

Friday October 1st 1909.

THE EDUCATION COMMISSIONS' REPORT.

The part of the Report that concerns us native people is, naturally, that which relates to us as a people, although there could be much comment upon that section of the Report, yet it will suffice to note the two leading points, namely, the different rates of expenditure as between the general South African States—and the objection to native youths learning trades. In the first of these points, we see room for improvement, and we think the Government of Natal is equally aware of the fact that the native schools deserve better attention and liberal allowance. But with regard to the second point, there is likely to be greater difference of opinion, for there is a fear (on the part of the fearful) that the native will take the bread out of the mouth of the European artisan. We should say right there, that if such should take place it would be the fault of the Europeans themselves and not of the native artisans. So far as we people are concerned, we know that as native artisans we shall only be supplemental, and shall at best be a mere aid in keeping the balance of things in the supply of labour. The Commission truly pointed out a very large portion of increased skill would be absorbed by the increasing demands of the native people themselves, and that means the proportional enrichment of the country. Indeed we go so far as to say, that if the native youth is held back from entering into the skilled work, the country will be so much the poorer. It is fear, only fear, beggarly fear, that can stand in the way of the country's natural development. We do not suppose the gentlemen of the Government are suffering from fear, their trouble is one of financing the many demands; that the Colony's needs are continually placing before them—We await our convinced that the Government's sense of proportion and economic balance will secure to us what is our due.

THE SUPPORT OF MISSIONS.

From what has transpired at the Presbyterian Assembly recently held in Durban it appears that there has been a great falling off in the receipts usually collected for the Missionary purpose. The decrease seems to have been common to both internal and external sources of revenue. Why it should have been so, does not appear to have caused much curiosity, but of course there must be an adequate cause for it. We surmise that it is on account of a changed mental attitude which is the outcome of the acceptance of bogus scientific notions; for when the idea of linked-up animality gets possession of the mind there is not much room left for the old fashioned idea of obedience to the Lord, and then there is a likelihood of the Lord's admonition, to go forth unto all nations with the gospel of peace being neglected. Possibly the gospel of dividends is getting a tighter hold of people, if so, so much the worse for those people; they should remember that no man can serve God and Mammon at the same time. People who profess to be members of the church should not forget their duty to the Lord, and that eventually it may be said of them "inasmuch as ye have not done it unto these, the least of my Brethren, ye have done it not unto me." Is the good old Presbyterian Church to be bullied by meanness? We know there is life and force enough under the good old banner of Presbyterian to do three times the amount of good that is being done by Presbyterians; and we are sorry, not so much for them to whom Presbyterians and others should bring the gospel of peace, but for those who say "Sir, I go; and do not." We think it is incumbent on all men to be honest to themselves, and that there is little chance of them being honest with others if they are not honest to themselves. Duty like charity begins at home, aye at our very inmost, but in its abundance and generosity it must flow forth, like God's Love, to wherever there is a possibility of reception—yes, unto the least of the Brethren who come under God's notice. Meanness to Mother Church is not economy, it is extravagant folly.

MISSIONS TO THE NATIVES.

Native Missions formed a necessary part of the discussion in the Presbyterian Conference but there does not appear to have been any attempt to amend the old way of procedure. It is strange that Apostolic

modes of economising should not have been tried in a new country and with a new people, such as South Africa and its natives have afforded. The practical side of a Religious life would have been, we believe, more readily taken up by the Native people if the missionaries had adopted the system of communal fields and pastures, and had gradually but persistently led the elders of their flock to manage the affairs of their own respective commune. There seems to have been too much following after the steps of modern concepts of economy, the huge wastefulness of which has over-run the increments obtained by scientific investigations. It is not too late for the Masterly idea of Christian communism to be adopted, and deserving repeat paid to the wisdom shown by the Lord's immediate Apostles. The economic substratum of a Christian life is fixed in having peaceful sufficiency for the outer man. It is scarcely possible for people engulped in the flood of competitive warfare to feel and act like Christian; and of all forms of patching up old wine-bags, the trying to engraft the Christian life on to the residual mass of commercial depravity, is the worst. The marvel is that out of the army of learned and noblehearted Missionaries there have not been enough to have instituted the Apostolic Method. We should have been delighted if the Presbyterian Conference had realised what is so greatly needed by the African people. That a great and constant objective side of life be set before the Native people as the necessary guarantee of the subjective effort required of them. If the work of the Missionary Conferences institutes this grand feature of Christian ability, there will be such an awakening of Christian life as will astonish the most sanguine of Missionaries.

