

# Ukuhlasele kwabelungu kwaZulu.

(M. M. FUZE.)

5. Kanti sikhlezi singazi nje inqina iyasikaka isikungo. Izifowadi sezizijime zaya zafinyelela enduneni enkulu uSir Bartle Frere eCape Town, ukuba kuhloniswe impi yokuhlasele kwaZulu.

Nako-ke skuti kuwo lowo nyaka, emkosini lapa sekujintshwa iNingco (ibuto lezintombi) ukuba yende yankwa uNdlolwe neNdlondhlo (amabuto amabili) nba yendlelakuwo. Hai ke, iNingco isinamaseko inizingi layo kuNokene nakwamanye amabuto amancane, yangaba ukwendela kokuleto. Yatakutela ngaloko iNkosi, yatumela amanxusa okuzetasa (izintombi) ngokungati zizakubulawa uma zingezidi njengokutsho kwenkosi. Kulapa sekulawo izwi lomkosi omkulu lokumemeza ukuti, "Hani iCetshwayo ububulele wabedela abantu kwaZulu iUbulele zonke izintombi." Kwabe kulapo kunjalo njalo lowonyaka wabe umubi, unesila esikulu. Kuto lapa usezisekweni zokuba ubutene, kwahle kwaxabana uHannu wankosi waxabana nenduna enkulu yeNingco amakosi uSigowelewele kaMhlekehelele kwaka Cele. Bakulumisana kakulu. Inkulumo yemxabano yabo leyo isuka kulozulu kwokuba emzini omkulu Ondini lapa kukona izindhlu zamabuto, iNingco amakosi asinzo izindhlu yona, ilela ezindhlini zikaTulwana abanewabo. Kepa loko sekuse kwavaza ukuxabana pakati kwamabobo neNgobamakosi, amabobo ati abafana laba, iNgobamakosi bayabadelela; ngenxa yokuba belala ezindhlini zabo, kuti noma kufike amakosikazi amaMboza bangawablonipi, inganti balala ezindhlini zabo njalo bangalafana bakubo futi.

6. Kwaba njalo-ke ukuba kwavaze lakwaZulu, kwaba ngezwi lenkosi eyalikuluma kimi yati "Abelungu bayeza lesi, kepa tina siyikubalekela. ngoba lesi siqingana sikaSenzangakona angikonzile ngaso kubelungu, kukonze mina ngedwa. Ngizazi ukuti sekuyakuba ngamkhulu lidubukalayo-ke mizuku loko." Njengokuba sengohlilo ukuti lowonyaka wabe umubi, nizwile-ke sekubale indaba enkulu yokunabab kwesintombi ukuba sendele emabntweni esijitshelwe wona yinkosi njengomketo weswe lakwaZulu; kwase kwelaba enye indaba embi futi, esawo yiloko kwabana kukaHannu neSigowelewele, iNgobamakosi yalwa namabobo; kwati ngokulwa kwawamabuto o'nkulu, uHannu esebonile ukuti abafana laba (iNgobamakosi) bayawafenisia amadoda laba, wamezelela kwona omke amaMboza wati "Wamagweni ngemikoto, ngingabathayi zezinduku." Wof kwaba njani ke lapa i amaMboza abagwaza ngemikoto abafana kwaba inamamumane. Loko kwaseku ngomqala kwokuhlaba kukaHannu embusweni wakubo. Bhaka-ke amadoda egwaza abafana ngemikoto begalele ngezinduku bona i Hannu kwaba bulungu usenkosini loko kwenza kwomfo wabo, yazibonela nje nayo ukuti uHannu uyawla nayo ngokwenza lokubona. Po, abanumzana bonke bezwe batuketelele uSigowelewele (induna) beti yini ukuba aqube iNgobamakosi ati mailwe namabobo oyise na? Nango-ke uSigowelewele esebaleka eya kucataha elatini, esaba ukubulawa nguZulu. Izikulu lesi, imvamyo yazo zazingakuboni loko okwenziwa nguHannu ukuti kuyini, wenzani; kodwa abanizi kulaba abanezifunda zizukuba babehlangene nabelungu, sebe nolimi abathelwa lona lokuti, "Asitandi ukuba niku naba lona ngeze; tina sinakunenza amakosi nonke, ngingakulo nibwasa muntu munye, enibulala." Yilelo-ke ilizwi elibabulala umzazi wakwaZulu; ngoba nembala kute selilhe ile elakwaZulu, uMfawendhela umunumzana wesizwe sakwaZungu, wati uba abekwe ngabelungu wawunwa obala lowo mkuba ababulala ngawo izwe. Kwakuti uma knika amunzi kuye angangeni emnyango engokulekanga ati "Bayete", ati noma esekulekile lowo muntu, uMfawendhela ati ake apinde atsho futi. Anele ukupinda lowo muntu eti "Bayete" atsho-ke uMfawendhela ati, "Ake nze-ke utu olumunni eesalwepuwa silutanda; ngenz ke kaloku." Kunjalo-ke ukuti izwe lakwaZulu lafela enzondweni nasemnoneni, lafela ekubethweni nasemnoneni, alifanga ngesono esakunika enkosini.

