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Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

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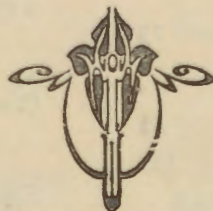
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of

of

1928.



This image shows a single, blank page from an old book. The paper is a light cream or off-white color, showing signs of age such as slight discoloration and faint horizontal creases. A series of thin, parallel horizontal lines are printed across the page, serving as guides for writing. Along the bottom edge, there is a row of small, dark, rectangular marks, possibly remnants of a binding or a decorative element. The overall appearance is that of a well-preserved but aged document.

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Events of the Day.

As Others See Us.

O wad some Pow'r the giftie gie us
To see oursels as others see us !
It wad frae mony a blunder free us,
And foolish notion :
What airs in dress an' gait wad lea'e us,
And ev'n devotion !

IT is often interesting to discover and consider what overseas critics say or have said concerning the government of South Africa. Some critics have been in this country and know something about it, its peoples, its policies, its difficulties and its climate. Some have rushed through the country and have carried back to their homeland, whatever that might be, graphic accounts of impressions that they have formed in passing from scene to scene in the African landscape and life. They have listened to the conversations of the people whom they have met and have recorded in bright phrases or in deep censure what they have seen in this country. No two visitors are alike in temperament; no two pictures of the same life are alike. Both those who have remained for sometime or years in South Africa, and those who have had railway or motorcar tours over the mountains and the Karroos, agree in this that there is nothing so charming and so distinctive in South Africa as its climate. As tourists come during the pleasant part of the year, they read the whole into the part and are simply delighted with the genial sun, the green-clad mountains and the vast Karroos. As a country South Africa appeals to them. They have no fault to find with its climate.

This is all to the good.

Now, this is so far satisfactory as it shows an æsthetic taste on the part of many, or at least a physiological appreciation of the Sunny South. No bias is manifested by those who have been enchanted by the sunny days and moonlit nights, or by the lofty range of mountains and the far-flung veldt of our land. It is when the South African reads the rhapsodies of stray or of fleeting visitors that he becomes somewhat amused. Through other eyes he sees what are to him the commonplaces of life and wonders whether things are or are not what they seem. He is apt to accept the verdict of a stranger, as polite and polished as that of an Mbongi but he fails in judgment in doing so. Visitors, critics and others do not play the part of the Mbongi for they are swayed in their opinions more by temperament and pleasure than by subtlety and expediency. We agree that there is no more charming climate in the world than that of the Sunny South—at times. We do not make the mistake of generalising from an incident. We are waiting the time when we shall be able to see our climate clearly and whole. The doctrine of Holism is a South African one alike in philosophy as in nature. The temperamental appreciation of our climate unites critics and visitors, but it alone; on other matters they differ; conflict in views is the badge of all their tribe.

Two Classes of Critics.

Another class of critics is symbolised and signalised by the man who has never been in South Africa. He has travelled extensively and seen other lands. He is a veritable Odysseus, who has escaped all Siren songs. He has studied the conditions under which other peoples live. He has superficially grasped the principles of governments and tribes, of modern

States and ancient Empires. Like many learned men, he has read the most of the literature that has been published in South Africa or about it. To crown all, he has a philosophy, generally borrowed from the political thinkers that have created the party to which he belongs. He is a partisan in politics and has no interest in the climate. Economics not meteorology is his forte. His interest lies in men and politics, not in anthropology and history, not in tribes and religion, but in the present position of industrial development and farming prospects. This type of critic has his counterpart or rather his imitator in another, the man who has never travelled but has been a sworn disciple or follower of the inventor of a political or an economic creed. South Africa is treated by the former in the light of comparison; by the latter according to the peculiarities of his temperament. Of the one we are inclined to say he has all knowledge and information at his disposal but he knows nothing of the actual relationship of knowledge to South African circumstances; of the other we are inclined to say he has seen much but has not realised that comparison is not relation and that seemings are not always realities. Even in South Africa things are not what they seem even in matters of climate. They are less in matters affecting human relationships. It is enough, however, to characterise thus briefly four classes of writers who as impressionists, politicians, aesthetes and travellers reveal and express their minds concerning the Sunny South. What then have such to say concerning the government of South Africa? At the present time it may be well to see ourselves as others see us.

As We do not see Ourselves.

Overseas, some critics have described South Africa, its people and its Government in rather drastic terms. Their opinions are political, comparative and learned. Newspapers and Blue Books, wide travels, not in South Africa, and political opinions of an academic kind have been the sources of their information, knowledge and enlightenment. Their judgments on South African affairs are abstract and unrelated to the circumstances of the country. In a way these things do not matter for South Africans have the habit of forgetting some of the unpleasant things said about the people

and their government and remember the praises of our charming climate. Those who speak of the latter only know in part; those who speak of the former do not know anything but only repeat and judge what they have heard and read. We are aware that no matter what critics say of South Africa in other lands we are our own final Court of Appeal.

The Characteristic of South African Government.

Recently an English Statesman declared that the Union of South Africa was a Slave-State. A comparative critic, he had in his mind the history of the Southern States of America. His phrase suggested Sparta and Athens, Rome and Carthage, but more the Greek than the other towns. Athens and Sparta had a slave population in bondage to their masters, both were States, small in extent but powerful in intellect and militarism respectively. It is the prevailing fashion of the day amongst a certain class of writers to sum up the various constitutions of the past in phrases and compound words that will not bear the examination of history. Thus one School of Economics phrases an industrial society as one that forms a Capitalistic-State. The language is more startling than the reality. Another preaches the necessity for a Class-State. Marx is the exponent although James Mill, the Scottish philosopher is the originator of the idea and the phrase. The Capitalistic-State is regarded as a piece of history; the Class-State as a prophecy to be realised through revolutions and the obliteration of class distinctions. The one has been in reality the product of industrialism, the other is in ideality a return to tribalism. The English critic whose sympathies are in the direction of the Class-State declares that South Africa is a Slave-State. We must regard ourselves as Spartans and Athenians of a modern type, men of intellectual leisure and military pretensions, who form a State with all the attributes but none of the honour of the mind and muscle of Ancient Greece. Whatever the faults may be in the government of South Africa they do not arise from any attempt to make men slaves. It is about time for someone to protest against the language of the demagogue who would characterise men who labour with their hands that they may support themselves and be independent, as wage slaves.

Church and State.

THROUGHOUT the whole world is raging a conflict between the claims of the Church and the demands of the State. Churchmen and politicians are not at one as to the limitations that they would put upon the activities of the Church and the jurisdiction of Parliament. In other words, the present day is witnessing the beginnings of a conflict between Church and State that the drastic measures of some Governments will not be able to suppress nor the personal opinions of politicians to solve. It is very well-known that in modern times there exists no clear definition of the functions of Governments. The old limitations associated with conservative or liberal opinions have been transcended, especially by the doctrines usually associated with socialism. The Governments of Modern States are becoming more and more administrative bodies just as Members of Parliament delegates of Associations of one type or another. There was a time when representatives to Parliament had liberty of action, thought and judgment. That time is gone. The group-mind and not his own determines a man's judgment and vote. The Executives of Parliaments are fast becoming paid managers as of a Joint-stock Company which takes upon itself the capitalization, through loans, of businesses that hitherto have been left to private ventures. The day is past when the function of Government was simply that of legislation and justice.

Theories of the State.

All theories of the State and doctrines of Government, that men have appreciated and followed in the past, have been rendered inadequate under the conditions of modern life. The Modern State exists and is defined in much the same way as the Imperial Constitution of Great Britain by its workings alone. Similarly the conception of the Church has undergone great changes during the past generation. It has been greatly clarified in one direction, at least, that of practice. A distinction has been drawn between Church and State, and the functions of each. The latter is conceived in practice as the economic and political administration of

a society, built upon race or interests, while the former is regarded as the organisation of groups of the same society in terms of ethical and religious professions. The State is neutral if not antagonistic to the claims, interests and beliefs of the Church; the Church is called upon to be the same towards the policies, attitudes and demands of the State. Modern Society is at conflict with itself, within itself and against itself and all on account of the opposition between what is known as the sacred and the secular.

A Kingdom divided itself cannot stand. This is what men are seeing everywhere in these days, as much in lands like Mexico and China where civil wars are raging as in Russia where atheism seeks to dragoon a people into obedience to the policies and politics of a small autocratic caste without moral or governing principles.

The Relations of Church and State.

How long the conflict of Church and State in these and other lands will last, time alone will tell. It is not all progress nor are they all progressive ideas that have produced the present untoward state of affairs. Self-interest rules in most cases notwithstanding the facile profession of political and philosophic principles of a liberal and socialistic type. Egotism rules more powerfully in politics than altruism, the love of wealth more than the love of country, of self more than of one's neighbour. A striking comment has been recently made upon some of the influences at work in China, and of the interpretation of political principles: these may serve as suitable examples of what we mean. The fundamental idea on which Chinese society has hitherto been based is the family. The rights of man gave place to those of the family. The recent proclamation of the equality of man has been accepted by many as a heaven-sent principle of salvation for the individual and has been translated into liberty and licence, a criticism of the past and an exaltation of revolution. The usual rhapsodies and confusion of belief and conduct have resulted, with strange professions on the part of the educated, and stranger actions on those of the military classes. By most, however, the rights of man have been interpreted in relation to the family for it is impossible

to break down the mentality of centuries and the customs of ages. What the political dogma has done is to set family against family in each breaking off its usual and traditional relationships for its own interests, and aggrandisement. Observers are remarking upon this interesting result of the accepting of Western political doctrines and of the consequent disintegration of Community life.

An Illustration from South Africa.

In South Africa may be found a further illustration of the apparent if not actual, conflict between the Church and the State, between Politics and Ethics. Some theorists hold in effect that other than moral principles are to have the greatest and heaviest weight in any balanced judgment on Native Affairs. The Bills that are now before Parliament have to be treated as mere measures of expediency and not more than tentative attempts to place the administration of a Department upon a just and safe basis. And partisan politics are to be the judge each in its own case concerning these and other measures. This opinion is not new; rather it is very ancient and pagan. To-day it is the Creed of the Higher Paganism not professed by any responsible Statesman in South Africa. By antithesis, the Churches are credited with considering no other aspects of the Native Question than the ethical. Is this so? Have not the protests that have been made as well as the resolutions of Churches, Conferences and Synods been made from more sides than one? It may be the case that the Churches and Churchmen have stressed the claims of ethical principles in their criticisms of the New Native Policy of the Government, but that is expected of them. It is their profession and responsibility that they see justice and equity established between man and man, and between races and races. It has been the glory of the Church that it has been on the side of the poor and ignorant at every crisis in history and never more so than at the present day. The flood of altruism that has swept over the

world has been created by the Church, if not channelled by it. Political professions and humanitarian economics have laid claim to much that Christianity has done in order to gain a hold of the ignorant mind in the interests of class and caste, of power and pelf. Christianity and its organisations are not disturbed thereby, nor do they discard their efforts in society, or change their attitude towards the legislation of Governments. They do more. Churchmen are citizens and have duties and responsibilities placed upon them, which they must fulfil, and one is to see that their country and Government act honourably, wisely and justly to every section of the community, whatever their race or colour.

A Time of Crisis.

It is generally recognised that the present is a crucial time in the history of the Bantu. It was a great venture to face the Native and Coloured Problems in Land, Labour, Government and Politics in a comprehensive scheme of Native Affairs. It will be a great achievement to lay foundations for the future on which the Bantu tribes may build a worthy civilisation, industrial, agricultural and commercial. The Native Policy of the Government is at most and at the best the theoretical formulation of administration. How it will work, or be worked by the people are questions that only experience can answer. But whatever may be said of any Native Policy this ought to be that it is based on justice in relation to the needs of the Bantu, and not upon the convenience of the ruling classes in South Africa or the expediency of the politics of the day. Churchmen recognise other than ethical values in the solution of the Native Problem, but they stress in the circumstances peculiar to South Africa the moral elements that are recognised in every system of Modern Economics, though not in the practice of every Government.

D. D. STORMONT.

Blythswood.

Educational

The Question of Criterion.



AN ethical system must be dominated by some ideal or by some ideal that reflects itself in all the composite and relative parts of the unifying theory. Some test of an absolute type must be forthcoming, if an ethical theory is to be of any practical value or of any scientific utility. It is not enough to condemn an action and to leave the condemnation there. The justification of the moral judgment must be found not in the judgment itself but in the principle or principles that gave it its content and its form. For moral values depend on the theory of life and conduct "behind the scenes," and not upon isolated acts and opinions or ancient customs and rules of life. Thus self-destruction has been judged in various ways according to the moral value placed by ethical theories upon human life. Some have condemned the act; some have condoned it, while some have exalted it to a great political and family virtue. In each of these theories the norm of judgment has been different. The criterion of a moral act has either been doubted or has been ignored. Custom has often ruled as in Japan or sentiment as under Bolshevism. The necessity, therefore, for some test in conduct is recognised, whatever that criterion may be whether of the personality or the will, the affections or the intellect. The Christian test of conduct must be such as expresses something distinctly Christian and not philosophic or legal, scientific or intellectual. It may be possible to superimpose this peculiar characteristic of Christianity upon some world-theory or it may not. This all depends upon the point of view by which Christian conduct is judged. The Christian criterion determines the relation of Christian and World Ethics. The need of such a criterion is felt in every moral action of the Christian life.

SOME TEST IS REQUIRED

to guide a man in the way of Christianity and Christian conduct. Otherwise he may not walk therein, nor converse therein. The Christian life is not chaotic whatever it is, even though it be of freedom and of the spirit. The mystic may contemplate life from his peculiar standpoint, but the truth of his conduct is to be judged by some test outside his experiences. He is not allowed even as a mystic to live above "law," or to indulge in fancies without reference to reality. The idealist must bring his conduct to the test of reality, Christian reality and not simply live "above in the clouds." Life and common sense demand some test for conduct; and some guidance for the individual. Conduct must not be judged in the case of the indi-

dual as if he were a special case. Medicine has to fall back on empiricism; to it each patient is a new case. But Ethics cannot be individualistic, to it empiricism must be forever foreign. In other words, it is not enough to make moral conduct instances, and to deal with each as isolated, and thus all as carrying their own peculiar values with them either for condemnation or for approval.

AN ACT IS NOT AN ISOLATED MORAL PHENOMENON,

but is related to all other human acts, is one of many and an expression of personalities. As such it must be judged in its personal relations and especially in its relation to the whole man. Christian Ethics is not a series of negations as the Ten Commandments are, but something definite in criterion and in judgment. What determines an act to be Christian depends upon the judgment of a moral test and not upon the nature of the act itself.

Thus far have we written in a general way desiring to make it clear that a test is needed in Christian conduct, as in all conduct. But we have left the test undetermined. Were we to seek for such a criterion of conduct after the style of the philosophers, or of the scientists, we might attempt to construct a Christian Ethic on a metaphysical or a scientific, an historical or a biological, a psychological or a physico-psychological basis. Or we might seek a test in society and its needs and the nature of man and his future, the experiences of primitive peoples, the demands of State safety or individual comfort. Pleasure might become a test of conduct, or Beauty, or Art, or any other aim of man towards enriching life and its contents. Or again all conduct might be judged by mental categories of logic or by psychology of will, of desire or of sympathy. The history of philosophy is a record of such attempts that men have made in the past to explain and to test conduct and acts of morality by criteria as varied as the natural powers of man or as his achievements. One philosopher tested conduct by pleasure; another by pain; another by the good will while another by the will to live, the will to suffer or the will to conquer. Some sought the chief good of man to be the test and some the highest good; some the demands of State life and others the necessities of individual life.

THE WORLD ETHICAL SYSTEMS

have been many, and while the special acts under each system may have been treated much alike in all, yet the explanation given for their moral judgments have each been different. A reversal of values may be seen in modern times but this is possible only because a new world-test has been discovered or applied.

(To be continued)

The Lightning-Bird.



ON the morning of 20 March 1914 a number of children appeared at my door with a Cattle Egret in their hands. This beautiful bird, in spotless white plumage, had in passing over Pirie descended towards the huts and, settling on a garden post, had fallen to a native's gun. At my call the gunner came to recount the story and had hardly finished before the headman arrived on the scene. The latter reported that one of the mission-land huts had been struck by lightning and that two women from Emdizeni had been killed.

Both occurrences spread like wildfire; and, from the curious coincidence, those of a superstitious turn of mind drew the inference that the white stranger, so ignominiously slaughtered in a strange land, was

NONE OTHER THAN THE LIGHTNING-BIRD

and that the unfortunate native who had shot it would sooner or later pay the penalty with his life.

While I was still at work on the Egret, the District Surgeon, Dr. Chute, arrived and together we went off to the scene of the tragedy. On the way he detailed to me what had happened at his last lightning-case, at Jaftas, where a boy and a sheep had been killed. The people had been doctored by an old blind man, who, with an assegai in his hand, stepped over the sheep and thrust his assegai into it; he then cut off its lips and its eyelids, and roasting these to a cinder on a pan over a fire, he proceeded to scarify himself with the assegai and to rub the burnt ashes into the cuts. He then scarified each person in turn and rubbed the ashes into their cuts.

I had just learned that the occupant of the burnt hut was a lightning doctress and I expected in consequence to find something in progress on our arrival. There was no mistaking the destructive power of the lightning. Only the mud wall of the hut was standing and even that was scorched, while round its base lay the charred remains of the thatch. Near the door of the hut, outside, lay the two dead women, each under a blanket, and on the east side of the hut had been dug close to the wall a grave sufficiently broad to allow of the two bodies being laid side by side.

The Field-cornet was taking down the doctress' deposition when we arrived. She and a girl Nomqopo had been sitting near the door of the hut inside, and a woman Nofasi with a younger woman had been sitting on the opposite side of the hut. Entering by the door the lightning had separated the two women there, killing Nomqopo, and, traversing the hut, killed Nofasi and set fire to the hut as it passed out. The doctress had immediately

applied the native remedy tried in such cases but had failed to restore the two women. As by this time the hut was burning, the bodies were pulled outside.

The Field-cornet informed us that

THE PEOPLE HAD ALREADY BEEN DOCTORED

before our appearance. Close to the burnt hut was another whose wattle roof was still unthatched. Into this the doctress retired, and through the open roof she could be seen at work with her medicines. She had two different kinds of plants, one of which was sneezewood, which she was trimming in readiness for further operations.

No coffins had been made, and it was clear that none were to be made. The District Surgeon went off, and the Field-cornet and I waited on for the arrival of the Police, as required by law. The cold drove us to shelter under the lee of a hut, and here one of the friends of the dead women, who was somewhat under the influence of liquor and talkative, told us that the elder woman had brought the girl to be treated by the doctress.

On the arrival of a Policeman, a last look was taken at the bodies. Each woman was then wrapped up in her blanket. An intoxicated man got into the grave and kept shouting directions, till he was ordered out; his successor in the grave was just as bad and the two kept talking at each other.

Meanwhile the doctress clad in a white blanket with her medicine-bag hanging from her neck, busied herself in bringing the twigs which she had been trimming and in dropping them in the grave. A little below the hut had been lying some chopped branches of intsihlo; these she trimmed with the aid of a red woman and brought by instalments to the grave. The two bodies were laid side by side; the girl's bag was put at her head; the woman's seemed to be bound inside her blanket. Intsihlo-twigs were then scattered all over the corpses.

I was in a perfect quandary, not knowing what to do. I gave out the hymn 'Yinto eyoyikekayo', whilst the doctress still circumambulated the grave, dropping in her twigs. She went about her business with an absent-minded look, as if detached from the world or suffering from some derangement. I read the Parable of the Ten Virgins and prayed.

The filling up began and I waited to see what further might be done. A black goat tied up at hand was evidently intended for the ceremonial close of the proceedings, but no move to kill it was taken during my stay.

Three days later I found the remains of the lightning-struck hut knocked down and arranged in the form of a cone.

The District Surgeon and the headman who were with me that day have both passed away, but, as far as I know, the man who shot the Egret is still alive.—ROBERT GODFREY.

THE BLYTHSWOOD REVIEW.

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No. 49.

January, 1928.

Local

The Weather, Rain and Drought.

The winter weather in Great Britain has been somewhat arctic and such as has never been encountered for many years past. Christmas brought with it snow, frosts and floods, and that throughout the whole of the country. In England floods were a speciality, while on the Continent of Europe snow took that place. Many rivers overflowed their banks, flooded the fields and meadows and even parts of towns where the roads became rushing torrents and the houses had to be vacated. Some English country roads were submerged in a torrent of water nine feet deep. Much discomfort has had to be faced by those who have been closely affected by the great rains, while much damage has been done to farming and road-making. The snow has been so deep that several towns were isolated for almost a week. Vehicles of all kinds had to be abandoned; they were only recovered when the snow began to melt. In the midst of it all the frosts provided facilities on the lakes for skating and other winter pastimes. Everywhere in Europe the winter has been intensely cold.

Drought in South Africa.

The weather has been otherwise in South Africa. Drought has reigned throughout the whole country except in isolated districts where rain has fallen for days on end. The present is the greatest drought that the country has ever experienced. The towns have had to ration water to their inhabitants, have had to open new bore-holes in the hope that they might strike water, and have had to begin preparations for extending reservoirs in view of future needs.

Water has been at a premium.

The farming community have suffered very gravely in the circumstances. Stock has been unable to find pasture.

Many farmers have been ruined by their losses. And still the drought continues. Practically no rain has fallen on the seaboard during the past month. In certain parts of the Transkei a curious phenomenon has been witnessed since Christmas Day. Rain has fallen steadily and heavily over the Transkei and Tembuland. The districts of Butterworth, Idutywa, Engcobo, Nqamakwe and Tsomo have had continuous rain from the end of December. In one of these districts at least fourteen inches of rain have fallen within the past five weeks. There is still much vapour in the atmosphere and unless there be a sudden change throughout South Africa, rain may yet continue to fall in abundance until the end of March at least.

Ploughing and Planting.

It goes without saying that the people have been exceedingly busy during the month at ploughing and sowing in the hope that they will still be able to reap a good harvest in June. Reports are numerous in which bright prospects are given concerning the crops that were planted in November. These have influenced the maize market which has fallen considerably, a fact of much significance to those who are purchasing grain.

From every district of the Colony most pessimistic reports have been received concerning the lengthening drought and its effects upon stock and farming. There is not the slightest doubt but that the Cape is passing through a most trying time and that natives are suffering most severely. Various suggestions have been made for the relief of farmers, but circumstances are such that no private societies can step in to relieve the people. Assistance must come from the Government. Two years ago advances were made in grain to the natives on terms of repayment. Relief works will do more for them at the present time than anything else for it will enable them to employ their time otherwise uselessly spent

in waiting for rain that never comes. All the towns within a certain radius of the coast have been without water for months past. It has been suggested that schools ought not to be resumed until the drought is broken, or that children ought to carry flasks of water with them to their schools. Such a condition of affairs has been unprecedented for years past in the Cape. While certain parts of the country have been enjoying continuous rains the coast belt has been practically drought stricken. There every slight shower creates the greatest optimism in the minds of the people.

Local and General.

The Rev. Robert Godfrey with Mrs. Godfrey and Miss Olga left Blythswood on the 11th January for a furlough in Scotland during 1928.

A series of lectures on Native Administration in South Africa and on Bantu languages have been recently given at the University of Cape Town.

Much interest and controversy has been aroused in Great Britain over recent Native Legislation in Southern Rhodesia.

The South African Mission Council of the United Free Church of Scotland met at Butterworth on the 25th January for the discussion of the routine of business.

Dr. Paterson has gone to Sulenkama to begin medical mission work there; Dr. Waugh, formerly of Blythswood, is returning to the South African Mission Field to begin work at Emgwali Girls' School.

Mr. Bikitsha is an old Blythswood Student who obtained first the Teachers' Certificate there, then the Matriculation Certificate at Lovedale. While Interpreter on the Staff of the Magistrate's Court at Butterworth, he passed the Law Examinations for an Attorney and has now entered into articles with Mr. Qunta, a former teacher in Blythswood but now an Attorney at Engcobo.

Native infant mortality is exceedingly high on the Rand and also in country districts. It is computed that 50% of infants perish through ignorance on the part of their parents and 75% on the Rand. It is obviously about time to instruct, especially mothers, in the everywhere elements of infant-nursing on a much larger scale than what is being proposed by the Churches and the social agencies at work amongst the people. The chief difficulty to overcome will be the conservatism of the parents who cling most tenaciously to the nursing methods of the past. More than teaching will be required to bring about an alteration in the percentage of infant mortality.

Fifty years ago the drought was so intense in Fort Beaufort district that a famine was anticipated as a result. To-day, as a greater drought has had to be faced, and that too in Alice and King William's Town districts, a famine is again feared but it is hoped that the Government will step in to relieve the untoward circumstances of the people by means of relief works and other assistance.

The South African Indian Federation has suggested amendments to the Agreement between the Governments of India and of the Union with regard to the repatriation of Indians and certain sections of the Emigration Act as the operation of the Constitution Act has thrown a large number of Indians out of work. The Federation has also protested against the Liquor Bill, now being discussed in Parliament, on the ground that it embodies class legislation and will result in the ruin of thousands of families. They have further requested the Government to allow them to possess firearms for the protection of their families residing in country districts. Other societies are also protesting against the new Liquor Bill.

From Christmas Day until the middle of January rain has fallen steadily in certain parts of the Territories, especially in the uplands. The drought still persists elsewhere and is causing great loss in stock to the farmers and great inconvenience to the townspeople. It has been said, with truth, that the present drought is amongst the worst that has ever taken place during the past fifty years in South Africa. What the loss will be ultimately no one can calculate. The towns are being rationed in water supply and still no great storms have swept through the country. The continuous rain in certain districts of the Territories has been quite exceptional. In many parts the people have been able to plough late; in others the crops are thriving well. But there is a great scarcity of grass everywhere and stock is suffering from lack of food and water.

Slavery has been abolished in British Burma as also in Sierre Leone. In the latter Protectorate the Government has made preparations for the employment of native labour on Government Buildings. This step was taken in order facilitate the abolition of slavery and to prepare for emergencies in employment. It is understood that many former slaves have preferred to remain in families in which they formerly lived, while others have taken up farms for themselves and are building houses on their new property. It is not expected that the grant of freedom will be an increased incentive to protection seeing that the people are very primitive with few material wants and fewer aspirations. The land question is sure to arise, however, in the future seeing that formerly the occupation of the land was a family matter, and the family included the domestic slaves. Advances in education and individualism will certainly alter considerably the relationship between those who were formerly domestics and those who were masters. No compensation has been awarded to masters in Sierre Leone although it has been to those in British Burma.

Certain efforts are being made by missionary bodies and conferences to bring before South Africa the claims of larger grants towards Native Education. A deputation has been elected to present the case of Native Schools and Institutions to the Prime Minister who is also Minister of Native Affairs, in order that more money should be made available from the special taxes that are paid by the natives throughout the whole Union.

The various Bills on Native Affairs that have been the cause of discussion and many conferences are to be brought forward immediately after the assembling of Parliament. It is stated that several parts of them have been modified in view of criticism, but more in detail than in principle. We have already stated in these columns that the Native Policy of the Government may become a dominating factor in the forthcoming Parliamentary elections.

Farewell to Hubert S. E. Bikitsha.

On Saturday the 14th January 1928, the Butterworth Native Community gathered together at Mr. Monakali's Boarding House to bid farewell to Mr. H. S. Bikitsha (Ngcongolo) who has left the Butterworth Magistrate's Office for the purpose of taking up an apprenticeship in Law. Mr. Drummond Yotwana, who presided over the function, read and handed over to Mr. Bikitsha this address:—

To Hubert Silas Edward Bikitsha, Butterworth.

Sir, we, the undersigned, on behalf of the Butterworth Bantu community and ourselves, hear with mixed feelings of joy and regret that you are leaving the Government Service, in which you have been employed for the last 12 years without a blemish. We greatly regret your departure but at the same time are glad to learn that you are to serve an apprenticeship in law. During the years you have been working amongst us, you have endeared yourself to all who came into touch with you. Your activities in the various Associations in our District of which you were a member were an indication that you had the interests of your people at heart. Your services were greatly appreciated. We hope that on the completion of your apprenticeship, you will be pleased to return to practise amongst us. We wish you success, God speed and prosperity in your new sphere of life. Hamba—Dlamini—Kahle.

We are,

Your faithfully,

S. Gcume, Theo. Ndwandwa, H. H. Masebe, D. C. Yotwana, A. Nguza, Josiah Xakekile, Josiah Mtshizana, D. R. Mahlangeni, P. Lavisa, J. Mnyani, H. Mas. Nguza.

Butterworth, 14th January, 1928.

Mr. Yotwana then called upon Mr. J. Xakekile to voice the feelings of the people. Mr. Xakekile said that they were proud of Bikitsha because he had overcome the many obstacles in

the path of a young man who desired to better himself educationally and financially passing the Law Examinations before apprenticeship, he had proved that there was nothing insurmountable to all enterprising young men who put their minds into their work. Other speakers were Headmen, S. Gcume, A. Nguza who spoke on behalf of the Vigilance Association; Messrs. D. R. Mahlangeni in the name of the Butterworth Show Committee, the veteran Mr. Theo. Ndwandwa as representing the Wesleyan Preachers' meeting, W. C. Monakali as representing sports, and Somdakakazi, Hy. Bikitsha, E. Kanyangwa, and J. Mtshizana. Everyone testified to the exemplary character of Hubert Bikitsha.

Mr. Yotwana wound up the business of the day by warning Mr. Bikitsha to always distinguish between water and whisky as had been his habit for many a long year, because the latter has been the curse of many lawyers. He said the R.M. Office Native Staff presented him (Bikitsha) with a Dispatch Case as a token of their esteem.

Mr. Bikitsha thanked everyone for the nice words which had been said and for the gift, which he would prize to the last of his days. He did not deserve any of these things but would try to do his best for his people."

Blythswood Institution.

N.P.L. III. Passes.

First Grade.

Sandile Bulube	Lucy Mancotywa
Zora Futshane	Milton Nogela

Second Grade.

Florence Kwazi	Annie Yeko
Gracelina Mafanya	Elda Zimemo
Beauty Mamba	Hunter Mfaze
May Matsoba	Struthers Ndema
Aurelia Mpahlwa	Robertson Patso
Flora Mshudula	Pickadon Rapiya
Louisa Ndema	Jacob Sangqu
Gertrude Nguza	Samuel Tyala
Georgina Poto	Meltaph Vetsheza
Magdaline Rani	Drummond Tshingila.
Ziziwe Tembani	

N.P.L. I. Passes.

Abram Bongela	Alexander Sicam
Rolfus Dingiswayo	George Swaartbooi
Benjamin Madikane	Norton Tsutsu
Anderton Mfaza	Liziwe Bovungwana
Reginald Mpahlwa	Ruth Maposa
Josephus Ngono	Eleanor Ngcebetsha
Appleyard Nompuzolo.	Ruth Ngebulana
Julius Ngqwazi	Eunice Njilo
Richard Ntinzi	Vina Sihlali.
Geoffrey Qusheka	

Matriculation Examination.

NEW REGULATIONS.

Bennie Nelson Mashologu, S. A. Native College.

Examination Results.

Matriculation.

FORT HARE.

Class One.

Nikani, Cecilia.

Class Two.

Accom, Cecil,
Piliso, Clarence.

Class Three.

Cingo, Reginald.
Dhlamini, Chadwick.
Mbali, George.
Moeletsi, Joas.
Msweli, Beatrice.

The Junior Certificate.

LOVEDALE SECONDARY SCHOOL.

First Grade.

Motshumi, Tema

Second Grade.

Craig, Charles; Dana, Austin; Gaselisiwe, Bathoen; Jordan, Archibald; Khomo, Gilbert; Madlingozi, Gertrude; Makae, Joel; Mareli, Agnes; Matshaya, Nixon; Mhlanga, Gideon; Molaba, Bernard; Monesa, Ernest; Mpotokwane, Daniel; Ngqobongwana, Philip; Nkosi, Christopher; Rakale, David; Rossouw, Louisa; Sikiti, Gordon; Sililo, Stewart; Tuta, Penelope; Xipu, Sydney; Yako, Harvey.

HEALDTOWN SECONDARY SCHOOL.

First Grade

Ngozwana, Ellen Pumla Nomzuzu.

Second Grade

Canca, Martin Cazique Hobden; Jijana, Ebenezer Gamaliel Gana; Kabane, Dorothy Doris Damlisa; Magobodi, Florence Nobesutu; Matsepe, Dorrington Singapi McGroo; Mvambo, Abigail Mildred Tenjiwe; Ncwana, Llewellyn Dingiswayo; Salvation Mlungu; Nokwe, Leonare Melrose Qalabana Mapelo; November, Winifred Nontutuzelo; Sefothelo, Alwin Niwla Ratsametse; Sonqiso, Welcome Ndiva.

Scholarships awarded by the Transkeian Territories General Council.

Scholarships have been awarded by the Transkeian Territories General Council to the following students:—

Arthur Gwensa, Umzimkulu,
Cecilia Nikani, Kentani,
Warren G. E. Mahlati, Mount Frere,
Sipo Matshiqi, Umtata,
Fraser Moerane, Mount Fletcher,
Joel Makae, Mount Fletcher,
Ellen P. N. Ngozwana, Engcobo.