PROGRESSIVE MEASURES.

The holding of meetings of natives in the Divisions under the New Commission is likely to be productive of much good. So much good can arise of a clear understanding with each other. The permanent Secretary for Native Affairs, Mr. Shepstone, and Mr. Knight, the Commissioner for our coast District did well in holding the meeting at so convenient a place as Durban. The natives were realising more and more what convenience means to them. They also begin to see that the Commission does not in any way depreciate or lower the status and dignity of the Magistrates, but on the contrary upholds that dignity by unifying the respective Magisterial factors throughout the land. This feeling may be affected by diverse and contradictory findings of Magistrates, but we trust that now there is a unifying influence, that magisterial findings will be sufficiently uniform to bear the logical comment and criticism, of the most astute minds, be they native or European. Provided there is a great understanding of practical friendship as a foundation for the united Magisterial service, and the native people very soon instinctively know it, general disaffection will be impossible. And we may add that personal discontent will be greatly minimised by native youths being endowed with orderly ideas and a due sense of moral and economic obligation. In the one case the unified commission and Magistrates will serve the purpose, and in the other case the Industrial Schools will be the means by which the rising generation will be able to reach the ethical and economic higher ground. These things promise a pleasant future for the land of Natal.

A MUNICIPAL PHILOSOPHER.

The people of Durban are not aware, perhaps, that they have a Philosopher as a Councillor; we made the discovery some days ago on hearing of the majesty (?) of a subordinate official who could not see that utility and dignity go well together. But the philosopher was present and corrected the mental aberration in a zealous manner. We have for a long time supposed that a philosopher was concealed in that councillor's clothing, and when the pleasant confirmation of the fact was before us, we were not much surprised, although delighted to find it so. Philosophers are not very plentiful, and we therefore congratulate Durbanites on their good fortune. Some sceptics may ask, "how do you know?" We assure them that we have studied the indications, and know of what we speak. And we make bold to say that if there is a Durban man worthy of being raised to the South African Senate it is that town councillor. The government has done well by his services as well as the Municipality of Durban; to overlook him would be a national loss. So Durban may have to part with him for the great gain of the whole of the Union.

History of the Zulus.

REV. A. T. BRYANT.

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17. THE STORY OF THE ZULU-KAFIR CLANS.

The Zulu nation, as built up by Shaka was merely an agglomeration of mutually hostile elements held together by nothing more stable than brute force. The strong hand which alone could hold these incoherent parts together having been now, by the murder of Shaka in September, 1828, abruptly withdrawn, the whole structure threatened to collapse. Those fiery steeds, so long chafing under the cruellest of lashes, now found their opportunity for kicking over their traces.

One of the very few clans that had still retained some small measure of cohesion and vitality within it was that of the Qwabes, dwelling still, under their own chief, in their old land southward of the Mhlanguze. Scarcely a couple of months had elapsed since the assassination of Shaka, when Nqeto, taking timely advantage of the political disorganisation and the general yearning for release, collected his people together and crossed the Tukela, with the hope of finding a more peaceful home in the south. Had he not made the fatal mistake of currying away with him the royal cattle, he might have marched off and settled down unopposed. As it was, an army was despatched in immediate pursuit by Dingana, who had now assumed the reigns of government, but Nqeto and his people got safely through to the country south of the Mzimkulu, too far away for their Zulu pursuers, still exhausted from their late Soshangane expedition, to care to follow them.