7. Po-ke, loko seingibalele indaba yezintombi zeNingco okwalotshwa izinowadi zageda izwe skuti "uOetshwayo ubulele zonke izintombi kwaZulu," ake ngipike kokulu, ngitshelhe isiminyo sodwa. Akuko'ntombi esabulawayo yinkosi ukupela izintombi ezimbili zikaSigwili, ezabulawa ngabntu ngesiposiso ingazi inkosi. Yona yabo itumele amaNkxusa ukuba abambe esetasa izintombi; kuti lapa efumana izintombi kona kudhliwe izinkomo kulawo mazi. Aizahongo ukuti zise zibulawa lezo'ntombi. Nangayo leyo'ntombi futi yokulwa kwamabobo kwaNdwangu kwakungesiyo into eyabe yakulwa yinkosi; kodwa kwati ngokutshwa nokuqinisekela kwabelungu ukuba bayoyita izwe lakwaZulu, kwapanduka bonke loko kwaba ngokwezwe yabo. Ubani konje ongayaziyo indaba yokutshwa kwenjalo eade kaMaholisa? Ngabntu futi ongayaziyo indaba yecwane lezwi elalumele yimisi yamaMaboyegaza, kufundumele kakulu, elatshwane lizeza ngenzansi impi ingeza ngenzansi, yadhlule yati iwane lidunge amanzi? Koko okagahluka ukwena

izaba zamanga, enxanefe ukubulala omunye ongapanisi kwake. Elakwa Zulu lafela emoneni wokuhankela izwe, akuko okunye, Kwabe lapa ipetwe ngabantu abafana naMfawendhela kwaManzini wakwaZungu nje, abababaxanefe osongati lingafa, batole ukukulekela nabo; nabantu abafana naHannu kaNziba owazalwa nguMpende esalela umfo wabo, okumanga is amunzi ukuti konje wabe ekalelani, loko wabe enomuzi wakubo kwaMfawendhela nesifunda sakona esikulu kangaka njena?

Isaqutshwa.

