

Ilanga lase Natal.

Friday April 1, 1910.

## ARE THE BANTU A CHILDISH PEOPLE?

When the status of the native people of Natal is being discussed it is sometimes remarked that "they are a childish people" because they often have a happy-go-lucky way in their general behaviour, but that is not all that is intended to be conveyed concerning them. One thing that is alleged by the supporters of the childish idea, is that the native cannot understand or undertake responsibilities such as mature human beings usually undertake. And viewing this serious allegation as one that must be looked into, we have given it considerable attention, and we find that it is chiefly based upon the fact that native servants excuse themselves when careless in their duties by disclaiming any responsibility in the case. And we have found that the want of consistency in giving orders or expecting far too much from a boy that practically knows but little of the manners and methods of his employers, this the servant sees, and logically too, and hence he fails to see that he is responsible where he has no power or ability to act. The same thing occurs in other countries and may be viewed as being common to human nature, it is simply a blundering way of putting the inattention or want of capacity of one side on the shoulders of the other side; and as an indictment for down right evil cannot be preferred, so the plausible incrimination of "childishness" is leveled at the heads of the servant class and from them to the nation which they belong. Wasy incrimination not that colonials mean anything of that kind to their own children because they happen to be children, but because it affords groundwork for a plea for depriving of as many privileges as can be manipulated in defiance of the constitution that they profess to be governed by. And so the charge of childishness is a mere cover for taking advantage. As in days of barbarism, all over the world, want of knowledge and defenselessness is held to be sufficient grounds for tyranny, so the willing legatees of the hateful bequest, still ply the trade of the tyrant although its present day aspects are of the petty fogging sort. That the Bantu have their share of stupid members no one will deny, but in that case they are no better or worse than other nations; and as for the abilities of the nations comparatively, why the best of them have follies and troubles that levelheaded scrutineers would suppose should have been overcome long ago. The fact is we are all living in glass houses of some kind, and the policy of throwing stones does not savour of quiet gracious thought, reflection on all sides is needed.

We remember hearing old colonists say "the natives are born lawyers," those men understood the native language and therefore spoke with some authority; now a keen sense of the legal function and childishness do not go well together. Perhaps the limited sense of calculation has something to do with the question, but even then the charge of childishness would not be made against the thousands of Europeans who can count only a little further than the ikulu (100) of the Bantu. It matters not which way the case is taken there is always the residue of overbearing and want of ability of clearly understanding each other at the bottom of the cup of inquiry. However, the industrial training schools will lesson that trouble, and we shall eventually be able to know each other as respectable human beings.

## A POLITICAL SAMPLE.

Another sample of how things can be done, or attempted to be done, is taking place in Durban. The poll tax which every body is more or less against, is being protested against by at least 5000 European men, and we are told that there will be another 5000 before long, consequently we take it that these men are earnest, and that the affair has a serious side there can be no doubt. But why is the speechifying on the subject left to the earnest but rather pantomimic individual who holds forth on Saturdays in Durban? One would suppose that the importance of the subject would have drawn a number of men together to support the measure, but no, the fear of ridicule evidently stops them. And yet these men who are so willing to laugh at others are not so willing to take a short spell of bearing the brunt of the service, which is evidently wanted as shown by the thousands of signatures. It is indeed another sample of the very inconsiderate

way of acting which has been observed by wayfarers in Durban. It is as though there were a want of nervous tension, and that most of those people could only take things up by fits and starts; but that is a far more dangerous thing to deal with than a sturdy thoughtful opposition, it is a fitful mischievous disposition that makes a mess of affairs, and then leaves other folk to come and clear up the muddle. We cannot see that the course things are taking is creditable in any way, but like others we must wait and see what comes of it.