Farewell to the Rev. John Lundie.

At Malan, on 21st December 1927, an official gathering of chiefs, headmen and others met to bid Mr. Lundie farewell. The aged missionary had a day or two before been stricken down by an acute attack of bronchitis, which debarred him from taking his place in the meeting; but he had the comfort of knowing that the sympathy of the whole gathering went to him in his distress and disappointment.

In officially announcing the retiral of Mr. Lundie from the work which he had carried on for half a century, the Chairman, the Rev. R. Godfrey, intimated that, as Mr. Lundie was being granted a year's furlough, he would be missionary at Malan till the end of 1928, but that, as it was necessary to arrange for the carrying on of the work, a European missionary would be appointed by the Mission Council to look after the Council's interests and Mr. Mdlekeza would in the meantime be in charge of the work of the mission.

Mr. Godfrey briefly dwelt on

THE WONDERFUL TRANSFORMATION

that had taken place in Malan during the last half-century. At Mr. Lundie's coming there were only two trees, growing by a fountain of water; to-day there is an extensive plantation and a wonderful orchard. The transformation had not been effected in a week, but was the result of patient sowing and planting and tending. Similarly, the seed of the Word had begun to be sown, fifty years ago, and under constant tending had taken root and grown till throughout the length and breadth of the mission the result was seen in the changed lives of men and women who were evidently the trees of God's planting.

On the meeting being thrown open, the spokesman of Chief Ngangomhlaba rose to speak.

'IN THE NAME OF CHIEF NGANGOMHLABA'

said Bishop, 'I rise to give the chief's message. He would have liked it to be delivered in Mr. Lundie's presence and is pained that illness has caused Mr. Lundie's absence. For the work of God which Mr. Lundie has carried on in Gcaleka-land the Chief desires to express his gratitude. Since the coming of Mr. Lundie to Ngangomhlaba's great grandfather, Lindinxowa, we have been transformed. To-day we are all wearing trousers and collars and we can all speak English. That is Mr. Lundie's doing. Throughout the Mission there are teachers—male and female—who have not, to my knowledge, any complaint against Mr. Lundie, and for the missionary's treatment of the teachers Ngangomhlaba now publicly thanks him. The mothers of these young people are grateful for the work done by the missionary's wife and daughter. But why should I go on with details? Were I to go on till sunset,

I COULD NOT EXPRESS ALL THE GRATITUDE OF THE CHIEF;

the one word of thankfulness—thankfulness to Mr. Mrs. & Miss Lundie—will relieve our hearts. May the messengers who have been sent to us

to-day and to whom we express our gratitude enjoy health and long life!

An apology for absence was read from Chief Matumbu Manxiwa, who at the same time sent by his son Mangala a contribution to the Jubilee Fund. The gist of Matumbu's message was:— 'In the goodness of God we are granted the opportunity of bidding you goodbye, and at this our last personal interview with you we must express what is in our hearts. We realise that it has been of God's planning and purpose that you have been in this country. Through your presence we have been brought to civilisation and we greatly appreciate your work among the Gcalekas.'

A number of other representative men took the opportunity of expressing their feelings, and the meeting was closed by the Rev. B. J. Ross.

Fingoland News.

(By a Native Correspondent)

EXIT 1927.

The year 1927 that has just closed has been a remarkable one for many unusual occurrences so revolting and disturbing that many unsophisticated Natives, led by so many so-called educated Natives, said and did many funny things unbecoming of a race undergoing a stage of transition. The multiplicity and multiplication of laws by the present Government under the Natives' Development Acts aroused the suspicion of Native demagogues rightly or wrongly, either formulated for the perpetration and perpetuation of Bantu inferiority. The volume of ignorance amongst the indigenous Africans can be gauged by their acceptance of Garveyism, impossible Creed. A glance at the Testimonials and Certificates of Dr. Wellington's disciples will show that a leaf has been extracted from "Garvey U.N.I. Association" so notorious for its irresponsible utterances! We hope, however, that the year 1928 will see the Bantu in tranquillity, slowly but surely advancing along commendable lines in Religion, and Industrial and Academic Education so necessary for our advancement as a race.

RETROSPECTION.

A meeting of the federated Native Teachers' Association of the Transkeian Territories and the Ciskei, under the Presidency of Mr. D.D.T. Jabavu, B.A., and Mr. W. L. Masiza of Bongweni, Tsomo, respectively, was held at Butterworth on Dingaan's Day, this past year.

Mr. Clements Kadalie, National Secretary of the I.C.U. returned from England and the Continent of Europe with a new vision that a new policy was adopted at the Kimberley Extraordinary Meeting" of the same body on Dingaan's Day.

THE PASSING AWAY OF THE REV. THEO. R. CURNICK.

Throughout Fingoland the news of the death of the Rev. Theo. R. Curnick, S.T.B. was received with the greatest sorrow. Mr. Curnick spent many of his years in Fingoland, first as a teacher at Tsomo Mission and also as a Missionary in the Butterworth and Tsomo Circuits. He was loved by all the Natives, Christians and Reds alike.

He was a man that could be easily approached by anybody and he was always ready to advise and help where necessary. The Natives always regarded him as a real gentleman, a real friend of the people, a true Missionary and a Christian out-and-out. His loss is therefore very great. To all his relatives and family, we tender our sincerest sympathy and condolence.

The Rev. T. R. Curnick, S.T.B. 1865—1928.

It is with the deepest regret that we record the death of the Rev. T. R. Curnick, S.T.B., the President of the Wesleyan Conference in South Africa, at East London on the 18th January. Mr. Curnick was one of a family that has been well-known during the past generation in the Transkeian Territories. He was a man greatly respected by all the people and deeply loved by the natives amongst whom his name was widely known. In his early years he acted as a teacher in the Tsomo District. From the Superintendency of the same district he left some time ago to become Theological Tutor to the Wesleyan Students at the South African College, Alice. After teaching for some time, Mr. Curnick went to the University of Boston and there completed his theological training. Closely associated with the activities of his Church, he performed the duties of a Superintendent missionary actively in the Districts of Butterworth and Tsomo. When the Pondos desired to establish a Wesleyan Institution at Emfundisweni, Mr. Curnick was selected to lay the foundations of the work there. He remained Governor of Emfundisweni Institution for several years, saw to the erection of the Boys' Building and gained the full confidence of the people in Pondoland. So much were the Chiefs and Councillors impressed by his kindness and interest in them and their families, that they confided to him the training of the young Paramount Chief of Pondoland, who remained under his care both at Tsomo and at Alice. Brought up in this country in close touch with the native people, Mr. Curnick was recognised as an expert Xosa scholar. His knowledge was placed at the disposal of his Church and of the Missionary Committee to which the British and Foreign Bible Society had entrusted the various revisions of the Xosa Scriptures. Mr. Curnick took a leading part in the work of the recent revision but has not lived to see its publication. The final proofs of the New Version have already been thoroughly revised in view of the speedy publication of the Bible. For his work on the Revised Translation of the Xosa Scriptures and his other attainments as a scholar, his University gave him the Degree of Bachelor of Sacred Theology. Last year his Church elected him President of the Conference in South Africa. The various tributes of respect that have been given Mr. Curnick in the past are tokens of the confidence that men had in him, his work, opinions, judgment and scholarship. For sometime past it was known amongst his friends that Mr. Curnick was failing in health but his death was sudden and unexpected.

Views and Reviews.

Missionary literature is growing very abundant and that of different types and styles. Time was when the missionary movement was represented by writers who spent the most of their effort upon the description of their surroundings, the character of various tribes and the organisation of Christian work. They limited themselves naturally to the conditions and difficulties of pioneers and found that the Christian public were most interested in descriptions of Foreign Fields and new converts. The growth of the Christian Church and its influence on society have compelled Christian writers to take a much wider view than their forbears, for they are face to face with newer difficulties and newer problems of an ecclesiastical and a racial type. Missionaries have more to do than spread the Gospel. They have to enter into the economic, educational and political life of the peoples amongst whom they live. The scope of their work and their energies has been widened;

WIDTH HAS PRODUCED COMPLEXITIES THAT
ARE NOT EASILY SOLVED.

To indicate these does not have the same effect upon a Christian public as the description of new surroundings and the delineations of native character. Problems of statesmanship, both political and ecclesiastical, arise towards which the missionary has to take up some attitude in the interests of justice and fair-play.

The various Governments under which missionary work has been conducted have allowed the missionary to carry upon his shoulders the burden of Native Education, to initiate it and to organise it until it has reached such a state as to become of political value or service to the governing classes, or, as in the case of British Possessions in Africa, the Governments have been acquiescent in the control of Native Education by missionaries

UNTIL POLITICAL AND SOCIAL PRESSURE HAS
BEEN BROUGHT TO BEAR

upon them from Great Britain. What has been called a forward movement by Governments has been a compulsory progress arising from partisan politics and economic pressure. Now, the missionary has been compelled to adjust his opinions, his efforts and his outlook, not only to the changes of sentiment in Great Britain but also to the needs of the peoples. The missionary as such is not a professional politician; some have been, have enjoyed popular favour for a time and then have been forgotten or have been blamed for issues and controversies of a political nature with which the Church has had nothing to do. The history of South Africa, as of all the British Possessions elsewhere in Africa, shows that in these days the missionary will have to face more and more the question whether he will interfere or assist in the political development of Africanism. The other day missionaries were blamed as being the source of controversies in Great Britain that have arisen over certain legislation in Rhodesia. They have been authoritatively told in South Africa and with them the Churches, that Native Policies of Governments are outside the range of their judgment or advice and that interference or assistance on their part is not desired even in the interests of fair-play and justice as they conceive them. Economics

and Politics are outside of Ethics and Religion.

Now, much writing and many books are appearing at the present time, each endeavouring to advocate some attitude towards the Government of Native races in Africa and not by missionaries alone.

Amongst books that will be of great service to those who are interested in the discussions that will arise during the present session of Parliament over the Native Policy of the Government might be indicated the following:—

The Cape Colour Question, by Professor W. M. MacMillan.

An Africa for Africans, by the Rev. Arthur S. Cripps.

Race Problems in New Africa, by the Rev. Professor W. C. Willoughby.

A History of South Africa, by Professor Eric A. Walker.

The Anatomy of African Misery, by Lord Olivier.

The Race Problem in South Africa, by the Rev. W. A. Cotton.

Daniel Varena, by W. C. Scully.

The Native Problem is creating no end of literature. Magazine and newspaper articles are numerous, and pamphlets are also appearing, but mostly of an ephemeral type. One book should certainly be in the hands of those who wish to understand with intelligence the Native Problem—the new issue of the Government *Year Book*. It is enough for us to draw attention at present to the above volumes.

Butterworth Mission Notes.

It is interesting to note that the scheme to establish an Industrial School at Lamplough for the purpose of teaching Cookery, Laundry, Poultry-keeping, and Domestic Science, together with Spinning and Weaving has now become an accomplished fact. It has been decided that from January, 1928, the First Year Class, which has been helping to fill up the numbers in the professional years of other Institutions, should be discontinued. It has long been the desire of the Transkeian General Council that a school for this purpose should be associated with a Missionary Institution. The lowest Admission qualification will be the Std. VI. Certificate. The Std. VI. girls will now join with the Std. VI. boys at Lamplough Mission School. On the other hand, we regret having to lose, through this change,

THE EXCELLENT SERVICES OF MISS GREENLAND,

who has been the Principal of this Institution for many years. Besides the good results of her work in the Government Examinations, Lamplough under her Principalship, has always been taking the first place among the Wesleyan Institutions in the Religious Knowledge Examinations.

A CONCERT,

organised by the Lamplough mixed staff, was held, in which there were also present some members of I.O.G.T. and I.O.T.T. to bid Mr. & Mrs. Greenland, a farewell for their distinguished services in

the Temperance work. Some gifts from the students and teachers, in token of the high esteem in which they have been held were presented to Miss Greenland and Miss Bikitsha. The Quarterly Meeting is prepared to do something for Mr. Greenland, whose evangelistic work will always be remembered throughout the circuit.

THE CAPE AND TRANSKEI TEACHERS' UNION

assembled for its Second Conference in the Ayliff Church at the Mission, Butterworth. It was honoured by the presence of distinguished visitors in the persons of F. Brownlee, Esq., R.M. and Mr. Ferguson, M.A., Inspector of Schools who delivered very stirring addresses. In the evening, a reception took place, when the Rev. D. B. Davies took the chair to welcome delegates and members. A splendid programme of various items was prepared for the occasion, and it lasted for several hours. The following day was devoted to discussion. At the close of the meeting a unanimous resolution was passed that a letter should be written to the Rev. D. B. Davies expressing the thanks of the Conference for granting them every facility for making it a success.—L.D.D.

Local and General.

An hospital has been built at All Saints Mission, Tembuland.

Mr. James Ross, M.A., Inspector of Schools, has been transferred from the Tembuland district to Kokstad.

The Kokstad Municipality are laying out a location for the residence of natives on an area of ground approximately one hundred acres.

A Bill has been introduced into Parliament in which is embodied an amendment to the Mission Stations and Communal Reserves Acts, 1909.

At the request of the Government of South Africa his Majesty the King has consented to extend the services of the Duke of Athlone for two years as Governor-General of South Africa.

The Rev. G. McDowell, B.Sc., formerly Science Master in the South African College, Fort Hare, will be inducted on the 7th February as minister of the Presbyterian Church at Umtata.

Kokstad was visited on the 25th January, by a nephew of the ex-Kaiser, Prince Bernhard von Sachsen Meinigen, who is touring the country. He is expected to take up farming in some part of South Africa as he is greatly interested in agriculture.

Conditions are taking a turn for the better in China. It is believed that the present year will see peace throughout Southern China so far as Foreign politics are concerned. Commerce has suffered greatly through the conflict of Governments. Educated men, however, in China are endeavouring to place the Republic on a sound basis of justice and finance in harmony with the methods and ideas of the west. In this they are but following the lead of Japan.

The Arch-Bishops and the Bishops of the Church of England have met to alter the Revised Book of Common Prayer in order to present it again to the Church Assembly and to Parliament in the hopes that the modifications may make the Book acceptable to those who have refused to pass it as a Parliamentary measure.

The United States with other Republics of America are meeting in conference in the interests of commercial and political developments. Various rumours have been set going in the American Press to the effect that a union of Republics is contemplated in self-protection against the commercial rivalry in European countries.

The Union Parliament met on the 25th January to continue the work of the session. Reference was made at the beginning to the late Mr. Brown of Port Elizabeth, who was a Member of the House of Assembly for many years. The late Member was a man of strong character and great industry. He had a great sense of humour which often saved the House in many a difficult situation.

The death is announced of the Rev. Samuel Clarke, ex-President of the Wesleyan Conference. Mr. Clarke was wellknown throughout South Africa. He spent four years at Shawbury and was for a time at Emfundisweni. He was known as the "Builder of Churches," especially amongst the Pondos. He was a most conspicuous member of the Wesleyan Church from 1881 till his death. Last year he assisted in the teaching of students at the South African College, Fort Hare. A man of great energy and devotion with a profound knowledge of the Bible, he influenced his people and his students in a marvellous degree. His death took place on 12th January at Ludeke, Pondoland, in the 72nd year of his age and the 46th of his ministry.

Phases of Native Life.

Every man has under his hat a new project whereby natives should live the simple life on their farms. Although no two persons will produce similar schemes, yet they will have some items in common in the delineation of a perfect native home. It will be enough for us to state the common element that may be found in the plans that appear to many Europeans to be necessary for a happy and contented life in native locations and on native farms. These are the days of idealisms that take little account of human character but much of the simple life. If, therefore, we bring together a few items that appear to idealists to be necessary for a perfectly simple life, aye even a primitive life, we will accomplish, in the eyes of many, a task that requires accomplishment in these days of

SOCIAL INTEREST, IF NOT INTERFERING IMPUDENCE

in the affairs of other people. As very few of those who have proclaimed schemes for progressive life amongst the people have ever lived, worked, toiled or slaved amongst them in the interests of

trade, labour, morality and religion they have produced plans such as architects might devise without reference to the surroundings and sites on which their buildings were to be built or without reference to the material and funds at their disposal. This fact gives a novelty to the schemes of social regeneration and enlightenment that proclaim their authors idealists of the first water, indeed French in the beauty of their expression and the consistency of their logic, in their flight from reality and their height of aspiration. Human nature is very varied; in it is room for all types of advisers and advised.

For his perfect simple life the Native requires to be let alone, there is no greater advocate of the doctrine of laissez-faire than the raw Xosa. An individualist to the backbone when it suits him, he desires to go his own way, "to fecht for his ain hand", to scheme for his own purposes. He is not lawless for tribalism has taught him to be obedient to his superiors but he does not brook interference very easily; he prefers his own will to that of other men and thus prefers to be let alone. When a Government Commission was passing through the Native Territories some years ago and collecting information concerning the state of the country, the outlook of trade and the progress of the people, they came to a township where Chiefs, Headmen and others gave them their views or at least repeated the views that they had collectively considered wise to present to the delegation. At the end of interviews with various people, humble and high, an old man, who had not been invited to give his opinions on native matters, requested the privilege of addressing the Commissioners. His message to them was somewhat astonishing but memorable, and more than memorable, it was significant of the whole attitude of crowds of Bantu. When asked for his views by the Chairman of the Commission, he requested with native politeness and in unmistakable language that

THE GOVERNMENT SHOULD LEAVE THEM
ALONE.

This then is the first ideal position that the native would press in the case of the simple life. Whoever believes in the doctrine of Don't trouble us, the Bantu is the man.

To those who are not accustomed to native life but who manufacture paper schemes for native development, the Manchester doctrine of trade applied to life may be a bit of a staggerer, but to those who know something of native mentality it does not come as a surprise, indeed it is the least surprise with which such men are faced day by day, if they work amongst the native peoples. For behind the doctrine of laissez-faire lies more than the desire for doing as one likes; behind it is discontent with the present position of affairs, with the breaking up of Bantu customs, with the progress of civilised law, with the demands of Government in the region of taxation, allocation of land, control of stock, of beer drinks, of dances and similar observances that formerly made life so simple according to Bantu ideas. This first doctrine, therefore, of laissez-faire or of, "Leave things as they are," expresses not only a position but also a negation of things as they ought to be and as they will be.

THE BANTU MENTALITY IS SLOW TO MOVE,
SLOW TO ACQUIRE, BUT SWIFT TO PERVERT,
SWIFT TO DESTROY.

Because of these qualities the Bantu will prefer a positive doctrine of letting things alone, an attitude of opposition to all methods of progress that puts pressure on native life, and exercises control from without.

Now, this doctrine of laissez-faire has been recently employed by theorists and phrased in rather a striking way. It has become a political phrase and on that account suspect of those who distrust the glib slogans of politicians and their followers. It has been said with a show of magnanimity that the Bantu ought to develop along their own national lines in accordance with their own customs and their own ideas, their own habits and their own outlook. This is another way of saying that things should remain as they are, that native life should be treated as if it were a civilisation and not the mockery of one and that the Bantu should take his time and spend it as he has done hitherto. To say that Bantu development should progress along lines that were purely African means that ultimately what in native character is lowest will become the highest.

This then is

THE FIRST IDEAL PRINCIPLE OF NATIVE
THOUGHT AND PRACTISE.

It is based on reality and on the limited outlook of a primitive people who are more or less untouched by the higher civilisation which has been brought to them whether in the organisations of society, and of Government, or in the efforts of education and the Church. Their idealism is therefore realism of an obstinate and negative nature which they neither understand, nor have they the ability to understand, but which contains within itself factors that the lawyer and the scientist may bring to light. The doctrine of laissez-faire contains no factor of progress within it unless such be forced upon men and the sense of it from without. If, therefore, we go to the idealism of European theorists in the matters of native development and life, we find much that is perfectly foreign to the mentality and nature of the Bantu, and yet that has European for its basis and experience for its test. An example of what we mean may be taken from the native hut and its surroundings. There is nothing wrong with the native hut, the product of long experience, not only of the forces of nature but also of the convenience of man. It is not its shape that matters nor its material; it is an abode of human beings. Now, the theorist declares and that with truth that for the safety of life, the native hut should be kept clean and should be internally washed with various materials that would keep it free from vermin and make it habitable to all. He would point out that the hut at least ought to be whitewashed both inside and out and that its surroundings ought to be kept dainty. But his proposals are against that ingrained habit which prefers ease rather than work, things to remain as they are rather than as they should be. The Bantu is an incorrigible follower of the School of Laissez-faire.

The Blythwood Review

A South African Journal.

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— THE BLYTHSWOOD REVIEW, JANUARY, 1928. —

To the Reader.

Render unto Cæsar the things that are Cæsar's

THE present day is witnessing the universal attempt to erect a State-civilisation in every land and amongst every people on the basis of secularism. The necessary result is confusion and conflict between the political and the intellectual, the economic and the scientific, the mechanisation of life and the moralisation of society. In this conflict the Church has to make a choice, whether it will confine itself to the things of the spirit or extend its influence to the affairs of the State by ignoring the seeming dualism in society and forcing upon it the unity of the Kingdom of God by all legitimate weapons at its disposal. Just as the upholders of State pretensions are at strife amongst themselves, Liberal against Conservative, Communist with Socialist, class against class, group with group, trade against trade and yet each dominated by a State Executive that seeks to protect the interests of all, and their own, as well against upheavals and defeat, so the members of the Churches are at conflict, sect with sect, dogmatist against dogmatist, Modernist against Fundamentalist, Churchman with Churchman. Except in the case of the Roman Catholic Church, there is no apparent unity amongst the Churches: they agree to differ; they differ, weaken their influence upon society and allow injustice to reign.

'Tis the divisions of Christendom that make men say that a Church-directed civilisation is impossible. Christians are crying for a form of life, conduct, government and civilisation in which the spiritual and the moral will rule, and are themselves making their prayer impossible of realisation. They will not face present realities but devote their energy to the study of archæological ideals that never existed amongst men. Besides it is more than over dogmas that Churchmen strive with one another and Churches and Conferences seek for a unifying formula. It is an easy matter to reconcile the intellect

in comparison with circumstances, the doctrines of the past in comparison with the politics of the present. Some men have but little patience with things that do not affect present interests and living society, and they are right in their feeling and judgment after a fashion. Hitherto it has been in the intellectual world that the influence of modernism has been felt. Men have attempted to translate the truths of dogma and doctrine into the language of the present hour. They have undertaken the scholars task; they have faced controversy in the name of knowledge. The Church has other matters to solve and especially in countries like South Africa where politics occupy the main attention of men and difficulties over race face them on every hand. Here the Church has to make up its mind concerning its attitude towards politics.

In these days when the cry has arisen that the government of the country in the hands of professional politicians is not being conducted with justice and in equity towards the native races, partisan politicians may stamp phrases in the interests of power, but the ordinary man regards such coinage as mere verbiage or confused thought, intended to make confusion worse confounded. But, such politics apart, is there not some warrant for the fear that a dominant race and a dominant party in that race, may not attempt to apply, not principles of righteousness, but principles of a peculiar economic type to the circumstances and rights of men in barbarism or emerging from it? Is not the Church, the creator and guardian of justice and fair-play compelled to take some part in constructing a civilisation that will bring peace and security to all the races of the country? Hitherto the Church has not made up its mind on this matter or has adopted the attitude that it will not interfere in the matters of partisan politics, but that it will in all State affairs that involve religious principles and moral issues. According to modern teachings, political values are perfectly distinct from spiritual values, if not actually opposed to them. The conflict between Church and State is more verbal than real in the arena of controversy; in that of life and wealth it is the contest between self-interest and justice in the administration of affairs.

The Mission Field

The Missionary.

CHAPTER XVII.

The Composition of St. Mark.



WE have now reached that stage in our enquiry which compels us to return to an examination of the Gospel of St. Mark in our search for the historic Christ. It will be remembered that we have been attempting to apply a Monistic Interpretation to the Gospel of St. Mark on the grounds that it is the first of the Gospels written and contains within itself the earliest teachings of Our Lord, which was received and upheld by the Christian Church.

Modern scholarship has assumed that the primary of the four Gospels is St. Mark and that the influence of the Gospel is to be traced in the other three. We are aware that some scholars have no accepted this position but have regarded St. Mark as a document perfectly separate, self-contained and without any influence on the other writings of the Christian Church. What appears to be common elements in the first three Gospels is regarded by such as copied from one or more earlier documents by each of the Evangelists. To contrast, therefore, the Gospel of St. Mark with those of the other Evangelists is scientifically useless and leads to nothing. In other words, these writers hold that the attempt to solve what was known in the past generation as the Synoptic Problem is futile for there are really no problems to solve save such as are formulated by assumptions of a peculiar type.

THIS RADICAL VIEW IS RATHER INTERESTING FROM TWO STANDPOINTS;

first, that early documents containing the Teachings and Life of Christ are assumed to have existed, some in one quarter of the Christian Church some in another and that it was these separate documents found in various parts of the Empire that have been embedded with comments into various Gospels. Under such a theory of origins the Gospels are each separated Works that depend not upon one another or upon any one but rather form each an independent work by itself. In such circumstances each Gospel must be monistically interpreted as an expression of the belief of the separate communities to which each of the Gospels were addressed. In any circumstances the Synoptic Problem is thrown overboard and allowed to sink as slowly as it may into that sea of forgetfulness which has swallowed up so many speculations literary and other of the past century.

Now, our attempt at a Monistic Interpretation of the Gospel of St. Mark need not imply the total rejection of a Synoptic enquiry concerning the relationship of the first three copies but rather the recognition of the Gospel of St. John as a part of this enquiry. If, therefore, the literary problem is widened in its scope it remains still of the same genus as the Synoptic Problem but differs in its study of the species, or in other words it does not dissociate the four Gospels from one

another; it does not regard them each as separate and independent writings; it assumes a relationship of a literary and religious type between them all.

A MONISTIC INTERPRETATION OF EACH GOSPEL IS PERFECTLY POSSIBLE

while recognising their essential relationship and independence, but whatever superstructure of a scientific type may be erected upon a Monistic Interpretation of each Gospel it must be recognised that the foundation has been laid by the Gospel of St. Mark. The three points, therefore, that have to be recognised at this stage of our enquiry are these; the priority of the Gospel of St. Mark; its Monistic Interpretation as a perfectly independent document and its assumed relationship to the other Gospels. St. Mark forms a primary document that has been used by other writers both in form and in matter. From the standpoint of legal procedure the document is one of second class evidence while the other Gospels belong to the third class. As has been already said, certain parts of St. Mark's Gospel might be held as first class evidence. We shall assume that the Gospel is a document of second class evidence to be interpreted by itself and not by its relationship to other Gospels, or by its agreement or disagreement with them.

Before proceeding further it may be necessary to point out two things that will enable the reader to understand better what we mean by the Monistic Interpretation of St. Mark. Two examples may assist considerably towards the understanding of our position.

THE QUESTION AT ISSUE IS A LITERARY ONE

and has really nothing whatsoever to do with the religious contents of the Gospels or with the Church interpretation of them. The problem, as we have stated it, is a purely literary one and has to be solved by scientific and literary methods. The chemists of a past generation employed tests of a peculiar nature in the case of arsenic, they were never quite sure of the validity of the tests although they employed them to the best of their ability. In the history of the discoveries of the physiological effects of arsenic certain strange things have been related. For years a French writer was regarded as the great authority on tests for arsenic until in a famous Scotch case the advocate showed that in his book on arsenic the French writer had expressed two diametric opinions in two different places concerning the physiological effect of the poison. This discovery won the case and opened the eyes of chemists to the unsoundness of their tests, over the physiological effects of the deadly element and its compounds. Later chemists have profited by the discovery and have found newer tests of a more delicate type. The chemical element has always had a distinctive physiological influence. The change in the direction of a more accurate test has not altered the element and its compounds in any way but it has established more firmly in the minds of men the soundness of the inferences drawn from chemical actions and reactions in the case of an arsenious salt. It is undoubted that in certain law cases the chemical results influenced judge and jury, and well they may, but the chemist performs his work as a mere scientist,

and not as a juror who judges facts, or a judge who applies law. In the case of literature a similar isolation has to be recognised. Literary results like chemical can throw light on other matters that are entirely without the language of composition and rhetoric but still they have to be decided by themselves in the first instance without any reference to matters that may employ them for other purposes. We are aware of the difficulties that arise in isolating the workmanship from the contents of a book but still the two may be treated each after a distinct fashion, form and content, as in the sciences, may be disjoined in literature for the purposes of study but not of life, of logic but not of religion. The statement still abides that

CHRISTIANITY IS LAID UPON THE FOUNDATIONS
OF CHRIST AND HIS APOSTLES.

This belief is in no way altered when the separate stones of the foundation are examined each by each and valued by itself. The literary valuation of the Gospel of St. Mark is perfectly separate from its contents and its influence; its Monistic Interpretation, however, that is its interpretation apart from other Gospels brings the contents of the Gospel at once into the foreground, and as form precedes matter so the composition of St. Mark must be studied prior to that of its contents. It is the contents that are of the greatest value for life but the form of composition has also a most distinct value that has hitherto been too much ignored. The style of St. Mark is peculiarly Jewish, the composition reflects certain literary tendencies of the first century. We have in the Gospel of St. Mark a Jewish style of translation accommodated to a prevailing Classic tendency. The Gospel is one of the most brilliant products of a literary tendency of the first century after Christ.

Not very much literature has appeared on this phase of literature as very few of its productions have been preserved. One might say that

THE PRESENT GOSPELS IN THE NEW
TESTAMENT

reflect two styles that have their counterpart in Greek and Latin literature so far as the formal element of literary construction is concerned although the Gospels differ essentially in their material elements. It will be necessary to say something about the influences that led to the creation of the types of composition to which the Gospels belong and of the type of their construction common to other treatises of the first century. It will be remembered that certain philosophic and legal forces were at work in the Roman Empire during the first century. The reforming zeal of Julius Caesar had made its impression on Roman society through the political efforts of Caesar Augustus and the intellectual encouragement of Roman historians and poets. The energetic propaganda of the stoic philosophers had also a wonderful effect upon Roman society. These influences extended throughout the Empire and created a type of literature which was peculiar to the first century as it only could have produced it. The Gospels reflect in structure though not in content one of the prevailing tendencies of the times. We shall, therefore, discuss with some fulness the literary forms in which were set forth the Life of Christ and His Gospel.

Nature Study.

Beyond Blythswood Bounds.

The second half of December 1926 found us established at the West Bank, East London. We had long waited for an opportunity of extending our first-hand acquaintance with the wild life of that area, and, although circumstances were against our moving far from our head-quarters, we found sufficient to interest us in the life at our door.

Of the several interesting spots at hand, special mention may be made of the little graveyard on the beach and the Convict-grounds behind. A study of the tombstones recalls vividly the dangers of the olden days when men were drowned in crossing the bar or killed in the Kafir wars. The situation of this graveyard at high-water mark seems at first sight on a par with solitary graves in the north situated in a like position and indicating the last resting place of persons drowned at sea. But no such meaning can be attached to the site and the original use of the West Bank graveyard as is attached to those solitary northern graves. In the north the bodies of persons drowned at sea were not buried in consecrated ground but by mistake a merman should be buried among Christians. Such action is explained in Scandinavian mythology by the story of a plague that broke out in a maritime district being traced to the burial of a merman in the churchyard; the plague could only be stayed by the exhumation of the merman and his burial elsewhere.

In the graveyard the North and the South strangely commingled: the bordering wire-fence formed the common perching-ground of the resident White-rumped Stonechat and the migratory European Swallows; these latter were busily preening their feathers as if they had but newly arrived on the shores of the Indian Ocean. Among the grass the Garden Snail of Europe (*Helix aspersa*)—though only in a dead state—was found with the Zebra-shell of South Africa; the latter were preparing to lay their eggs, and those taken contained masses of bright yellow eggs, up to thirty-five in number, of the size of peas and firm-shelled, ready for extrusion.

The Convict-grounds impress the visitor as a signal example of man's triumph over nature. Where sand-dunes have formerly held sway, there is now a valuable agricultural area. Part of the ground still retains its natural appearance, but much the greater portion is laid out in oblong plots separated by tall hedges, which serve as effective wind-screens to prevent the sand from reclaiming its lost territory. The effect of these hedges is to transform the region into a vast maze, whose pathways are traversed with a constant expectancy on the part of a visitor. There is a magical delight in wandering here and in trying to anticipate what new surprise may be in store for us beyond each successive leafy barrier. Everywhere, of course, Fiscals and Black-headed Bulbuls hold sway; in some plots the Babbakiri or the Black-crowned Shrike obliterates all other tenants by its loud, persistent call; through the next wall we may enter the territory of the Crowned Lapwing and be subjected to an attack delivered with all the ardour of the nesting-season. On the edge of the plots the Stonechats object to our making a couch

of the *Mesembryanthemums*, or the Bully Seed-eater chides us from the fence, while the Coucal totally regardless of our presence repeats his bubbling song in a marshy hollow. But best of all is it to hear the Willow Wren, within sound of the Indian Ocean, and to watch him in his own gentle fashion flitting among the branches after his tiny insect prey.