## Ngokuwela kwamaNkxusa (Ku Mhleli we "Langa" laseNatal.)

Mngane,—Ake ungipe indawo epeni ke ngikafume amazwi amabulwa malunga nesingqomo somhlangano kaS.A.N.N. Congress owa ungoDecember 16th 1918. Mina ngokwami ngatokoza ngawo noma wenzwa ngokutshwayisa ngendhela ye Special meeting ngokuba kufuneka amaNkxusa abambe masinyane aye Petshaya kuPetze Conference kodwa uRev. Dabe nomr. Saul Masane noChief, Stephen Mini babe fanele ukuketwa babu ngamaNkxusa ngokuba yibona ababe ngamaNkxusa ngo1914; onke amazwi omabubusapetshaya akulunywa kubo kwatiba ake bapindele eSouth Africa ngokuba sekulele impi yamaJamane. Futu uRev. Dabe noChief Mini noSaul Masane ngabantu abanamagama adumileyo kubelungu bapetshaya nali pa eSouth Africa uDute useke wenza imigudu engumangaliselwaisizwe amalungelo ase eMbusweni noChief Mini angumuntu owaziwa ngegama elikulu kwaRulumei, futi nasezindubeni zikaCongress unolwazi ngezo. Naye uSaul Masane uke wasebenza umsebenzi oyisimangaliselwaisizwe imali yamaNkxusa ngo1914. Wayibuta umfo kaMasane yaba yizintodolo enamase okukuluma nabantu unke bakipe imali. Kodwa isingqomo senhlanganiso kaS.A.N.N. Congress owa ungoDecember 16th 1918 eJohannesburg mina ngiti akusafanele ukuba sipazanyiswe. Akunikelwe imali yamaNkxusa lawo aketiwe uCongress. Lendaba ebokakele epeni llanga laseNatal, lomhla kaDecember 27th 1918 libonakalisela amagama abantu abayisitupa abasola ukuketwa, bare basho nokuti bona bangamalungu kaCongress ngokuba bekupa u2/3 kodwa uS.A.N.N. Congress uyaba bandhlulale abayinyelwa ukuba bayote. Qabo, mina ngiti lezindaba akeziyikwe zobnya zikulunywa nge-m, ake kulunywe into ibenye pakati kwaziwe esinnyama napakati kwezintombi zezinduku. Mina ngiti ngemipi yamaBhunu kwatyiwo njalo asizange sinike luto. Mina ngokwami ngiti kule amaNkxusa abambe noma engabanyanga nezwi lenkululeko pesheya akusagala, zonke izizwe ezipansi komatunzi welanga zizakutumele amaNkxusa azo kuPeace Conference, futi wona amapapa abelungu akuluma kabhe ngamaNkxusa esizwe skiti ngokuba nabelungu bayabona ukuti nati sifuna amalungelo etu. Mina ngiti ukungabaza loko okwenziwa abanye bakiti kuxotyia inhlalaha. Abanye bati lezindaba yokufuna amalungelo enkululeko kuhle ifakwe embusweni weUnion kungayisa pesheya. Po, loko nenkosi uBotha akatyongo ukuti neswela ukuzwe abantu nabo bamubonise izikalo zabo zokunganiwa amalungelo enkululeko ezweni lwokoko batu. Mina ngiti ipepa laseKoloni "Imvo" kuhle lilele lingapazamisi uma lona lingatandi ukuba uCongress alwele amalungelo esizwe esinnyama embusweni. Amazwi akulunywa "Imvo" okuti abafol abafay bayizilima nezimpampata akusiwo amazwi okweluleka uCongress lawo, ngamazwi okupazamisa umsebenzi kaCongress.

Yimi.

J. M. LUHLONGWANA.

weBasotha laseAfrican Ethiopian Church

Charlestown, Natal.

Izimangalisso Zemp

"Akuko Nkwali epandela enye" kwashi aMafukuzela. Akuvukwe kupandwe. Ngeke sidhle lito singasebenzi. Uma ufana amaBhuku noma elalopi uhlobo, noma ufana umuti ongela noma isipi isifo. Bhaka esaziweni sika F. M. Cele, Abantu Book-seller P. O. Box 1257, Durban.

Uma naye eTekwini uze ndhilele eMatsheini lapa kutengwa kona llanga laseNatal ubone isingqoma zamaBhuku ezinhlobo zonke zamaSonto, nezinhlobo zonke zamaPillisi (Pills) aseCape Town nawaseTekwini, nemiti engamanzi eyenziwa amaKemisi "Chemists" apambili alapa eTekwini naseCape Town.

# ILANGA LASE NATAL.

Friday, January 31, 1919.

## EDUCATED OR RAW?

It has frequently been said by irresponsible persons on the public platform and in the Press that the Native is no good but that if one were to choose between the educated and the raw the latter would be preferable. We say these gentry are irresponsible for the very good reason that they have not taken any pains to find the truthfulness of their sweeping allegation. If they would honestly face the facts they would surely realize the incontrovertible axiom that education is better than ignorance and that light is better than darkness. If the Native belongs to the genus "Homo" like the rest of mankind it cannot but be that education must make him better as a thinker, as a labourer and as a moral being like the European.

