean by casual planting of patches of ground as is at present done in native gardens but by systematic cultivation on scientific lines which it should not be beyond the power of this school to teach nor of its scholars to learn. And with the improved condition which I anticipate would result from the spread of systematic cultivation of the soil would come a higher standard of living and a demand for industrial work and in time we should have natives dwelling on their own plots of land in good houses built by their own people. The possession of such property would give the natives the same interests in the quiet and well being of the country as are possessed by the white men. The promotion of these common interests by the means I have indicated is surely a task which is worthy to be undertaken by this school.

Holding the views that I have here stated, it is scarcely necessary for me to say that I shall do whatever lies in my power to secure a favourable reply from the Government to the request for assistance towards agricultural instruction contained in the address with which you have presented me. I shall be greatly helped in dealing in this matter with my Ministers by the statement also contained in the address, of the good conduct of the former students of Amanzimtoti Seminary at the time of the Rebellion of 1906. They showed loyalty to the King's Government then, and this will make it an especially pleasant duty for me to convey to the King's Ma-

jesty now these loyal expressions towards his throne and people.

(End of His Excellency's Address)

Chief Mgoduka then expressed thanks and appreciation of His Excellency's visit, saying that he could best express his feelings by quoting the Zulu saying "Would that I were a dog, that I might have a tail to wag and so show my gratitude." Chief Mtsaitete also spoke a few words of appreciation, and this was followed by a few songs by the schools and the audience, including "Rule Britannia" and at the close of the exercises, "God Save the King." Sir Matthew spent some little time speaking informally with the chiefs and people, and won their hearts by his kindly interest.

Dinner was served by Mrs. Ransom, the guests including, besides those already named, Miss L. C. Smith, Principal of Unzumbi Home, Mr. Bailey of the Sailors' Institution, Durban, and Mr. A. Newlands, of Beaumont. After dinner His Excellency left for the railway station.

In the evening there was a large gathering of former students who met to talk over old times and plan for the future. It is a good sign for the advance of the people when such men, old and young, gather together to thank the missionaries and colonists for what has been done for them. It is a good sign for progress when one of the principal subjects for discussion is: "How can we improve our land?" It is a good thing when one of the teachers can report that by his own efforts outside of school hours he has this year raised 100 bags of mealies. It was refreshing to hear him exhort every teacher to be a farmer and gain health and happiness for himself by hard manual labour. It was a pleasant thing to hear one bright fellow say that one of the best things he learned in school was how to raise fowls properly, and to hear others speaking with pride of "the trees I planted" while in school, the fruit of which "you fellows are now eating". And it was a good thing to hear over and over the words from natives as well as Europeans,—character first, education second. To have a trained mind, hand and heart in a sound clean body,—that is what the American Mission is striving to teach its pupils.

Rev. A. E. LeRoy, the successful and much loved principal, with his wife and family are leaving for America on July 15th, by the Walmer Castle. Mr. LeRoy expects to be a year in the Teachers College of Columbia University, fitting himself for aggressive work. The students of the school presented him with an illuminated framed address, and the teachers with a beautiful set of silver spoons. All joined in wishing him "Bon Voyage".

History of the Zulus.

REV. A. T. BRYANT.

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10. THE ADVENT OF THE BRITISH IN SOUTH AFRICA.

II.

The two great Latin kingdoms of Spain and Portugal had each enjoyed its brief hour of proud supremacy, of prosperity and renown; and now, when that hour was passed, and both sank honourably into the background, two younger and more vigorous Teutonic nations, first the Dutch, then the English came to the fore.

The Portuguese had their African colonies quite 300 years, and the Dutch nearly 150 years, before England's opportunity arrived. England, who to-day rules over nearly one third part of Africa, one hundred and fifty years ago owned not even a foothold in that continent.

We have seen how the Dutch power arose and surmounted the dominion of Portugal and Spain, breaking their monopoly of conquest and of trade in the East and in the West. Now another competitor, England, entered the arena to contend with all these for the sceptre of sea-power and commerce, and to secure to herself a goodly share of the territory and the treasures of the world.

Following the example of the Dutch and spurred on by their success, the merchants of London, in the year 1600, set about organizing a great shipping company, whose powerful fleet should be able to hold its own against all rivals on the high seas and so to collect in safety and transport to the home-market all the prized wares and valued products of all the countries of the Indian and Pacific Oceans. These Dutch and English "East India Companies", as they were called, were thus not actu-

ally representatives of their respective governments. They were solely private associations working in their own name and for their own profit. But they were their country's subjects still, and their profit was also their country's gain. So the motherland gave them its sanction and bestowed on them extensive powers on and beyond the seas, even to the privilege of making war and peace with Native princes—a privilege they made abundant use of.

South Africa, then inhabited solely by Hottentots, Bushmen and Bantu, at once became the accustomed place of call for all vessels, Dutch, English or Portuguese, passing between Europe and the East. In one or other of its havens the ships would come to anchor and, by means of small rowing-boats, replenish their water-casks from the streams on the shore, and their depleted stores with meat, grain and vegetables purchased for copper or beads from the Natives.

Of all these natural harbours that at Table Bay was the safest and best. So, in order to place the victualling service there on a surer and better regulated footing, the Dutch Company, in 1619, proposed to the Dutch Riksdag that both companies should unite in establishing a common base of supplies at that place. In reply, the Dutch company announced its intention of there erecting such a station, but solely for its own use.

As a fact, however, nothing was done; and in the following year two captains of the English service, Fitzherbert and Shillingby by name, sailed into Table Bay and, forestalling the Dutch, planted the British flag on a hill near by, thus taking formal possession of the spot and surrounding country in the name of the English king. But the authorities of the English Company were no less dilatory than were those of the Dutch, and failed to follow up this formal seizure of their zealous officers by actual occupation. For fully 22 years the matter was studiously neglected by both parties; but in the year 1652, as we have already related, the Dutch Company was awakened from its lethargy, and commissioned Jan Van Riebeeck to render the long intended settlement at the Cape an accomplished fact.