But, while specially noting these two attractive spots, we must not forget the West Quay itself, where, in spite of the unceasing motor-traffic and the persistent harbour activities, several species of birds still linger, and may, we hope, long linger, to delight the eye of any one who is not in too big a hurry to pass on. Between the Scylla of the motor-dominated road and the Charybdis of the railway-track, a safe halting-place dominating a view of the cliffs can with difficulty be found, but for limited periods at a time such can be obtained and the reward justifies the labour spent in finding it. For this is one of the haunts of the Pied Wagtail, that dainty little tripper in black and white livery that fears not the summer crowds of the East London beach. It has long been a puzzle to me to know where this Wagtail nests, but, when I found him on the West Quay rocks, and under the roof of the railway-shed, I felt I was not far from discovering his secret, and I put it down as almost a certainty that he was rearing his brood among the rafters safe from the intrusion of man.

A higher level of the rock-face is occupied by the Lesser Stripe-breasted Swallow, whose harsh grating call leads to his discovery. A scrutiny of the rock-face brings to light several of these birds, sitting as humped-up masses on the shelves of rock, quite regardless of the traffic below. Occasionally one of them gives vent to his rough, bunting-like song; with head turned slightly upwards and with swelling throat, the singer utters four or five single rough notes, ending with a kind of trill. This species is not uncommon on the West Bank, where his larger cousin was not noticed.

But the gem of the West Quay cliff is the Sentinel Rock-thrush. Whether he haunts the shore-rocks, the links or the cliff-faces, the male always arrests attention by his brilliant livery; but his characteristic habit of singing in solitary grandeur from a house-top endears him to man. This latter trait is shared with other Rock-thrushes, especially with the Blue Rock-Thrush of the Mediterranean Basin and of Palestine. The Psalmist's 'sparrow that sitteth alone upon the housetop' is believed to be the Blue Rock-Thrush and might equally be our own Sentinel Rock-Thrush. On the morning of the 16th of December one was singing from the ridging of a house by the riverside. Considerable time was given thereafter to tracking him to his headquarters, and, at last, one evening after sunset he was heard singing and seen on the cliff-top and the secret was solved.

* * *

New Year's Day found us at Fenwick Cottage, on the col between the Buffalo and the Keiskama, where for the next three weeks we were able to study the habits of the White-rumped Swifts and of the Rock Martins that were rearing their young under the verandah. The economic value to the householders of the latter birds was very obvious.

During the nestling-stage of at least three full weeks the young were fed on insects that were taken above and about the house. Just before the young took flight, the birds were kept under observation for an hour and within that period the young were fed forty-four times. From this may be gathered some indication of the number of insects destroyed by a family of Rock Martins. The greater part of the foraging was done by one of the adults, but at times both parents were employed. In bringing food to the young, the adult barely touched the nest, but slipped the food into one of the three open beaks and fell away again into flight; once she clung tightly to the brim, with tail appressed to the slope of the nest-cup, but on that occasion she seemed to feed two young.

The Swift's habits have already been detailed in these columns, but since then another interesting note has been received regarding these birds. Miss M. B. Ross has seen the Swifts feeding the young of the Rock Martins, and has, as through a vista, had a first glimpse of a new territory waiting to be explored.

In the adjoining forest we renewed our acquaintance with *Peripatus*, that curious creature that suggests a cross between a slug and a millepede. The single specimen seen was among the refuse of an old saw-pit, in a locality where past experience has taught us to expect this natural-history curiosity. The sight of a live *Peripatus* always recalls that red-letter day, when, in a trogon-haunted part of the forest just under the crest of Hoho, I first found this creature. I was turning up stones according to my wont, and, when I unexpectedly exposed to the light of day this strange creature, known to me hitherto only in books, I knew not how to express the mingled feelings of wonder and surpassing joy that thrilled my being. But why *Peripatus* should excel in producing such feelings, when countless other creatures are capable of evoking similar feelings every day of a naturalist's life, it would be hard to tell.

From Fenwick we made two runs to the Keiskama under the care of Mr. S. Stent. Infected by the enthusiasm of this master in veld-craft, we saw a new beauty in many native plants that readily lend themselves to the adornment of garden-paths and rockeries and for the time being we became ardent botanists as well as naturalists. One trip was through the haunts of the Grey-backed Finch-Lark, and down the Convict Station Cutting to a camping place under a kranz some miles below the Suspension Bridge. Here under a broiling sun we studied the fauna and the flora around us. On the ground was found a white egg, of the size of a Hammer-head's, which completely puzzled us till we caught sight of a tortoise just at hand. The stony nature of the hillsides is specially suitable for tortoises, and in the course of the day we came on two others engaged in a battle royal. The tortoises found hereabouts have on the under portion of the carapace a projecting shelf whose main use seems to be that of a weapon of offence. Each of the warriors concentrated its attention on inserting this weapon under its rival's shell and they kept parrying with each other till one of them succeeded in its object and ignominiously tipped the other head over heels down the slope.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

The Book of Common Prayer.

MY DEAR GEORGE,

I suppose that you have been watching with interest the attempt to revise the Book of Common Prayer by the Church of England in view of modern developments and ideas and at the same time to make it a basis of unity between the various parties within that Church. Historians have told us with great reiteration during the past century that three parties are to be found within the Church of England; they have called them High, Low and Broad, or by other names of a distinctive and distinguishing type. These terms referred to theology more or less, perhaps more than less. You are already acquainted through your study of English History with the growth of these parties, originally political and known in past history by other names. To-day the Book of Common Prayer has brought before the public, in the matters of its revision, many interesting subjects, alike of politics and of religion that have created a good deal of astonishment to those who have been watching English religious life from afar. As you know it is a commonplace in South Africa and in the other Dominions and Colonies

TO ASSUME THE SEPARATION OF CHURCH FROM STATE or at most the correlation of Church and State in the lives of men, in the discussions of the political world and in the affairs of daily life. To many, the State is one thing and the Church another, each distinct, each carrying on its own special work, each governed by Constitutions, politically and ecclesiastically recognised. One point, however, that is claimed by the State is that it comes first. It claims to be the governing and ruling element in society and as such to be beyond, one was almost saying, Good and Evil, supreme in everything affecting its subjects and certainly free from obligations to the Church or any of its spiritual claims.

My Dear George, the State is too much with us and its Bureaucracies are becoming too powerful. The one is too much at the mercy of external forces, international and financial and the other of exploiting groups, trade and commercial. The fact is that

THE DOCTRINE OF THE STATE

has not yet been thoroughly wrought out by jurists. If it were, startling statements, such as are made in South Africa and elsewhere, would be put in their right position as ludicrous humour or political rhetoric. It is not, however, upon the idea of the modern State on which I wish to write you; it is rather on the astonishment that has been created by the attitude of the Parliament of Great Britain towards the Revised Book of Common Prayer.

I am not going to say anything about the theologies that have been read into the Old or New Book of Common Prayer, but I am going to call your attention to the fact that much modern speculation, critical and theological, has had not the slightest effect upon the political mind of Parliamentarians. When a question arises over the Church, it has apparently to be solved and its solution expressed in terms of the past. Parliamentarians seem to live in a curious world of thought and out of touch entirely with the speculations and

DISCOVERIES OF MODERN SCIENCE AND MODERN THEOLOGY.

The recent debates in the Parliament of Great Britain are most interesting in showing the attitude of representative men towards matters towards which they confess they seek to apply Parliamentary procedure, political prejudice and legal rhetoric. We are accustomed, in this country, to such movements and attitudes towards Church measures on the part of some politicians who are undoubtedly afraid of Church influence, notwithstanding their political beliefs concerning the supremacy of the State. The interesting thing to us here is this that England and its politicians can be so aroused over Church matters as to create such a furore throughout the country as they have done over the Revised Book of Common Prayer. The House of Commons has refused its approval of the Book on grounds that show how little the theological and historic speculations of the past century have influenced the minds of Church people.

You are aware, my dear George, that for years past the magazines, Theological and Church, have been filled with articles against the dogmas of Christianity and even the doctrines. Every dogma has been challenged, every doctrine made light of. I have beside me crowds of articles belittling the metaphysical and doctrinal interpretation of Christian experience and truth. I have just laid down a book in which a review of some recent Conferences is given, at which the peculiar truths of Christianity have been whittled down in the interests of comparative religion or sentimental unity. It is true that these Conferences have ended in nothing practical, but they have summed up, each in its own way, the negative attitude towards dogma, doctrine, metaphysics and theology. One is almost inclined to think that the members of these Conferences had found such subjects too hard to understand and had sought for consolation in the freedom of emotion and sentiment rather than the logic of intellect and reality. And now comes to the observer, from afar, a most astonishing result of discussions over the Revised Prayer Book in the Parliament of Great Britain. It is perfectly true that according to Press statements, the adverse decision was mainly due to the speeches of lawyers. It is, of course, a recognised fact that the legal profession is not at all getting up a case from documents and information at hand, and that an advocate is not a judge who looks at both sides of a question. This is recognised and granted, but still after every allowance has been made for the complexities and outlook of the legal mind the fact remains that it was metaphysical dogmas, their reiteration and their interpretation which swayed the votes of members of the British Parliament. The ordinary man might ask, what Parliament has got to do with a metaphysical or a doctrine of the Christian Faith, whether such be traced to a mediæval or a modern philosophy?

CAN PARLIAMENTARIANS NOT LEAVE DOGMAS AND SPIRITUALITIES ALONE?

The answer is, that they will not; that they still use political forces to uphold, eliminate, modify or destroy legal and metaphysical doctrines, ethical and theological dogmas. It is somewhat amusing to read book after book in which metaphysics and its application to the spiritual life are belittled or condemned, and in which psychology, especially abnormal, is advocated in the interests of emotion, sentiment and imagination, and then to read the speeches of politicians over abstruse philosophical doctrines, whether expressed in ancient, mediæval or modern philosophy. In 1904 the judges of the House of Lords and the barristers confounded spiritual issues and professions with material claims according to the critics of a famous decision in the case of the United Free Church of Scotland. Judges and advocates had done the same before that date in South Africa, and now the British House of Commons has followed suit. A large part of the English people seems to be behind their Parliamentary representatives in their attitude towards regarding

DOGMATIC PROFESSIONS AS ESSENTIAL ELEMENTS IN CHURCH CONSTITUTIONS.

Those who have been engaging for years past in belittling through scholarship, criticism and profession, a metaphysical, doctrinal or dogmatic interpretation of the Christian Faith, in the interests of newer sciences, sociological and psychological, have had little effect upon the public mind as little indeed as scientific speculations have had over the minds of the races of South Africa. I must now finish this part of my subject.

I am,
faithfully yours,
A. F. K.

Lexicography.

Kafir Bird-names.

IBISES. The native names for the Hadada are, like the English name, onomatopœic: the Kafir form is i-Nanane, which in Zulu is i-Nkankane, and appears in Pondoland as i-Han.

STORKS. For the Marabou, Rev. J. H. Soga supplies the name isi-Lwangangubo, and says that, as this bird is sometimes seen feeding with vultures on the carcase of an animal, it is believed to be a kind of vulture. As the Griffons are believed to give place to the Marabou on its alighting among them, the natives style the Marabou inkosi yamadlanga, the chief of the vultures. In Zulu also the same idea prevails and the bird figures as inkosi yamange, the chief of the vultures, or as inqe lika zadongwe. I have not found out Kropf's authority for assigning u-Silwangangubo to the Eared Vulture.

For the Black Stork, Rev. J. H. Soga supplies the name u-Nocofu.

QUAIL. The Quail derives its name is-Agwiti from its liquid call *gwi tyi*. The migratory habits of the Quail are a perfect mystery to the natives, who explain them away on the assumption that in winter the Quail becomes a frog. As boys have a natural loathing of frogs, some of them refuse to eat Quails, but the majority of boys easily overcome any innate scruples they may have on the matter.

GUINEAFOWL. The Swahili name *ng'anga*, which is apparently an attempt to render the ordinary call of the Guinea fowl, is found over a wide stretch of East Africa, as well as through Western Madagascar. In Yao the name is nganga, and in Nyoro entajumba. In Thonga (Shangaan) and Lenge the name becomes mhangela, and in Zulu and Kafir im-Pangele. The explanation of the name given in the Kafir Dictionary is wrong.

In Kafir, as in so many other languages, the name may be onomatopœic, but Mr. O. Brigg has sent me another explanation. The word im-Pangele refers to anything with white spots or dots, as if marked by hail, and may be applied to a dress or a suit or cloth so marked: the allusion in the case of the bird would be to the white-spotted feathers. In Kafir the cry of the Guinea fowl is rendered andikátali, I don't care.

FRANCOLINS. The Red-wing Francolin is known commonly as isa-Kwatsha or isi-Kwatsha. In Pondoland and in Griqualand East as well as in Zululand, its current name is in-Tendele. I have not been able to determine whether any discrimination is made by the natives between this species and the Grey-wing. The loud cry of the Red-wing is rendered as nkwenkwe, yinja 'Boy, it's a dog.' This species is referred to in the proverb, ukuxak' intendele, to puzzle the francolin.

The Red-necked Francolin is in Kafir called in-Kwali, a name which, in cognate forms, runs through great part of East Africa. The name appears in one of the best-known proverbs:—akukó nkwalí ipandela enye, epandel' enye yenetóle (or yenentshontsho). No francolin scratches the ground for another, the only one that does so is the one with chickens.

FALCONS. Two species of Falcons are dis-

tinguished by the natives,—the Lanner and the Kestrel. For the Lanner the common name is u-Kétsha, or u-Kétshe, which in Pondoland becomes u-Geja. When a hen is scratching up mealies in a garden, people say of it,—ifuna isitshixo sika Kétshe, it is looking for the Lanner's key, to hide its chickens when the Lanner comes looking for them. Boys love the Lanner because of its habit of attending them during their Quail-hunts and by its presence inducing the Quails to lie close.

The diminutive form u-Kétshana or the alternative u-Kétshe womlambó is applied, in Griqualand East, to the African Sparrowhawk.

The smaller falcon, the Kestrel, is recognised everywhere from its habit of hovering in the air. The native girls look upon the hovering bird as imitating themselves, and directly a girl sees one hovering she at once begins to sing and clap her hands and fancies that the bird is dancing in the sky to the music of her song. The various names given to the Kestrel all spring from the same root. The most wide-spread name is in-Tambanana or in-Tambarane; this, at Herschel and among the Pondomse, becomes u-Tebetebana, and in Griqualand East assumes also the form u-Mantebentebana. The Zulu names, u-Matebeni and u-Matebetebeni, are also akin.

KITES. The Yellow-billed Kite, distinguished from all other South African birds of prey by its forked tail, bears the name u-Ntloyiya in Kafir or u-Ntloyile in Pondomse. Few native names are in such a state of flux as this name. Rev. Basil Holt says 'I have heard a bewildering number of variants, including i-Ntloyiya, u-Ntloyiya; i- or u-Ntloyila; i- or u-Ntloyile; and all these forms again with distinct pronunciation of -nhl- instead of -ntl-'.

When this Kite disappears for the winter months, it is believed by the native people to retire to a safe place among the rocks; there it loses its feathers, and, during its time of helplessness, it feeds on a supply of chickens which it has previously stored up for this emergency.

The Black shouldered Kite is well-provided with names. Its economic value is recognised in the names um-Dlampuku Mouse-eater, and u-Noxwil' impuku Mouse-snatcher. Its colour gives rise to the names u-Nongwevana Little Miss Grey and um-Lungwana Little White-man. Another common name is isi-Tshisane, with the variant prefixes u- and um-. Mr. W. W. Roberts tells me that when the native herd-boys sing its praises, they call it isa-Gononda.

BATELEUR. The distinctive Kafir name for the Bateleur is i-Ngganga, appearing in Zulu as i-Nggungqulu. But other well-known names are intaka yamadoda and intaka yempi, the bird of the Warriors, referring to the current belief that its cry, *lof ilizwe*, portends war. The Bateleur is sacred among the Kafirs and is not killed; yet on the other hand it is greatly sought after by witch-doctors. Nowadays, while the stories regarding the Bateleur survive, the bird itself is confused with the much more common Jackal Buzzard. The esteem in which the Bateleur is held is echoed in the proverb ingqanga ifile, the Bateleur is dead, the man of renown has passed away.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

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On Sabbaths—Candidates' Bible Class, 9 a.m.

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The Teachers may meet for the discussion of School work once a week at a suitable hour.

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Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

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As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

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All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 12th and 25th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

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Special Articles.

Events of the Day

Earl Haig The Earl of Oxford and Asquith

Thomas Hardy, O.M.

The Question of Criterion

Phases of Native Life

To the Reader

The Missionary:

Nature Study:

*The Form of
Composition*

*Beyond Blythswood
Bounds*

The Editor's Study:

Darwinism in Scotland

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Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

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Events of the Day.

Thomas Hardy, O.M.
1840—1928.

Earl Haig,
1861—1928.

Earl of Oxford and Asquith,
1852—1928.

THROUGHOUT the Empire the news of the passing of Earl Haig and of the Earl of Oxford and Asquith came with a great shock for they were unexpected. Both these men were friends and worked together "with complete loyalty and understanding" throughout the Great War and before it. They have passed away and have left behind them reputations, the one of a great Soldier, and the other of a great Statesman. Earl Haig was a Scotchman by birth and qualities, the Earl of Oxford and Asquith was an Englishman by descent and character. A contrast might be made between the great Soldier and the great Statesman but that would emphasise more the qualities of character in which they agreed than in which they differed. It is enough to indicate one or two of their characteristics that may be traced to their early training and outlook on life. Both received their final education at Oxford before they entered practical life. Earl Haig attended Brasenose and the Earl of Oxford and Asquith Balliol, two Colleges that have great reputations for creating in their students a love of Letters and of Statesmanship. How far the influence of their early training acted upon the characters of both men, it is exceedingly difficult to say, but that it had some influence upon them there is no gainsaying.

In the case of the Earl of Oxford and Asquith the claim has been made that he was like many others, the protege of Benjamin Jowett, the famous Master of Balliol, in learning and outlook. His teacher was in many ways a marvellous man, bold in thought and in action. Of him it has been said that he did not aim at turning out knight-errants. "He taught his pupils to overcome the world but the weapons of their warfare were to be carnal rather than spiritual. A refined, restrained, polished, and not ardent type—a man of the world who should also be a Scholar and a Gentleman, this was what the Balliol of Jowett aimed at producing. This was the aim of the Master of Balliol according to those who regarded him with the somewhat cynical eye of criticism. Of Earl Haig it has been said that he was a Soldier and a Gentleman, and of his friend that he was a Statesman and a Gentleman. Both were these and something more than what the qualities of such types of men suggest.

The Earl of Oxford and Asquith 1852—1928.

MR. Asquith was born at Morley, Yorkshire, on the 12th September 1852, of a Nonconformist family. He was educated at a Moravian School, at the City of London School, and at Balliol College, Oxford. One of the most distinguished scholars of his year, he graduated in 1874 and later on became a Barrister of Lincoln's Inn. In 1890 by which time he had made himself a reputation not only as an advocate but also as a politician, he took silk. Many traditions are associated with Mr. Asquith not only concerning his aptitude and love of learning during his youth, but also con-

cerning his industry and brilliancy at Oxford. These legends all go to show that the boy was father to the man. Many phases of his character have been delineated both by his critics and his friends. One stands out prominently and that is his interest in modern life. A classical student is very apt to magnify the past more than the present; he sometimes forgets that the study of antiquity at the University is not for the sake of the past but rather in the interests of his intellectual development. The culture and the breadth of mind that classical authors create through their accurate and detailed study, are the important things of education and not the knowledge and learning that they imply. Mr. Asquith received from his training that culture and that breadth of view, which are necessary for those who have to participate in the legal and political life of a country, and which are the more necessary when that country is the centre of an Empire.

Advocate and Statesman.

Even from his youth Mr. Asquith thought more of Modern Life than he did of Ancient, the present activities of men more than the past accomplishment of Nations. On various occasions he referred with deep respect and feeling to the influences that shaped his life and brought him so great a reputation both in his classes and in the Oxford Union.

Mr. Asquith was a Barrister for several years before he fulfilled the expectations of those who had been his guides and tutors at Oxford. It was in 1887 that he had his first great opportunity for showing his legal powers. In that year Mr. Robert Cunninghame Graham, an advanced socialist Member of Parliament before socialism became the fashion, and Mr. John Burns, another Member, were tried for attempting to vindicate the right of public meeting in Trafalgar Square, London. Mr. Asquith was advocate for the defence. Graham was a thinker ahead of his time: he is to-day one of the recognised litterateurs of Scotland through his exquisite writings not only on political but also on literary subjects. We have heard Mr. Cunninghame Graham speaking in Parliament in the old days on subjects of social interest and asking questions that perplexed the Government. Mr. John Burns and Mr. Cunninghame Graham are still interested

in the welfare of the masses. Their case of 1887 brought Mr. Asquith to the front as a skilful advocate.

The Burdens of State and Empire.

In the following year the famous *Times* case over "Parnellism and Crime" saw Mr. Asquith as junior to Sir Charles Russell. There is no need to refer further to the political revelations made throughout the trial. They are the commonplaces of biography and history. It is enough to state that the reputation of Mr. Asquith was made through a famous cross-examination of one of the witnesses of the defence. Members of the Bar recognised thus early the brilliant advocacy and legal acumen of the brilliant barrister and prophesied for him a future of great responsibility no less than of great achievement. His future lay, however, not in the Supreme Court but in Parliament. There is no need to deal here with his career as a Statesman. The history of the past thirty years bears traces of the critical and constructive work of the Liberal politician, who had had cast upon him a burden of administration that the exigencies of the day, the growth of democracy and the Great War had brought into existence like a stream in torrent.

Earl Haig of Bemersyde 1861—1928.



ON the 30th January there passed away to his rest a great soldier whom the Empire trusted, respected and honoured in times of stress and in days of peace. Earl Haig of Bemersyde has been well named a Leader in War and in Peace. What he was to the Empire, His Majesty, the King, has indicated in a fine tribute to the great soldier:

The King has learned with profound sorrow of the death of Field-Marshal Earl Haig, who will for all time be remembered as the Commander-in-Chief of his Majesty's victorious armies in the field.

The King knows that the sudden and irreparable loss of this valuable life will be deeply felt throughout the whole Empire, by the Army, and more especially by Lord Haig's old comrades, to whose welfare he had devoted himself since the close of the Great War.

Whatever one might say now of Earl Haig would only be an expansion of these words.

Thomas Hardy, O.M. 1840—1928.



THE passing of Thomas Hardy, O.M. has removed from Letters one of the most distinguished writers in English Literature. Hardy has been for many years past a recognised leader amongst the literary men of the British Empire. His books have been read everywhere, not always with approval, oftentimes with delight. From the issue of his first work of Fiction, "Desperate Remedies," published in 1871 till the issue of his last book of Poems, Hardy has bewitched readers by means of a spell that is somewhat difficult to analyse. Perhaps the best way in which to bring out the significance of Thomas Hardy is to regard him as the creation of his Age. He might have said himself that he was the natural development of Victorian circumstances, and in saying so, he would have been applying his own teachings to himself and his creative work. For there is no doubt that much of the work of Hardy was as much a creation as an expression of the tendencies of his times.

The principles under which literature developed during the time of Queen Victoria, are mere catalogued commonplaces in the history of English Literature; but commonplaces have a tendency to be forgotten or ignored; they cannot be, however, in the case of the Great Victorian writers. It is the habit to-day to belittle that Age and to regard its great men as puny in comparison with the loud-voiced artistic writers of the hour. This is undoubtedly a piece of humorous foolishness that will be heartily laughed at in the days to come. Hardy belongs as much to the present day as to the days of Carlyle, Ruskin, Browning, Tennyson and the other great authors of a recent period in Literature. His was the spirit of the old and the new of Pessimism and of Hope.

The Maker of Wessex.

Thomas Hardy was born at a village in Dorsetshire on June 2nd., 1840, a year of agitation throughout Europe. He was educated in the same county which he made famous throughout the world by means of his Rural, and other Tales. Hardy has made Wessex renowned and that for the past fifty years. At the

age of seventeen he became a pupil to an architect as it was his intention to enter the profession of architecture. He made the acquaintanceship of a very able Classical scholar, a Cambridge man and Saturday Reviewer, Mr. Horace Moule. With him he read for four years before he went to London. While engaged in his profession he attended King's College as a student of Modern Languages. In 1863 he won the prize and medal of the Institute of British Architects, and at the same time another in Architectural Design. It was his intention to become an Art critic and he made preparations for that work. However, a Novel he had written, "Desperate Remedies," was published in 1871; its reception determined him in his choice of a profession. He became a novelist and in 1872 published "Under the Greenwood Tree," a sketch of Rural Life, simply told in the simple language of the country side. Two years later, "Far from the Madding Crowd," appeared and Hardy's reputation as a novelist was made. There was something fresh in his workmanship, something unmeasured and proportioned, beautiful and artistic in his delineation of nature, in his description of the country and in his analysis of character.

Novels and Tales.

Novel and Tale succeeded one another in which Wessex was described and the peculiar character of the people there. Wessex made Hardy and Hardy made Wessex, delineating it in his Novels and in his Poems. It is a curious fact that the two greatest Novels "Tess of the D'Urbervilles" 1891, and "Jude the Obscure," 1895, received the same type of criticism as his first-book. Some were favourably impressed by his skilled workmanship, some were deadly opposed to his literary teachings. What these were may be traced to the peculiar circumstances of the time during which he wrote his Novels. Hardy, like other novelists, sought to interpret the Age to his fellowmen and to show in a dramatic and realistic fashion what the teachings, Scientific, Philosophic and Religious, were in difference from those of the past and in their results on character at the present day. He might be regarded as a pioneer in English Literature in the type of Thought which is very prevalent at the present day. He took his work as a novelist seriously; his

Tales were more than descriptive pictures of conventional morals and changing nature. It was his attempt to rationalise human society and individual life that aroused critics against his workmanship. That remains as a symbol of the time and men he delineated and of the limitations of the Victorian intellect in matters of Art, Science and Religion. What produced the spirit and ideas which Hardy embodied in his Works is now fully recognised as commonplaces in the history of the past century. The revolutionary ideas in politics reflected themselves in those of Art, Literature, Morals and Religion. It would be an easy matter to trace the germs of revolutionary teachings to Rousseau and his successors in France, and also to trace the growth of a similar School of litterateurs to that of Hardy in French Literature, but there is no need to do so.

Romanticism and Evolution.

It will be enough to recognise the change in men's minds brought about essentially and originally by the Romantic School of France and Germany. This School had produced Scott in Literature and Newman in Religion, but it was left for Hardy in England and Zola, Anatole France and others in France to add to its teachings the modern conception of Evolution with its accompanying emphasis on the force of environment in character, to bring out fully the implications of the Romantic Movement. Scott and Wordsworth had made nature live in Poetry and Prose. Keats and Shelley with others had emphasised the egotism in man. Coleridge also had followed suit, each and all after the philosophic tendencies of Germany in particular. It fell to Hardy to unite all these things, ideas and speculations, scientific assumptions and romantic imaginings, and to apply them, with the doctrines of Evolution and Rationalism, to human life with what results the readers of his books are aware.

Homo sum.

It is the claim of novelists that they are at perfect liberty to apply their art to the delineation of every phase of human life. Poetry may idealise life; Fiction realises it. Nothing in human life is uninteresting to the novelist and poet. The Terentian Tag is accepted both in its original and in its general interpretation as the first principle of literary realism

and idealism: "I am a man and deem nothing that relates to man foreign to my feelings."

This is a great claim and one which many critics will not allow, especially those who would uphold the needs of a conventional morality. If Art for Art's sake, a prevailing commonplace in the eighties of the past century, means anything, it means that Literature must uphold with dignity the claims of truth and beauty, not alone metaphysical truth and intellectual beauty, but also moral beauty and truth with goodness at their fullest expression and realisation. The novelist and the poet—and Hardy was both—has to recognise the sense of proportion in life, and like the artist, has to clothe his picture with chaste if vivid colouring. The sense of proportion is at times wanting in the teachings of Hardy, but on the whole there is a just recognition of its formal importance. Although working with the same elements and under a similar conception of Evolution as many French writers of his day, Hardy did not err to the same extent as they did. Influenced by Darwinism some of them went back to nature and sought to suppress the moral and social ideas that alone divided men from her. Hardy wrote before Huxley produced his famous Essay on the need of man's creating for himself an ethical atmosphere in order to subdue the forces of nature and naturalism.

The reception given to two of his Novels thirty years ago, made Hardy a poet. He had written poems before 1895 and had published them; from that date he continued to work as a litterateur in the region of poetic creation. Many of his poems are exquisite in form and in phrase. He had, however, peculiar views on metrical form and these detracted somewhat from the merits of his workmanship. Nature and Life remained his study; the impressions of the passing hour were reflected in his verse, but the deeper things of thought found full expression in the "Dynasts." Much might be written upon that Poem but it is impossible to say more here. In his Verse and in his Prose, Thomas Hardy asks us to face the worst of Truth. 'Tis a great call which the present day will not hear, for, if it were to do so, it would forsake its illusions and delusions, its pleasures and its follies, its egotism and its paganism,—in horror and in penitence.

D. D. STORMONT.

Educational

Phases of Native Life.

FOR many Bantu people the acme of existence is to wait upon nature, to accept her gifts in season and out of season and to follow the ways of the past. Conservatism is the badge of many tribes, their safety no less than their stagnation. Let things alone is the first principle that is required for the simple native life. Change as little as possible and then only when compelled by necessity or fashion. Now, the simple life has no sense of time in these circumstances. To-morrow also is a day, and there is no need to do on one day what you may pass on to another. If it is hard work, then look about for some other body to do it. If it is easy work, do as little of it as you can and get as much for it as you possibly may. The essence of the Simple Life is ease without any sense of the passing hours, or of any present responsibility. Whoever has to face work, he is not the head of the kraal; whoever has to scuffle in the fields, he is not the owner of them. The Simple Life means the life of a gentleman, lived upon little, but gained by the efforts of others. The slighter the effort the finer the life.

The hut with its surroundings is the emblem of that life. It reflects a slow civilisation and the arrangement of hut side by side a tribal constitution, a doctrine of inheritance, a conception of the community that believes in the simple life.

AMONGST MOST TRIBES THE HUT IS ROUND,

the workmanship of men and women. There is a time for building and a time for destroying the native hut. In building each sex has its own part to play. The man performs his part and the woman her part; both interfere as little as possible with each other's work. This is the first stage of the recognised simple life, and the first way in which men and women assist each other or play into each other's hands. It has been said that African tribalism or Bantu civilisation has been built upon the work of women. There is no doubt that on the shoulders of women have fallen the heavier burdens of the simple life and that for reasons logical to the Bantu mind but thoroughly illogical to the European. The Custom of Lobola has placed woman in a position that has compelled her to face the greater part of the work associated with the simple life. Lobola, as it is, casts more upon her, than compulsory work for a time, in the service of her mother-in-law and afterwards continuous in that of her husband. Without the

wife and the mother the Simple Life could not exist and men would not be found in crowds streaming to feasts and dances and Law Courts to listen to the gossip and quarrels of their neighbours. In the interests of the simple life, someone has to be sacrificed. Lobola is the means by which tribal society has cast its burden upon women. It has done more in the region of morals. Recently an indictment was drawn up against the custom as it is being carried out amongst certain tribes and the following statements were made in view of the instances that had been collected in relation to the working of the Custom.

LOBOLA (CATTLE AND MONEY PAYMENT FOR NATIVE GIRLS.)

1. Lobola enslaves women physically, morally, and spiritually.
2. Lobola completely subjects the woman's will to the man's.
3. Lobola brutalizes men.
4. Lobola causes women to do all the cultivating, while the man drinks beer and sleeps.
5. Lobola robs a woman of her children, they are never her own, they belong to the man.
6. Lobola engenders immorality in those who have no cattle.
7. Lobola perpetuates polygamy in those who have cattle.
8. Lobola drives girls to suicide.
9. Lobola makes a woman a mere cow.
10. Lobola protects the cattle value, not the girl.
11. Lobola claims children before they are born.
12. Lobola forces girls into marriage against their will.
13. Lobola is a heathen custom, therefore anti-Christian.
14. Lobola is one of the chief obstacles to the spread of Christianity.
15. Lobola treads on all love and affection.
16. Lobola nullifies woman's power to uplift man.
17. Lobola is enforced by law.
18. Lobola is a blot on the Union Flag.
19. Lobola prevents a proper Christian marriage.
20. Lobola blocks a Christian marriage until the payment is made.
21. Lobola enforces every girl to be married because the owner can get her price.
22. Lobola is buying and selling (Chief Maguzu)
23. Lobola completely upsets:—(a) The teaching profession; (b) the nursing profession (c) Bible women's work; (d) any other profession.
24. Lobola is not a protection to the girl.
25. Lobola is not used to help, clothe, or educate her.
26. Lobola has nothing to do with Light.
27. Lobola has nothing to do with the New Life.
28. Lobola has no good thing in it that could be Christianized and made useful.
29. Lobola has not a redeeming feature.
30. Lobola is one of the unclean things which Christians are not to touch.
31. Lobola is a big curse.