Our remarks are occasioned by an anonymous letter to the "Natal Mercury" last week when the writer under the nom de plume "W.R.G." thus unboreden himself of the ideas in his mind:—

LIFT ACCIDENT AND NATIVES.

Sir,—In your issue of the 18th inst. you report a severe accident to a lady in the Club Arcade electrical lift. This is not the only serious accident which has occurred during the operation of these lifts by kaffirs, and as long as kaffirs are employed to manipulate technical work appertaining to lifts and their movements we may expect to hear of these terrible accidents, involving broken limbs and sometimes death. Whenever I see that a Native is employed to work a lift I always avoid going up by them or coming down in one. That is what I had to do at the Club Arcade some time ago, but things may be changed now, but I never refuse to go up with Town Hall one, which is properly managed by a white attendant. A kaffir is a man who cannot be trusted to do his duty properly, no matter whether he belongs to the more intelligent class or to the unsophisticated; it is all the same; he will sooner or later commit something egregious. Of two evils, however, I would sooner trust myself to the uneducated but intelligent Zulu, brought up under the discipline of his own laws and customs, than the so-called educated Native. I have come to the conclusion, not without some consideration, that if left to himself, without European supervision, the latter backslide and commit some despicable act unworthy of the education he has received. The fact is, he is physically and constitutionally deficient in moral character, and easily falls into temptation, and should not be placed where implicit trust is required unless he has white supervision to superintend and guide him, but must not be left to himself to devise or dictate. Otherwise, if he gets plenty of rope, he will hang himself.—I am, etc.,

W.R.G.

Jan. 21, 1919.

This correspondent tries to convince the public that the accident occurred solely because a Native was employed in manipulating the lift and that he entertains the opinion that as long as Natives are given technical work there will be terrible accidents. We know and everybody knows that accidents happen anywhere and everywhere whether those concerned are Natives or Europeans. It is a common subterfuge of these cowards to rush to print in anything that concerns a Native where as he would thin twice before he would write if a European were involved. It is nothing but downright cowardice.

Our readers will see what a peevish, selfish soul "W.R.G." has and destitute of any quality of greatness, one of those men who are never destined to command men but will ever be at the beck of the crowd with their very eyes showing that they cannot enjoy God's beautiful world. Pitiful souls! The rest of his insinuations against a race of intelligent beings capable in any way to look after their concerns, only handicapped by a superior and dominating race, we leave to the judgment of the reader as to their worth.

As to the comparative usefulness of the educated and the raw Native we have had this idea exploded several years back by a missionary (Rev. A. E. Le Roy) who heard this statement from Europeans of this class and it made him uncomfortable until he made investigations which conclusively proved that the educated Native is a better worker and more progressive and a better liver than his less sophisticated brother. This convinced no less a personage than Lord Selborne who admired the tact of the Revd. gentleman for thus refuting a fallacious opinion on a whole race. We know the chief reason for the odiousness of the educated Native. The whiteman is alone capable of thinking for himself and devising things and acquire this world's goods and the Native is a sort of understudy of man meant by the Creator to be a servant of the white man. The raw Native submits to this but as a natural consequence the educated Native must question some of the acts which seem to him unfair, therefore he must be objectionable. In some country stores they sell to the Natives the penny stamp for 3d. The educated Native questions that and he is no good, he is spoilt. Many such indignities which never flourish in the columns of the daily press are doled out to the Natives but a little done by him out of the way is made much of so that the whole race is considered a criminal one solely because the European writes to the papers and the Native does not.

## The Emancipation of Zulu Girls and Women

FROM A PAPER READ BEFORE THE NATAL MISSIONARY CONFERENCE, BY WINIFRED L. HAWKINS.

(Continued from our last issue.)

Some Missionaries and others argue, that if a girl is sold she has a status. Yes, she has, the status of a slave. We, my friends, as His messengers cannot uphold such an argument, indeed we have no right to it, it is not the unsophisticated; it is all the same; he will sooner or later commit something egregious. Of two evils, however, I would sooner trust myself to the uneducated but intelligent Zulu, brought up under the discipline of his own laws and customs, than the so-called educated Native. I have come to the conclusion, not without some consideration, that if left to himself, without European supervision, the latter backslide and commit some despicable act unworthy of the education he has received. The fact is, he is physically and constitutionally deficient in moral character, and easily falls into temptation, and should not be placed where implicit trust is required unless he has white supervision to superintend and guide him, but must not be left to himself to devise or dictate. Otherwise, if he gets plenty of rope, he will hang himself.—I am, etc.,

W.R.G.

