

Ukukhulasa kwabefungu kwaZulu ngo 1879.

Kwati nikilili lapa engulowo ezibalekela uba azisize, indoda nentliziya, umfazi nentombi kaaye nengane. Munye qwi umuntu owahlaba-ye lapa p'kati kwezinkulu, uVumandaba kaNtseti kwakumalo owabulala abantu baba baba izingqaba, abaze bamenzela izibalo lukhulaba ngetala esebagilele yena. Yinyibhedula njalo, laba abahlaba inkosi babehamba namadodana kaSomfula kwakumalo lapa kuzwala koma s'ongiya unina kaMpende. Lapa-ke m'inguni wabanga pambili esekumbile isigidi esi umpanda lapa wabe elugela kona esengumfana. Kwasekqamuka omunye owabe eyindekile yake lapa owa-hamba waya kutata icantisi elitaba elingakendulala nengubo entsha engakemotwa, wabe esegijima njalo waya ekaya kwake waya kuhlaba itole elinenyama ehle ecolloye, wenzela inkosi ukudhla. Angitsho ukuti kwadhluza amalangana amaningi leyondaba ingezwa-mlanga eNkandhla emaCubeni kuSigananda kweZwetu-fu umhumbane. Ahloma-ke amaCubane ayakuyabata inkosi, aya efika eNkandhla, engabeni endala yakona kwa-Manzipambane. kwelikhulu iwa lapa amanzi epuma ehle amanye enyuke, endaweni endala oseloku kwakuhlala amakosi akona asendalo lapa kwa-huhlala kona uTshaka waze wawashiya ebezi amaCubane aze akona kuye ngolimi engangotshwanga nge-mpi njengamaTuli lapa akwomNini kaManti, awangabisa lapa ofungu-lwini, noma uTshaka esake ikanda lamabuto ake lapa kwaKangel'ama-nkentshane eT'ekwini. Yeboko yahlala lapa eNkandhla inkosi isisindulwa-samaCubane, Kulapa yati uba izwe inkosazana kaSobantu ubhilewihle ukuti inkosi isindule empi kaZibhe-bhu kodwa inamanzeba amabili, ya-tuma uTswisa kaMqambi kwakuma-baso induna kaSobantu noSubi ka-Nondeni kaMabhangwini was-ma-Tulini umfana wayo, yati mabehamba bayoyibonela okwenzekileyo kome-wabo. Yabapatisa imiti yamanzeba nezindwanga zokwawabona. Alamba-ke lawamadoda aya kona eNkandhla njengokutanywa kwawo ngumtswana kaSobantu. Anokumbula paka ukuti kute uba uSobantu agoduke, kwasa-la yona indodakazi esikundhile, yanya-tala pezu kwepakule likayise kute konke: aze agoduke ngazinyo ukuti lapa kuse nje uSobantu nezinqoto zake, akute ceze luto ndawo. Lawamadoda akuti amabili abuyi etokozu ngako konke akubonileyo, nokuti inkosi isindule impela kodwa asixozela indaba enkulu eyenziwa amaBhunu, aseha-mbe aze aynyelela kona lapa elhatini, efuna akhnyenga inkosi ukuba ivume ibuyele ngakunye, silwile wona ngakuZibhebhu, loku ayabona nje wona ukuti ugila emikuba nje uZibhebhu usakelwe ngamaNgisi; kapa inkosi yala yapeta ukhulanga namaBhunu ayalo-kokwenza. yawatshela ngokukhanya ukuti yona ibuyiswe ngakwini noMbuso wapetshwe, ingekwenze lo-ko; futi iyazi ukuti loku kubulawa kwayo kwenziwa ngabefungu balapa eAfrika abas'loku babenzalele ukuyibulala, akwenziwa ngabefungu balapa. Aze abhileka nawo ama-Bhunu engawumi uNinindini.

UKULUPHEKA NOKUFA.