THEN WHY ENFORCE IT BY LAW ON ALL CHRISTIAN WOMEN?

The foregoing is a grave indictment of that Custom which enables the Simple Life to be realised by men, in particular. To some, tribalism appears to be based upon what has become in many instances nothing but the degradation of woman. Is the doctrine so dear to the Bantu, to be allowed to have full sway, and "Leave us alone", become the strength of native society no less than its weakness? This is a question that social workers will have to face and on which they will have to make up their minds. There is no one explanation of lobola. Every native man has his own nor does any square with facts; all recognise that the simple life is created at the cost, and through the energies of women who participate but little in the joy of individual freedom and liberty. Although we have said that "Laissez-faire" is the first principle amongst the backward Bantu, yet we have to recognise quite a different phase of their mentality, or as a psychologist might say, a strange feature of their capriciousness. There is no need of using modern terms such as complex, as they are somewhat limited in their application and scientific in their denotation. They are apt to become formal and stiff as complex as the complexes that they designate. The Bantu is apt to say; "Leave us alone, we shall get on quite well without you, indeed much better, for we shall go our own way and follow the customs of our forefathers; we shall not change, we cannot change, we do not wish to change, leave us alone." But the same men are apt to say more. They desire all the results of strenuous labour without the labour, all the blessings of civilisation without working for them, all the protection of society for their simple life without paying for it.

The Question of Criterion.



NOW in Christian Ethics one test only can be applied. It must be decidedly Christian, and so different from all that is of World Ethics, or of other Faiths. Otherwise it might be as well to adopt the Ethics of Aristotle and judge all conduct by the dicta of that system. This would save time and act as a text book on morality for the present generation. But although Aristotelianism has been the means of supplying a vocabulary and a logic for Christian thinkers still it has not usurped the position of a Christian Ethic. Its test of conduct, human and grand as it is, is not a Christian test, but rather purely philosophic. It depends upon a particular reading of the nature of man. This particular Ethic, however, leads up to an appreciation of the standpoint of the Christian Ethic. In some systems it is an idea, or an ideal, or an aim that determines the test of conduct. Duty as in

Kant, Pleasure as in all true Hedonist teachers; the will or the feelings determines the test of conduct. These ideals spring either from without or from within, and compel a man to be obedient to them as ideals. They are superimposed upon him in a metaphysical sort of way, and stand apart from him as laws under which he must act and live. The test of conduct becomes more or less a metaphysical one, for feeling becomes as great an ideal as duty. The good will and the perfect feeling are as abstract as any idealism could wish. But Aristotle has got hold of a much greater truth when he finds in man, his purpose in creation and the chief end of his being, the origin of the moral test of conduct. This realism gets out of nature and metaphysics into humanity. Its test may still reflect metaphysics but its nature is more human than creational, more psychological than metaphysical. To say then that Aristotle reached the climax of World Ethics, means that he has grounded his test of conduct on human nature, its aim and origin and not merely on physical or metaphysical conceptions about it.

MORALITY IS THUS NOT A CHILD OF INANIMATE NATURE,

or of a metaphysical system of being, but something related to human nature and even sprung from it. Morality is human. This may be taken as one view of the Aristotelian Ethics. It is in this direction that we must look for the criterion of a Christian Ethic. It is not to nature or creation but to man or human nature that we must look for the test of Christian conduct. Now in saying this one means more than a commonplace. This statement is as exclusive as it is inclusive. Thus it includes the possibility of having an intellectual test or a metaphysical, an idea or an ideal, a principle or an aim as the criterion of conduct. The Christian Ethic cannot give a man for his guidance in conduct such an idea as duty, or pleasure, or goodness, or holiness, or truth. The Christian Ethic has these ideas as concepts but not as tests. For such are metaphysical, not real, qualities, not essentials. By saying therefore that Christian Ethics exclude these ideals, we mean as principles of conduct or tests of it. It accepts them as qualities of conduct not as tests, as results of conduct not as essentials. For Christian conduct is, we repeat, human conduct, human in its practice and in its test. Its final test depends upon man not concepts of the mind or the spirit.

Christian Ethics, therefore, excludes all world-ethics but recognises the truth on which Aristotle placed such emphasis that man determines the kind and test of conduct. It is for man and his conduct that Christian Ethics has to discover a test, and the criterion has to be phrased in terms of man.

THE BLYTHSWOOD REVIEW.

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Local

An Agricultural Census.

THE attention of our native readers is called to the Regulations that have been issued for the taking of the Annual Agricultural Census in Native Areas. It has been the custom from 1914 to take a yearly Census in the interests of Agriculture and its development. This action has been performed under Act No. 38 of 1914, an Act that deals with General Statistics and not alone with Agricultural. People will be appointed to perform the duty of discovering by the usual means the amount of stock and quantity of crops that are being raised in Native Areas. These officials will be instructed by the Magistrates who will also instruct the Headmen and the Kraal heads in their duty in the circumstances. A series of questions has to be answered by the Kraal heads and Headmen:—

- (1) Number of livestock owned.
- (2) Description and quantity of crops reaped.
- (3) Description and quantity of dairy produce produced.
- (4) Number and description of fruit trees owned.
- (5) Any other matters relating to agricultural or pastoral production.

By means of meetings summoned by Government Headmen, the people will be instructed concerning the method by which they will be able to answer correctly the above questions and others arising from them. As there is nothing new in this Census, the people ought not to be suspicious of any ulterior motive on the part of the Government in these enquiries concerning the state of agriculture in Native Areas. It is in the interest of stock and production that statistics are being collected. Any Kraal head, who refuses to or fails to attend a meeting, will be liable on conviction to a fine not exceeding £10 and in the case of a con-

tinued default to a fine not exceeding 5/- for every day during which the default continues. May the fines be few!

Rams in the Transkeian Territories.

Wool is the economic safety of the Territories. Good rams are a necessity, if sheep-rearing is to be profitable. A Draft-Proclamation over Rams has been published.

2. (a) It shall not be lawful for any owner to cause or permit any ram above the apparent age of nine months to enter upon or to remain upon the commonage of any native location unless it be ear-marked in accordance with the provisions of these regulations; provided that no ram shall be ear-marked unless and until the owner thereof has obtained a permit issued by the Chairman of the District Council upon the recommendation of such Council or upon production of a certificate signed by a Government Veterinary Officer or Government Stock Inspector or by an Agricultural Supervisor, Dipping Supervisor or Agricultural Demonstrator in the employ of the Transkeian Territories General Council to the effect that the ram in question is considered to be of sufficiently high grade for stud purposes.

(b) The issue of any permit as aforesaid shall be within the discretion of the Chairman of the District Council.

Maqol-ism.

In one of his later novels, Mr. H. G. Wells has described the action of an insignificant personality under the urge of a great self-delusion. An unimportant little man, who never in his life had accomplished anything of greater note than to be married by a woman who proved a capable manageress of a laundry business, was left by his wife's thrift in a state of comfortable independence. Having no talent for the washing of clothes himself, he retired from inactive connection with it, and took to the more idle pursuit of meandering, which is sometimes called travelling. One day he was tempted into a game of table-turning, and was convinced by the knocks and twists of the furniture that a world-wide empire was his for the asking, by virtue of his direct

TRANSMIGRATIONAL AFFINITY WITH SARGON THE GREAT.

His mission embraced the usual little programme of reconciling the world to itself, and subduing the nations into peace and goodwill, with other Utopian perfections. Nothing more than that. The only

(See page 16.)

The Passing Month.

The month of February has been true to its reputation—the most trying month of the year in every way. And yet most observers have noticed a subtle change in matters of health. In various parts of the country the weather has not been so intensely hot as it usually is in February and consequently not so trying to those who find it difficult to face the heat of the month. The drought has continued to the end of the month, although, in parts of the Transkeian Territories, rain has fallen at fixed intervals. There is a deep contrast between the seaboard and the uplands, for the latter have had good rains and are now green with fresh grass. The small stock has not suffered during the past months but the cattle and horses have had a trying time. The circumstances of the season seem to imply an early winter in which case the crops that were but recently sown will have a hard time of struggle towards maturity. Already frosts have been reported from upcountry and thus the destruction of lately sown mealies. The people have been busy scuffling in the fields throughout the country in the hope that notwithstanding the drought and the peculiar circumstances of February, they will reap a good harvest in June.

Local and General.

The Jews are great linguists. In Scotland, they have even learnt Gaelic to meet the needs of their trade.

The Simon Commission has begun its enquiry into Indian Affairs in view of stabilizing the various Constitutions of the country.

A case in connection with the Universal Negro Improvement Association to which the Wellington Movement is attached, has reached from Honduras, the Judicial Committee of the Privy Council.

In the Union Assembly a Bill for the Enfranchisement of European Women has passed the Third Reading.

Much discussion is proceeding over the new Prayer Book of the Church of England, which has been revised by the Authorities, in view of presentation for sanction to the Parliament of Great Britain.

From March 24th to April 8th, a Conference on Mission Work is to be held at Jerusalem. Papers are to be read on non-Christian Religions and on the Christian Message. The relation of the Churches in the Mission Field is also to be discussed. Racial and Industrial Problems are to have much attention devoted to them. Education is to be dealt with specially.

A Papal Encyclical has been issued in which the Union of Churches is discussed, the arguments of which are against Humanitarian Motives, the Naturalistic Interpretation of Religion and the Modernist Influences of the Present Day. It is understood that the Encyclical is a reply especially to the findings of the recent Lausanne Conference of the Churches on the question of Union.

The *Government Gazette* has published instructions for the taking of an Annual Agricultural Census in native areas. The Magistrate or Native Commissioner may call upon the native headmen in his district to summon a meeting of kraal heads who shall furnish the following particulars: (1) The number of livestock owned, (2) the description and quantity of the crop procured; (3) the description and quantity of the dairy produce produced; (4) the number and description of the fruit trees owned; (5) any other matter relating to agricultural or pastoral production. The penalty for non-compliance is a fine of £10, or in the case of continuing default 5s. for every day during default.

The Union Assembly has rejected a Bill to stabilize Easter. On the 16th February, the House of Commons, however, unanimously passed a Bill stabilizing Easter on the first Sunday after the second Saturday in April. The Bill will come into force only after other European countries have agreed to a similar measure. Of course the arguments in South Africa for, and against, a fixed Easter cannot be the same as those advanced in Great Britain seeing that in the one case the Church is entirely separate from the State and may not accept dictation therefrom, whereas in the other the Church is a Parliamentary recognised Spiritual Corporation.

In the February No., Special Edition, of the *Social and Industrial Review*, is to be found the Wage Board Reports on the Furniture Industry in the Union of South Africa. In them are various proposals, the chief of which are that the minimum wages of Cabinetmakers and such should be £5 8s. per week, in the Provinces of the Cape, Natal and Orange Free State, or 2/3 per hour, while in the Province of the Transvaal the wage should be 2/7½ per hour, with a minimum of £6 6s. per week. All wages are to be paid weekly in cash. In the case of an employee who agrees to accept board and lodging, the rate for both is to be 5/- per week. Is there not a mistake in this latter statement? It is impossible to live and board anyone in South Africa for 5/- a week. Surely the Commission had in front of them information that would have shown how impossible it was to board and lodge any European in South Africa on 5/- a week. It is difficult enough to find board and lodging at 5/- a day.

The Island of Papua has been aerially surveyed quite recently in the interests of commerce and administration. The air-craft created great excitement amongst the natives at first. One tribe was so impressed by the sudden appearance of aeroplanes that they collected their pigs for a final feast and prepared themselves for the Day of Judgment. Later on they became quite accustomed to the sight of a "flying monster", and many natives visited aeroplanes on their landing.

The Rev. John McDowall, M.A., was ordained to the ministry on February 7th and inducted to the pastoral charge of the new Presbyterian Church at Umtata. A social reception was held on February 8th at which the Rev. William Gavin M.A., of the Rainy Mission of the United Free Church of Scotland gave an interesting account of the history of the congregation which was begun thirty years ago. Presbyterian missionaries had conducted services in Umtata during that period. The South African Presbyterian Church have now taken over the work amongst Europeans in certain districts of the Transkei.

The Prussian Academy of Arts have instituted a College of Poets. The Academy has done for Poetry what it has already done for Science, Art and Music. Poetry, and the teaching of it in schools, has become a recognised art of the schoolmaster and the litterateur. Recently the excessive employment of Poetry in the teaching of children has been criticised from various standpoints of pedagogue and morals. The difficulties that the schoolmaster finds are very numerous, for few children appreciate poetry and fewer grown up people. One point, however, has to be remembered that the teaching of poetry in schools has been urged by many in the interests of morality. Poetic ideals are sought to be impressed upon children so as to balance the prevailing scientific and utilitarian aims of education. The problem is complex and arises from the peculiar outlook and aim of education at the present time.

Wonderful discoveries have been made in India by the Department of Archaeology. At Mohenjo-daro, in the Province of Sind, excavations have been proceeding for the past six years and striking discoveries have been made. No less than the foundations of three cities have been laid bare on one site. A large reservoir has been discovered with descending flights of stairs and a floor finely jointed with bricks on edge. The remains of buildings, dwelling houses and shops have been discovered, witnesses to the fairly advanced stage of civilisation five thousand years ago. The recent discoveries at Ur of the Chaldees have astonished men as they revealed the advanced town life and civilisation of Asia Minor. The houses, however, at Ur cannot be compared either in workmanship or in drainage with those that have been found at Mohenjo-daro. At Harappa, 450 miles north of Mohenjo-daro excavations have brought to light the remains of an earlier type of civilisation. On a seal that has been found, is depicted a procession of seven men wearing kilts and helmets, obviously the beginnings of a Highland Brigade.

The following teachers have been placed on the Good Service List:—Honono, Arnold, Mtimde (Wes.) Native School, Lusikisiki; Mkubukeli, Samuel E. N., Mount White (Wes.) Native School, Mount Frere, Mkulusi, Abednego, Entsikeni (E.C.) Native School, Umzimkulu; Msaseni, Lucy, Mpukane (Wes.) Native School, Nqamakwe; Nakani, Agnes, Lower Roza (E.C.) Native School, Qumbu; Nani, James H., Kwaaiman (E.C.) Native School, Mqanduli; Ncobo, Rosamond, Caba (E.C.) Native School, Tsomo; Noah, Didymus, Ncambele (Wes.) Native School, Tsolo; Nombe, Jacob J., Qokolweni (Wes.) Native School, Mqanduli; Sihawu, Edith, Pamaville (Wes.) Native School, Matatiele; Silwana, Caleb, Fonondile (Wes.) Native School, Xalanga; Silwana, Elliot, Nyalasa (E.C.) Xalanga; Sipuye, William, Lower Roza (E.C.) Native School, Qumbu; Sotomela, Stephen, Ezolo (Ind.) Native School, Nqamakwe; Tuntulwana, Selina, Gillespie (Pres.) Native School, Mount Ayliff.

Canine Distemper and Biliary Fever.

There still appears to be a good deal of confusion in the minds of some dog-owners as to these two diseases. It seems quite possible that "dog-distemper" may be a predisposing influence in causing biliary fever but this is due to the lowered vitality caused by the former disease.

Distemper— This disease is said to have existed from very early times and it is credited with having decimated the canine race in Bohemia in A.D. 1028. Some doubt still exists regarding the causal organism and further investigations are being carried out.

The disease manifests itself in several different ways. There may be skin eruption, nasal discharge, the abdominal form attended with diarrhoea, or the nervous form, the latter perhaps being the most serious, the twitchings frequently persisting throughout life. Reports of cases of distemper having been cured by the trypan-blue treatment, have in all probability been pure cases of biliary fever, or a complication of the two diseases.

In distemper, good nursing is of far more importance than medicine and the disease will run its course in spite of anything that may be done. One of the best drugs for distemper is quinine in from ½ grain to 5 grain doses, depending on the size of the animal, given twice daily. It must be emphasised that the dog and his bed must be kept thoroughly clean, and in an even temperature.

Biliary Fever (Piroplasmosis):— This disease is transmitted by the dog-tick. It is easily diagnosed by the yellowness of the mucous membranes of the eyes and mouth. Until the trypan-blue treatment was discovered by Nuttal and Hadwen, this disease was much dreaded by dog-owners in South Africa, but if treated by this drug before the animal is in *extremis*, good results may reasonably be expected.

The disease was first discovered in Italy, then in South Africa, but it is principally a disease of tropical climates and is prevalent in India and China.

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Native Land Laws.

Land is the life-blood of the native farming community; the possession of it a necessity for all the tribes. In relation to the mass of the population detribalised natives are very few. These are the descendants of those who have settled in towns during the past generation and especially in the larger towns of the Union of South Africa. It must not be thought that every native who lives in a town location, or in an urban area belongs to the class of those who have broken with their tribe, or who fail to recognise the claims of Chieftainship. For it must be remembered that many natives go to towns only for a limited period of work and then return to their homes to use their savings in the interests of their farms. Nevertheless the town-bred natives, and amongst them many who have been compelled by the circumstances and the nature of their work to become educated, are beginning to form a class most distinct in the native community. It is mainly from them that reform and progress, political demands and social determination proceed. In their efforts, however, they are handicapped

BY THE COMPLEX NATURE OF TOWN LOCATIONS

and the great ignorance of the people who reside therein. Their problem is not the Land Problem of the farmer but rather the Site Problem of the town dweller. It is not the laws by which such are administered that form the gravest problem for the native people as a whole although undoubtedly they require much attention, alteration and other changes for the betterment of the town-bred native. The real Land Problem connects itself with the farming life of the community and assumes two distinct features, the one in relation to the allocation of farms or lands to Europeans and to Natives respectively, and the other in relation to the administration of the land assigned to native holders. One of the Bills now before Parliament deals with the former and may be considered as a partial answer to the various questions involved in the relationship of European and Native lands, their extent and their tenure. The legal theory underlying the Land Laws recognises the old distinction between ownership and possession, freehold and quitrent. In the Union of South Africa the first principle in the Native Land Laws is based upon the recognition of the fact that ownership is centred in the Government of the country. From this there spring up certain forms of tenure that are found throughout the whole land. It is over these that the native mind is exercised in these days and not so much over the theoretical basis of the Land Laws.

It may be well to set forth at the present time a succinct statement concerning the various forms of tenure in the Native system.

After much discussion and controversy over the New Native Policy which has been proceeding in South Africa in Parliament, the Government has at last passed the "Native Administration Act" to provide for the better control and management of native affairs.

Whatever opinions may be held on the New Native Policy it must be borne in mind that this

policy of the Government is being formulated for native development of the coming years. The Bantu must face the change and adapt himself to it. The growing forces of culture and commerce are steadily making their powers felt upon the Bantu who will either have to adapt himself to the new environment or find himself badly left in the lurch in the progress of the economic, social and political life of South Africa. It is, in fact, this capacity for adaptation to new conditions that will in the long run determine whether the Bantu of South Africa will retain unimpaired his vigour and vitality as a people after contact with European civilisation which is often so fatal to many aboriginal races throughout the world.

THE TIMES DEMAND SERIOUSNESS AND SOBRIETY

in outlook and judgment by both European and Bantu. The growth of tea, cotton, and sugar cane farming in Natal has brought about among the natives growing pressure of economic life, no less than has continued drought done in the Cape Colony. All over South Africa the population of the natives is increasing. The Europeans are engaging in extensive agricultural operations. Cultivable land is in the decrease. The land question as a problem is coming to the forefront. The subject deserves special study.

The New Native Policy involves a measure with an attempt at a solution of the land difficulty, or at least one element in it, by defining certain areas in which it will not be lawful for Europeans to purchase or own land, and other areas in which the same law will also apply to natives.

It would be of great interest to know what form of tenure the Government intends introducing in the native areas under the New Native Policy. This brings us to the study of

NATIVE OCCUPATION OF LAND IN SOUTH AFRICA.

Natives occupy land in South Africa to-day in many diverse ways and manners. It may, however, be roughly divided into three heads, thus: communal, individual and squatting.

Squatters are promiscuous tenants on private land or loose natives found on private farms who pay rent in some form or other either in money or the like, or by supplying labour on the farms on which they live. That is a very disagreeable form of tenure to both tenant and landlord. In Natal a large proportion of natives are grouped in large or smaller units as squatters on private lands. The system, however, with the increase of extensive farming is dying out. It was fraught with inconveniences, drawbacks and corruption. Bad characters were allowed to congregate on farms and although these squatters would not at all times steal from their employers or landlords their forbearance would not extend to neighbouring farms.

Another form of squatting obtains which is bound to increase with the growth of population, scarcity of land and rise of prices of farms on the market. A group of people club together and

GET A TITLE IN COMMON GRANTED TO TRUSTEES

who hold it for the benefit of the occupiers. The purchasers and their progeny occupy the so bought land communally. The system operates well

where each man (as was done in an experiment in Natal in 1846 by the Rev. Mr. Allison) gets a defined sub-allotment in proportion to his contribution to the purchase of the farm, which sub-allotment descends to his eldest son, unless previously disinherited or disapproved of by the trustees and residents, when some other son or relative must be admitted. Where no such arrangements are made to cope with the increase of population the farm becomes a sort of congested location with impoverished natives squatting on it. No progress is possible under such conditions. Absence of security of tenure kills the incentive to progress.

Communal occupation is found in the Union in Crown Locations and Reserves. It is little better than squatting.

Crown locations are government locations where Crown land has been by special Acts of the Union Parliament set apart for the use of the natives. There are also Mission Reserves granted to Missionary bodies, as in Natal where land was granted in the early sixties to Missionary Societies of good repute, to be held in trust for the natives. The majority of natives in Natal all along the coast live in these Reserves, of which there are nineteen all told. The form of tenure followed is communal, except in three where there are freehold lots. Steps are now being taken to introduce individual tenure, a timely action in view of the ever increasing congestion. The introduction of cotton, tea, and sugar cane farming has caused a great influx of natives into these already congested Reserves.

INTRODUCTION OF INDIVIDUAL TENURE AMONG THE NATIVES.

Natives occupied land communally from time immemorial, it being a form of tenure adaptable to a nomadic people. The land belonged to the Chief who alone by conquest could acquire land. If conquered he lost his land and rights to it together with his people. He was subject to eviction at the pleasure of his conqueror without compensation for improvements effected on the land.

This mode of occupation was not inductive to progress. Occupiers were not enabled to put their utmost best, even of the rudimentary kind, into their holdings. This mode of living had become ingrained in the native, so much, indeed, that when the Europeans brought a new era into his life he showed no tendency to improve the land. He had to be induced, if not forced, to do it.

Natives lived under such unprogressive and nomadic restlessness for ages until the year 1834 when early attempts were made to induce the natives to cultivate their land in individual holdings. At Stockenström, in the Hottentot Kat River Settlement, surveying began as early as before the rising in 1834. These were the first title deeds on the system of individual tenure. In this case, however, the individuals were already settled on the land and were given freehold title to the land they occupied. Since then effort after effort has been made to bring the natives under individual tenure and time after time the experiment has proved a hopeless failure, so much, indeed, that Mr. Vos after a very careful study of the system, writing as recently as 1922, in his report, on Native Location Survey, presented to both Houses of Parliament, says, "I am inclined to think individual tenure to the Natives, has not been such a

success as must have been anticipated." We shall not, however, go into the question of the failure of the attempts. The question has been fully dealt with by many capable writers and the general conclusion appears no longer doubtful. It would not, however, be out of place to quote from a brilliant writer, (F. J. Kockott, Esq.) who after an experience extending over a period of over twenty years says; "I do not associate myself with those who allege that the survey system has been a failure. I contend that it provides the only means by which we can preserve a fair share of land for succeeding generations and thus curb the inordinate—for grabbing more and more land, . . . I must be content to state my conviction that our control and not the system has been defective."

For the purpose of educating public opinion attempts will be made here to contrast individual with communal tenure with the object of bringing out the relative advantages and disadvantages. First we shall see what induced the introduction of individual tenure among the Natives of South Africa.

BRITISH POLICY IN SOUTH AFRICA.

The Bantu were singularly favoured by Providence, in this that when that wave of colonial expansion swept over Europe they were destined to fall under the guardianship and tutelage of Great Britain. The proverbial white man's burden has in no instance been so fully discharged with such significant effects as in the case of South Africa, and surely there could be no nobler object of ambition for England than to solve by patience, wisdom, and justice problems which have baffled countries trusting to repression and influenced by pride of race superiority.

The annexation of native territories was accomplished piecemeal with or without bloodshed. Treaties offensive and defensive aiming mainly at the prevention of foreign interference, were followed by closer relations ending with complete annexation. This was Britain's tender policy. The aim was to assimilate the conditions of native territories as soon as was possible to those of the rest of the Colony. This policy of assimilation was exercised to some extent in the Cape Colony but it was soon proved that it would not be wholly successful. (It is not surprising that segregation should nowadays be considered by politicians a means of solving the native question.) The obstacle was that the stronger the tribal feeling the less able was the native community to adapt itself to the ways of white neighbours. No material prosperity was possible under tribal institutions. The next step was to invent means whereby this drawback could be removed with least friction. This was not just a thumb principle but a result of careful investigation. It was proved that the nationalisation of land was absolute with the Bantu. It was an outstanding product of the clan system and was so interwoven with the clan that if withdrawn the whole clan would, if not destroyed be weakened. In other words the sense of the solidarity of the clan led to the tribalisation of land. This discovered, Mr. Rhodes conceived the Glen Grey Act, which is too well known to need any description, and which was, confessedly, introduced so as to break down the power of the Chief and the corporate spirit of the clan which were found to be inimical to progress. X.

Views and Reviews.

"Text Book of Zulu Grammar."

BY CLEMENT M. DOKE, M.A., D. LITT.,

issued as a Special Number of *Bantu Studies*, September, 1927.

DR. DOKE'S TEXT BOOK OF ZULU GRAMMAR

is the necessary sequel to his *Phonetics of the Zulu Language* recently reviewed in our columns. A much less elaborate phonetic script has been used in the *Grammar* than in the *Phonetics*, but the *Grammar* is none the less built up on the *Phonetics* and can only be properly appreciated when studied in connection with it.

Dr. Doke's new book is built on a revolutionary principle, which however from its very reasonableness is completely convincing to the reader's mind, for this revolutionary principle simply consists in breaking free from the trammels of the ancient classics and of the grammars of present-day European languages and in formulating the rules brought naturally to the front by an intimate knowledge, a close study and a keen appreciation of the Zulu language.

"When analysing the parts of speech in Zulu grammar" says Dr. Doke, "it is the complete words, and not the individual parts composing words, which must be considered as 'parts of speech.' The non-isolatable parts must be treated as 'formatives' and not as 'parts of speech.'" Adopting this method of analysis, he treats of Zulu grammar under the two sections of *Parts of Speech* and *Formatives*; and, taking each complete word in Zulu as representing some part of speech according to the work which it does in the sentence, he finds six basic parts of speech, which, when further analysed according to the form in which they appear, reveal the real parts of speech in Zulu. In this way are obtained the following eleven parts of speech:—Noun and Pronoun (Substantives); Adjective, Relative and Possessive (Qualificatives); Verb and Copulative (Predicatives); Adverb and Radical (Descriptives); Conjunction and Interjection.

SOME OF THE MORE DRASTIC CONSEQUENCES WHICH ARE AT ONCE APPARENT,

as pointed out by the author, are these:—What have hitherto been regarded as Locatives of nouns or pronouns become Adverbs; Vocatives are merged in Interjections and the grammatical term Case is no longer necessary.

The group of Formatives is divided into Stems or Roots, Prefixes, Concords, Suffixes, Verbal Auxiliaries, Prefixal Formatives, and Enclitic and Conjunctive Formatives.

From Chapter 3 onwards, the work is devoted to the working out of this scheme in quite a fascinating way.

In dealing with the Noun, Dr. Doke maintains a conservative attitude towards the order of the classes; he might with advantage have followed Bryant's suggested classification or a modification of it, and brought his classes 1 and 5 together as well as his classes 3 and 6. Regarding the group of nouns in class 4 whose prefix hovers between *isi-* and *isa-*, and which is represented in Xosa by forty examples, Dr. Doke suggests that such words

have vowel stems beginning with *-a*, and that the alternative forms (represented e.g. by *is' aja* or *isi'ja*) may be explained by the elision of either the final vowel of the prefix or of the initial vowel of the stem.

It is worth noting that in Zulu *utuvi* belongs, as in Xosa, to class 7; but that *ukwindla*, which in standard Xosa also belongs to class 7, belongs as in Embo to class 8. The word *iso*, the eye, plural *amehlo*, has in the Pondomse dialect the form *ilihlo*. Although the retention of the nasal in *amantombazana* and *amankonyana* led me to insert these words under N in the second edition of Kropf, I am not convinced that the nasal is part of the stem. In the chapter on the Derivation of Noun-Stems, it seems to me that the verbs *hlapaza*, *nyalaza* and probably also *zungeza* are derivatives from the nouns given beside them.

A DECIDED STEP FORWARD

has been made in the treatment of the adjective. Xosa grammar recognises two distinct classes of adjective, distinguishable by the forms assumed by the nasal prefixes. Dr. Doke allows those words which retain the nasal in such prefixes to be true adjectives, but he assigns those which drop the nasal to relatives.

The treatment of the verb occupies 85 pages or one quarter of the book. Two conjugations, positive and negative, are recognised, and each conjugation has seven moods:—infinitive, imperative, indicative, dependent (formerly subjunctive), situative (formerly the participles), potential and intentional (embracing the tenses called in Xosa the first and the second future-imperfect). Furthermore, within the different moods, three modes of the action are recognised—the simple the progressive and the exclusive—with the result that the paradigm of the Zulu verb is of great length. The passive is treated as a verbal derivative. Regarding what has hitherto been called 'the reflexive pronoun', our author states that it is very closely associated with the verb stem with which it is used and one might be tempted to consider that it forms a real reflexive stem. The treatment of the auxiliaries will be welcomed for its suggestiveness by those who know the stereotyped treatment of the Xosa auxiliaries.

ANOTHER CHAPTER OF OUTSTANDING MERIT

is that on the Radical, known in other books as the adverbial or interjectional or onomatopœic particle. The radical is treated by Dr. Doke as a part of speech 'not found as such in most European languages, but a distinctive feature of Bantu languages as also of certain of the Sudanian group.' He classifies them first of all according to the number of their syllables and then arranges them in series according to their different tones.

Every teacher of Xosa as well as of Zulu must, willy nilly, add this book to his library, and must moreover make himself acquainted with its contents. It is worse than idle for a teacher of native languages to continue on obsolete lines when he has at his disposal the results of Dr. Doke's researches. We congratulate Dr. Doke on the completion of this new work and thank him most heartily for it, and we would also pass on a deserved word of praise to the Morija Printing Works, at whose press it has been printed.

ROBERT GODFREY.

Maqol-ism.—(Continued from page 9.)

problem of any consequence was how to do it. That, he decided, could be more or less easily arranged by proclaiming himself to the King at Buckingham Palace. Frustrated in his design by the vigilance of the police, it occurred to him that a public procession would be a sound and effective method of self-advertisement.

How he managed it, and how it led him first into the hands of the police, and then into the clutches of the people who take charge of self-appointed emperors, kings and prophets, whose equipment is unequal to their aspiration, the book tells. Those who care to see an interesting study in the psychology of hallucination, should refer to the novel.

But the hero of Mr. Wells' novel failed because his method was unsound in detail. For the successful propagation of folly, as all politicians know, depends upon its appeal to unreason, just as the propagation of sanity depends upon the appeal to reason. When folly appeals to the reason of the multitude, it must fail. To succeed, it must make its demand upon the irrational, emotional impulses. Rebellion, for instance, appealing to law and order, would never succeed. The rebel demagogue, if he knows his business, will never discuss such things, until he has gained the upper hand.

HE WILL DESCANT ON LIBERTY, MASS
LIBERTY,

the right of the individual to do as he pleases. And because every individual would like to do as he pleases, it makes a very attractive appeal.

For the same unreasonable reason, the public procession of the fanatic or malcontent faction will always make its appeal. The crowd will always be attracted by a public procession, and will tend to be sympathetic, for it knows that a procession is usually a parade of grievances. And what man hasn't his own grievance? Or it is an advertisement of queer opinions. And who hasn't some queer opinion of his own? It is the most effective of advertisements. In modern times we have grown accustomed to the procession, as a weapon used by people who want something which they can't get. Sometimes it has succeeded, as in the case of suffragette marches; at other times not, as in the case of industrial strikes. Perhaps the organisation that has exploited the procession with greatest success, is the Salvation Army; but theirs is with brass bands and banners, which are irresistible. If you want to attract notice there is no better way. The most languid become alert as the procession rolls into view. I say rolls, for only in military circles do the numbers ever completely overcome the tendency.