Jan. 21, 1919.

Surely our conquering of these people and their land must bring to them all that is beautiful and good and right, and not a continuation of cruelty and slavery.

Take a Christian whose wife was sold to him for 15 head of cattle, she before marriage was a Christian worker. She has told me, "I dare not say anything to my husband nor even try to help him by my advice, he has bought me, I must work and care for and bring up children and so pay back what he paid for me." When he is at home, she dare not come over and help me to take meetings or visit kraals. You see she is just his property and slave, he said to me on one occasion that she was his to look after him and his children and food. He was an evangelist too!

must obey her parents or guardians. She may have her own lover, but if he has no cattle, she is forced to marry the man she hates. We have seen them carried off from our midst. One case I mention here.

About December 20th, a woman, Nomasonto, came to us giving us information as to what they had done with her. On her brother saying that she must get married, she went and chose a young man but as he had no cattle he was rejected by the brother who made arrangements with Sihlabati apart from the girl's consent, to take her to wife, he having cattle. After she was acquainted with this, she went again to the young man of her choice, but as he had no cattle, she was taken from the young man's kraal and forced to marry Sihlabati, the old man. She is to-day living with the man she refused to marry, as ordered by the Court!

In most of the Government Reports speaking of "Lobola" they have conceived the idea of turning the word "Lobola" into the word "dowry," convenient no doubt for them, (because to the Government "Lobola" is an asset), but it does not alter the fact of the selling and buying of these girls and women. Indeed on the back of a marriage certificate the very word "paid" is written, and this was a Christian marriage and a leading Christian girl in Natal.

In Webster's Dictionary dowry is defined as a gift, certainly very different to the buying and selling of girls and women. The above case is sufficient to show that Lobola is not a dowry. The Christians also sell their children. To be put out of church is nothing to them,—when they have been told by the authorities they may do so, they readily obey. Apart from the status of slave which it gives women, and its terrible hindrance to the Gospel and to the uplift of the people, it means another big hindrance, viz., the Christian men and evangelists often go away and leave the Lord's work, and many of them never return to preach the Gospel. They leave their wives nine months out of twelve to get on as best they can. If unable to work and earn plenty of money, then it often happens, especially in heathenism that the first girl born of that marriage is paid away for a debt. So they live.

Another girl sold for 15 head (this time to the man of her choice) when at her kraal was so persecuted because they wished her to marry at once that she came to us. This is her story. She left her kraal to hang herself and her father and brother told her to do so, when, she tells us, as she stood with the rope in her hand and about to hang herself, a voice spoke to her saying "Don't do that, go to the missionaries" and she came to us. Of how they came and threatened and talked to her I will not go into in detail. But she became a bright Christian girl, the demons were cast out of her, and she is a marvel to us all, and is learning well in school.

Her request before both chief and magistrate was, that she might be allowed to be a Christian and to learn in school, but no heed was taken of her request. Now this Christian girl was before our eyes brutally treated by two heathen men. A new magistrate had arrived. We wired him about her case; she was again however ordered to return to her kraal. I may say in the presence of us all, these two men said they wanted to see her blood.

Here is an extract from a letter from one Magistrate in reply to mine, "Re Native Girl. I beg to acknowledge the receipt of your letter with reference to the above Native girl. I regret to say that this is not a matter in which I can interfere. The girl, Chakasi, must get her guardian's consent before she can come to your mission." Yet another case, also quite recent, such as causes these poor girls to live in worse sin than that already committed. A girl Bacingile came to us for help for said she, "They want to kill me and on the Mission Station I know there are no evil spirits—Amadhlizi—there to kill me." Her case is as follows.—She had a child, not being married, and was refused by her brother to marry her young man; he handed her over to the spirits to kill her, then she escaped to the Mission, and though her brother and others have come for her she refused to go, saying they will kill her. We sent her in company with another Christian girl to the Magistrate for help with a letter so that she might really see him. We received a reply (who says she must be killed) and he, the Magistrate, would hear the case at Branch Court, his order being:—