KWENKOSI. VI. Kwakute ukuba inkosi ifike uZibhebhu esenabon'ngu abamselele-yatamela kuSobantu esekon, yati kayifunele nayo umlungu otembekayo azohlala nayo. Nangoko uSobantu ekuluma nomngane wake owabe ake eT'ekwini, uMr. William Grant, yace-la ukuba angewutale yini lomsebe nzi na? Wayuma uMr. Grant, waya wakuluma nayo bezwana kahe. II. Ilopo njalo eNkandhla inkosi uMalimata (Mr. Osborne) owagcina ngokuba ngusir Melmoth Osborne owabe ngu Resident Commissioner kwaZulu ngaleyonkati esake kulo leli elipakati komHlatuze noTukela Behowe, wab'ezinge etumela eya kuyibiza inkosi emaCubeni eNkandhla. Nangoko ecelhlangana noMr. Grant eti kaluleke inkosi ize kuhlala eduze kuye Eshowe. Yanikwa ukuba ihlale emzini kaKete kwakwZulu. Lapa inkosi aipatwanga kahle. yahlala kalukhanya. Kuze kwati ngelinye ilanga yafikelwa nbulungu obukulu beisa, aye iye kuzipona zisa emfuleni ngekambi ngoba pelu yase ihlezi nenyanga yayo uMbombo kwakwXumalo. Ile ifika ivela emfuleni kwasokubikwa ubuhlungu ngamandhla kunina kaNkongolozana owagcina ngokubelela setume yena uMbombo ukuba ake ayokwenza izaba kuye. Ngaleyonkati wayuma ukuti ukufa sekuyahlulile yabiza uMr. Grant namadoda enawo lapa yati "Loku-ke sengizwa ukuti ukufa sekungahlule nango umntanani uDinuzulu nize niye kumbika kaKwini petshweya. Akqali ngami ukufa loku. Nami umuzi lona bengiwupatele uMpende: noMpende wabe ewupatele uTshaka: noTshaka wabe ewupatele uSenzangakona: noSenzangakona ewupatele uJama: uJama ewupatele uNtaba: uNtaba ewupatele uMgeba. Kodwa noma ngifa namhla wena Dinuzulu eze nyekulwa noZibhebhu, ulwe umahlule uami ugobo ngiyakuba ngikona 'apo pakati kwempi yami elwayo nyakumahlule impela."

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Ezase Newcastle.

(Ngu MBHALELI.)

Neo Easter Monday (April) kwa-huhlalane igatya laseNewcastle Native Congress. Umsebenzi kwaku-ukuketa abapati abasha begatsha begatya leNative Native Congress laseNewcastle, kwaketwa kanje:—

Chairman Mr. C. Barlen Dhlamini, Vice Chairman Mr. Phillip T. B. Mtembu.

Secretary Mr. Elias J. Kuboni, Ass. Secretary Mr. Robert H. Kamalo, Treasurer Mr. John Nyembe!

Ass. Treasurer Mr. Isaac S. Mabaso, NgolwesiBili April 29 iKomiti yeGatya laseNewcastle ngodaba loku-cela iTown Council yaseNewcastle ukuba itenge indhlu eku 22 Kirkland St. leyondhlu yenzelwa abantu iRecreation Hall kanye neNative Club nokunye okungagcina izimfaneko nezinswelo zabantu. LeKomiti ngesimemo seTown Council yaya kuhlangana nayo eTown Hall ngesikati sika 5.15 p.m. yahlalanele kwilMa-yors' Parlor iKomiti yegatya letu beku-ilela elandileyo:—Messrs P. T. R. (Vice Chairman & Organizer), C. Barlen Dhlamini (Chairman), I. S. Mabaso (Assitant Treasurer), S. Davenda (Weslyan Evangelist), Anos H. Zulu, I. M. Dambuzza (Anglican Evangelist), Stephen J. Nkosi, S. G. M. Kunene, Solomon I. Nxumalo & Nyembe.

Emva kwenkulu inkululo amadoda eTown Council eyaluzisana namakuxa wakuluma uMr. Mtembu ebona imfuneko uenswelo yabantu engabenzela yona iRecreation Hall. Emva kwake wasekula nguMr. C. Barlen Dhlamini ngamazwi atambisa amadoda eTown Council, kanye noMr. Dambuzza noMr. Mabaso.