Nqeto, however, now discovered that, as the proverb has it, from the frying pan he had leapt into the fire. North, south and east, the whole world has become, as it were, one great cauldron seething with hate and warfare. His freedom, forsooth, he had won; but enjoyment of that freedom, ay his very life and that of his tribe he could only preserve by desperately fighting for it. Newcomers, to the local tribes, were but new disturbing elements in their midst, and as such were vigorously repelled. In one such of his numerous battles, fought within the vicinity of the Mzimvubu river, Nqeto, while viewing the engagement from a neighbouring eminence, was wounded by a bullet fired, it was said, by a Dutchman named Lochemburg, who for his unlucky failure forfeited his own life.

It was about the end of August in the year 1830, while Nqeto was settled on the left bank of the Mzimvubu, that Lieutenant Farewell, accompanied by two other Whitemen, Walker and Thaddeus, appeared in the neighbourhood and outspanned at a place called amadolo. Farewell had visited Shaka, at the Dukuzza kraal, some years before, and had obtained from him the concession of a strip of land about Port Natal for the purpose of establishing there a market for European wares. He was now returning from the Cape Colony by the recently opened overland route, bringing with him wagons loaded with trade-goods and including many presents for Shaka, of whose death he had not yet learned. During his former sojourn with the Zulu king, Farewell had numbered Nqeto among his acquaintances, and gladdened at the prospect of a meeting once more an old friend under such changed conditions. Faku the great Mpondo Chief, whom Farewell visited first, knowing well the animosity that must exist between the rebel chief and his suzerain, Dizaneza, and conscious of the universal Native sentiment that the friends of one's enemy must be an enemy too, dissuaded Farewell from his intended visit to Nqeto. Farewell, however experienced of savage treachery, hearkened not to the word of the wise. For did he not know himself to be Nqeto's friend, a man of peace withal, seeking nought than an honest barter for the store of ivory reported to be in Nqeto's possession? And, goodness knows, heavier risks than this must be taken to acquire that precious commodity. Accordingly he betook himself to Nqeto's kraal, and, as he had anticipated, met with a welcome, cheering and merry. Faku was wrong. Meanwhile he entertained his host with his tale and unfolded his plans. And as the bright sunshine of noon gave place to the gloom of night, ugly clouds appeared gathering on the horizon. A lowering scowl played round the visage of Nqeto, and an ominous change came over the behaviour of his people. So, then, this cunning Whiteman, coming as a friend and posing as a trader, is come, not to me, but to my dreaded foe, Dingana; is haply none other than a very emissary of his, sent to spy out the where and the how of the equally wily Nqeto! For what seeketh that sneaking Zulu there, so long

a suspicious wanderer in Mpondoland liard by, now here in Nqeto's kraal in the Whiteman's following, and so ostensibly disguised in the Whiteman's overcoat? Oh God! was Faku right? Then, as a prelude, he had the captured horses of Lochemburg led into the kraal—that white skinned Dutchman who had sought to kill the king, and failed. And amid the jeering exultation of the savage crowd, the poor animals were tortured unto madness; but could nowhere find a channel of escape. This first act o'er, the dark curtain of night fell upon the scene, and the actors retired to rest. But not all to sleep; for, in that blackness which preceded the dawn many crouching figures, bearir, newly whetted assegais, moved stealthily towards the Whiteman's tent. In a trice its cords were severed, and this hapless victim of misplaced trust lay caught in his own trap, and was there and then, along with both his White companions, brutally murdered. Of eight Native servants sleeping in a hut close by, only three escaped, after having had to shoot down three of the traitors in their effort. Ten of the twelve houses, several valuable guns, wagons piled with loads undreamed of precious head and costly cloths, this was the prize they won for their barbarous performance; and the mangled corpses of the slain went out to the vultures on the veldt. Farewell had been the first of Britain's colonists to Natal, bringing to the wretched Natives there the comforting and helpful delights of civilization. And this was His reward!