To make a successful impression, the procession must be largely composed of women. Not only do they accomplish that particular kind of motion better than men, but they are far less self-conscious. They will talk; they will even sing. They take to the situation with a natural ease. The majority of men, in an outdoor procession, appear excessively uneasy, and unless they have a bannerette to carry, look as though they were half-ashamed of being there at all. A man is certainly not at his best in such a situation, unless, of course, he is marching in his regiment, as a

defender of Hearths and Homes. But in demonstrations on behalf of the fads and foibles of a section, even though he happen to be one of that section; in a joint display of the district Sunday Schools, or in a march for local option; a man cuts but a sorry figure. To succeed in that line, he must have something of the fanatic about him, and few men are electrically charged up to that pitch. Even at his own Wedding-March, at the moment when he is counting himself the happiest man on earth, he fails to give that impression. It is the bride who carries it off. It would not be difficult to prove, from the history of the thing, that publicity is the woman's rôle, and that man was made to adorn the hearth.

Processions that are organised to attract attention must, for reasons given above, be largely composed of women. They must be calculated to appeal to the irrational emotions of the crowd, if the object in view is the subversion of lawful authority. In that case too, it helps the general effect, if a halo of religiosity be cast over the proceedings, whereby the sympathetic multitude will be given the assurance that no harmful thing is intended. Many a gospel of rebellion, or of hate, has been concealed in a psalm. A third essential to success, indeed the profound secret of it, is to arrange for the apparently inadvertent hold-up of the traffic. The neutrality of the police may be relied upon in the absence of official orders. This may be readily and adroitly done, provided the bye-streets are avoided and the main arteries of traffic are rather chosen, and the procession be careful to take the middle of the road.

A VILLAGE PROCESSION.

A public procession through our village a few days ago was lacking in none of these essentials. It was a striking example of the whole art of public procession, both in method and motive. Sixty per cent of a multitude numbering over a hundred souls were young girls of marriageable age. About thirty per cent were women who presumably possessed husbands. The remainder consisted of free men. Only the men were shamefaced, and straggled about the edges, as though uncertain of identifying themselves with the demonstration. Their courage rose as the village was left behind, but not until they had come out upon the neutral veldt did they really wax bold, and thereupon, calling a halt, they proceeded to treat the women to frantic exhortations of encouragement to stand firm and win the martyr's crown. But the women had no need of their eloquence. They had marched in steady numbers, and claimed the middle of the road in the heart of the enemy's country. They had sung their doleful chants into the very ears of the inhabitants. They had caused the traffic to turn out of the way. This was Victory! The women's victory. But alas for the men! They had skulked, and shirked the danger, until it was safely past. They joined the victory after it was won. Just so. This is what we have called Maqol-ism. It is the exploitation of feminine credulity, backed by all the courage and unreasoning constancy of their sex, at the hands of a few blustering male malcontents. These women believe that they have lighted upon a new religion, for the uplifting of their race. Those men know that they have unearthed an old hoax, for lining the pockets of adventurers, and for escaping the arduous duties of Citizenship.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, FEBRUARY, 1928, —

To the Reader.**The Wages of Sin is Death.**

The problem of Sin has been brought to the forefront recently in discussions over the Teachings of Thomas Hardy, the English poet and novelist. In his day Hardy recognised the existence of sin, a perpetual problem for those who seek to interpret human nature. It has been the aim of a particular type of Science to accept sin and explain it in terms of naturalism or of determinism, to mourn over it as a necessity and to poetise over it as a sorrow. If the idealistic philosophy of romanticism knew no sin but explained life in terms of metaphysical concepts or if it ignored sin in its construction of the universe, the rationalism of naturalism faced sin and made it one with itself. Much Science of a type preached materialism, naturalism, rationalism, deism and pantheism and declared that the natural issue of all Evolutionary and Darwinian systems was to lead humanity back to barbarism.

Under these and other intellectual commonplaces of a past generation, Hardy faced the question of sin. His latest Novels attempted to solve it or to excuse it on principles of necessitarianism and determinism. There is no doubt that such a rendering of human life has never appealed to English character. It may have appealed to French and German writers but it has never to British. The doctrines of personality and of the spiritual in men have always kept the latter, unless influenced by foreign ideas, from falling beneath the spell of environment and mechanism. You cannot explain sin in terms of circumstances nor can you analyse character mentally in a psychological laboratory as you may a salt in a chemical. It has been said that Moloch did not prevent Phœnician mothers from feeding their babies, nor will the Moloch of determinism prevent men from living their lives knowingly as free personalities and as men responsible for their sins. It was the peculiar attitude and attempt of

Hardy to explain the deepest mystery of human life in the terms of an eclectic philosophy, now effete, which aroused against him those critics who looked at life and sinners from a higher standpoint than that of rationalism.

Hardy has been called a pessimist amongst the pessimists of the last century. There are expressions in his Works that link him to that School of Thought which preached as inherent in nature a power of Will realising itself throughout all things and thereby. The political and economic conflicts in Society, the wars of the Sixties and Seventies and the results of the Industrial Revolution and of the teachings of Utilitarianism had all tended to destroy "the Pleasures of Hope" and Joy that men had expected to arise from the intercourse of civilised nations. German philosophy had produced doctrines of the Will to Suffer as the explanation of human life or the Unconscious Will that produced suffering and sin amongst men. Here and there in his Works, Hardy gives expression to this type of philosophy. Here and there he uses the language of a Hartmann and interprets nature and human nature as being at the mercy of an Unconscious Will. This was a stage in his thought that transcended necessitarianism and lifted his work out of the gloom of life. On this account he was no thorough-going pessimist but rather an optimist without any illusions of a romantic type.

Englishmen are born sentimentalists and Scotchmen have been made such by their study of English Letters. They are thus indulgent to weaknesses, inspired by sentiment, but not inspired by sin. The Puritanic and Celtic element cannot accept the realism of the teachings of Hardy any more than those of Anatole France. And yet realism has its virtues if not its inspirations. You cannot solve the problem of sin by ignoring its existence, or by clothing it with garments of poetry. The stings of conscience and remorse are actualities which perhaps may be best known from the grotesque psychological analysis of the fictionist, or not at all. The problem of sorrow, remorse, the degradation of human life and the issues of desire and passion have receded somewhat into the back-ground at the present time. They still demand solution, not in the airy dreams of Fiction, but through the moral forces of Truth.

The Mission Field

The Missionary.

CHAPTER XVIII.

Two Forms of Composition.

IT has been often remarked that two social and political tendencies are always to be traced in every generation and throughout any lengthened period of history. What one might call the prevailing tendency of any age may be summed up in a philosophic formula, or in a legal principle, or may be interpreted in terms of morals or of religion. Thus, philosophic historians have declared that the history of the East has been, more or less, until recent times, the doings of powerful individuals, Chiefs and Kings. In the language of Hegel, one man was free and the others enslaved. This may be an extreme way of expressing an undoubted fact concerning the history of Oriental races seeing that power was centred in one who claimed such in virtue of his descent and position in society. Or again, a period has been designated so far as a prevailing tendency in thought or in activity is concerned as religious. The Middle Ages of European civilisation have been interpreted in the light of a permanent theocracy, the power of which has been centred in one Head. In the region of thought, the Ages have been criticised in various ways according to the chief influence playing in the organisation of society and the speculations of the day. Comte read history according to a scheme whereby

ANCIENT TIMES WERE SUPPOSED TO BE DOMINATED BY THEOLOGICAL VIEWS

and ecclesiastical organisations, while the Middle Ages were interpreted in terms of metaphysical principles. To-day, the recognised influence throughout the whole world is positive or scientific. When we begin to characterise any particular generation or age, we find one prevailing tendency which manifests itself in the thought, the actions, the works and the organisations of men, in the administration of Government and in the styles of Literature. Whatever the chief characteristic of the age may be, it will be found expressing itself in at least these forms of mental and social activity. Each age has its own definite and peculiar overwhelming influence. It is the work of the historian to discover, examine and explain the prevailing currents of life that flow in the stream of history.

Assumptions are liable to be challenged; no two historians will see exactly the same influences at work in the society of a given period. But still there is something in the belief that periods reflect influences, and influences create periods of history. A general principle works itself out, sometimes in law, sometimes in religion, sometimes in politics, and utilises other forces intellectual, moral and religious, no less than artistic and scientific for its realisation. What we have said is a necessary introduction to the problem of form that arises over the Gospel of St. Mark. That first Gospel was the production of a peculiar age with which a prevailing influence has been associated by all

historians. What it is will appear immediately, after we have discussed another matter connected with the tendency or tendencies of an age.

Historians of the Hegelian School of the last century were wont to declare that history evolves itself through antagonisms; their creed of development was

PROGRESS THROUGH ANTAGONISM.

This interpretation may be applied to the work of Parliaments and to the resultant laws that spring into existence through criticism and compromise, but Statutes need not imply progress or freedom in historic development. Rather otherwise; they may express strong reactions, the triumph of temporary majorities. Politics are dominated to-day by general socialistic principles or assumptions that seek to realise themselves either in protest against the present administration of State Affairs or in harmony with the finality of a political aim. There may be in politics development through antagonism or progress through opposition but such, being formal, throws no light upon the real growth of history and the permanent effect of the influences at work on an age.

In every age arises a spirit of conflict on the part of some against the tendencies of society, especially the political, intellectual, scientific and religious. Under a tyranny of administration such as has been seen in modern times, an intellectual protest against established things may be met by men of genius and talent and tolerated by those in authority. The freedom of Russian writers of a past generation was somewhat startling to their fellow workmen in other lands on account of their critical attitude towards governmental administration and their sceptical criticism towards religious affairs. The administration, political and ecclesiastical, under which they lived created a form of literature as well as a phraseology of language, a type of imagination, and a subtlety of expression that have been startlingly characteristic of the great Russian writers of the past century.

MORE THAN THE SLAV SPIRIT CREATED RUSSIAN LITERATURE;

the dominating political influences of the day as well as the philosophic speculations and scientific discoveries of the age created much literature of a peculiar type, a reaction to the prevailing tendencies in society. Two points, therefore, have to be remembered in approaching any period of history;—the first is the prevailing tendency of the age and the counter-creation whatever it may be.

In the first century we are able to trace very clearly these two activities in society. The Roman Empire was practically an accomplished fact before the beginning of the first century, A.D. The triumph of Augustus Caesar meant the laying of the foundation of Imperialism throughout the world. In his efforts to retain the virility of the old life, Augustus had behind him statesmen and poets whose names and works are well-known in classical literature. Although the forms of Latin composition were more or less in imitation of Greek models and even in matter an adaptation of Greek, nevertheless a difference was to be noted in the spirit that permeated Letters in the Early Empire. Imperialism created a Literature that formally adopted where necessary the classical tradition of Greece. Roman writers recognised

the superiority of Greek poets and historians, their methods and their workmanship. The excellency of Pindar and Plato, of Homer and Herodotus, of Sophocles and Thucydides were fully recognised each in his own sphere of imagination and composition. The chief of the Attic Orators and the Poets of the New Comedy were studied very carefully at Rome in Schools of Rhetoric and their virtues and peculiarities imitated by Latin authors. If the formal element in literary productions was more or less dependent upon Greek models, the material depended almost entirely on the life and affairs of the new and growing Imperialism.

THE ROMAN EMPIRE SOUGHT AFTER THE PEACE OF THE WORLD

and the stability of law. The tendency of the age of Augustus was administration towards the stability of Society; all other influences were subordinated to practical affairs, to military concentration and to legal safety. The subordination of the individual to the administration, of classes to imperial demands, of nations to legal enforcement of treaties and rights, gave the first century, A.D. its striking and peculiar character. Power was theoretically centred in the Senate of the Roman People, but actually in one man, the Emperor. He was not an Oriental despot, but he might have made himself one in the circumstances of the times, for the turmoil and wars of the first century, B.C. had made society so sick at heart that men were prepared to accept any cure of their social ills that would allow peace and law to flourish in their midst. Everywhere, in the first century, the subordination of the individual was acknowledged in the interests of the safety of the State and the management of affairs. What we have said has been phrased in various ways by Roman historians, whether they explained political affairs or considered literary productions. Both Politics and Literature reflected the centralising tendency of the age and the confidence of men in the strength of Imperialism and the wisdom of the Emperor. Poets like Horace and Virgil responded to the spirit of their times and reflected, in their workmanship, the longings of men for the help of religion, morality and commonsense in upholding the Imperialism of Augustus Cæsar. It was not alone in matters of politics that the Age was Imperialistic; the spirit was found everywhere. What might be pointed out and emphasised is this that the individual was subordinated to law and administration in the interests of peace and justice.

THE SPIRIT OF THE EMPIRE HAD ITS COUNTER-CREATION

in something totally different from that creative energy which enabled Cæsar Augustus to lay the foundation of the Empire on a strong administration. The poet, Horace, tells us that he himself had a strong liking for the doctrines of Epicurus. In this he was not alone. Indeed in the private life of men, epicureanism was too much in vogue, as it is at all times when an imperialistic spirit and government removes from men their need for thinking out and realising for themselves the significance of life and the activities of administration. The Early Empire has not been the only time in history when practical epicureanism has accompanied social development.

Nature Study.

Beyond Blythswood Bounds.

(Continued.)

Semi-lunar openings in the ground indicated the burrows of scorpions, where, about a foot from the entrance, the occupant sits in state during the daytime. Those scorpions that were dug out were of necessity at the farthest point from the doorway; only one scorpion tenanted each burrow, but in one of the burrows there was found the remains only—probably the moult—of its one-time occupant. In the scorpion-territory, the silk-lined burrow of a baboon-spider also invited investigation. One would not expect other creatures to share the den of a baboon-spider, yet this particular burrow contained two small eggs of the size of peas as well as a small Solifuge. One of the eggs, being accidentally broken, revealed a young gecko on the point of hatching; and the other being thereupon opened was proved to contain the like. At the end of the burrow rested the spider. The Director of the Albany Museum has identified the geckoes as *Pachydactylus maculatus*, and the spider as a *Harpactina*.

Our other run was to the junction of the Tyume and the Keiskama. A little below the Hammerhead's cliff, at the lowest drift of the Tyume, we pitched our camp. In the euphorbia scrub at the cliff-base we watched a pair of Wood Hoopoes tending their young and by the banks of the river we came on the tell-tale track of the otter.

We then crossed the Tyume to reach the actual junction. But this was more easily dreamt of than done. For on our side a great reed-bed fringed the river so closely and so compactly as to blot out from our view the meeting of the waters. For that sight we ought to have gone down the King Williamstown bank or crossed to the opposite side of the Keiskama. Within the reedy margin lies a strip of cultivated land, ready at the time of our visit for the plough, dotted with fruit-trees and skirted behind by a furrow. When by chance both rivers are in flood at once, a great lake is formed at the junction by the dammed up waters of the Tyume seeking escape across the cultivated land. To-day all was normal, and the tenants of the reed-beds were still at nesting-duties. At the actual junction, where the reeds were twelve feet high, Red Bishops were in possession, and the gorgeous males like flashes of fire were darting hither and thither.

Below the junction, where a patch of reeds towered up nearly to twenty feet, was established a colony of Spotted-backed Weavers. When trees are occupied by these Weavers, the nests are attached by a definite neck to the extremity of a slender branch. In a reed-bed, the nests are also provided with necks, somewhat spindle-shaped with a blunt apex, and measuring about six inches in length and half-an-inch in diameter; but the neck, instead of depending from the end of a reed, is appressed to the reed-stalk. In one nest that was carefully examined, the neck was fastened to the reed by thirteen girdling grass-rings, and by other rings at the lower end, below which the reed was worked into one side of the nest to form a supporting buttress for the structure. From the lower end of the neck is developed the wonderful basket-work of the nest proper which assumes the shape of a rude hemisphere with flattened sides or

may be likened to a dwarf meat-cover. The base of the hemisphere is flat, with the opening—facing directly downwards—to one side of the reed and the nest-pocket to the other. No visible lip disturbs the level symmetry of the base, but within the mouth is a distinct ridge or battlement, raised in front of the egg-pocket to prevent the rolling out of eggs or young during the swaying of the reeds. The nest is wholly woven of reed-strips, varying from mere threads to strips nearly half-an-inch broad; it is lined with short reed-strips and a dense mass of the flowering heads of a grass identified at the Albany Museum as a *Chloris*.

A third run from Fenwick was as far as Butterworth, whose vlei is always worth visiting. Resting on the fairly dense surface vegetation that covers the centre of the pan was a European Heron in the attitude of repose. Though to all appearance sitting on the water, with its long neck erect, it must have been standing on the vlei bottom or on submerged vegetation, for it presently moved forward by the action of its feet. It made to fly but in its first efforts it simply fell forward as if wounded; almost immediately afterwards, however, it overcame the impediment, whatever it was, and flew with ease to the brink of the vlei, where it settled, and where it stood during my stay. In addition to the Waterhens that form the main portion of the resident avifauna, there were a pair of Red-billed Teal, a Jacana and a Malachite Kingfisher. But better than all these was a little rail, which I took to be Baillon's Crake, but which in the manner of its tribe suffered me only a momentary glimpse. Getting up at my very feet and rising just high enough to clear the fringing vegetation, it settled immediately in the reedy shelter. The vlei was revisited on the 21st January for the purpose of obtaining another glimpse of Baillon's Crake. Once more it was seen, but as before only for a moment. Rising from my feet at a marshy part of the water's edge, it popped over the top of the outer reeds and sank into the reed-bed. A pair of Red-knobbed Coots and a Cape Grebe were additions to the water-birds noticed on the previous visit.

* * *

We were again beyond bounds on June 11th, the day of the Rev. J. M. Auld's official farewell at Columba. On both our outward and return journeys we greeted a Black Stork that was standing sentinel at a vlei near Tutura, and at Columba we heard the Hadada calling. The nesting-season was over, but a pair of Rooks were still busy in a tall tree behind the Columba mission-house, and two fully feathered youngsters were precociously sitting on the edge of the nest. Miss Evy Auld who took us to the Rook's nest, revealed to us also the nesting-holes of the Diamond Sparrow and the Glossy Starling in an oak-tree. In a hole about ten feet from the ground the Diamond Sparrows had safely reared their young. The hole, which I split open with an axe, was about eighteen inches deep and contained very little signs of a nest. The material at the bottom of the hole might very well have been the natural accumulation of dust, in which however there was one yellow feather, apparently of the Black-headed Oriole. On this dust lay the comminuted remains of the eggshells.

* * *

On 12th July Mr. Arthur Weir of King Williamstown took me in his car to the Fish River.

The country traversed lay in the grip of a severe drought, to which the pastureless veld, the dust-covered trees and the dried-up vleis bore continual witness. Beyond the Keiskama Suspension Bridge, where we pass out of what is locally called Kafirland into a farming area, the ground was new to me. The country here is covered with a low bush averaging ten to twelve feet in height, which becomes exceedingly dense in the great basin of the Fish River. We glided smoothly onwards to our halting-place at the bridge, and here, while my friend did business, I was left for a while to my own devices. Close to the Bridge Store, a Cape Ground Robin played hide-and-seek with me among the prickly pears and the dead mimosa-bushes. The bird did not appear to be by nature shy, but, in hopping quickly across the ground from bush to bush, it disappeared so often behind some bush or other that it gave me little chance of observing it at any length. Fain would I have loitered beside this new companion of the wild, had not my dreams of what the river-bed held in store drawn me on. Yet I might as well have loitered, for, though I encountered many different species of birds in my subsequent ramble, I got no such opportunity of interviewing a stranger. The scenery of the Fish River differs from that of the Keiskama or the Buffalo, but the bird-life as met with in the neighbourhood of the Bridge differs very little from what may be observed in the latter basins. In the river-bed three Drongos were in attendance on a herd of pigs. The association of these birds with sheep led me to expect them to alight sooner or later on the backs of the pigs, but their apparent friendliness with the pigs did not, while I watched, induce them to turn the pigs into their stalking-horses.

The telephone-wires that span the river formed a very convenient toilet-station for a crowd of Rock Martins, the shaly rocks were tenanted by Rockdoves and the bushes on the bank attracted the Red-faced Mousebirds, but the river itself had nothing distinctive to show beyond the Black Duck and the Hammerhead. But, as the river lay in gloom at the base of the dark eastern banks that effectively shut out the radiance of the morning sun, it could not be expected to draw a concourse of birds. The true bird-haunt was on the sunny eastern fringe of the thick undergrowth that covers the crest of the eastern bank of the river. Here a White-browed Ground-Robin shewed the same tameness as his relative had done at the shop. On the sunny side of the fence of vegetation he was hopping fearlessly over the sandy soil, tossing aside the little leaves that lay in his path to disclose the insect-life lurking thereunder. Carrying his wings below the level of his chestnut rump, he was free to indulge in his favourite antic of raising and depressing his tail; ever on the move, he hopped along from one attractive spot to another, or, spreading out fanwise his white-fringed tail, covered a discarded area in flight.

The hoot of the car, the signal for my return, reached my ear before I had found any trace of Bustards, the birds I had specially hoped to see, but on our homeward run, as we halted at one of the farm gates, we came on three Barrow's Bustards by the wayside. They were in an open patch adjoining low scrubby bush, and, when conscious that they were the objects of our attention, they ran into the sheltering scrub.—ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

Darwinism in Scotland.

MY DEAR GEORGE,

I wrote you a letter two months ago on Darwinism and Evolution and promised therein to discuss the Reception of Darwinism in certain countries, Scotland and England amongst them. I must, however, take time for this work as other subjects are pressing upon me, at the present time, as much of a literary as of a scientific type. In my letter I stated that, in 1859, there was no Reception of Darwinism in South Africa except amongst the few scientists and medical men that had been trained in other lands and had kept themselves abreast of the speculations of their day. In a Memoir of Henry Callaway, M.D., D.D., the First Bishop of Kaffraria, by Marian S. Benham, reference is made to Darwinism on its first publication.

BISHOP CALLAWAY, AN M.D. OF ABERDEEN UNIVERSITY, was engaged for many years in mission work in South Africa. His books "Remarks on the Zulu Language" and on "the Religious System of the Amazulu," are authoritative. Indeed the latter may be said to be the first book that proceeded on scientific lines "to collect, examine and collate the traditions of the past and present customs of the Natives." Four parts of it were issued under the headings of "The Tradition of Creation as existing amongst the Amazulu and other tribes of South Africa," "Amatonga; or Ancestor Worship," "Diviners" and "Medical Magic and Witchcraft." That book is difficult to obtain: a few copies were offered recently at £2: 2: each. Bishop Callaway was thoroughly competent as a scientist and a medical man to value, in his day, the speculations that were causing so much discussion in Great Britain. In one of his letters dated, Springvale, August 1st, 1868, he states four objections to Darwinism. He summarises his objections to Darwinism as he had learnt it from the friendly expositors and the unfriendly opponents of the theory and from a partial reading of Darwin's "Origin of Species." In other letters he expands them. They are those that have been in one form or another the traditional objections to the Theory.

In discussing the Reception of Darwinism in Scotland one has to begin at least a generation before 1860 to discover the causes that led to its rapid diffusion amongst the people of the land. You will know that intellectual things have always had a great attraction for Scotch people. The jibe that every Scotsman was a metaphysician in embryo, a lover of knowledge and a foeman in argument, is not far from the truth. Why the people were given to metaphysical speculations has been traced to the universal teaching of Scripture and the Shorter Catechism in their homes and in their schools.

THE CATECHISM CERTAINLY GAVE MEN A BASIS OF KNOWLEDGE

and that of a deeply metaphysical kind which enabled them to take a very wide outlook over the world of Religion and at the same time sharpened their wits to such a degree that they could apply them with deadly acumen to other things than Ecclesiastical. Other explanations have been given of the phenomenon, the nature of the people themselves, the ecclesiastical life of the country and the educational systems of the past. Be the causes whatever they may, the fact remains that a generation before the appearance of the Darwinian hypothesis, men had turned their attention in a very critical mood to matters of Church and State, of Philosophy and Science, of Sociology and Psychology.

The critical efforts were effective, not of Professors who were more or less tied to the past, but of men who earned their bread at the Loom and the Bench, or at the Desk and the Counter. Now, it seems good to give you two or three of the influences that led the way to the Reception of Darwinism in Scotland. In your studies you have come across the names of

JAMES MILL AND JOHN STUART MILL,

two well known philosophers and writers. I understand that one of the greatest statesmen in South Africa was a great admirer of the latter and found in his Logic and Political Economy many principles that he applied to the affairs of our country. These two men were the creation and exponents of a school of hard-headed thinkers that were to be found in the towns and villages especially of Forfarshire in the early days of the thirties. I had the fortune to know several of these men so that I can speak with some knowledge and accuracy. Amongst my earliest recollections is a visit I paid to one of them; a man prominent amongst his class for the strangeness of his ideas, somewhat eccentric to the many but a deep thinker to his fellow craftsmen. Were I to take this man as an example and his ideas as reflecting the thought of his class, I would say that three things at least dominated him and his views on life. He was an extreme radical in Politics, an extreme critic of Religion and Religions, and an extreme believer in the progress of Theological and Practical Science. His whole mind was critical to established beliefs. He represented a large part of the working class in his town. A historian could easily trace the origin of these attitudes of mind not only to the political but also to the ecclesiastical condition of affairs in Great Britain. But his was the type of mind that had created the conditions as much as the conditions the type of mind. James Mill might be called the leader of the School of Thinkers that was rising after 1815 amongst the working people in the east coast of Scotland.

I have only space to refer you to James Mill and to his influence. Mill was born in Montrose in 1744. As a young man, he went to London as tutor to the family of Sir John Stuart and there began his career as a literary man. In 1818 he published a volume, the *History of British India*, still useful, and afterwards a large number of essays and volumes in which he expounded the utilitarian ideas that characterised the School of Jeremy Bentham. Four authors influenced him chiefly, Bacon, Locke, Adam Smith and Ricardo, while Hume was ever present. These might be called the fashionable authors of the day so far as History, Economics and Political Thought, in England, were concerned. Might I refer you to two little books in

THE HOME UNIVERSITY LIBRARY;—

Political Thought from Locke to Bentham, by Prof. Laski, and *Political Thought in England from Bentham to John Stuart Mill*, by Prof. Davidson, for most interesting summaries of the ideas that began to permeate the working classes in Scotland, at least from the beginning of the thirties of the last century. You will find that utilitarians had much to say on Politics, much on Religion and more on Law and Administration. As you are aware Bentham's books, hard reading at the best, are still employed as textbooks in the study of Legislation. Even after a century they are having their influence both in French and in British Administration. The radical Teachings of James Mill, both as a historian, an economist and a psychologist, were greatly relished by extreme thinkers who had their head-quarters on the east coast towns of Scotland, just as the humanistic Teachings of Robert Burns and John Galt had in towns like Paisley and Kilmarnock in the south-west. This influence, radical in Politics, utilitarian in Economics and revolutionary in Thought, was the means whereby the Scotch mind, not so much of the middle or professional classes as of the working and farming, was prepared for the Reception of Darwinism.

I need not waste your time in saying more of this influence since I have referred you to two small books in which

SHORT BIBLIOGRAPHIES WILL GUIDE YOU

to the best literature on the subject. It is enough to say that the type of mind which ultimately resolved itself into the Philosophy of Utilitarianism became widespread after 1815 amongst the working classes of Scotland who were, of course, more or less attached to the Soil and the Loom. Other intellectual views, besides political were also at work amongst the educated classes, more of an ecclesiastical and scientific kind. These also prepared the way for Darwinism.

I am,

faithfully yours,
A. F. K.

Lexicography.

Kafir Bird-names.

EAGLES. The large eagles, being so seldom seen at close quarters, are not distinguished from one another; they are referred to under the generic name of u-Kózi. To this general rule there is one exception. The Sea-Eagle, with its distinctive plumage and its loud cry, is marked off from the rest of the family by the name of in-Kwaza or u-Nomakwezana, for which I am indebted to Mr. W. W. Roberts.

The smaller Crested Hawk-Eagle, adorned with an easily visible dependent crest and displaying an unwonted fearlessness in the presence of man, has earned for itself two distinct names, isi-Pungupungu—corresponding with the name pungu used widely in East Africa for a large bird of prey—and i-Tshoba lehashe Horse-tail, in reference to its waving crest.

BUZZARDS. Two species of buzzard are commonly distributed in our area,—the Steppe Buzzard, occurring everywhere on the open veld in summer; and the Jackal Buzzard, resident in the mountainous areas. The Kafir name for the former, is-Anxá, is sometimes extended to include the latter species. For the Steppe Buzzard the Tembu name is isi-Goloda, which has the alternative form u-Goloda, and, with the Pondomse, u-Magoloda. The latter name appears in the proverb, umagoloda walus' impuku, the buzzard herds the mice, i.e. by eating them. From Pondoland I have received the name of isi-Goboti, which I should be glad to have confirmed. The name of isi-Raurau given Kropf is confirmed by Mr. W. W. Roberts.

For the Jackal Buzzard, the distinctive name is in-Dlandlokazi or in-Tlandlokazi, under both of which forms the Zulu name also is found.

SECRETARY. The Kafir name for the Secretary is i-Nxánxósi, and the Zulu is in-Tungunono.

PARROT. The Parrot has only one name throughout our area, isi-Kwénene, which in Tembu and Pondo is isa-Kwénene. The phrase amatumbú esikwénene, parrot's entrails, is used proverbially with the implication of unrealised hopes. Izulu limatumbú esikwénene, the sky is overcast with cumulus clouds promising rain, which however does not fall. Wampa amatumbú esikwénene, he promised him a nice gift, but he did not fulfil his promise.

COUCAL. The Coucal or Rain-bird, whose plaintive hooting may be compared to gurgling water, bears in Kafir the name of u-Bikwe and in Zulu that of i-Fukwe. Our first lexicographer, Bennie, says that its head is preserved and given to pups for the purpose of making them expert hunters.

HONEYGUIDES. All honey-guides are grouped together under the generic name of in-Takobusi, the bird of the honey. The name is applied in two different senses to people; it may be given to one who, by reason of his position or his clan, is able

to plead sweetly and persuasively for others with a chief or headman; or it may be applied to a garrulous, wheedling person.

Notes on Vocabulary.

UKU-HLAMBA UNYANA. Of a father, to disinherit his son. Teacher John Sotashe supplies the following details, which fill up the account given in the Appendix to the Dictionary. When a father is tired of paying fines for his son's misbehaviour, he at last fixes a day on which he will publicly renounce his son, and he calls his relatives to be present. On the appointed day, the dog of the kraal is caught; one of its ears is cut off and roasted and eaten by the father in the presence of his son. Till this is done by the father, he is held responsible for his son's misdoings. If the father is afterwards called on to pay a fine for further misdemeanours of his son, he replies: *ndamdlela indlebe yenja, asingonyana wam*, I ate the dog's ear for him, he is not my son; i.e. I have now washed my hands of him and disinherited him.

FULATELA. Teacher Sotashe supplies me with the following taboos:—*mus' ukundifulatela, ufuna ukundinika amashwa akó*, don't sit with your back to me, seeking to pass on your misfortunes to me; *mus' ukufulatela umlilo, uyakulandelwa zincúka*, don't sit with your back to the fire, you will be chased by hyenas. These taboos explain why natives always sit in a circle.

CITELA. *Ndicitél' amanzi*, sprinkle me with water out of my basin, said by a girl to a traveller who asks a drink from her on her way home from drawing water. It is taboo for a girl to give a stranger a drink from her pail unless he sprinkles her with water out of it. (John Sotashe)

Teacher Sotashe supplies another taboo, which explains why someone is left at home during the busy season to keep a fire smouldering all day. If a person asks fire too often from his neighbour's kraal, he will be suspected of bringing failure on his neighbour's pumpkin crop.—R.G.

A Countryman's Diary.

Rain, Rain, Rain! That is what the whole country needs and fails to get. The towns are in a very bad way in these days. Water is scarce and drought seems to be chronic everywhere. I have heard however of 8 inches of rain having fallen in parts of the Transkeian Territories since the beginning of the year. This explains the astonishment of visitors from the Colony at the sight of green fields and grassy hills, of sleek cattle and fat sheep in our midst.

It is wonderful to see how quickly plants are growing in the gardens. Even with the fear of frost before their eyes, people are planting as usual, and hoping for good crops. March is upon us and also cold winds—harbingers of an early winter. Now is the time for planting Cabbage and Cauliflower, Onions, Turnips, Leeks and Beet, Sweet Peas and Pansies, Beans and Shallots. I have seen some beautiful fields of growing maize, and know of splendid potatoes, already dug. But ah! the moles, the flies and the mosquitoes! They are having the time of their lives.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont
The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA,

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 12th and 26th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised for a

Two Years' Course of Training IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

THE Rev. D. D. STORMONT, M.A. (Oxon.), B.D., LL.B.

REV. R. GODFREY, M.A.	MR. J. B. LUTI	MISS. M. McDOUGALL
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MRS. KOYANA.		

The Blythswood Training School.

Principal Teacher	-	Mr. A. B. W. Marlow.
Mr. Baikie.	Miss Dersley.	Miss McBain.
Woodwork	-	Mr. J. Forrest.
	Needlework and Handwork	Miss Baldwin.

The Blythswood Practising School.

Senior Department,	-	Mr. Warner	Junior Department	Mr. Sotashe.
"	-	Mr. Luti	"	Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

The Girls' Industrial Department.