Isigcinco iCouncil yamkela ngesite-mbiso esihle sokwutabata lomsebenzi kwahlakazekile ngokubonga okuku-lu.

Setemba ukuba iNewcastle iyaku-pumelela nayo kulomsebenzi omkulu wokutolela abasundu indawo yokupamula.

Eze bhola eTeleni M. S. (Ngu NYONIKAYIPUMULI)

Ngombla kaApril 21 bekufike ama-team amatatu; (Senior and Junior Light Brigades F. C.) akwaMagwaza College namaGordon Highlanders ase-lo Matshehtakazi M. S. ezezodhlalela namaMorning Stars F. C. aseTeleni.

Ngol' o'clock wazisusa umfo uMr. L. Mhlongo ezamaHome Morning Stars amaHemu, nezamaSenior Light Brigades ezi isigwe. Lasuka kwatula umoya; loku ngoApril 12 bezifakene 3 goals to 3 enkundhleni yawo ama S. L. Brigades. Namhla izalo ziti zizolifake kupela iDraw. Zakala ngo Stubborn Fly noCape Junior ezama L. Brigades, zakala ngoBeaver Jim-mie, noAylumi, ngoSurely kwezamaH. M. Stars. Au kwabonakala ukuti kubambene eziminkatsha ibomvu. Kwa-tshintshwa, kutule kute dukwaze kwapela isikati lingangangana ndawo.

Kute ngo2.25 p. m. wazingenisa uMr. J. Mate ezama G. H. Landers ezingenayo iUniform nawo amaHemu aseTeleni. Lati lusuka nje zakala ngo Sutu opikweni lwangakwesokholo kwe zama H. M. Stars lwahlelo pakati "goal" kwawazwa yonke indawo loku abantu babe ngangazibili, Zabeziyaka ngol' oQay ezama H. M. Stars. Kwa-tshintshwa kwaze kwapela isikati lingangangana. Ahluhla emaJunior Light Brigades ngol' goal.

Ngo 4.20 p. m. wazifaka uMr. J. Mhlongo ezamaSenior Light Brigades yamaGordon High Landers. Zeshuka namuntu waze wati owabo. Knelele kwatshintshwa, woti zavuka eze S. L. Brigades zalinkwezela kabi zalibona ezintini. Lapa zavuka ezama G. H. Landers zakala ngeNjini noLie Lie noko zabazizenzela ndawo zaliba isikati emoyeni ezeKulishi asahaya isikati ahluhla amaGordon Highlanders ngo 4 goal.

Indawo engcono yokulungisa iziNka-tali. Ngisho lufe kanjani, luyavuka ngokushesha noma selwahlala abaningi. Wozu kanti lozovuka lube lusha, lukale kable futi njengokutanda kwako. Noma inhlubo enjani. Futi ngitengisa ngezimpahlana ezincane, zonke izinhlo-tshana ungasitola kimi.

Qondani, Ematsheni ku K. L. N. NYENDE.

Auto-Harp Repairs. Native Market, Victoria Street, Durban.

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ILANGA LASE NATAL

Friday, May 23, 1919.

AFRICA AND AFRICANS.

In looking at a present day map of Africa any thoughtful man cannot but feel and realize that the African has been "done" some way or other of his country. Except for a little wild spot in the west of Africa (Liberia) there is no single country in Africa where the Native Africans enjoy the liberty and freedom of self-government. For the last hundred years the exploitation of Africa among the various European Powers has been going on relentlessly and without any regard to the aspirations and "vested" interests of the Native Africans.

It may be claimed that because of the universal rule that those who cannot govern themselves must be governed by others, but this can hardly hold water for the whole of Africa. Before the advent, conquest and annexation of Africa there were properly established Kingdoms with respectable codes of rules and procedure not unworthy of the most civilized States of the twentieth century.

A kingdom like that of the Zulus was not just a thing to be wiped out with a stroke of the pen. The treaties made with the rulers should not have been treated as "a scrap of paper."