One hundred and forty years passed by. France had meanwhile become the mightiest nation in Europe, and in 1793 its National Assembly declared war at once against the king of England and the Prince of Orange (at that time presiding over the Netherlands). Owing to dissensions among his own countrymen, some of whom favoured the French, William, Prince of Orange, found it expedient to vacate his throne and find refuge in an humble fishing-boat, in which, unknown to all, he sailed over the sea to England, in order to seek that country's protection and aid.

Partly, therefore, in response to Prince William's urgent request, and partly in their own interests, the English government immediately sent out a strong force to take temporary possession of the Dutch colony at the Cape, lest perchance this vitally important station, so indispensable to England's merchant-vessels, should fall into the hands of the French.

Admiral Elphinstone's fleet, conveying a large body of troops, under General Craig, sailed into Table Bay in the month of June, 1795, much to the dismay of the inhabitants of the place. Ignorant of the events then happening in Europe, and despite the handing in by the British general of a letter from the Prince of Orange himself, the suspecting settlers refused a landing to those who had come to protect them. The general being bound to fulfil his orders, some serious fighting, in which the settlers were routed, was the result, and the colony finally surrendered on the 15th. September, 1795.

The next few years were a period of general warfare in Europe, which persisted until all parties became thoroughly exhausted, when they mutually agreed to patch up an understanding at Amiens, in the year 1802. By this treaty it was arranged that the territory at the Cape should be retailed by its former owners, the Dutch. The protect of English garrison therefore withdrew in February, 1803. However, the rule of the Dutch East India Company at the Cape now ceased. Its officials had been already recalled, and the Dutch government itself henceforth took over the South African colony and its management.

Peace among the nations had scarcely been proclaimed at Amiens, when, in May 1803, hostilities again broke out between England and France. Holland (or Netherlands) had at this time, by its treaties, become so closely allied with France, that war with the latter involved war also with the former, so that England now found itself in conflict with both countries.

The same reason that moved England on a previous occasion to preserve for its East Indian trading-ships a safe port-of-call at the Cape, drove it once again to take a similar precaution. A fleet, under Sir David Baird, was accordingly sent out, no

longer simply to protect, but to capture and occupy the Cape position. The British ships rode into Table Bay on the 4th. of January, 1806. The Dutch burghers offered a stout resistance, but were soon overcome, and within six days had surrendered to the British.

Away in Europe, after many years of terrible fighting on sea and land, the mighty army of France had been destroyed, and that arch-disturber of the world's peace, Napoleon, securely imprisoned in the island of Saint Helena. The British government, in August 1814, graciously consented to restore to the Dutch all their colonies which had been captured during the war, save that of the Cape and two or three others. These the British government would purchase from Holland for a sum of £6,000,000. Such terms were agreed to between the respective countries, and were finally confirmed at the Congress of Vienna, in 1815. From that day to this the English have remained in continuous possession of the vast land known as the Cape Colony, and the Blacks and Whites there dwelling, Boers and Britons alike have been the subjects of the British government.

AMAFUTA KA DOAN.

YILONA ELIQINILE UKUPILISA UKUVUVUKA KOMPANSI NEZZIZINGA ZAMAQAKAVA ENZIMBENI AMAXOLO ESIKAMBENI.

NEZIFO EZIHLUPA ISIKUMBA.

Ukuhlutywa ukuvuvuka paneli (umpansi) okuna maqakuva ngesikati kupume igazi nesi nye isifo esikatalisa nesizwisa ubuhlungu kumuntu. Kwezwa ukuba umuntu ahluleke ukunwaba, kubabukisa umuntu onako aze acitye ukupelwa ukutamba ukuti woza apile, lapo esetate imiti eminingi, engasizi luto.

Kuyaba yindaba ejabalisayo kwabaningi manje ukuzwa ukuti Amafuta ka Doan asetyenziswe ngaba yizinkulungwane ukuba elapa ngoku tyetyisa nangokuginile lesi sifo esesubeka kanje ukugoba kokuqala kupelisa konke ukubabazela okutanda uba umuntu onwaye, kuze lama futa asetyenziswe kahle akwelape impela ukufa ngesika tyana. Ukuvuvuka kwapanisi kavanana kwabesifazana kugqita amadoda: kubangwa yiloku: ukuqina isisu uma ungayi kahle endhle, ukutola ukutamba ngamanzi amakaza noba kukuhlala lapo kumanzi noba etyeni elibandayo.

Amafuta ka Doan asiyumuti wokwelapa umanzansi kodwa, welapa nokufa okuhlupa isikumba, ukubabazela komzimba, namaqakuva ahlupa esikumbeni. Izizinge zamaqakuva ziyama kulabo abahlutywa butaka ngapacati emzimbeni, noba ngabo abasebenza ngapezu kwamandhla abo, nabahlupeka abangonwabi, abanama tambo ankenketayo, nokufa emalungwini nalabo baloko bemanzi, nje ngalabo benjalo abafazi abangabawashi izizinge zamaqakuva nokuvuka okunezitikwana okuti ngasikati zibobo. Loku kukulumelela Amafuta ka Doan kahle, kuqinise ngempela ngofakazi abalatywe yiwo.

Amafuta ka Doan atengisa emavinkilini emiti onke nangebapati bezitolo nango Foster-McClellan Co., Cape Town. (P. O. Box 1297.) Atunywa kumuntu uma kufike imali, angakokeli iPosi. Qipela ukutola aka Doan uqobo.