## SOBOKO.

Old Soboko sentenced to death for complicity in the murder of Mr. Veal! What an end to a long life of mistakes; yet what happens is the best under the circumstances for the clearing up of clouds of falsity and cruel adventure. Little by little the old practice of the so called witch doctor is being weeded out of South Africa's social system, and better opportunity given for people to live in liberty and peace. The hold that these shrewd doctors have had over the native people has been very great, and the breaking down of that power must be complete before the new system of social life for the native people can be established. Those gentlemen who hold that segregation is best for the residents of the land, do not look very deeply in the undercurrents of life, they should understand that a few miles of separation between two systems of living would not be sufficient barrier to keep out the evils of either party from afflicting the other. We mention this because the passing of Soboko from this world's scene of action emphasises the need of a policy of suppression for all that cult of evil doers. There should have been stringent suppression of such craft fifty years ago, the word of the supreme Chief should have declared against it. A mere word of disapproval was not of sufficient force, but to deliberately disobey the chief would have been understood to have been a certainty of death. Much evil has resulted from neglecting so important a matter. The native people have in many cases been held in the bonds of fear, not even daring to speak out about matters they knew were wrong. The sad event which led up to the trial of old Soboko carries with it a train of consequences, shocking though they be, yet afford lessons and suggestions that all in the land should profit by. The animus of the cruel mind is what must be dealt with, for whether near or far from us, is working evil to mankind, and that must be cared for by the government and the occult reformers in their respective spheres of action.

## A NEW SCHOOL BUILDING.

Many of our readers will be glad to know that the new School building at Lindley is nearly complete, and that the present session of the Lindley day school will be the last held in the old building. The work of the new building is being carried out under the direction of the Rev. Mr. Cowles, who has charge of the Day schools that are managed by the American Zulu Mission. The expences being defrayed by Natal Government Board of Education. The commodious arrangements of the new building come not too soon for the growing demands of the many pupils has made it necessary for the church building being used as an auxiliary to the old School building that has done good service for so many years. We hope the new building will be supplied with the many serviceable charts that are valuable in conveying hints on various subjects to the young minds, for children learn much from repeatedly looking at such object lessons. The Day school at Lindley, for children in the lower ranges of tuition, is an old institution, and it is a very reputable part of the grand legacy left to the people of Inanda by the worthy and famous Rev. Dr. D. Lindley in the colony's early days. The other parts being the pastorate and congregation, and the Seminary for Native girls which is very well conducted, and is a blessing in the land.

## GAMBLING.

The gambling fiend appears to have got hold of religious sections as well as of those sections of the pronounced worldly types. The account of the lottery scheme run by a religious community at Fernoy in Ireland, does not recommend their efforts to the general public, notwithstanding the alleged good purpose for which the fund is wanted. It seems as though the doctrine of "do evil that good may come" were acceptable to the promoters and supporters of that lottery, hence their venture to trade on the lust of gain which unfortunately is strong in the majority of people. But how they are going to make that course of action square with the ethic of the

Christian religion is a mystery. It is to be hoped that when they know more of the nature of the evil that they are playing with, they will refrain from pursuing a course that can only add to a strong tendency that is already lowering the moral worth of Nations. It looks as though cataclysmic times, which many persons are expecting, were imminent; when religious authorities who should be the ethical wardens of the people, go out of their way for the collecting funds for institutions, that no matter how excellent in themselves, are useless without the ethical basis which is the only true foundation. The promoters of the lottery should not be surprised that some people take serious exception to such a mode of raising funds; the best thing that can happen is that it be a complete failure, for then there may be time and a disposition to think over the incongruous attitude taken by persons professing to be members of the Christian Church.

## A WAIL FROM DELAGOA BAY.

The Lourenco Marques Guardian informs us that the native problem is seriously affecting the Colonists of that District, and points to several evils that are the outcome of the folly of their colonial management. It does seem queer that the gentry that have a voice in regulating such matters should continually be laying the whip on their own backs. When will they learn that to be indifferent to the welfare of the natives is to be negligent of either own; they do not believe in the law of equilibrium or they do not know much about it; in either case it is their own folly, and folly of course leads to correction. They ought at least to recognise that the larger part of the difficulties that summed up are called the native question, are the outcome of their own perverseness. But minds that are dulled with the love of gain, as a rule, do not see this:

P.O. Tongaat, Natal.  
21st March, 1910.