Instructor, Miss Taylor

Woodwork and Carpentry,	Mr Forrest.	Domestic Economy, etc.,	Miss Taylor.
Assistants,	Mr. Mduba,	Laundry & Cookery	"
	Mr. Ncanisa.	Needlework,	Miss Baldwin

The Farm Department.

Superintendent, - - Mr. McNab

The Blythswood Bookroom.

Manager, - - Mr. McNab.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Stormont.
Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master	Mr. Craig	Mistress	-	Mrs Craig.
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The Girls' Boarding Department.

Lady Principal	-	Miss McBain	Mistress	-	Miss Taylor.
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Events of the Day.

The Visit of the Governor-General to the Transkeian Territories.

HIS EXCELLENCY, THE RIGHT HONOURABLE THE EARL OF ATHLONE, K.C.B., K.C.M.G., K.C.V.O., C.D.S.O., High Commissioner for South Africa and Governor-General and Commander in Chief in and over the Union of South Africa, is now on a visit to the Transkeian Territories. He will receive a hearty welcome from all as much for his personal charm and accomplishments as for the offices and honours he holds.

The news that the Governor-General of the Union of South Africa and his suite were to visit the Transkeian Territories at the end of the month of March was received with great interest by the Native people and with applause by the Europeans, and that for many reasons. In their simple and curious phraseology, the natives have declared that they are greatly pleased to know that His Excellency has not forgotten them and that they would like to see him again. To the Bantu, the Governor-General is the Great Chief to whom they look up with traditional respect and even with more than that; for he links them to the Crown of Great Britain and recalls to memory the justice and kindness of a great Queen, Victoria. The traditions, that have woven themselves around that name, have been handed on from generation to generation, the older men recounting to the younger the deeds and misdeeds of the past and the justice and mercy of Her who sat upon a Great Throne. That loyalty which was once given to the leaders of the people was transferred years ago to the Crown and it still abides even amidst the perplexities and changes of the times. Loyalty to the Throne is no tender plant in the hearts of the Bantu, for men see

in His Majesty the King and in His Representative, The Governor-General, the emblem of justice, honour, fairplay and peace. On the 2nd April His Excellency is to address a gathering of the Natives at Umtata. From many quarters the people are to assemble to welcome their Paramount Chief and to observe the ceremonies of the occasion. The European community are much favoured by this visit of His Excellency.

The Conference at Jerusalem.

DURING the past week a Conference has been in session in Jerusalem from the deliberations of which much good is being expected in religious and ecclesiastical matters. Delegates have gone from all parts of the world to participate in the discussions of a lengthy programme. The imagination is touched by the fact that a Religious Conference has assembled in a City, the renown of which has been recognised throughout the ages and that at a time so shortly after the liberation of Palestine from the government of its Turkish rulers. It is possible that more than the Conference has attracted so many men and women to Jerusalem: other interests besides ecclesiastical are at play in the circumstances. However, the fact remains that the greatest attempt to unite men in a common object and in a definite purpose that has been made for many years past is now being realised in Jerusalem.

To-day the Conference at Jerusalem has for one of its purposes a full discussion of the prevailing ideas concerning Religion and Religions, Faiths and Morals, Churches and Missions. It professedly seeks to find unity in the chaos of conflicting ecclesiastical tendencies, doctrinal differences and literary uncertainties.

An Unfortunate Episode in Natal.

TWO unfortunate episodes have recently taken place in Natal; they have undoubtedly turned the attention of men to one or two phases of native life that have been ignored too much by those who have to administer affairs in South Africa.

It appears that one morning, towards the end of February, the graveyard at Greytown in Natal was found to have been desecrated during the night. The native watchman had become alarmed by the sound of hammering from the direction of the Cemetery and had informed his master concerning his fears. The graveyard was at once surrounded by a cordon of servants under their employer and the police were summoned. The latter arrived at 2 a.m. and found that seventy-five per cent of the tombs had been destroyed by miscreants who had made good their escape. This is said to have been the fourth time that graves have recently suffered violation in certain districts of Natal. The police authorities at once took up the matter and by means of blood-hounds found a trail which led them to the apprehension of three men, one a native who had only been released from gaol on the 22nd February after serving a sentence of four months' imprisonment for desecrating European graves at Impanza, near Greytown. An outburst of public feeling compelled the Government officials to motor to Maritzburg the natives who had been taken into custody, and to send the mobile column of South African Police from their headquarters to Greytown. One of the accused had been formerly an official of the Native Labour Organisation, popularly known as the I.C.U., or the Industrial and Commercial Union and Workers Union of Africa.

The Industrial and Commercial Union and Workers Union of Africa.

For some time past the activities of this Union in the Greytown District have been creating a spirit of antagonism between Europeans and Natives, especially farmers and their employees. Several Meetings have been held there in protest against the labour propaganda and

the extreme utterances of certain officials of the Native Trades Union. Many reports have been published and resolutions have been made, especially by the farming community. The I.C.U. is a private body of Trades Unionists with a membership of 80,000 and a corresponding officialdom. The Society has not been fortunate in its choice of certain of its agents who have been somewhat extreme in their denunciations of Church and State, of capitalist, merchant and farmer. Anyone who visited the northern parts of Natal during the past year was soon made aware of the spirit of animosity that had somehow been created between European and Native. Whatever its cause or its occasion, the spirit was there and has not been mitigated in any way by the known hostile attitude of certain Zulu tribes towards one another.

The Origin and Opinions of the Workers Union.

The Industrial and Commercial Union held its first meeting in Cape Town in January 1919, with an enrolment of twenty-four members. In 1920, its first Congress was held in July, and an addition was made to its name, the "Workers' Union of Africa." The leader in the Trades Movement is Mr. Clement Kadali, a native of Nyasaland, educated and trained in the Mission of the United Free Church of Scotland at Livingstonia. The I.C.U. has grown considerably during the last eight years until now it claims a membership of 80,000 and has at its disposal considerable sums of money. Its officials have been very conspicuous in propagating their Union and in bringing within it native labourers everywhere. They have, fortunately or unfortunately, associated themselves with more than Trades Union sentiments. Several of them have expressed strong opposition to Churches and Missions and have defined their Union as merely an economic and political body. In its programme and proceedings, the I.C.U. professes distinctly socialistic ideas and also many anti-European prejudices. The latter are being gradually eliminated for economic reasons. Recently the Union became affiliated with the International Federation of Trades Unions and thus became recognised and assisted as a permanent Labour body. An English organiser has been sent to train native officials in their duties.

The Union is Unregistered.

In South Africa the Union is merely a private concern, not registered under any Act and without any recognition by the Union Government. In their Congresses, White Trades Unions have made no practical response to the applications of the I.C.U. for recognition and affiliation on a basis either of race or of equality. Trades Unions are recognised under an Act by the Government of the country and their interests are protected by various agreements between workers and employers. Nevertheless, they have not welcomed confederation or assimilation with the I.C.U. seeing that the Workers' Union exceeds in numbers two large groups of white Trades Unions. For eight years the I.C.U. has been in the wilderness in more senses than one. There it remains to-day through the legal impossibility of its being recognised by the Labour Bureau of the Government.

White Trades Unions are protected.

The present Trades Union Acts have been so framed as to make it impossible for the Workers' Union to be registered under them. It is clear that, in the interests of justice and peace, these Acts must be amended or a new Bill be brought forward by the Government in the interests of Native Labour alone. The usual cry of class legislation will be raised but may be regarded of no consequence seeing that much class-legislation has characterised recent Statutes. Whatever may be thought of the extreme statements and professions of the I.C.U. this may be said of the activities of some of its members, that they are not going to cease because of their set-back by certain legislative measures. A programme has been recently issued by the I.C.U. in which they make demands for native workers whether in towns or on farms that will have to be considered by the country and those involved. It is true that the Constitution of the I.C.U. is a somewhat extreme document and reflects certain dogmatic opinions of overseas Socialistic Organisations and Trades Unions. It declares that the interests of workers and employers are opposed and that consequently antagonism must always continue between these parties. These professions may be political and partisan; they are certainly neither wise nor economic in the Bantu circumstances

and the labour conditions of South Africa. Their phraseology may suit the hustings; their practice is quite another matter.

The Spirit of restlessness in Northern Natal.

The I.C.U. has opened Offices in several towns and townships of South Africa. The Society has been exceedingly active among the natives of Natal and has enrolled a large number of members in that Province. It has also interfered in other matters besides Labour as it has taken upon itself the political and economic interests and labour and agrarian demands of its members. Its interference with farming conditions and labour relationships on farms near the borders of Zululand created some time since quite a sensation amongst farmers and squatters. The public mind, especially in various townships around Greytown was greatly disturbed and associated the I.C.U., or at least certain officials of it with the strong spirit of animosity that had arisen amongst the people. This has been intensified by the heartless conduct of those who have desecrated the Greytown Cemetery and other Graveyards and has led to unjustifiable acts of violence on the part of a few Europeans towards natives and to the burning of the Greytown Offices of the Workers' Union. For their part in these affairs some men have been fined by the local Magistrate. The whole episode however and certain others of a like nature have been most unfortunate. They throw light upon a condition of mind that has been fairly common in the north of Natal ever since the Bambata Rebellion.

Zululand and its Chiefs.

Zululand is the home of surprises and more. The Zulus are a fighting race. Their young men like other Bantu seem never to be happier than when they have engineered a melee between the tribes. Fighting is their forte; the pity is that their superfluous energy is not devoted to football. But then the Zulus have not been missionarised enough to enable them to appreciate the mysteries and the skill of games. A recent trouble has had to be faced around Weenen, a village famous in South African History. Too much need not be made of this nor of the incapacity of certain Headmen to control the young men of their tribes. All that is required to keep the peace of the Districts has been already done by the

authorities, magisterial and other. Their hands must be strengthened however, and that by the Government slowly moving in the direction of eliminating chieftainships and bringing Zululand entirely under magisterial control. The New Native Policy will undoubtedly help in this direction. If law and order are to be established amongst the Zulus, the Missionary and the Magistrate will require to have behind them the power of the State and the strength of the Church. For moral control and educational enlightenment are as much required amongst the warlike and proud Zulus as legal supervision and police protection. Otherwise, on the border of Zululand, Europeans will live in a state of incipient excitement neither good for themselves nor for their neighbours.

The Workers' Union of Africa.

The Workers' Union of Africa ought not to be disregarded by the country. It is an imitative attempt to bring Native Labour into the stream of civilised life and commercial industry and as such should be welcomed by those involved and interested in the economic welfare of South Africa. The I.C.U. is at present a Trades Union, unrecognised under Statute Law; a private Native Labour Organisation appealing to a very wide public. Its methods of appeal may not meet the approval of certain sections of the community nor even of European Trades Unions. But still, they can be improved if the Union be taken seriously by the public and its aims sympathetically considered. The Organisation will have permanency written upon it if it gains recognition from the Labour Bureau of the Government in a legal way, and concentrates its efforts upon determined economic ends. Otherwise it will share the same fate as many native Councils, Assemblies and Societies have done and disintegrate into sections, and parties of little influence upon Bantu development.

Certain Weaknesses to Avoid.

Signs of conflict amongst its members are not wanting, less over economic and labour interests as over political and administrative. The Union will have to face certain characteristic weaknesses of Bantu life,—its group indiscipline in matters of labour control and its faith in high pretensions. We are afraid that the Workers' Union of Africa has taken too much upon its fork, and that not all sound

forage. Its Constitution embraces too many activities; its programme is too extensive in outlook and details. Experience will doubtless create limits within which good organising work will be performed with energy and success. But as long as too many professions and promises delight the minds of its members, permanent results will be few and disappointments many. The early Trades Unions concentrated their energies upon economic and labour problems,—some still confine their activities to such,—and gained experience and profit thereby. To profess reforms in labour, and economics and in social, educational and political life suggests a programme of academic studies rather than a practical scheme for the benefit of Native Labour. Unless the Union concentrates upon one definite object besides the organising, training and disciplining of its members and agents, it will attempt too much and come to grief. The ploughing of the sands may be easy work when the tide is out, but—it is generally regarded as useless. To attempt high things shows great nobility of mind; to attempt too many things means failure. Now it would be most unfortunate for the Workers' Union of Africa and for the Bantu people were it to jeopardise success through making its professions and promises impossible of realisation on account of the dissipation of funds and energy upon too many activities. For many have been attracted to its membership by reason of its formulated aims and its official promises. If these be not realised, the consequences may be fatal to the Union, and its stability.

The British Imperial Constitution.

ON the 8th March, the Report of the Imperial Conference on the Status of Great Britain and the Dominions was presented to the House of Assembly for its approval. The Prime Minister moved

That this House approves of the report on the status of Great Britain and the dominions, adopted by the Imperial Conference on the 19th November, 1926.

A somewhat academic discussion followed from which it may be inferred that much will yet have to be made known concerning the Imperial Constitution before the Dominions realise where they stand.

D. D. STORMONT.

Educational

A Question of Criterion.



remark has been often made that Aristotle had before his mind the characters and careers of Philip of Macedon, Alexander the Great and Pericles as he delineated certain moral virtues in his Treatise on Ethics. By the test of The Golden Mean he was able to classify virtues and vices in what has become the traditional way. Such a treatment, however brilliant in its metaphysics and psychology, was apt to become mechanical, not in his hands but in those of his imitators and successors. The usual stilted Novel depends for its validity and treatment upon a mechanical movement of puppets devised to set forth by contrast the merits and demerits of human characters. The hero and the villain are but pasteboard personations of virtues and vices, and that as much in fictitious literature as in dramatic. In other words, the tendency of any ethical system that adopts a philosophic test of conduct is to create a mechanism and dualism in life that stultifies character and obliterates personality.

It would be interesting to compare certain delineations of character in the Ethics with the opinions of Greek historians and moralists, such as Thucydides and Plutarch, in order to verify the belief that more than

A LOGICAL AND PSYCHOLOGICAL STUDY IS EMBEDDED IN THE TREATISE OF ARISTOTLE.

Scholarship has already done something in this direction but much remains to be accomplished. The work is worth doing for this reason that it will emphasise more than heretofore the fact that morality is human, the interpretation and expression of personality. The Christian criterion of morals has already been adumbrated in the Jewish conception and exhortation;—"Thou shalt love thy neighbour as thyself." This maxim was but the Oriental way of defining the sense of Justice, not Justice but the Feeling of Justice. The originating motive no less than the creative feeling had to be in a man, if he were to seek after the moral life and the true wisdom. The Jewish dictum was almost Greek in its sensibility and subjectivity and differed much from the legal conception of Roman Law. Love is the criterion of ethical conduct. The golden mean vanishes, its metaphysic vanishes before the deepest feeling in human personality. Love as a criterion is indefinite and vague, apt to be misunderstood and degraded or to be exalted and ignored. In all the dilemmas and perplexities of the moral life, action depends upon the answer to the question; "In these circumstances how would Our Lord have acted? He is the true metaphysic and sanctified Love the psychology of Christian Ethics.

CHARLES EDWARD DENT

One of Zululand's greatest Pioneer Missionaries.

(BY REV. E. H. HURCOMBE.)



HERE has recently passed away from the South African Mission Field a pioneer worker of great ability and of transparent sincerity of character. The Rev. C. E. Dent was a humble and faithful follower of the Lord Jesus Christ, whose one aim was to glorify God. It was in the fulfilment of this purpose that, with his gifted and devoted wife he came to Inhambane as a missionary from New Zealand, but a serious breakdown in health brought him to Durban. For a time he pursued a business calling, but the strong call of the Master led him to offer for the South African Wesleyan Ministry and in his acceptance the Church secured a minister of true missionary spirit and zeal.

The difficult work of the Kimberley Diamond Fields Compound Mission found its complete master in Mr. Dent, but it was in Zululand he found his real sphere and did his greatest work. When he was appointed to Eshowe in 1909, the Zululand Mission had been passing through a trying time, but with great administrative ability he gathered up the threads and laid a foundation upon which he built a strong and enduring edifice. Mr. Dent's policy led him, first of all, to concentrate all his energy in the establishment of Stations in the interior and far north. At his express wish the Conference later designated Nongoma (Nhlophenkulu)—the geographical and strategical centre of Zululand—as the official residence of the Superintendent. A generous gift from the Rev. T. E. Marsh made it possible to establish the new Mission there. It was not until many months of patient negotiations with the Government that the authorities granted this site—a magnificent position of which there is no finer in the whole of Zululand. And it was from

THIS ISOLATED CENTRE

that there went forth for twelve, strenuous years the beneficent influence of one of the noblest and most devoted ministries our Sub-Continent has ever had.

Mr. Dent was possessed of an abnormally strong constitution, and he was a man who revelled in 'service.' His motto seemed to be work, work, work—nothing but work. The Rev. A. P. Pitso tells us that when labouring in the Thaba 'Nchu Circuit the Barolongs aptly named him 'Maraukhutle.' Only those conversant with the language will understand the deep significance of a name which might

be poorly translated as 'a relentless toiler.' He certainly laboured incessantly for the heathen Zulu. Like Henry Martin his eager spirit literally 'burnt out' for God. Those were the earliest days of the missionary pioneer. What journeys he planned and carried out! We can hardly contemplate to-day what it then meant to sally forth from Eshowe, first to conduct the Quarterly Meeting at Babanango, and then to push on and visit in turn such far-distant centres as Idhlebe, Nongoma and Ubombo; then through the sand and bush right on to the Swaziland border at Ingwavuma; and finally through the fever-stricken areas of Maputaland until the last British outpost of Civilisation was reached at the famous Kosi Bay. One year he did that journey twice and it took five or six weeks each time. There were

NO MOTOR CARS

in those days; all was done on horseback, his kit in saddle bags on the same horse. And how like St. Paul the intrepid missionary 'wrought with his own hands'! If a Church was to be built, he would take his wife and family with the donkey wagon, pitch their tent at the spot, and not strike camp again until the woodwork and thatch were all complete, and the people ready to plaster the walls and finish 'the House for God.' "Those were happy days," Mr. Dent recently testified—happy in the high ideal of helping to make Africa a Christian land.

But it is the Nhlophenkulu Mission Station itself that stands to-day as THE monument to this honoured missionary. Here Mr. Dent gave of his utmost and best, and everything testifies to his untiring industry and zeal. It is a 'Zion' that is indeed 'beautiful for situation'; 'a city set on a hill that cannot be hid.' Visitors can hardly be convinced that Nhlophenkulu is really a modern Mission Station. Its beautiful grounds and carefully laid-out gardens; its properly fenced and well cultivated lands; its compact and substantial buildings—all testify to what might readily be conceived to be the outcome of the skill and labour of almost a life-time. Was it any wonder that Nhlophenkulu was ever

'OUR BEAUTIFUL HOME'—

loved as few spots on earth can be loved! Here are a few excerpts from Mr. Dent's letters to the writer of this article; "A letter from Nhlophenkulu always stirs me up; that dear place is full of great memories." "I think I know every bush and tree, and pretty near every building. Oh, the backaches I got over those iron roofs and concrete floors, all of which I did myself. The jacaranda avenue is my wife's triumph, as the gum trees around the place." "I tell you we love Nhlophenkulu, and would be bitterly disappointed should anybody go there who does not love or should

neglect it." Mrs. Dent writes: "I know, had it been possible, he would have desired his body to be laid to rest at Nhlophenkulu."

At the people's own request a Memorable Memorial Service was held at Nhlophenkulu, as soon as could be arranged after the sad news of his too early demise was received. The little Church could not possibly accommodate the great gathering that assembled, so all had to repair to the more spacious school-room—the last erection Mr. Dent tackled here. After the present Superintendent had preached from the Master's eulogy, "Well done, good and faithful servant; enter thou into the joy of the Lord," the meeting was thrown open. A remarkable scene followed. An almost un-remitting stream of most

BEAUTIFUL AND TOUCHING TRIBUTE

was borne to the character and influence of the missionary who had already left the Station for over six years. It was with great difficulty that the service was brought to a close after 3½ hours duration. Then in order to give all who wished some little opportunity of bearing public testimony, it was suggested that all who owed their conversion to Mr. Dent's ministry should rise to their feet. The response would have brought tears of joy to any true Servant of God. Fully one third of the great assembly stood, amongst whom were some of the best and truest workers in the Mission, and practically the whole body of the Manyano—the Native Christian Women's Association which is doing such a magnificent work in Zululand to-day.

Then before closing, at the suggestion of the Senior Steward, this tribute of love and esteem took on a practical form. For some time past the little Church built by Mr. Dent has proved totally inadequate for the congregation that assembles on all special occasions. "Why not erect a beautiful, central Church that might be large enough to prove

'THE SPIRITUAL HOME'

of the Zululand Mission, and that might stand forth as the worthy expression of all they now felt?" Such a task would be a veritable 'labour of love,' and, especially in their present state of suffering and deprivation, would tax their resources to the point of the most sacrificial giving. But the suggestion was a very happy one; nothing could surely be more appropriate or more utilitarian. The great gathering most heartily and unanimously approved, and pledged itself to do the utmost that lay within its power to thus raise a 'Dent Memorial Church' at Nhlophenkulu.

If any of the old friends of this honoured missionary, or any of our readers in general, would care to assist in such a laudable enterprise their gifts would be most gratefully received by the Superintendent of the Mission, P.O. Nongoma, Zululand.

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Local

The Great Drought and Prosperity.

What has been undoubtedly one of the greatest droughts in South Africa is not yet broken throughout the country. Certain parts have been receiving rain in small showers during the month of March but these parts have been few. The towns have suffered considerably from the want of water as their reservoirs have run almost dry no less than their new bore-holes. The Coastal regions have suffered enormously for no rain has fallen there for months past. The health of communities has thus suffered very much through the oppressive heat and the continuous drought. The old story has to be repeated that stock has suffered enormously through want of grass and other feeding, but they have not suffered alone.

Starvation in certain Districts.

In certain parts of the Eastern Cape Province the native people, backward and over populous as they are, have been on the verge of starvation. Those who have been interested in them have had to call for the assistance of charity and of the Government to tide over the great difficulties of food supplies. Something more than has already been done must be done during the coming winter, especially where the crops have become a failure. There is plenty of food in South Africa but it is difficult to distribute it throughout the country and to get it sold at such prices as will not ruin both traders and people.

At present the maize market seems to be very steady. It may fall in June when the harvest begins to be reaped, but even then no guarantee could be given that starvation will not appear in the coastal and upland regions from East London to Port Elizabeth.

Prosperity has come to the Country as a whole.

Notwithstanding the Great Drought and the suffering on the part of the people South Africa as a whole has been advancing in prosperity through agriculture and mining. Its foreign trade has increased and a budget surplus of £1,500,000 or even more has been announced. It is reported that Native Taxation, which was expected to produce £900,000, has exceeded £1,250,000 or £350,000 beyond the original estimate. In view of this fact there is not the slightest necessity for the starving of Native Education and for the reduction of salaries that has been recently proposed. Any schemes that aim at a dislocation of present arrangements and the reconsideration of subsidies for school purposes, can only be accepted if they increase the latter and make Native Education more effective in the future.

It is recognised that South Africa has great commercial recuperative powers; a good harvest and good trade are enough to meet the primitive needs of the majority of the people of the country.

An Agricultural Census.

Under this Census the following rules are also to be observed.

2. (a) It shall not be lawful for any owner to cause or permit any ram above the apparent age of nine months to enter upon or to remain upon the commonage of any native location unless it be earmarked in accordance with the provisions of these regulations; provided that no ram shall be earmarked unless and until the owner thereof has obtained a permit issued by the Chairman of the District Council upon the recommendation of such Council or upon production of a certificate signed by a Government Veterinary Officer or Government Stock Inspector or by an Agricultural Supervisor, Dipping Supervisor or Agricultural Demonstrator in the employ of the Transkeian Territories General Council to the effect that the ram in question is considered to be of sufficiently high grade for stud purposes.

(b) The issue of any permit as aforesaid shall

be within the discretion of the Chairman of the District Council.

(c) The Chairman of the District Council may in his discretion on good cause shown cancel by written notice to the holder any permit issued under the provisions of this section.

These then are the chief practical provisions of the Draft Proclamation. Their aim is obvious—to raise the present breed of sheep and to provide a better class of wool for the market. Everyone knows that much care will have to be exercised in the rearing of sheep and the production of wool before the Transkeian Territories will reap the benefits of larger prices than the present. Sheep-rearing must be taken seriously by the farmers in their own interests as well as in that of the country. The proposals of the Government are in the direction of guidance to all who are really anxious to obtain better wool from their flocks, and protection for those who are perfectly satisfied with things as they are. Bunga Rams should be at a premium one of these days.

A Countryman's Diary.

THE MONTH OF MARCH.

The month of March seems to have been the month of February displaced. The heat that the latter month generally brings was postponed in parts of the country on account of the rain that fell, but it asserted itself throughout the whole of March. In various parts of the Transkeian Territories refreshing showers have fallen and mists have appeared on the mountains. The latter were preparations for drought; at least, this is the general inference that has been drawn from former experiences. We have elsewhere said that the rain might be expected to the end of March in the Transkei at least. The weather changed towards the middle of the month and has been steadily advancing towards a drought. Thunder showers have come and gone but have left the veldt untouched. The green grass is fast becoming brown or is disappearing under the cropping of sheep, cattle, horses and goats. Altogether the past month has been a great disappointment and has added the fear that the Territories are now about to receive the aftermath of the Great Drought that has stricken so many parts of South Africa during the past year.

PREPARE FOR THE WORST.

In the circumstances preparations ought to be made to secure winter feeding for stock; otherwise a lengthy drought will cause great loss to the Territories, as it has done elsewhere in South Africa. It is plain that even the best farmers will not be able to face the feeding of numerous stock unless time is taken by the forelock and ensilage and lucerne be prepared for winter feeding. All recognise the necessity for keeping up the milk

supply of the country; otherwise young children will suffer not for the time being but all their lives. We are afraid that the native people are not taking things seriously but are just accepting things as they are—and doing nothing to anticipate disaster.

WATER THE GARDEN!

Now is the time for watering the gardens and for watering them regularly. So the theoretical gardener says, not realising the difficulty of getting water even for drinking. The present weather knocks over completely the advice of theorists and compels a man to fall back upon his own experience and energies. However, if you have plenty of water,—What an if!—then use it freely in the gardens before sunrise and after sunset. Plant therein onions and turnips, lettuce and cabbage, carrot and parsnip, leeks, peas and parsley and wait till they appear next month when they will require great attention, if they are to live and grow. Pansies and carnations, phlox and chrysanthemum, poppies and sweet-peas may also be planted; while ground should be got in readiness for any fruit-trees that require to be transplanted. Water, water, everywhere—in the clouds! But drought, drought on the earth! These ejaculations seem to sum up the condition of affairs throughout the month of March. But we live in hopes of wet days and heavy showers even yet.

Local and General.

The Easter recess of Parliament will begin on April 6th and extend to April 16th.

Graduation Day of the University of South Africa is to be celebrated in the usual way on April 13th at Pretoria. Schools close for the Easter holidays on March 30th.

The Simon Commission is now being well received in India. Many Hindu leaders have lost prestige by their attitude towards the reforms that will be adumbrated in the Report of the Commission. Their actions have aggravated, 'tis said, the cleavage between Moslem and Hindu.

In Mexico the first attempt to educate the natives was begun in 1910, by establishment of rural schools in which reading, writing and agriculture were taught. To-day these schools are supplemented by missions, consisting of a nurse, a physical training instructor a teacher of small industries and others, which hold six weeks courses in each village visited. These, like our Vacation Courses, are intended for native teachers and others.

Under the British Income Tax Act, the income of the individual, whether derived from the British Isles or from an outside source, is liable to Income Tax. The standard rate of Income Tax for 1927-28 is 4/- in the £, but is modified in the following way;—The rate of the first £225 of a person's taxable income is 2/- in the £.; beyond 4/-. On earned incomes a deduction of one sixth from the gross amount of such is allowed provided it does not exceed £250. Earned income includes pensions. These facts may be of service to those who are going on holiday for more than six months in Great Britain.

Amongst the recent discoveries in Rome are the Markets of Trajan, well preserved in every way.

In China is a lull in faction fighting and military conflicts.

An unskilled Labourers' Union has been formed in Johannesburg.

His Excellency, the Governor-General, is to visit Umtata on the 2nd April. His programme of functions includes an address to the Natives.

During the past month the most prominent debate in the House of Assembly was over the Imperial connection. It is very clear that a good deal of confusion exists in the minds of Parliamentarians and especially of the Cabinet and their legal advisers. Constitutional matters require full discussion in the country and ought not to be dropped in the interests of apparent political peace.

In view of competition in the Labour Market, especially in Johannesburg, many Natives of the Union are proposing to petition the Government to institute a Colour Bar against Northern tribes in Swaziland, Bechuanaland and Rhodesia, and most especially against "Blantyre boys" or Native labourers from Northern Rhodesia. It is said that the latter earn in Rhodesia 15/- a month, and in Johannesburg £3: 10 to £4: 10 all found. The Union Natives thus desire to create a Tribal Bar against others.

Headmanship at Sihlabeni.

On the 30th January, a new headman was appointed at Sihlabeni, Nguza's Location, Nqamakwe. Mr. Douglas Nguza was then recognised as successor to his father, who had been pensioned off by the Government on account of his age. The Resident Magistrate of Nqamakwe, A. L. Barrett Esq., met the people at Sihlabeni and after the usual procedure, confirmed the choice of the people. As Mr. Douglas Nguza is still young, he has had Mr. Roloti Mlandu associated with him in his duties as headman.

On the 11th February, Mr. Mlandu met two hundred people, called by Messrs Aaron and Soga Nguza, in order that they might give him the necessary counsel concerning the work, which he was undertaking for a time. At this meeting, the former headman, F. Nguza, said— "I am now retiring on pension from the headmanship. My son has been appointed in my place and Mr. Mlandu will act as his substitute as long as he is young. The Magistrate has confirmed these things and has advised Aaron and Soga Nguza to keep an eye on their children at Sihlabeni." Many spoke at the meeting and gave advice to the people and to their new headman and his substitute. Several clever speeches and quotations were given with instructive morals set out in fables. The people returned to their homes after they had partaken of the feast which had been prepared for them. It is to be hoped that the advice given over matters of loyalty and courtesy to the headman, will be observed not alone by those of the location who were present at the gathering but also by others from neighbouring villages.

T.N.

Fingoland News.

(By a Native Correspondent)

Strenuous efforts are being made by some leading Natives to establish a Credit Society in the Butterworth District.

A meeting of the Fingo people was held in Butterworth last month. The aim and object was to find out the Conditions on which Fingoland was given to the Fingoes. After a good deal of discussion it was resolved to employ a lawyer to investigate the matter.

The Wellingtonians have been very busy lately congregating in large numbers at one kraal, on certain Sundays with their minister from Esidwadweni at Tsolo. In the afternoon the minister leads the whole congregation to the nearest river where baptism by immersion is administered to all kinds of Christians, who have seceded from their Churches, baptised and unbaptised as well as to the Reds. A confusion worse confounded.

There is not the least doubt that the Proclamation recently published anent Rams will be a great blessing to the Natives on this side of the Kei because the sheep, which the Natives inhabiting these parts have had for years, will now be improved as well as their very inferior wool. The Natives should have done this themselves long before now as no one stood in their way. If that had been done, these parts would have been quite different from what they are to-day in advancement and wealth.

ICBALI LABA TEMBU.

This is the Title of a book written by Mr. W. D. Cingo, Principal of the Emfundisweni Practising School. Mr. Cingo deals with the history of the Tembu tribe. He has also written a history of his own people, the Pondos, and Poems for School use. These books, no doubt, will have a ready sale and will be a welcome addition to the Xosa Literature.

We are pleased to notice that the Roads in the Nqamakwe District are being gradually improved. Thanks to the energy and dexterity of Mr. Barrett, the Magistrate of the District.

We congratulate Mr. Benjamin Mahlasela and Miss Gertrude Ntlabati on having been successful in passing their final

EXAMINATION FOR THE B. A. DEGREE.

Mr. Mahlasela was born and brought up at Mpukane, in the District of Nqamakwe. Miss Gertrude Ntlabati (Mamnguni) lives at Hackney, Queenstown. Her other home is at Hlobo, also in the District of Nqamakwe. Miss Ntlabati will always have the distinction of being the first Native woman who passed the B. A. Degree in South Africa.

We have in season and out-of-season pointed out in these Notes the absolute necessity of all well-to-do and intelligent Natives to aim at and strive for Higher Education, for we are almost sure that the day is not very far distant when the Principals of most Native Primary Schools will be required to possess at least a Matriculation and a Higher Teacher's Certificate. It would, therefore, be wise for our young men and women who only have the Elementary Teacher's Certificate to go back to School for a Higher Certificate.

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Views and Reviews.

An Historical Introduction to Civics for South African Students by R. J. Hall, M.A. (Oxon.)

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Die Kinderklassieke, No. 27, 36, 36a,

MACMILLAN & CO.

Life of Christ and Christian Ethics by John D. Rose, M.A.

THE GRANT EDUCATIONAL CO.