1. That the girl Bacingile must choose some one to marry who is not objected to by Chief Matabatuba.

2. That she is not to return to or remain at the Ntondweni (Landsdowne Mission Station) without the consent of her guardian, Chief Matabatuba. Then this poor girl was left, weeping bitterly, outside the Court, surrounded by old heathen men. We know not if she is still alive, and there is a Clause which says "No girl need marry a man without her own consent." But this girl may not marry the one she loves. A girl has no power over her own body and should she refuse a young man she is thrashed with a sjambok, and if she is with child in consequence, she is to be killed.

The Court upholds the Chief in forcing this girl to marry another man. Is this as things should be? Does not the word of God say, "Let them marry"? But to force her into further sin seems terrible, and against all light and civilization. We know the magistrate has to carry out the Law, but what is behind all this, for we hear it is the same in other parts, and whilst we know these things are going on all the time, we wonder whether Government has privately ordered the Magistrates to uphold all heathenism. We know of a Chief Magistrate (now retired) who instructed at least two Magistrates to send back every girl to heathenism that came to them for help. Presumably as in other cases this girl's young man has no cattle, and so she is taken and forced to marry another whom her brother shall choose, although she has made her choice, but that is refused her. We surely are all of us more convinced than ever, that this state of things must be faced and dealt with now. To-day, cannot we as a Conference make such a stir that Government must come to the rescue, and apply and enact righteous laws?

In "An African Trail" by Jean MacKenzie, we read: "Do not think the girl is bred in innocence under the mother's roof. She was not born to the possession of her body! This is hired out to her father's material advantage and she, if she is desirable may be a token of hospitality to an honoured guest." That this is perfectly true we know only too well. This is a phrase many love to quote, "Children obey your parents." Think of it, does not His word say "Children obey your parents in the Lord," and only in the animal sense can these heathen native fathers, be called parents. Scores of children and girls are sold by their fathers or owners, in this country, to old men with cattle, and some even bartered before they are born, and they have to be the slaves of that kraal to which they are sold, and as soon as they are marriageable they are taken to wife.

Now as though these Native girls and women have not enough to contend with, yet still another new law has come into force, viz., that all Native girls and women must have passes, and further a law is under consideration that they must be medically examined. Let me give you an extract from the "Christian Express."

At a meeting held in the Presbyterian Church, Ndabeni, Mrs. Charlotte Maxeke, B.Sc., President of the Bantu Women's National League, informed the audience that it was now proposed in the Transvaal that every Native woman should carry a pass with her, and she wondered why womenfolk should, in their own country, be obliged to carry about passes. It was most disgraceful and humiliating in the highest degree. "We to be inspected by a medical man!" she exclaimed. "If we suffer from any obnoxious diseases then European civilization is to blame for that." Mrs. Maxeke said that many of the young men had already given their lives in the cause of the world's emancipation from the thralldom of autocracy. Why should their blood not free their countrymen? In conclusion she declared that the rise or fall of any nation depended upon the rise or downfall of its womenfolk.

Let me refer you yet again to Dr. Loram's book. "At the outset we must notice the difference between the treatment of Natives in Natal and their treatment in the Cape. In the Cape as we have already seen it was a definite part of Sir George Grey's policy to break up the Tribal organization. In Natal on the other hand, no such attempts have been made. In the "Letters Patent" of 1848 by which Natal became a separate Colony it was laid down that there should be no interference with "Native Law" and custom except in so far as there were repugnant to the principles of humanity. In the Cape the restricting clause was that Native Law and Custom should not be repugnant to the Law of England. The difference is important. The policy in Natal has always been to preserve as far as possible the racial and tribal characteristics of the Natives; hence we have the authority of the Native chiefs maintained.