In reply to the enquiry made last week, the Rev. A. T. Bryant writes to say that he hopes to be able to continue his historical sketches before long, when he will treat on the "Surrounding Tribes," e.g. the Swazis, Lolas, &c. The cause of the present delay is the utter impossibility of getting from "educated" Natives any replies, even acknowledgements, to his numerous letters of enquiry addressed to them. To this there are a few bright exceptions, notably the Rev. W. Gumedze of Bergville, and Mr. Magoma Fuze of Bishopstown, to whom, for their generous assistance, sincere thanks are here publicly rendered. As a general statement, however, it may be said, that the only Natives who evince any interest in the past history of their race are those who cannot write, the despised "heathen" Kafirs. There seems no doubt at all that whatever few traditions still exist of the Natives past would become irrecoverably lost with in this present generation, were it not for the interest and energy of more thoughtful ABELUNGU.

A. T. BRANT.

## The Man who cures Ruptures.

At your Own Home, without Pain, Danger, Operation, or Loss of Time, from Work.

## SAMPLE Treatment FREE

You need not longer suffer the annoyance and discomfort of truss wearing, or the constant danger of strangulation, or the dread of a surgical operation since the celebrated Rice Method of curing Rupture has been placed within the easy reach of suffering humanity. Why continue to buy steel spring trusses or the so called springless trusses which are worthless method of torture, when this perfect Method, which will add to your life years of comfort and



freedom from suffering, is offered to you. One fact alone proves how satisfactory its results and that is that so numerous are its successes that people rapidly discarding the old worn out methods, and the manufacturers of those worthless trusses and promoters of still more worthless methods of treatment are resorting to warning rupture sufferers against adopting a method which they know spells ruin to them but a cure for you.

Among those I have cured in South Africa, are Mr. A. E. Walters, "Birstall" Town Hill, Pietermaritzburg (ruptured from birth); Mr. P. W. de Wet, Bankfont

tein, Aliwal Noord, Cape Colony (child nine years old, scrotal rupture five years); Mr. E. Cutting, 15 Robson Street, Port Elizabeth, Cape Colony (driver of trappers cart, suffered terribly 17 years); Mr. Jas. Stewart, Sr., P.O. Uniondale Cape Colony (age 77, ruptured 27 years); Mr. H. A. Davy, Cathcart, Cape Colony, (scrotal rupture 17 years); and Mrs. H. Sudlow, Stand 248, Alberton, nr. Germiston Transvaal (ruptured 12 years).

Let me send you full detailed information about my treatment and the absolute indisputable proofs of its wonderful success, entirely free and post paid. Write to-day, either in English or Dutch to-morrow your rupture may be strangulated, and you will then be too late—to W. S. RICE, G.P.O. Box No. 5, (K 96), 8/9 STONE CUTTER STREET, LONDON E.C., ENGLAND.

## UKUSONGELEKA OKWE-ZW1SA UBUHLUNGU.

## UKUNGAHAMBI KAHLE KWEFINDO.

U Miss Johanna Prink wase 125 Buitengracht Street, Cape Town, uti:—"Iminyaka emitatu nga ngi gula kabi ukunganda kwe kanda, nesiyazi ekuseni. Nga ngi hlupeka kabi uku songeleka oku-zwisa ubuhlungu, okwaku landelwa ukungahambi kahle kwe findu okwa kungafanele ukuba sentombazaneni epila kahle. Nga linga izinhlobo eziningi ze miti enga ngilulekwe ngo dokotela ukuti ngi yilinge, kodwa akuko namu-nye kuyona owangi siza nakanane, ngama qiniso ngati ngo kuma ngi sidhla imiti isifiso sona sahamabela pambili. Ngezwa ngama Feluna Pills ngatenga igabha. Nga funda indhelia yoku dhliwa kawalo kahle nga qala uku wadhla ke ngifanele ukuniyela ngoku tokoza noku mangalisa kwami, umusebenzi wazo waba simangaliso manje ngizizwa ngipendukile. Kule nyanga izinhlobo zami zipelile, isisu sami sisebenza kahle wonke lama-langa, ngidhla kahle ngapezu koko bengi kulindele ngiya kubatyena bonke ngama Fe-lenna Pills ngoba ngi sehlule ka ukubonga ubuncongo ange nzele bona. (Sgd.) Johanna Prink." Ukusongeleka siqa lo sezifo eziningi zabesifazane. Ukusongelwa kuyingo enku lu kabi abesifazane bebefanele ukuye saba, ngoba kubange, la ukudumba kwesisu; ke loko kwenza ukuti owesifazane angabi sempilweni enhle. E muva koku zi. bonakalisa ngi lendhlela, ipika, ukuqanda kwe kanda, ukuhlanza, ukuwa, inhlungu zomhlane be qolo, nobutaka etc. Ama