We often wonder if the various Powers that have divided Africa among themselves have any conscience at all or Christianity for that matter. We opine it is not too late even now to apportion a fair share of Africa to the Natives themselves to rule, of course under the auspices of some paternal European Government as the United States is doing for Liberia. To simply deprive all Africans of the privilege and exercise of Government is undoubtedly unjust and sooner or later will bring about a retribution. The vast wealth of Africa, mineral, agricultural, pastoral and political which has enriched Europeans is incalculable. We understand rich finds of gold are still struck as in Belgian Congo and elsewhere, but how much of all this will go to benefit the Africans? Where are the schools and Industrial establishments that have been built by the various claimants of Africa to offset the enormous labour, tears and taxation paid by Africans? Does not African's tears appeal to the conscience of Europe that has benefited so materially by Africa? Our cry is not "Africa for the Africans" but that Africans in their native land should be allowed a place in the sun and be assisted in the art of self-government according to civilized usages. We are not for re-establishing the old absolute sway of a Chaka or Moselekete but such as is now granted to Khama and a few others where the Native is left to carve out his future in his way with European guidance but not this stifling of all aspirations to political existence. We believe if this were done the purposes of God for Africa would be fulfilled.

Whatever conclusion the Commissioner will arrive at, one thing is clear now to everyone that the pass system is looked at with great disfavour by the majority of Natives especially the educated.

We don't pass a sweeping condemnation on the whole system but we certainly argue for a considerable modification and elimination of the unpleasant and enslaving aspects of the primary cause of the creation of the passbooks or outlaw bands among Rand Natives or Ninevites as they are sometimes called. We hope Mr. Boyes looked into this feature of the system. Of course we are aware that legislation will be necessary to bring about a modification or repeal of the Pass Laws and that summary rejection of the passes as long as they are on the Statute Book cannot be overlooked by the Authorities. But the agitation will have served to establish the principle that a change is necessary and calls for immediate redress. As the Natives progress they must be better governed than the old pass system which was tolerable in the days of ignorance and indolence. Intelligent people must be governed intelligently.

It is not too much to expect that, in the history of Native education and Native industrial training for life, the Umtata Exhibition, held on the 23rd and 24th April, will prove to have been an epoch-making event. If it does not, it will be to the discredit of those, Europeans and Natives, who have seen the paths of opportunity and channels of co-operation that it laid open, and felt the stimulus of an occasion that could not but inspire even a Gallo with hope and optimism.

The full trains from the Colony brought the visitors through the country rich in grass, with herds of clean, fat cattle spread over it, the blessings in disguise of the East Coast Fever, and among a Native people prosperous-looking and contented. At the stations in the territories the carriages were crowded up; and when the terminus was reached it was a problem to most of the European visitors how the Township was to provide them with sleeping accommodation.

On the journey the news was received with great regret that the Superintendent-General of Education was not to be present, and that the Secretary for Native Affairs, who was motoring through from Queenstown was likely to be delayed by the bad state of the roads.

The Exhibition, which was laid out in the Town Hall, and was opened by Mr. James Rodger of the Education Department, representing the Superintendent-General, was confined exclusively to work done at Native schools and training institutions in the territories, and from a scholastic point of view would be described as mainly the products of hand and eye training. But it represented much more than that.

What impressed the visitor first and all the time was the quantity of the exhibits and their potential commercial value.

In particular the quantity and quality of the grass work in mats and baskets pointed to the easy practicability of developing in that direction a great Native home industry. Had the models been fewer, and standardised, the saleable value of the basket and mat weaving on how at the exhibition would have been a large amount. As it was, they showed that a great many articles at present im-

ported from the East can be produced in this country, of good design, of at least equal quality and less cost. The development of such an industry is of course no concern of the promoters of the Exhibition, who were educationists; we commend it to business men on the outlook for means of utilizing moderate or even small capital in an enterprise that will be at once profitable to themselves and greatly advantageous to the advancement and prosperity of the Native people.

The St. Othbert's weaving and spinning work, to which a room by itself was devoted, a busy spinning wheel making wollen thread, and a hand loom weaving cotton fabrics, both worked by Native girls, attracted much well-deserved attention.

The woodwork, probably because we are all now so much accustomed to the types of articles produced by the woodwork classes, received less attention, although the work, except in some cases because of undue heaviness, was very creditable.