Do you realize that we servants of the King of Kings are being hindered terribly. If we made an appeal I believe Government would heed, for it has good men, thank God, who have pledged themselves to use every bit of power they have to get things changed. One Senator said to me "Mrs. Hawkins, we are waiting for your Missionaries to give us information." He is in full sympathy but adds, "I can do nothing unless you help me, can I?" Fear not, God will do great things, only be brave for His sake and for those who are bound. I ask, "Are you all aware that the old 'heathen laws' are the 'Codified laws' of Natal and Zululand to-day?" Think of it, old Native Law codified! and of course in full practice. The old cruel heathen laws have been confirmed and are adhered to, by Government. Let us pray, work and fight until we get them wiped off the statute books. It is the opinion of leading sympathizers with Natives, such as the Hon. Schreiner and others, that there can be no

liberty for the Native girls and women in Natal and Zululand, until the old Native code is wiped off the statute book. It goes without saying that we and most missionaries are of the same opinion. Then let us make an appeal and so worry the Government through our heroes, that they must clean off the books this Native Code. And I would add this resolution: "That the Laws governing the Natives of Cape Colony be applied to Natal and Zululand." Let us have the same for Natal and Zululand, and keep on till we get it. Be courageous, we have nothing to fear, and God is with us. The Natives will not be any worse than they are over the "Land Act." Nay many Christian Natives want "Lobola" done away with, as all of us present here know.

Now let me read an extract from the Report of the Native Affairs Commission. "One of the strongest forces in Native life and one which might be utilised for bringing about an improvement in the social condition is the influence of the woman. This influence is already strong and would be made stronger and better if she were a free agent and a Christian wife. The Commission is impressed by the importance and desirability of furthering the emancipation of the Native woman. It is convinced that this would prove a powerful influence in the advancement of the Native people."

Hear the evidence of Eugene Renaud on this question before the Native Commission: "Question by Senator Sir John Fraser.—According to your view, and in your opinion, the sole remedy for the existing state of affairs is to strike out lobola? Undoubtedly. And if you get rid of that you get rid of the trouble with which the women are confronted? Yes."

Mr. Edward Dower in his examination made this remark "I favour the emancipation of the women through-out."

Let me here read part of a letter I received from Senator Sta. Ford. "When I was lately in Natal, I took every opportunity I had to urge on people friendly to the Natives the necessity for pressing on the Government that action be taken to inquire into the status of Native women in the Uni-n. At gatherings of missionary bodies resolutions of this nature should be passed and sent to the Prime Minister or the Minister in charge of Native Affairs as the case may be. It is far better to concentrate on a remedial measure such as this, than to waste time in academic discussions in search of a so-called solution of the 'Native questions'."

In closing I must just mention, that we have to thank our Native Commissioners who have tried to alleviate this suffering, and have helped the missionaries where possible.

I believe the psychological moment has come to send forth from this meeting such stirring resolutions as will compel Government to take action. Having so done our part faithfully we can then "stand still and see the Salvation of the Lord which He will work to-day." Who is sufficient for these things? Our sufficiency is of God!

Mr. President and Christian friends, I beg to move the following resolution:—

"That the Government be requested to take steps at once for the abolition of Ukabobla within the next five years; And that the Native policy and laws in force in the Cape Province be at once applied to Natal and Zululand; And that the oppressive pass laws now in force be abolished for both Native men and women."

## Should we not Observe?

Is it not the duty of the Bantu to observe events and note their meaning seeing how important they are at this cross road in his history? The leading man of several parties are speaking of principles that favourably affect our wellbeing, and it is our duty to uphold the position of Messis, Madely and Sampson in their efforts to get justice for the people. We now know who are the obstructionists to the common people's welfare. We know that the truly loyal do not fear the common people having what the honourable Empire holds that they have a right to. It is just that the Bantu claim, the denial of open air to us, and the abominable pass system are a disgrace to the Empire of any part of it. Are we to be compelled to be parties in lowering the status of the Empire? Surely it is hard to be thrust into such a position. There are many traditionalists who see the evil of the "Colour Bar" and who would be glad to see it removed, but the same old devil of obstruction stands in the way of them as well as ourselves. The folly of the case is that they who are for liberty and loyalty are a huge majority and yet fear to maintain their right against the pig-headed minority. Such a state of things cannot last long. Loyalists will have to work together. It should be the pleasing duty of all loyal men and women. Prepare to pull in the right direction to bring about what is honourable and just.