Drunk with this sanguinary debauch, Nqeto now had the temerity to assail the powerful Mpondo king, Faku, by whom his tribe and he, as well became him, were crushed beyond retrieve. Headless and forlorn, the tribe scattered like sheep before the devastating wolf. Some accepted a menial subjection under Faku; some gravitated helplessly back to a more miserable servitude in the Zulu army. And while others threw themselves on the clench of Ogle, at Port Natal, and other white-skinned brothers of him whom they had so perfidiously done to death, and by them were pitilessly received, Nqeto, erstwhile king and arch-villain of the tribe was being led forward by an inscrutable power to meet his just doom at the hands of him whom he most dreaded and had above all wished to evade. Wandering along, he came to the kraal of Baleni, ruler of the enlangwini clan, dwelling near the Mkomazi river. There, with the measure of perfidy he had meted out to Farewell, was it measured unto him. Baleni secretly reported his presence to Dingana, who gave the order, which was duly executed, that he be immediately destroyed.

The fight of Mpande from Zululand in September, 1839, brought over once more into Natal many stragglers of the Qwabe tribe. These, gradually uniting with others of their clan till then serving under the Whitemen at Port Natal, or scattered elsewhere about the country, came to form that collection of Qwabe people in these modern days dwelling about the Mvoti river in Natal, and ruled partly by the rebel Msoni, son of Musi, son of Godolozzi, brother of Pakatwayo, and partly by Mafigonyana, son of Godide, another brother of Pakatwayo's.

In the Circuit Court for the District of Durban, Colony of Natal.

Between, Lena Makumela Plaintiff and

Makumela Neama Defendant

To the above named Defendant.

Take Notice

That at the hearing of the above matter on the 10th day of September before The Honourable Mr. Justice Dovo Wilson the following order was made:

1. The Court decrees a restitution of conjugal rights to be performed by the defendant at the IMFUNIE MISSION STATION, LOWER ILLOVO within four months from this date, and in default the plaintiff to be at liberty to apply for a decree of divorce a vinculo matrimonii.
2. The plaintiff declared entitled to costs of suit.
3. Notice of this order to be published in two issues each of a newspaper published at Durban and the "Ilanga Lase Natal" within two months of this date.

Leon Renaud,
Plaintiff's Attorney,
Durban.

I CHAMBERLAIN'S COUGH MEDY.

Lo umuti ofaneleyo kakulu no usizo. Ulinge uma ukhlela unomkuhlane uyojabula lapa usubona upilile weuziwa iwo. Kuhle ukwudhla ungetembeka ngaso sonke isikati. Utengiswa ibo bonke.

Adams Mission Station,
Sept. 9, 1909,
Thursday night 9:39.
Dear Mhleli,

Baba mhleli we pepa ngice-la indawana epepeni lako ei hle, elisipa izindaba ezminda nezi vela emazweni akude njengokuba umfo wase Nellie Valley esi qabulise aniate nge zizatu zoku hambisa umshado wakubo, nanjengoba enze njalo nomfo wase Georgedale esiqabulisa amate esi dhlela amaxoxo ngo mshado wa kubo. Ngiti pambili John Weseli, tina bafundi bepepa sisala celo umfo wase Adams! qabulise amate kulo mshado wakubo owawu nge 21st, of July au veze nge kanda nje; neyo malusi uyite fahla nje wayi veza nge kanda akasi qabulisa kahle uma atate izizatu zoku hambisa kahle, sokutyo kajani ukuti pambili Adams! ezeiveza nge kanda nje? Mhleli anoze nayeka ukusi sola uma sibona umuntu eposisa, asoyeka ukupendula egewa, lisa amazwi ka Sipela Mandhla ngoba kade kukona umshado onkulu ka Rev. S. Radebe wase Transvaal no Miss L. W. Makanya wase Adams intokazi ebi tembekile aufa-kwanga epepeni. Ngixolele mhleli angime lapo.

Imina owenu,
S. M. KHATI.

UMVELISO OMUTSHA WO BUNYANGA OBUKULU.

Emva kwe minyaka ne minyaka yokufuna ngoku zondelela endhlini yake yemiti, owsifazana ohlaknipileyo nodumileyo kakulu ufumene nge post.



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Zi Zozibili 16/9

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