In one corner of the hall was a useful exhibit of grain and other produce from the Tsolo Council Farm, including two new types of maize, which have been yielding up to fifty per cent. increase on the average of the standard types, showing apparently a special adaptation to the local conditions worth watching.

Clay modelling, mostly the work of junior classes, was notable for the excellence of some of the models of pots and vases, and for the genuinely artistic spirit shown in some of the human figures, and in one or two of the groups.

It was on the second day that the Natives themselves came in greatest numbers, two crowded trains arriving from the South, while strings of bullock wagons and troops of riders filled the roads from the quarters beyond the railway terminus. The school children spent the night by the wagons across the river just outside of the town; in the morning, marshalled according to their schools, headed each by a drummer, and carrying the school banner, they marched into the town. Mr. Rodger, as representing the Superintendent-General, took the salute in front of the Imperial Hotel, and one of the most impressive scenes of the two day's pageant was the passing of these schools, each new one taking up as the other passed out of sight the fine song of welcome, composed for the occasion by Mr. Bokwe, which they sang in perfect harmony.

From the street in front of the hotel they marched to the front of the Town Hall, where the gathering, that by this time numbered between four and five thousand, was addressed by the Chief Magistrate and by the Secretary for Native Affairs. Mr. Vos undoubtedly created a favourable impression in this, we suppose, his first public meeting with a large body of Natives. The words of his that would find a lodgment in their memories were when he said that his ears will always be open to them, and if they came to him with their needs, if he could help them he would do it.

Not content with desiring to honour the Superintendent-General by the song of welcome, the schools had prepared an address, which was handed over to Mr. Rodger at the public offices in presence of a really amazing mass of Native teachers. At this meeting he spoke upon changes likely to be introduced soon into Native education, making a point of desirability of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

Want of space forbids reference to anything like all that impressed the visitors. It was certainly not matter for complaint that the premises had not sufficiently filled the days. There was indeed overrunning of events, and it is doubtful if the Natives themselves who are the persons the exhibition was calculated most to benefit, had sufficient opportunity of seeing and appreciating the work displayed. But this complaint of over generosity is the only one we have to make. All the events and circumstances reflect the highest credit upon Mr. Inspector Hobart Houghton, and those who co-operate with him, and place every one concerned in Native progress, development, and self-respect, under a debt to them of gratitude which, we imagine, can best be repaid by following and emulating in other Native areas their so well conceived and well executed effort.—"The Christian Express."

Anger and Poisons.

To the Editor "Ilanga lase Natal."

Sir,—It is known to some Medical men that anger produces poison in the blood and in the lymph of the body, but people generally do not consider so important a matter serious enough to keep out of the way of becoming frequently angered so as to reduce the risk of poisoning themselves; when the brewers were using poisonous ingredients in their brewings, that was held to be enough to warrant interference, but to interfere for the purpose of preventing the development of poisonous juices being formed in

May Talk With Distant Worlds.

Marconi thinks it possible, and Suspects inhabitants of other planets are already trying to Communicate with us by wireless.

Mr. Marconi, inventor of wireless telegraphy, recently gave an interview in which he says that he regards communication between this world and other worlds perfectly possible. He believes it will some day be accomplished. Indeed, he suspects that inhabitants of other spheres are already trying to communicate with the earth by means of "wireless." This is Mr. Marconi's way of accounting for certain mysterious disturbances which at times affect his instruments.

Of course if there are beings on other globes—say the planet Mars—who are trying to send wireless messages to the earth, they must be wholly ignorant of our language as we are of theirs. Mr. Marconi was asked if this would not make communication impossible.

"It is certainly an obstacle," he said, "but I do not regard it as insuperable. He went on to explain that some sort of common language might be based on mathematics; for mathematics must be the same throughout the universe. Flashes of one, two, three, four, etc., could be repeated endlessly until the Martians, for example connected the wireless vibrations with those numbers. With a starting point gained, as is well known patience can solve almost any puzzle.

Mr. Marconi was asked if he considered the ether waves, on which wireless messages travel, as eternal.