feluna pills abesifazane ku-pela enzelwe ukwelapa konke loko kuhlupeko. Atengiswa nga wo wonke ama Kemisi nezitolo ezikulu noma ngo qobo ku Feluna Pills Cc; 26 St. Georges Street, Cape Town, (P. O. Box 731) ngo 18/3 igabha noma ngo 18-amagabha situpa.

## UNION THEOLOGICAL SCHOOL, EMPOLWENI

All applications for admission to the above school must be in the hands of the staff before April 1st, 1910. Applications and correspondence may be addressed to: REV JAMES LUKE, Principal, IMPOLWENI M.S.

or  
REV. J. D. TAYLOR,  
ADAMS M.S.

KWA NGOBA MAKOSI!  
113  
Field St., DURBAN.

Ngenani Pakati = = =  
Wozani Nonke!

Siti ku bantu ake bazo zi bonela nje esinako ngalesi sikati ku gewele izimpahla zezi nhlobonhlobo, zinhle futi. Imbila yeswela umsila ngoku yale zela Wozani obaba, bo mane, zinsizwa nani zintombi, Umsiko wetu udhlu munyu. Sisikela izinsizwa nama kosazana kakulu ezemi shado zavo makoti. "Nabafuna uku sheshiselwa imisiko yabo yemishado nokunye sibenzela ngosuku lunye."

Isitolo setu sikulu abantu baya sheshiselwa nje ngoku tanda kwabo KWA NGOBA MAKOSI 113 Field Street Durban. Nanso intando pela. Wozani Ngenani Nizozi hlolela impahla yezi nhlobo zonke.

Amapills ka Dr. Williams' Abomvu ashaya kona esiqwini sezifo zegazi ezinjengo kupela kwalo, isisu esonakele, iku-nkulo, ukuvuvuka, umhlane, obuhlungu' isifo sezintso, sesibindi, ikanda, nezifo zanga sese zabisifazane lapo amafindo abo engahambi kahle. Atengisa kubo bonke bezi-nhlu zemiti nase zitolo noma ikubo uqobo bakwa Dr. Williams' Medicine Co. 129 Long Street, Cape Town, ngo 3s. 3d. nge gabha noma ayisitupa nga 17s. Iposi loku watuma likokwa yibo.

Wesselton Mine,  
Beaconsfield,  
Kimberley C. C.

Dear Sir:  
Ngiya cela baba epepeni la-ko elidumileyo ake ungi vume-  
le baba kancane ngi namazwa-na ambalwa engi fisa umhleli angi fakele wona pambi kwe bandhla lakiti. Ngi nokuda-buka nokumangala uma ngi bona abantu bakiti besa hleli ngo luhlobo ke namhla sebezi kipe. isinkwa emlonyeni nge-nxa yenkani yamandhla. Ngi tsho ngoba, baba maleli kute ngo 25th, Decembe 1909 ngo kisimus kusihlwa ngo 10, o'clock kwalwa enkulu impi kwaze kwange sonto ebusuku ibambeu; njena pela kwa ku, lenga izimbuza zika kisimus zinga kadhlwa hayi, umuntu aka tandanga luto kwaze kwa siza iCompound Manager ya blaba umkosi yaze yalanlyulwa naga masotsha kuleso sidumo njena pela bekulwa abeSutubakwa Mshweshwe nabeSutubase Transvaal yaze yabala ama rooms lapo kuhlala kona u B. D. Norman. no N. J. Nkosi ke ngiyaba dabukela abantu bakiti ngoba sebezi ncitshe umsebenzi, kute ngo kutakutela kuka General Manager yabaxotsha siyayi bonga inkos ukuba isasi pilisile kule sidumo esingaka ke akusizi ukupika inkani bantu endaweni yokuya pambili abanye baya emva ngivumele baba ngipele ngingo munye wepepa lako.

Yours Faithfully,  
ALFONSE MLAMBO

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