A Book of Civics by Mr. R. J. Hall, M.A. (Oxon.) has been recently published by Messrs. Longmans Green & Co. to which we would direct the attention of all teachers and especially of all students in Training Schools. As is well-known, the subject of Civics has been taught for several years past to those who had chosen teaching for their profession. The difficulty of selecting a book for reading met many of those who had to teach the subject in South Africa. Under the titles of Citizenship in Britain and Civics in the United States of America this subject had been taught for a generation past, but in relation to the circumstances of these countries. Many used as helps to the study of Civics, the books which had been studied in the schools of America and Great Britain, but found them perfectly inadequate for their work in the peculiar circumstances of South Africa. Even with the best adaptation possible they could not be employed as class books but only as reference books for comparative purposes. The consequence was that students had to be supplied with notes which were designedly intended for examination purposes. The new book on Civics will not lessen the work of the teacher but it will assist him in training the intelligence of the pupils entrusted to him, and in widening their interests. For the book may be usefully employed as a reading book and the text as the foundation of weekly essays. Simply written, its statements, though on some subjects rather brief, are accurate. The teacher will still have much to do in matters of explanation especially in Native Training Schools. We strongly recommend this book for adoption in these schools, not because it will assist in preparing pupils for examinations but because of the nature of the subject and the educational influence inherent in it. We confess that we do not like the word Civics applied to a mixed science, but apparently it has come to stay. The teacher will have to add much local information concerning the methods of government in his own district in expanding the text of the book. He will find the necessary information in the *Official Year Book of the Union of South Africa*. No. 8, recently issued, as well as from other sources.

Die Kinderklassieke.

A new series in Afrikaans, *Die Kinderklassieke*, is being issued by Messrs. Macmillan & Co. Three books have already been issued in beautiful print. *Die Koekkoekklok*, by Mrs. Molesworth, Reinaart, *Die Kakkals*, by W. Frank Calderon and *Die Lam Prinsie* by Mrs. Craik, each in selections. These ought to be very useful for junior classes as well as for those who are beginning the study of Afrikaans.

Life of Christ and Christian Ethics by John D. Rose, M.A.

If any teacher has difficulty in selecting a book for the higher classes of a High School in the matter of religious teaching, he would do well to consider the claims of the *Life of Christ and Christian Ethics* by John D. Rose, M.A., Rector of Kirkcaldy High School. It is one of the best text books that we have come across for a long time and one most suitable for South African High Schools and Training Schools. Arranged in a series of lessons, the book may be used as a reading book or as a text book. In the hands of a skilled teacher interested in religious knowledge it might be the means of implanting in the minds of his pupils a knowledge of religion and of morals that would sustain them throughout their lives. The complaint is widespread that the younger generation is being educated for examinations by means of which they may enter trades and professions but that the ethical life is ignored so far as teaching is concerned. Too many are allowed to grow up as they like with but little moral training and backbone; egotism, self-assertion and insolence are widespread to the detriment of family unity, of public morals, and of business integrity. The Scripture Lessons which are supposed to be given daily, in Board and other schools, might be made livelier than they are by adopting a book like the foregoing in the interests of the discipline of life and of the foundations of civilisation, for there is no doubt that recent revelations in the methods of business, municipal administration and governmental control, have shaken the confidence of the community in their belief in the honesty of purpose and administration of many whose chief claim to confidence is that they face their responsibilities, honestly and fearlessly. It may be interesting to know that Mr. Rose's book has been adopted as a text book in schools by several Educational Authorities in Scotland.

The Marine Fishes of South Africa.

From the South African Museum we have received the second and concluding part of Dr. Barnard's '*Monograph of the Marine Fishes of South Africa*.' Some idea of the greatness of Dr. Barnard's undertaking may be gathered from the fact that in the work as now completed, he has dealt with 1005 species, a number which he confidently expects to be considerably augmented when more careful explorations of the Natal coast and of the foreshores of Portuguese South Africa have taken place.

Naturalists and fishermen who are studying our fish will be grateful for the careful keys provided as well as for the large number of illustrations of typical species; but, while for such scientific workers the monograph is primarily intended, anyone interested in the characteristic denizens of the sea will find great delight in the accounts given herein of the wonderful habits of the different species.

Among the specially interesting groups are the Anglers, whose members are provided in the head region with a long tentacle ending in a flap of loose skin. With this natural fishing-rod the Anglers are believed to angle for their prey. Some of them lie sluggishly in shallow water waiting for inquisitive fish to pass; others, provided with luminous fish-

ing-rods, live in the open sea. Of somewhat similar habits are the Star-gazers, several species of which have, attached to a membrane inside the lower jaw, a long and very mobile filament which, being thrust out between the lips, twisted about, coiled and uncoiled, resembles a writhing worm and serves to lure smaller fish within reach of the owner's jaws.

Several groups of fish strike up a partnership with other forms of life. Such are for example, fish of the genus *Fierasfar*, which, though seeking their food in a normal manner, take shelter in sea-cucumbers, starfish or bivalve mollusca. The best known of these symbiotic fish, as they are called, is the Pilot-fish, which in its early stages keeps near the Portuguese man-of-war and other surface haunting creatures or even floating wreckage, but in its adult stage prefers the company of sharks or of ships.

Many other curiosities of natural history may be culled from these pages, among which may be included the jumping habits of the amphibious Skipping Gobies, the drumming of the Croakers which can be heard when the producer is some distance below the surface and the solicitous care of the male Cardinals shewn in carrying the eggs in their mouths till hatched. Here too we read of the nest-building Cottidae, the spiny-tailed Trigger that turns on its side to sleep, the Flying Gurnards that differ from the Flying-fish in vibrating their pectoral fins in flight, and the mysterious Geelbec and Galjoen, whose spawning habits, in spite of the abundance of the fish, are quite unknown.

We heartily congratulate Dr. Barnard on the completion of this valuable Monograph.

Native School Gardens.

A CRITICISM.

We hear occasionally of a flourishing school garden, but it is always situated in a locality too distant by far to be reached in an ordinary day's march. We have never seen one. And the only conclusion that seems reasonable is that there has never been any general enthusiasm aroused, either amongst Native school teachers or managers.

In view of departmental threats, we are compelled to look for the causes of apathy, and to examine them with a view to discovering their justification, or otherwise.

We ask the common-sense question, as it was asked at the outset, What results is the school garden to effect in the economy of native life? Various answers are given.

(1) It is proposed to improve the methods of cultivation of the lands.

(2) To supply the remedy for denudation of the veldt, by teaching the young to plant trees.

(3) To encourage the growth and use of vegetables.

(4) To instil the æsthetic taste for flowers.

Let it be granted that

IF THESE RESULTS COULD BE EFFECTED BY THE ESTABLISHMENT OF SCHOOL GARDENS,

then the apathy shewn ought to be severely censured. But if not, then the rebellion of common-sense is justifiable.

Let us take the answers in order.

(1) THE IMPROVEMENT OF AGRICULTURAL METHODS.

For this, expert agricultural knowledge is required of the teacher. What percentage of school teachers, managers or Inspectors, can make a plausible claim to any such knowledge or experience? The generally poor results so far obtained are due to this lack of experience in the thing to be taught. Further, other and far more effective agencies are at work to this particular end. Expert demonstrators and progressive traders are doing in thorough, effective and economic ways, what school gardens are little more or less than tinkering. It is fair to ask whether the time spent on agricultural method in a school garden, is well-spent, and whether it would not be better spent on arithmetic, or on any subject of which the teacher has a grasp.

(2) TREE-PLANTING.

Granted that the veldt is denuded of trees. That fact is due to the natural character and the natural needs of the people. Will it change either the one or the other to teach a very small proportion of Native boys who go to school at all, to plant trees? The most that can possibly be expected in this direction, is that when these boys grow up they may plant a few trees around their homes. But that habit, by force of example, is becoming already more and more common. School-gardening will affect it but little. Enormous plantations are needed for the cure of the veldt's bareness, and that entails a proposition well beyond the scope of the educational authorities.

(3) PRODUCTION OF VEGETABLES.

Yes, if there were a wide market to encourage it. But since the natives partake but sparingly in a vegetable diet, beyond their customary beans and mealies; and since those who have acquired the taste will provide for it in their own gardens; there does not appear to be any prospect at all of a market for the produce of school gardens. Again, in every location there are several vegetable gardens, under the observation of the whole population. Why add one more?

There may be areas of the Native Territories which do not shew any advance in vegetable gardening. But in Fingoland there is an advance on the natural lines of taste and need, and from this point of view school vegetable gardens are superfluous.

(4) THE ÆSTHETIC TASTE FOR FLOWERS.

Sanguine indeed is he who thinks to inculcate the taste for the beautiful by means of hard labour. We plant our flowers and tend them because we first love them. Does not the veldt grow flowers in abundance? Their beauty is unheeded yet by the herd-boy, and by her who goes to hoe. When the soul of the waggon-driver or the cattle-herd is touched by the loveliness at his feet, then we may see flowers growing in his garden.

THE OX MUST GO IN FRONT OF THE WAGGON.

One does not put forward the foregoing criticism

as complete and final, but as calling for fair consideration.

There are other points to be considered.

One would not deny that at Institutions, where labour, water and means, are constantly at hand, school gardening may be profitably pursued. But, in this, location schools are under discussion, where neither water nor means are easily available, and where labour fluctuates with the time of year. The number of boys old enough and strong enough for the job, is very small and also very irregular at the great majority of the schools.

One likes the jolly and irresponsible way in which educational authorities can assign arduous jobs just to anyone who happens to be about. The land has to be ploughed over. The teacher can just inspan and do it. It is a part of his work. There is a fence to put up. The Headman must just see that it is done. How easy it seems! Just a word! And the next time the Inspector appears it must be an accomplished fact. But where is the wire coming from? And who is going to pay for it? What of the posts, from the nearest plantation, twenty miles distant? In everyday life it is customary for people to leave their own work and spend their own time and money on jobs, for which they have no particular interest, and which will benefit themselves not a bit? Granted that the altruistic spirit lives in a few souls everywhere, but even so it is exercised in good works in which the doer has faith.

It is not a matter of common observation that people who are ordered to exercise that spirit, do it willingly, or even do it at all.

There is water—and many gallons of water too—to be carried daily, from the river which is half-a mile or more distant, if the garden is to flourish. Well! Have you not girls in the school? Yes, we have,—girls whose daily job it is, in all probability, to carry water for their own homes, as soon as they return from school. And they may have other little domestic tasks as well. Well! Someone else must do it. Most certainly; but who? Have you, Sir, ever tried to carry a petrol-tin of water on your head for one half-mile? It is not exactly to be counted in the day's recreation. Then let the flowers and vegetables wither away for lack of moisture. Their withered remains are at least

A SIGN THAT SOMETHING HAS BEEN DONE.

Exactly! But why grow them at all unless they are to fulfill their purpose? Why spend hours of time on things that are only made to fail!

Again, come the school-holidays. The teachers depart to their homes. Who shall tend the gardens; water the plants; drive off the stock? For three dry weeks in July! The children, we all say. Enough! Unless child-nature has undergone a considerable change since the days when we went to school ourselves, the children certainly won't. Don't these children play like other children? Haven't they, as the children of peasants all over the world, their own daily work to do? To help in the home, in the harvest-field, with the cattle and sheep. And that done, these children will play as gaily or as wildly as any other children.

And the garden will not flourish.

B.

Native Land Laws.

A New Native Policy must face the question of Native Chieftainship for it divides the tribes and peoples into two most distinctly antagonistic divisions, tribalistic and individualistic. It is very obvious that Tribalism under Chieftainship cannot exist with Individualism under Law. One must go under, and as gracefully as possible. This matter is beginning to press itself upon the people to-day.

"We thus, says Mr. Dudley Kidd in his *Kaffir Socialism* p. 45, brought in the area of economic individualism and since a Kaffir loses self control when plunged in to entirely new environment we sapped the very foundation of the spirit that had hitherto constituted the motive power in clan life If by these means we have not utterly undermined the entire structure of the Clan System, it is difficult to see what we have done."

For the first time in the history of the Bantu a new era in land occupation was introduced. The question, what effect this change has had on the natives is a subject by itself. It will suffice for the present to quote the Rev. D. D. Stormont who in his evidence before the Select Committee on Native Education in 1908 said:—"They (referring to natives) are beginning to be aware their surroundings are keeping them down. . . . The question is how are you to elevate the surroundings? That is a matter, so far as I can see, of Economics, and though they have great wealth they do not see that the surroundings require the wealth put into them. They prefer to put it into movables rather than immovables, and the result is their hut and general life have remained much the same as 18 or 20 years ago. . . . However, as Colonel Stanford said, they are now getting title to the land, and that may change their circumstances somewhat in the future." This is just the one great moral of the change. It is inducing the native to apply capital and industry to the improvement of his surroundings. It is teaching him that improvements made on the land are an asset to the owner. The land is slowly reverting from being regarded as property of no value into a sound individual investment.

Communal Occupation.

In these articles we have often recurred to the word, "Location." It is a wide term and needs explanation. There is no general legal definition of the term. Under this name are included the lands, which have been assigned by the Government from time to time as native reserves; the lands which have been purchased by the natives themselves for joint occupation; and the localities in urban areas which are specially reserved for the residence of natives. These latter are known as Municipal Locations. Where the word locations has been used, it only refers to locations proper of which there are two kinds, in respect of the proprietary interest of the occupants, viz.,

LAND GRANTED BY THE GOVERNMENT AND LAND PURCHASED BY THE NATIVES.

but recognised as locations by the Government, as where a tribe jointly buys a farm for occupation.

In contrasting the two systems it will be very difficult to make a purely scientific contrast without bringing in popular public opinion. This would require a special study of the subject. For our purpose it will be sufficient to make an empirical survey.

It is a known fact that the ordinary lay native is averse to individual tenure. The reason is not far to seek. Advantages of individual tenure are remote and not immediate; they are latent and not patent. They are acquired as a result of labour and patience. Communal tenure on the other hand has many salient advantages. It is more favourable to the tribal system. It has no individualistic ideal. It therefore tends to make people unselfish; everybody sacrifices private gain and private ideas for the good of the community. It leads to a general and uniform state of medium prosperity and poverty is virtually impossible. A system, that absolutely prevents the formation of paupers, has indeed points in its favour. Under communal tenure one is not limited to any defined ground. So long as there is arable land in the location, there is nothing to prevent one obtaining a garden lot. The question of landless natives is unknown. There is no anxiety for females; they are never in want of arable land. Under the elastic System of Community, there is nothing to prevent adjustments to suit particular needs.

These may be the advantages of the system but time has proved that progress is stagnant under this system, and that if people are to progress they must sooner or later adopt

Individual Tenure.

In this connection it is interesting to note that notwithstanding the hostile spirit that exists among the rank and file against individual tenure, the majority of those who are already under the system do not desire to go back to the old system. In fact, whatever objections may be held against the system, (I have convinced myself) are not justly founded, except, indeed, in the case of women whose condition is more and more being felt.

Defects of communal tenure are numerous. The most salient are these—Under the system there is no incentive to progress; there is no room for individual initiative. The entire community reaches a low dull level of mediocrity in which no one is behind, or in front of the mass. No wonder that those still under this system use the most antiquated methods of agriculture and seem not disposed to borrow anything from civilisation. It is in other words opposed to the whole spirit of progress, it enshrines a conservatism that is nearly absolute. On the other hand individual tenure inculcates the spirit of progress; it immediately compels the people to follow the system of intensive farming, and the ways and methods of improving the soil. In short all methods of modern farming on limited ground are soon in operation.

Apart from the fact that the growing scarcity of land will ultimately force into the country individual tenure, the system is essential for the progress of the natives. Amongst other things it will teach them to know that "the surroundings require the wealth put into them," which will place property upon that solid and secure foundation, without which fair adventure and speculation cannot arise, and even common industry and labour

will lose much of its effect. I would the Government make this step of individual tenure the forerunner of segregation, under which (it is needless to emphasise) agriculture will constitute the chief source of prosperity in the Native areas. The success and development of agriculture will depend upon the certainty of tenure, when all improvements of the soil and increase of fertility would indisputably belong to the owner. X.

Leprosy in the Transkei

Memorandum by Union Department of Public Health.

1. Prevalence :

During the past 30 years the average number of leprosy patients admitted to the Emjanyana Institution each year has been 123; 279 fresh cases were admitted during the past two years, so that the yearly average is increasing rather than diminishing. The same is true of the Mkwambati Institution, in Pondoland.

2. Spread:

The disease spreads by contact, direct or indirect, with lepers. No one can develop leprosy unless he has got the infection from a previous case of leprosy. As a rule, close and prolonged contact, such as takes place between members of the same family or between persons living in the same dwelling, is necessary. Children and young people run a special risk of getting infected in this way.

3. Delay in reporting and taking precautions :

The patients admitted to Emjanyana and Mkwambati are nearly all advanced cases of leprosy which have been going on for years, the average period being six years. Patients who remain in their homes without taking any precautions are very apt to spread the disease to members of their families and others with whom they associate.

The danger is often not recognised because in leprosy a long time—usually four or five years, but sometimes up to ten years or even more—elapses between the sowing of the seeds of the disease in a healthy person and the development of symptoms. It is estimated that at present in the Transkei there are at least 1,200 lepers at home and unreported, most of them in an early and infectious stage of the disease, which they are spreading to their families and associates.

4. Importance of early notification :

People run a great risk to themselves by allowing persons with leprosy in an infectious stage to remain in their homes. It is very dangerous to the other members of the family and household, and it is also unfair to the patient, because it is during the early stages of the disease that it can be most effectively treated. The earlier the treatment is given, the greater the chances of "arrest" or cure and the shorter the time required to effect this; it is therefore a true kindness to the patient to send him to a Leper Institution for treatment immediately the existence of the disease is discovered.

5. Emjanyana and Mkwambati Institutions:

Patients at these Institutions get the best and most up-to-date treatment. Patients are detained in the institution only so long as is necessary to make them no longer infectious, and everything possible is done to make them fit for discharge as soon as possible. During the past few years no less than 535 patients have been discharged from Emjanyana and allowed to return to their homes, on probation, as being cured or no longer a danger to others. During the present year 100 patients have been discharged from Emjanyana—that is about one in every six of the total patients and 28 patients from Mkwambati. The patients remaining in the institutions have complete faith in the treatment provided, and are actively assisting the doctors and nurses. They feel that the institution is not a place of detention, but a place for treatment and eventual cure or "arrest" of the disease. They are well fed, well clothed, and well cared for at the institution, and are made as happy and contented as possible. Nothing is done to prevent their escape, and yet during the past few years very few patients have run away. Patients who are able to work are encouraged to do so, and are well paid for the work they do; they are thus able to help their people at home, instead of being a burden to them. The regulations at the institution are light and easily borne.

The Blythwood Review

A South African Journal.

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To the Reader.

A Ringleader of the Heresy of the Nazarenes.

But this I confess unto thee
that after the Way,
which they call Heresy,
So worship I the God of my fathers.

A man that is an heretick,
after the first and second admonition reject.

LIKE most ecclesiastical and theological terms, the words, heresy and heretical, have undergone great changes in the evolution of time and circumstances. New ages bring about new ideas, unless the stagnation of life and society be the order of the day as it is in barbarism. New beliefs oftentimes employ old terms and either amplify or curtail their meaning. Adaptation to literary environment enables a word to do its work for centuries and oftentimes in silence, without much recognition and without great difficulty. Heretic and heretical are terms on which such observations might be made.

In the days of its innocence, the heresy of a man meant the choice of his profession, whether it were that of a philosopher or of a ship-chandler. There was a time when an heretic meant to be a criminal, fit only for the Amphitheatre or the Stake. There was a time when to be an heretic meant nothing of any consequence,—an eccentric fisher in the still waters of fixed orthodoxy, who could easily be ignored, or a strong swimmer in the flowing stream of ecclesiastical administration, who would ultimately be submerged. In these modern times to be an heretic means next to nothing save advertisement, for heresies of various types, bright or gloomy, literary or scientific, racial or religious, have become the fashions of the day and speeches on them the sophistries of the hour. So numerous have heresies become and their correlative schisms that they are as grotesque as the gargoyles on a Cathedral, and as symbolic—they are outside the Church. And yet notwithstanding their history, the words abide as they reflect a continuous attribute of human nature,

the egotism of the individual at least.

There was a time and that in the first Christian Century that the Church of Christ was regarded by its Jewish opponents as Heresy, the Heresy of the Nazarenes. The Apostle of the Gentiles confessed that he belonged to the sect, whether it was called The Way or The Heresy. The irony of St. Paul is more subtle than that of Socrates, as he takes his stand amongst the heretics. To the religious Authorities at Jerusalem, the Christian Church was only a new party, like the older sects of the Pharisees, the Sadducees and the Essenes, but one neither loved nor tolerated. Heresy was thus a neutral term, and implied neither disruption, schism nor secession. In the second century, after the break of the Church with the Synagogue had been understood in its significance, the words became definite and circumscribed in their meaning. The Church had become Catholic and had proclaimed its unity through apostle and preacher, through writer and evangelist. The sense of the unity of the Church dominated thought and language. Whoever or whatever attempted to destroy or to undermine the authority of the Catholic and the unity of the Christian Church, its organisation and its teachings, was regarded as heretical.

Heresy meant the destroyer of unity such it has always been, even after it transferred its ecclesiastical role to schism and kept its doctrinal to itself. In later ages the epithet was applied to men as much as to doctrines, to parties as well as to principles and schismatical to sects that have endeavoured to destroy the unity of the organisations of the Church. Amongst African Christians heresy is uncommon, but schisms are numerous, indeed too numerous. The latter are encouraged by the customary characteristics of native tribal life and by the ancient method of forming new Houses, and appear in reality to be mere imitations of past policies. Schisms are unfortunate for those who indulge in them and the South African native has now a list of one hundred and seventy to his loss or credit. The latest political movement has so far only added two or three new sects to the number. It is elsewhere that men are seeking for heresies and for heretics, not altogether in justice to the history of freedom nor with consideration for the affairs of the Church.

The Mission Field

The Missionary.

CHAPTER XVIII.

Two Forms of Composition.

IF, then, one phase of the spirit of Empire manifested itself not in the solemn atheism of a Lucretius but in the polished culture of a Horace it did not serve, console or strengthen men of a religious temperament like Virgil. Another form of doctrine played upon pious minds and sustained them at a period when political freedom and individual was subordinated to the Imperialistic needs of the State. Stoic writers brought into the first century a spirit that was required as a counter-creation to that of Empire. They insisted on the rights of the individual, even with the arguments, and in the language of fatalism. What they emphasised had been recognised about the end of the first century B.C. by Roman writers. They had created thereby a style of composition that was somewhat different from any of the prevailing Greek Schools of the past. In many ways, the new type might be, has been compared to similar forms of composition dating as far back as the fourth century B.C., but still the new form had its differences and its characteristics reflecting a stoical element in life. The two influences of the first century were thus harbingers years before.

THESE MIGHT BE NAMED IMPERIALISM AND INDIVIDUALISM,

the administrative spirit of an Empire and the free spirit of an individual. Both played, in harmony at times, and in antagonism at times, a conspicuous part in the social and literary life of the early Empire. Out of the latter sprang the literary forms of Theme and Biography.

The first century A.D. might be said to be through its characteristic and counter-creation, individualism and imperialism, the creator of biography, just as the second century was that of the Novel and the Apology. Out of its peculiar circumstances, two forms of composition arose which rhetoric subsequently recognised as the outstanding products of the first century. The two forms of Composition were alike in many respects but they also differed considerably. Biography traced its origin to the end of the first century B.C. and its great development to the first century A.D. Examples of it might be given from the Classical Literature of the Silver Age. It is enough to name Tacitus, Suetonius and Plutarch as writers in whose works the biographic style of composition may be fully traced. The point to be observed here is that

BIOGRAPHY WAS ONE OF THE EFFECTS OF THAT INDIVIDUALISM

which Stoicism proclaimed, especially, in the Early Empire against the dominating influence of Imperialism. Writers claimed freedom of speech and expression under Augustus Caesar and they obtained it. Later Emperors endeavoured to

crush it, even a Nero who had had a Stoic statesman and dramatist as his preceptor in morals and government.

The second style of composition, The Theme, that sprang out of the circumstances of the Early Roman Empire might be said to be a distinctly peculiar product of the times. It sprang not only out of the individualism of the age but also out of the religious and philosophic demands of men, to whom the ancient faiths were but superstitions, and Greek Schools of Philosophy more or less poetic renderings of virtue and vice. Plutarch supplies a brilliant example of this form in his *Moral Essays*. In the midst of a triumphant Imperialism, an individualism arose that produced some of the best literary productions of the age. The spirit of freedom was never crushed, even by the most autocratic administration of the later Cæsars and that on account of a series of facts of which the administrators of the Empire had taken but too little count. It was out of this spirit that the Gospels sprang so far as their forms of composition were concerned. The Gospels of St. Mark and St. John are written in the form of The Theme; the Gospels of St. Matthew and St. Luke in that of Biography. The Gospels reflect two forms of composition and as such have to be examined and studied from two distinct and different standpoints.

The conflict of Individualism from the philosophic and religious standpoint with the Imperialism of the Roman Empire gave to the first century

TWO OR THREE NEW FORMS OR TYPES OF LITERATURE.

It might be said that such had been anticipated by Greek Schools of rhetoric and by the writings of certain Roman and Greek authors of the previous century. Thus the epistolary form had reached in Roman literature a perfection in the days of Cicero that has made the Letters of that author most interesting and conspicuous to the student of the late Republic. This type was used with modifications and for certain purposes by early Christian writers, the most outstanding of whose Works are to be found in the New Testament. It is needless to discuss here the Epistolary correspondence of St. Paul, St. James, St. John, St. Peter and St. Jude in their differences or agreements with the prevailing type of Letters, both of Greek and of Latin authorship. The matter has been discussed at great length by certain German scholars during the past twenty years. The subject may be ignored at the present time although it will arise again later on in discussing certain mission problems. Here we must confine ourselves to the formal structure that individualism or the recognition of the value of personality, created in Roman and Greek Literature of the first century A.D.

INDIVIDUALISM CREATED BIOGRAPHY,

for it was the literary form which became the means of expressing the significance of men in the administrative, legal and literary affairs of the Empire. It is true that biography is one of the most ephemeral types of Literature, paralleled only by ephemeral fiction and military history, but nevertheless it is an expression of the value of the heroic in history and in life. The biographic form of the First Century may be seen at its best in

Plutarch's *Lives*, seeing that the workmanship of the Greek author was more expanded than that of other writers such as the Roman Suetonius. It is from the workmanship of the Greek writer that one is enabled to see in detail that type of composition which had grown up somewhat unconsciously from imperfect attempts of the first century before Christ. Biography has curiously enough, followed the same form in modern times; it is very easy to trace at least three lines triangular at times, by which biographies have been limited and logicalised at the same time.

If one were to take up a modern biography

WHICH REFLECTS THE SCIENTIFIC AND LITERARY TENDENCIES OF THE AGE,

he would find that at the outset the writer draws attention to the antecedents of the person on whose career, whatever it may have been, he is about to write. It might be thought that the doctrine of heredity had been brought into Letters and applied to the subjects of discourse, especially when such dealt with personalities of an outstanding character. As every one knows, biographers seek to make the best of the antecedents of their hero. They endeavour to trace from a scientific standpoint or otherwise certain qualities of character that are seen or may be seen in the personality of a conspicuous man. So persistent is this structural form in biographies, that through its omission the reader suffers an intellectual shock and blames the author for not tracing the outstanding characteristics of a man to his progenitors. The first division, therefore, of a biography might be called the Influence of Heredity, from the fact that this doctrine is tacitly assumed to be the initiary guide to the construction of a modern biography.

THEN FOLLOWS THE LIFE OF A PERSON FROM CHILDHOOD TO THE GRAVE.

The expert biographer discusses, in more or less proportion, the subjects that, he believes, will throw light upon the character and work of his subject and of the circumstances and the triumphs by which the man made his name and created his fame. Some biographers unfortunately have no sense of proportion; they ignore that artistic unity which is as essential in a Biography as it is in a Play. They write for oblivion and most successfully. The bulk of a biography is found in this second division which might be called the Artistic Unity of the work. It forms the second part of the formal structure in Biography. Again, the conclusion of a biography sums up the after influence of a man's work, relates it to the general conditions and critical judgments of the time when the biography was written and traces in outline the subsequent career of a man's family. Now, this third division of formal structure in composition might be variously named. It might be called, the Appreciation, if such a term is employed to include emphasis upon the results of a man's career, his actions, his direct teachings and his subsequent influence on later history. The formal divisions that we have termed Heredity, Artistic Unity and Appreciation may be seen equally in large biographies and in short *Lives* of conspicuous men. The form has become, like many things literary, purely mechanical, or at least as mechanical as the poetic structure of a Sonnet, an Epic or a Rondo.

Nature Study.

Leaves from my Log.

On the afternoon of January 13th, we embarked at East London on the *Windsor Castle* for Southampton. At our various mooring-grounds round the Coast crowds of Southern Blackbacks, taught by long experience to expect abundance of food from ships at anchor, danced attendance upon us; and at Port Elizabeth the crowd of gulls that had all day long hovered around on the lookout for garbage settled down at night to sleep beside such an excellent food-provider. In the moonlight and under the glare of the ship's lights, the bobbing figures could be seen on the water close to the ship, and every little while would be heard the calls of gulls changing their quarters or the protests of the more sedate members of the community objecting to the tactics of fidgetty neighbours. Between ports the Mollymawk, the Merganser and the Cape Hen were never long out of sight and twice a school of porpoises was encountered. Off Cape Point, two small petrels, whose identity remained uncertain, followed in the wake of the ship.

In Cape Town harbour, Hartlaub's Gulls were in possession of the inner corner of the breakwater and a few mingled with the Blackbacks within the harbour. A small species of tern was fishing in the restricted area of one of the narrower docks, and two of those anomalies in bird-life—the Jackass Penguin—were at times close to the ship-side; their fin-like flippers set at right angles to their bodies, they paddled about among the gulls and ducks, or, bending their heads forward and downward, took a foraging trip beneath the surface; when resting from their labours they gave themselves heart and soul to their toilet, preening around the flippers and down the back and vigorously shaking their stern.

THE MAIN HABITUE OF THE HARBOUR

is undoubtedly the Cape Diver, the southern representative of the European Shag. With its fan-spread tail awash and often submerged, it paddles along with alternate stroke of its broad webbed feet, and, contrary to the rule among water-birds, appears always wet and sometimes even bedraggled. Though it spends most of its time on and under the water, it is an inveterate bather; while engaged in its ablutions the bird maintains a constant quiver of its wings, and, after long-continued splashing, it raises itself on its haunches and vigorously flaps its pinions. In rising from the surface, the Diver patters along the water with rapid alternate beat of its feet, and leaves a spluttering trail behind it till it gets clearly under weigh. In its method of diving, it resembles its northern ally; springing clear of the surface, it executes a sharp curve of neck and body and takes a header; as its descent is sheer, it rapidly disappears from sight. Twice individual Divers were seen to emerge with small fish held crosswise in the bill. The captor rested for a moment to recover his breath, then, giving the fish a slight toss in the air to get it into position, swallowed it whole. In other cases the fishers reappeared after their long submarine chase without anything in their bill, and the natural inference was that the Diver is able to swallow its catch—unless it is

too awkwardly caught—without coming to the surface.

In Cape Town itself, Cape Turtles and Laughing Doves thrive in the Botanic Gardens; the Red-winged Starling frequents some of the larger buildings, and a Rock Martin—that priceless little insect-hunter that ranks in the first grade among our economic birds—was swinging hither and thither like a pendulum on the sunny side of a large building and finding abundant fare in his monotonous swing.

On the 18th, with a sketch-plan supplied by Dr. Gill of the South African Museum, we made our way to Zeekoe Vlei in search of Flamingoes, and, immediately on our arrival there, were rewarded with a sight of the birds we sought. In the shallow water out from the sandy foreshore stood four

FLAMINGOES WITH TWO PELECANES

as their companions. In the foreground, but also in the shallows, stood a Purple Heron, and the wide expanse of sandy foreshore was dotted with a variety of waders. As I zigzagged in the direction of the Flamingoes, on which my attention was naturally concentrated, the Pelecanes—great hulks of birds with enormous pouches—got up and settled at a safe distance, dwarfing into insignificance two Southern Blackbacks beside them. Disregarding the departure of the Pelecanes, the Flamingoes remained as if drawn on canvas and provided a welcome feast for my eyes. Long though I have waited to see Flamingoes in their natural state, I lacked the power, now that the opportunity had come, to describe them and I was not favoured with a display of their method of using their apparently so-malformed bills. They kept watching my approach, and, fearing at last that too close an acquaintance would not be congenial to them, they prepared to depart; spreading their wings and thrusting forward their long necks, they ran along the water in the fashion of ducks till they had risen clear of the surface, and then they stretched their long legs straight out behind. For a few moments was displayed the sight which every bird-lover associates with the Flamingo,—the sight of the entire upper wing-coverts glowing beneath the sun like livid flame—and the birds settled again far off in the shallows.

THE ADJOINING RONDE VLEI REVEALED EGYPTIAN GEESE

on its waters and hordes of waders round its shores, with a European Swallow brushing the bordering sandbanks in its flight.