"I do," he replied. "In my opinion they go on forever, so that their is no limit to the distance a wireless message may travel." He then told of mysterious and apparently meaningless messages, not in any known language, which had been caught on his instruments. He suspected that they had come from some other world, perhaps without intention, perhaps with the hope of attracting attention on this globe of ours. Electricity travels with the speed of light, but, says Mr. Marconi, "these messages, if such they are, may have been years or even centuries on the way." That of course would mean that they come from far outside the Solar system. Or they may have come in a few minutes from a near-by planet.

"It is silly," said the great inventor, "to say that other worlds must be uninhabited because their conditions of light and darkness, day or night, heat and cold, climate and gravitation, differ from ours. If there were no fish in the sea everyone would think life under water impossible. Life adapts itself to almost any conditions it may find."—"Current Events."

The Umtata Exhibition.

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The St. Othbert's weaving and spinning work, to which a room by itself was devoted, a busy spinning wheel making wollen thread, and a hand loom weaving cotton fabrics, both worked by Native girls, attracted much well-deserved attention.

The woodwork, probably because we are all now so much accustomed to the types of articles produced by the woodwork classes, received less attention, although the work, except in some cases because of undue heaviness, was very creditable.

In one corner of the hall was a useful exhibit of grain and other produce from the Tsolo Council Farm, including two new types of maize, which have been yielding up to fifty per cent. increase on the average of the standard types, showing apparently a special adaptation to the local conditions worth watching.

Clay modelling, mostly the work of junior classes, was notable for the excellence of some of the models of pots and vases, and for the genuinely artistic spirit shown in some of the human figures, and in one or two of the groups.

It was on the second day that the Natives themselves came in greatest numbers, two crowded trains arriving from the South, while strings of bullock wagons and troops of riders filled the roads from the quarters beyond the railway terminus. The school children spent the night by the wagons across the river just outside of the town; in the morning, marshalled according to their schools, headed each by a drummer, and carrying the school banner, they marched into the town. Mr. Rodger, as representing the Superintendent-General, took the salute in front of the Imperial Hotel, and one of the most impressive scenes of the two day's pageant was the passing of these schools, each new one taking up as the other passed out of sight the fine song of welcome, composed for the occasion by Mr. Bokwe, which they sang in perfect harmony.

From the street in front of the hotel they marched to the front of the Town Hall, where the gathering, that by this time numbered between four and five thousand, was addressed by the Chief Magistrate and by the Secretary for Native Affairs. Mr. Vos undoubtedly created a favourable impression in this, we suppose, his first public meeting with a large body of Natives. The words of his that would find a lodgment in their memories were when he said that his ears will always be open to them, and if they came to him with their needs, if he could help them he would do it.

Not content with desiring to honour the Superintendent-General by the song of welcome, the schools had prepared an address, which was handed over to Mr. Rodger at the public offices in presence of a really amazing mass of Native teachers. At this meeting he spoke upon changes likely to be introduced soon into Native education, making a point of desirability of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

Want of space forbids reference to anything like all that impressed the visitors. It was certainly not matter for complaint that the premises had not sufficiently filled the days. There was indeed overrunning of events, and it is doubtful if the Natives themselves who are the persons the exhibition was calculated most to benefit, had sufficient opportunity of seeing and appreciating the work displayed. But this complaint of over generosity is the only one we have to make. All the events and circumstances reflect the highest credit upon Mr. Inspector Hobart Houghton, and those who co-operate with him, and place every one concerned in Native progress, development, and self-respect, under a debt to them of gratitude which, we imagine, can best be repaid by following and emulating in other Native areas their so well conceived and well executed effort.—"The Christian Express."

Anger and Poisons.

To the Editor "Ilanga lase Natal."

Sir,—It is known to some Medical men that anger produces poison in the blood and in the lymph of the body, but people generally do not consider so important a matter serious enough to keep out of the way of becoming frequently angered so as to reduce the risk of poisoning themselves; when the brewers were using poisonous ingredients in their brewings, that was held to be enough to warrant interference, but to interfere for the purpose of preventing the development of poisonous juices being formed in

The Lobola Question.

To the Editor "Ilanga lase Natal."