Next day, the 19th, found us in company with Dr. Notcutt, Professor of English at Stellenbosch as the guests of Mr. and Mrs. Bolus at Lakeside. We could not have been more fortunate in our hosts, for Mr. Bolus is the recognised authority on the birds of the Cape Peninsula, and his wife occupies a similar position with regard to its flora.

Away in the northern distance towered the Devil's Peak and the imposing hind-quarters of Table Mountain, with the range of mountains running southwards therefrom down the Cape Peninsula. From the base of the mountains to our feet and far away to the eastwards stretches the great plain, known as the Cape Flats. Over these flats are dotted several magnificent vleis, of which that at Lakeside ranks as one of the best. Though it is crossed by the railway-line, this vlei

still remains one of the most attractive bird-haunts in the Peninsula. In the main its waters are shallow, with an average depth of three feet, but here and there indicated by danger posts—are stretches of deep water. On the western side of the railway, adjoining the boat-houses, the lake has the general appearance of open lanes of water, of greater or less breadth, between tall reed-beds of Phragmites. Other water-vegetation, chiefly Typha or Bulrush and Scirpus, is interspersed with the reeds; and, where sandbanks have silted up on the reedy margins, an undergrowth of quite a varied nature, with Polygonum serrulatum and Senecio rigidus as two of its most conspicuous members, has obtained a secure footing. The shallow waters of the lake are clogged with the submerged stems of Potamogeton, among which occurs in lesser quantity the long narrow leaves of Aponogeton distachyon. (For these botanical names I am indebted to Mrs. Bolus.)

In view of the fresh south-easter that was blowing, the ladies remained ashore, and my two boat-companions, Dr. Notcutt and Mr. Bolus, insisted on working the boat and leaving me free to observe the life on the lake. At every turn and in every channel Coots were encountered; they outnumbered all other birds, but were chary of our approach and disappeared in the reeds or took to flight as we advanced. In much smaller numbers, but of wide distribution, were the Cape Grebes, also chary of approach but able to disappear much less obtrusively; a soaking grebe-like nest anchored on the edge of one of the channels was examined and found empty. The Waterhen was also about, but much less conspicuous; one ran away from a clump of vegetation and tempted me to land, but no nest could be discovered. In the dense reed-beds an unseen Bradypodiceps periodically reeled out a loud triumphant song, and over the channels hovered gracefully the Pied Kingfisher, preparatory to swooping on his finny prey.

We were now in the open water, with its great reed-fringed pockets succeeding one another as we rowed onwards and with great reed-islands rising from its troubled bosom.

EUROPEAN SWALLOWS AND SOUTH AFRICAN SANDMARTINS

skimmed along the surface of the water, and one of the former with the confidence characteristic of its kind dipped for a drink just ahead of our boat. A bunch of Pelecan rested far off on the water's edge, and every now and then an Egret in spotless white would flap its way across a reed-bed. Two species of Egret were present, the black-billed Little Egret and the Yellow-billed Egret; and, as their bills shewed up clearly under the blazing sun, no difficulty was experienced in distinguishing them. Both species were haunting the water's edge and passing to and fro across the jungle of reeds, fascinating us with their stately poise on land and with the snow-white purity of their plumage. In the haunt of the Egrets were four Black-winged Stilts; their straight black bills, white heads and black wings marked them out, but, owing to the length of the vegetation through which they were slowly making their way, the inordinately-long stilt-like legs from which they derive their name were only seen to advantage when a bird in rising to fly stretched them straight out behind.

ROBERT GODFREY.

The Blythwood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythwood,
Butterworth,
South Africa.

The Editor's Study.

On Training for Leadership.

MY DEAR JAMES,

It is now some time since I last wrote you and then a letter of only ephemeral interest. I am not very sure if you will appreciate the letter I am now writing you because of its heterodoxy, or at least its apparent heterodoxy. You know the famous story about the theologian, whom his Church honoured and respected in the days when orthodoxy and heterodoxy meant something and were in antagonism, the one to the other. In a discussion over these terms, the theologian declared in a burst of humour that relaxed the tension of controversy:—"Orthodoxy is my doxy, heterodoxy the doxy of another." It is wonderful how a pleasantry saves a situation and at the same time establishes a man in his prejudices. "Orthodoxy is my doxy." Whoever believes such a creed will go far and will undoubtedly stifle controversy. Now, peace of mind is of greater value and consequence than aptness of phrase or definitions of terms. I wish to preserve my peace of mind against criticism by stating at the beginning of my letter that my opinions may appear heterodox; anyhow they are mine. "Orthodoxy is my doxy."

On thinking over what I have already said and in view of the subject I am about to tackle

WITH YOUR PERMISSION AND GRACE,

I am not so sure that I am heterodox after all. I am afraid that it is "the other fellow" who is out of his reckoning and far at sea. You shall determine this after you have read what I write. I know that you are a fair judge, even between opinions fixed or fashionable.

I must confess that I am amused at much writing over the creation of leadership in various phases of life and learning. In words of deep solemnity and in the spirit of high exaltation, Schoolmasters and Divines have been writing at great length upon the methods, the scholastic methods and the religious methods, by which numbers of the younger generation are to be trained to be leaders of their fellows. It is over the subject as well as over the arguments that great amusement has been created in my mind. It is of course the characteristic of a Divine to be serious and for his writings to be characteristic of his mind. This is why old Divines are never read except

BY STUDENTS UNDER COMPULSION.

And these latter adopt as many methods of evading the study and reading of ancient authors as possible. The inventive faculties of tutors and students might be applied to other subjects than ancient theologians with greater success and perhaps in greater honesty. Let me illustrate these remarks by a story which is as symbolic as actual. A class of theological students had assigned amongst other books for examination "The Confessions of St. Augustine." Now, whatever may be said of that book,—and many excellent and glorious phrases have been coined by its admirers,—this may be said that a young student generally finds the book either beyond his comprehension or against his grain. To understand St. Augustine requires a know-

ledge of life and literature which is not always the possession of young men. The student who topped the list in the examination never read the 'Confessions of St. Augustine.' He carefully prepared a summary that an editor had drawn up instead of an index to his translation. Many Divines have written much in deep solemnity and with great effort; many students have read as little of works as possible, as they find the reading thereof very hard and the ideas therein very heavy.

But when a Divine begins to be merry,

HE OUTGOES ALL LIMITS, EVEN WHEN HE WRITES
IN A CRYPTIC LANGUAGE.

Dean Swift is the standing and glorious example of this tendency of the clerical mind. When, therefore, Divines begin to write upon the religious methods by which they are to prepare men for leadership in the future, well, they either do so in such a laboured or solemn style that they arouse mirth or with such simple and illustrative exegesis that raises a smile.

In the case of the Schoolmaster there may be some excuse for him seeking to devise methods of intellectual training whereby the characters and minds of young men will be prepared for their future careers. When a Schoolmaster, therefore, expresses his opinion in the concise language of classical expression and literary beauty, and at the same time in all seriousness of spirit and of purpose, he must not be astonished to find that his readers admire his periods and his temperament, and that his assistants smile at his forgetfulness of the daily grind for examinations. Most Schoolmasters are humorous—out of school; at least you can get humour out of them, if you deal with them gently. Otherwise criticism dominates their mind and their outlook, the various uses of *The Subjunctive Mood* and the fourteen or the twenty-eight—I forget which—meanings of the word, *From*. When Divines and Schoolmasters begin to devise methods for the creation of leaders, or as they phrase it, for leadership, they render themselves suspect to the commonalty and produce mirth among their students and their boys. Others besides are inclined to shrug their shoulders and allow a passing flicker of amusement to enliven their faces.

I number myself amongst those who smile at the literary efforts of those who are seeking to devise means and methods whereby men may be trained for the leadership of the coming generation, for I see in the treatment of the subject certain fallacies and certain assumptions, certain implied beliefs and certain acknowledged facts, that have been inextricably mixed up and that ought not to be mixed up at all in Leadership. It will be impossible for me to discuss all these points although I may incidentally phrase some of them in this letter.

It seems to me that the majority of those who are writing on this subject of Leadership fail lamentably

IN THEIR KNOWLEDGE OF HUMAN NATURE AND OF
HISTORY.

They are very much in expression and ideas like the early socialists of the academic type whose views have been considerably modified and even fundamentally altered through the practical experience of life. The Leadership Movement is, apparently, in the hands of those who have more literary culture than practical experience. They, like theoretical gardeners, can tell you all about the digging of the ground and the planting of seeds, but have neither dug nor planted. They cannot be blamed for this because they reflect one of the tendencies of the times, the abnormal belief in academic ideas and the minimum application of them. The fact is that the first question which is not faced by scholastics is whether Leadership can be taught or not. It might be said that the answer to this question depends upon what is meant by Leadership. There's the rub! As far as I can make out from some of the articles I have read, Leadership seems to mean preparing a man for the work of a Secretary of one sort or another. There is no doubt that in these days of Societies and Conferences, Secretaries play a very important part in organising, or forgetting to organise various kinds of meetings, gatherings, conferences and such like assemblies. If this is what is meant by Leadership, then there is nothing in the subject, neither novelty nor subtlety. If Leadership means more than organising ability, then the question does arise; Can Leadership be taught?

I shall halt here for your peace of mind and my own.

I am,

faithfully yours,

A. F. K.

Lexicography.

On Some Dictionaries.

The French writer, Baudelaire, tells rather an interesting story of an interview he had with the distinguished Theophile Gautier. The latter writer carried on the tradition of Romanticism in French Letters. He emphasised style to a marvellous degree. He was followed in this by Le Conte de Lisle and Baudelaire both stylists of the first rank, in poetry as well as in prose. Gautier was the eldest of the three and had already made a reputation when Baudelaire as a young man begged of him an interview for the discussion of certain literary matters. As soon as Gautier had welcomed him, the master put to Baudelaire the question;—"Do you read the Dictionaries?" To this the disciple replied that he did. Gautier was delighted for he obtained one of his own greatest pleasures in reading Dictionaries and Lexicons. Both men lived at a time

WHEN PHILOLOGY WAS COMING INTO ITS OWN

and that not only of Greek and Latin but also of other languages. Apart altogether from the necessity of studying Dictionaries carefully in the interests of style, a writer must make the study of words one of his chief occupations. To such even a small Dictionary is more than a reference-book in the matters of spelling and meaning. It is, as to the famous farmer, a book of short stories which the imagination has to complete and bring into reality. There is not a word in any language but contains within itself the peculiar history of a people, a generation, a mentality, a fashion and an influence. As it has been well said, a Dictionary, and especially one with quotations, provides much amusement, pleasure, pain and all the other qualities to which the novelist makes his appeal, if only the Dictionary is carefully studied and the quotations thoroughly grasped. Now, it does not matter what language is set forth in a Dictionary, the words, the phrases and the quotations are symbolic of the type of people that have created the words and expanded them and their contents. For roots are few; philological combinations are many, the growth sometimes of centuries of experience, experiment and explanation.

There is no need to draw the attention of our readers to the fact that during the middle of the eighteenth century a great impetus was given to the study of words, their formation and their meaning by bands of scholars who devoted much time to

THE STUDY OF LANGUAGE AND LANGUAGES.

Before their time much had been done in the way of producing Dictionaries, especially of Greek, Latin, French and Spanish. England had welcomed the Dictionary of Dr. Samuel Johnson, reprints of which may still be obtained. Richardson had produced another of which the quotations were more elaborate, but it fell to the Philological Society of London to prepare the way for one of the greatest Dictionaries of the world,—the New English Dictionary on Historical Principles. After sixty years work this immense Dictionary has been completed and published by the *Clarendon*

Press, Oxford. What a work has been spent on compiling this remarkable book and what a money has been spent on its production! It has had three editors, the first Sir James Murray who began his work in 1884. He died on the 26th July 1915, after a life devoted to philological research and of recognition by all the learned bodies of Europe and America. His name has been popularly associated with the great Oxford Dictionary. In days to come it will undoubtedly displace, in Libraries, the other Dictionaries except such as being Lexicons form single volumes. One volume more is to be published in which will be found new words that have not been already swept into the net of the great Dictionary.

NO MAN CAN READ THROUGH SUCH A WORK

unless as the task of a reader or in the interests of criticism. A Lexicon was quite enough for Gautier and Baudelaire and will be found quite enough for the ordinary student of Literature and teachers in schools. But that both should devote part of their time to the acquisition of words, their history and their meaning goes without saying. We read through, many years ago, a Greek Lexicon and gained more knowledge of the language in an hour from the Dictionary than in days devoted to learning by rote the Greek Grammar. Indeed, our experience then warranted us to advocate the teaching of words prior to the teaching of grammar and to the reading of a page of a small Dictionary instead of a page of a classical author. In other words, a course of Philology before the learning of a Grammar was advocated by us then in the interests of the pupil as well as of the language. Of course, the teacher who has to instruct pupils in a new language ought himself to know the language thoroughly, both by speaking it, writing it and studying it. Unless he is master of a language, he will not be able to teach it by the method we have suggested.

We notice that

THE DICTIONARY OF AFRIKAANS

is making slow progress; the translation of the Bible will appear no doubt sooner than the Dictionary. We presume that the Dictionary will be encyclopædic and imitate in many respects the new Oxford Dictionary, especially in matters of Philology and Quotation. While it is being prepared, a Lexicon should also be produced so that schools may be supplied at a cheap rate with a vocabulary, accurate in spelling and in meaning. At least four distinct Works will have to be provided if Afrikaans is to take any place in Literature:—

An Encyclopædic Dictionary of Afrikaans—Afrikaans.

A Lexicon of Afrikaans—Afrikaans.

An Encyclopædic Dictionary of English—Afrikaans.

A Lexicon of English—Afrikaans.

Others may come in time.

As the Government has generously subsidised the former production and thus taken it out of the hands of enterprise, it might continue its subsidies for the other three. In both Dictionaries, an authoritative Grammar ought to be published as a preface and that from the standpoints of Idiom, Philology and History.

Z.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.
The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s, Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont
The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 12th and 26th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 30th AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges in the Transkeian Territories

AND

The South African Native College at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained

[illegible]

of

[Registered at the General Post Office as a Newspaper]

Price 6d.

Journal of American Studies

South African Affairs

The New Native Policy of the Government

Phases of Native Life

The Missionary:

Nature Study:

Leaves from my

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The Editor's Study:

On Modernism and Modernists

Lexicography:

Dictionaries New and Old

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Civic Association

Inteto ye Ruluneli e-Mtata

Fingoland News

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

THE Rev. D. D. STORMONT, M.A. (Oxon.), B.D., LL.B.

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
MR. J. BAIKIE, B.A.
MR. C. E. WARNER, B.Sc.
MR. M. M. WIGGETT, B.Sc.
MR. JOHN FORREST
MR. A. D. McNAB
MR. J. CRAIG
MRS. CRAIG

MR. J. B. LUTI
MR. J. SOTASHE
MR. MATSHA
MR. ELLIOT MDUBA
MR. DAVID NCANISA
MR. SAMUEL MTIYA
MR. EDDIE NGCEBETSHA
MR. ALBERT CWALA

MISS M. McDOUGALL
MISS G. McDOUGALL
MISS E. McBAIN
MISS B. TAYLOR
MISS BALDWIN
MISS COOPER
MISS SOGA
MISS AGNES BOTHA
MRS. KOYANA.

The Blythswood Training School.

Principal Teacher - Mr. A. B. W. Marlow.

Mr. Baikie.

Mr. Wiggett.

Miss Cooper.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department,
" "

Mr. Warner
Mr. Luti

Junior Department
" " Mr. Sotashe.
Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

The Girls' Industrial Department.

Instructor, Miss Taylor

Woodwork and Carpentry, Mr Forrest.
Assistants, { Mr. Mduba,
Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.
Laundry & Cookery
Needlework, - - Miss Baldwin

The Farm Department.

Superintendent, - - Mr. McNab

The Blythswood Bookroom.

Manager, - - Mr. McNab.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Stormont.
Mr. Mtiya, Mr. Ngcebetsa, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

- Mrs Craig.

The Girls' Boarding Department.

Lady Principal

Miss McBain

Mistress

- Miss Taylor.

THE BLYTHSWOOD REVIEW,

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of
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Events of the Day.

Zionism in Palestine.



ON the 18th April, a great reception was given Lieutenant-Colonel F. H. Kisch, C.B.E., D.S.O., Chairman of the Palestine Zionist Executive, in the Town Hall of Johannesburg, by the Johannesburg Municipality and the South African Zionist Federation. A gathering of 2,500 people represented all the Jewish communities in South Africa. They had assembled to welcome Lieutenant-Colonel Kisch and to hear from him the latest news concerning the work of Zionism in Palestine. The Honourable J. H. Hofmeyr, the Administrator of the Transvaal, welcomed the Colonel and the delegates to the Federation Conference in a speech that was well received. He touched upon the distinguished career of Colonel Kisch as a man distinguished in war and in the arts of peace, who was proud of his race of his Religion, of Palestine and the City of Zion. After a Civic welcome by the Mayor of Johannesburg who made reference in his speech to the Balfour Declaration as the Charter of Jewish Nationhood and to the attitude of the Union Government towards Zionism, Colonel Kisch received an illuminated address in which his single-hearted devotion to Zionism was gratefully acknowledged. He then proceeded to address the large audience on the present situation of Zionism as a living force working among the Jewish peoples and realising itself in Palestine.

A Brilliant Banquet in Johannesburg £17,000 contributed thereat.

On the 23rd April a banquet was given in Johannesburg in honour of Lieut-Colonel Kisch at which £17,000 were contributed for the work of Zionism.

Zionism has come to stay as a political factor uniting the Jewish communities throughout the world. Perhaps one of the most striking historic developments during the past thirty years has been the rise of Zionism and with it the political and social influence of the Jewish race. Now, Zionism means many things but it casts an emphasis upon two, the Return of the Jews to Palestine and their re-establishment as a nation, a Modern State. It means the provision of a home for those Jews who are being oppressed in various countries of Europe especially where the gates of the Ghetto were but recently opened for their freedom and liberty. To some it means a return to the land from which they were driven ages ago and to Mount Zion where once a Temple witnessed the unity of the Jewish race in Politics, Law and Religion. The enthusiasm that the Zionist Movement has created everywhere has been most striking and nowhere more than in South Africa where men have respected the idealism of the Hebrew Hope and have assisted in its natural realisation. Palestine has now become the Land of Israel. Its political relations are determined by the Palestinian Mandate which the British Government has undertaken to administer. During the past few years the country has made great progress; it has received many Jewish immigrants but still it requires more men and wealth before it can realise in details the hopes and ideals of Zionism.

Explanations and Criticisms.

Two remarks may be made in view of the history of this Movement. Zionism has now associated itself definitely with Palestine, the Ancient Land of Israel. At its inception opinions differed greatly as to the land in which the Jewish people should form themselves into a Modern State. The proposal was made to pre-

pare the way from Germany, Austria and Russia in particular for emigration to South America. An offer of land in East Africa was made by the British Government wherein the Jewish people would have a home for themselves and safety from their enemies. Zionist leaders rejected both in their confidence that circumstances would arise which would restore Palestine to their nation. The Great War brought about the consummation of their beliefs and hopes and now they are pledged to Palestine. Judaism sees in this a fulfilment of prophecies and of the prophetic spirit that have been the most characteristic feature of the Jewish Faith throughout the ages. Many Christians share with them this belief and await the day when from Zion words of truth and righteousness will be proclaimed to all the nations of the earth.

Judaism and Neo-Judaism.

It has to be recognised that two opinions have been held by Jews throughout the world concerning the wisdom of them returning to Palestine and of organising a Modern State there. The Jewish people number fifteen million scattered throughout the whole world. Even if they were all to return to Palestine and were to create economic conditions favourable for them as a nation, they would lose much of the power that they wield in different countries at the present day. Zionism as an ideal can only be realised by the few, although it may be assisted by the many. It is on account of such facts as these that many Jewish thinkers have interpreted their prophecies and their hopes, not in terms of Palestine or the City of Zion, but in terms of an ideal Jerusalem and an ideal Land of Israel. Their sympathies are, therefore, alienated from Zionism which has definitely associated itself with Palestine. They, therefore, oppose Zionism as a species of realism that will break the power of Judaism everywhere. What such teachers declare is that only by the permeation of the spiritual element in Judaism amongst the nations can that Religion fulfil its destiny and uphold its belief in Jehovah, the Maker of Heaven and Earth and the Redeemer of Mankind.

Zionism a Practical Policy.

The teachers of a political realism and of a religious idealism are not agreed amongst themselves. The reception of Zionism, however, as a realistic and

practical polity has been so popular amongst the Jews themselves that a compromise in doctrine is inevitable in the near future. It is quite possible to have a Jewish State established in Palestine, especially if the inhabitants of the land of various races work for the agricultural and economic development of the country. The Turkish overlords made but little use of the mineral resources of the land. Already the Government of Palestine is beginning to set free the wealth deposited or inherent in the soil. It may be that even with all the facilities of modern science Palestine may be fated to hold a small population, but still there is plenty of room for the enterprise and activities of the Jewish people everywhere. No nation confines its people within its own boundaries. Other races than the Semitic have been wanderers over the face of the earth and have established themselves as citizens in diverse lands. But such have always had their sympathies and affections turned towards the land of their forefathers.

The New Native Policy of the Government.

It seems to be the intention of the Government to bring forward the four Bills, that constitute its Native Policy, in the form that has been reached after much discussion in Committee. A Blue Book has been published in which has been collected a large amount of evidence over the present condition of the Native peoples and their needs. We understand that the various representations of Native and other bodies have been considered by the Committee, and that modifications have been made on the original draft of the Bills. It has been officially stated that during the present Session of Parliament the measures will not be discussed; they will be transferred to the coming year. This will enable the country to form its judgment upon the whole Native Policy of the Government and give opportunity to various organisations to express in criticism or otherwise their opinions on the Revised Policy. The postponement of discussion implies that the Government has realised the grave difficulties that are to be overcome in the interests of native development by any System of Administration that seeks the good of the Bantu peoples.

"Home Sweet Home."

IN the middle of the last century, Opera-lovers were delighted by one of the songs that was composed by an American dramatist on "Home, Sweet Home." The melody was simple; the words gave expression to the feeling and sentiment of the day. There is no need to place the "Maid of Milan," in the operatic performances of its day of triumph. It had its vogue and ceased to be, but the song and the melody have stood the test of time, at least amongst those to whom home is still sweet and still humble. The poem was an interpretation of American life and emotion; it summed up what poets like Longfellow had been teaching their generation. Wedded to music it expressed universal experience and thus made its way as poetry throughout the world. We say that it expressed the feelings of the day, the sentiment of the old puritanism that was fighting for its very existence and that is still fighting for moral power in the America of to-day. The Opera itself and even the name of its author have fallen into oblivion, but "Home, Sweet Home," like the puritanism that it expressed, still holds its own in the record of song and sentiment.

"Midst pleasures and palaces
though we may roam,
Be it ever so humble,
there's no place like home."

The Cottar's Saturday Night.

In Scottish Letters, Robert Burns had given expression to the idealism of the family life in a poem that interpreted manners and emotions that even in his day were fighting against odds that seemed overwhelming. His poetry was the interpretation and the description of reality. His "Cottar's Saturday Night" was the picture and realism of Scottish piety, even in its colour and its irony.

"The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha'-bible, ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide—
He wales a portion with judicious care,
And 'Let us worship God!' he says with solemn air."

If the old piety was nurtured and nourished in the family and ultimately expressed itself in social life and public worship, its newer form seems to depend

for its creation upon the efforts of Church organisations and its influence on society and family life upon the success of the same. The recognised failure of many organisations and even Christian Societies has reacted most disastrously upon family life, and personal character. The disintegration of the Home has been the necessary result of tampering with parental duties and removing personal responsibility for the welfare of its inmates. A return to the older forms of Christian nurture appears the only solution to the religious difficulties of the day.

The Origin of Family Worship.

Moralists tell us that the sanctity of the House, the sacredness of its associations and the influence of its spirit, sprang originally like living flowers from the soil wherein the seeds of Religion have been deeply planted. It matters not whether we turn to Heathenism or to Christianity, we find the Home associated with a Religious Ritual. What keeps a family together, be it Pagan or Christian, is the religious spirit. Where it disappears, Home is no longer sweet nor is there to be found therein. These opinions are not merely Christian; they are found in every land, in every nation, generation and country. They are truths of Humanism. The evolutionists may seek to explain the fact in accordance with some superimposed or accepted theory, but the fact remains,—the home without Religion is no Home and man without a God is a homeless wanderer. A Ritual keeps the spirit of the Family alive; Worship is the bond that unifies the mind and spirit of kindred and kinship.

Influences playing around the Home.

In these days family life has undergone a great change and that owing to many causes. Some of these had begun to manifest themselves, even in the days when the Scottish poet delineated the simplicity of the Home, its Spirit and its Ritual. The effects of revolution in politics, industry and agriculture had begun to manifest themselves at the end of the eighteenth century and were much in evidence when the American dramatist wrote "Home, Sweet Home." It does not require much imagination to see in the efforts of the poets the "Swan Songs" of the family life of a past wherein Puritanism and Religion had had a creative

influence upon the minds and manners of men. The new era of industrialism has modified very considerably the life of the Home, its surroundings, spirit, tone, manners and ritual. Other causes also have played their part in making the modern household what it is.

The Modern Home as the Creation of Individualism.

Religious teachers complain that Family Worship has disappeared from most homes; whatever ties bind their inmates are not the ties of Religion. Modern civilisation has made such demands upon men and women as to break up the conventions and ritual of family life, and the philosophy of a school has sought to justify its disintegration. The removal of responsibility for education, religious training, moral culture, habits and manners from parents to teachers, from the home to the school, has been one of the most potent influences for destroying the spirit of family life, its unity and its sacredness. Education of the modern type has been forced upon men and communities in the mere interests of industrialism and commerce. The doctrines of work, success, pleasure and wealth have been so deeply rooted in the ambitions of men and women that individualism and competition have been the weeds that have grown most fruitfully, even in the gardens of social and family life. Political and philosophic individualisms have produced a selfishness and an insolence, a lawlessness and a self-assertion, that have destroyed the spirit of the family life. The educational and philosophic theories of the day have defended such manifestations of character and have thus assisted in the disintegration of the Home.

The Bantu Family Life and its Superstitions.

What is true of modern life and its issues in civilised communities is manifesting itself very clearly in Heathen family life and that too as the result of similar factors, playing upon men and women. This is so plain to observers that they fear the destruction of the Ritual elements in Native life. Such declare that the function of the missionary will be, in the future, to preserve the spiritual element that appeals so much to Bantu character and imagination, after it has been purified or separated from the crude and superstitious rites and cere-

monies of the native family. Whether such is a possible thing may be doubted. A peculiar type of spirituality that has created the manners and customs of the Bantu races may not be able to withstand the rationalistic issues that criticism of them must entail. For the spiritual element in Native superstition is found to centre in Ancestor Worship. That form of worship is not confined to Bantu races alone. What it means essentially, however, is the unity of the family and its sacredness; without such a recognition of the Unseen, life would be purely individualistic in its aims and significance. From the philosophic standpoint one might say with truth that such a worship is necessary for the safety of society even although it is based upon a misapprehension or an imagination. Even modern philosophers and scientists of a school have declared for Worship and Ritual as necessities for the intellectual and spiritual life of men. They regard these, however, as merely subjective musings without an objective reality. It seems to us that such thinkers err in believing that Worship and Ritual can exist as mere expressions of imagination. Modern history has shown the futility of basing a religious Ritual upon an ideal whether borrowed from the Christian Religion or from a current philosophy.

Ancestor Worship and the Spiritual.

Now Ancestor Worship has no objective reality. It has created a belief in a spiritual world and fantastic customs connected with itself. As soon as the Bantu growing intelligence discovers the mythological basis of such beliefs and customs, it will throw aside also its confidence in the spiritual element in life. And it will be assisted in this attitude by the industrialism and commercialism that are placing men under a routine of discipline, punctuality, labour and competition that is foreign to the life of shepherds and agriculturists. Signs of disintegrations are manifesting themselves especially amongst the youths who have been trained in schools and have broken with the discipline of the old family life. An emphasis on Family Worship is absolutely necessary in the changing circumstances of the times and the rationalising effects of modern education. Thus only will Home become "Home, Sweet Home."

D. D. STORMONT.

Educational

Phases of Native Life.



SOME time ago we made a passing visit to a European town, the seat of a Magistracy amongst the natives. On entering it we found a large gathering of men and horses near the Court and wondered what had brought so many people together at the middle of the week. It could not be the payment of taxes for the time for such was long past; it could not be a gathering to meet the Magistrate for the purpose of hearing from him his interpretation of any new Act or Ordinance or Proclamation that affected his area. One was a bit nonplussed as he saw the crowd of ridden horses and the throng of idle men. One thought that it would have been better for the latter to have been employed at some work than to be wasting their time over some trifle or other, a scandal or a theft. We were soon enlightened concerning the gathering and something more by a courteous policeman who informed us that forty boys had been apprehended for fighting, and were then being tried.

A CHARGE OF HOMICIDE

had been made against them, as they had killed in a melee a boy who had received the knife of a bunguza into his skull as soon as he turned to flee from his opponents.

It is not often that we have been inside a Magistrate's Court and then only in such cases as our work and duty have required. That day we entered the Court and found it crowded. The men outside were only a part of the crowd that had come to the trial of the forty youths for the murder of their fellow. We found the Magistrate on the Bench with the Interpreter near the witness-box; the lawyers at the table beneath the Bench with the Prosecutor sitting at the head of the table and opposite the witness box. As the dock was too small to hold the forty accused, they were arranged in a semicircle around the Lawyers' table and each had strung round his neck a piece of cardboard, nine inches by nine inches or so, with a number distinctly printed upon it. Although there must have been nearly three hundred people in the Court house an oppressive silence reigned. We had the privilege of sitting in a position that enabled us to witness the whole proceedings and to scan

THE FACES OF THE PRISONERS AND THEIR FRIENDS.

It was the first time that we were present at the result of a phase of native life that has caused men to wonder at many things. One saw on the table the sticks and the bunguzas that the young men had employed to break one another's heads. The sticks were made

of hard wood; the bunguzas were ugly looking instruments, shaped at the top in the form of a ball, three inches or so in diameter, on a stick eighteen inches long. They resembled drum sticks which drummers employ for beating large drums; only they were roughly made of hard wood and had no artistic device on them. Two or three of the bunguzas were ugly-looking weapons. A man could fancy that a crack on the skull, even a native skull, with any force would break through it. The sticks and the bunguzas had been found by the police on the fighting-ground or in the possession of some of the forty combatants. Standing in a semicircle, the accused were perfectly quiet with their eyes on the Magistrate. Not a young man looked at his weapons of war but rather turned his eyes away from them. And well everyone might, for each knew that the evidence would reveal the fact that the boy who had been killed, had received instant death from one of the bunguzas and from one of a particular kind.

THERE ARE TWO KINDS OF THESE WEAPONS,

the one an imitation of a large drum-stick, the other the same with a knife nine inches long embedded in the knob. The second is a fearsome-looking weapon and is used by herd boys to bring down birds, that fly low or game that rises from the ground. It is also employed and has been employed to kill an enemy or to make a faction or location fight somewhat interesting. More than one of these deadly weapons had been found discarded on the field of fight. Now, everybody knew to whom these sticks and bunguzas belonged; everybody knew to whom four weapons with their glittering knives also belonged. Of course, in accordance with native custom and native mentality, no one would offer to disclose the names of the owners either of sticks or of bunguzas. Native society is so constituted that tribalism bears collectively the accusations or sins or crimes of every individual tribesman. No one acts as an individual. If he did, he would soon find to his cost that neither his will nor his desire for justice is thought much of by his location or his tribe. The task, therefore, of the Police is to break down in the interests of justice the screen that is at once erected in defence of an individual criminal, of a location or of a tribe. The talkativeness of the Bantu, however, often enables clever detectives to spot the criminal, even when the evidence for a conviction is such as not to satisfy a judge or the evidential procedure of a Court. One, therefore, had not the slightest hesitation in thinking as he looked at the forty accused and the large crowd of their friends, that although the slayer of the boy might be well-known, the Prosecutor would have grave difficulty in convicting of the homicide anyone of the accused.

THE PROSECUTOR READ THE INDICTMENT, which was drafted in the usual terms. The boys were accused of homicide or as being accessory to it. Of course, the young men pleaded not guilty. We realised that in doing so, they were following the instructions of their legal adviser. His advice was wise, as it enabled the Court to hear all the evidence and speeches of the Prosecutor and of the lawyer for the Defence.

We make this comment for a reason which may seem strange but which appears cogent. In pleading not guilty, the young men had no sense of any moral issues arising from their words. To them it was merely formal, the white man's custom. Some had never been in a Court before and knew nothing of legal procedure. Raw and red, they had no education or knowledge save what they had picked up at their homes. The Court was to them a new thing altogether. What they knew was that something would happen after the story of their fighting was told and so too did their friends.

THE MURDER DID NOT MUCH CONCERN THEM;

what concerned them was the judgment of the Magistrate, whether a conviction, prison or an alternative fine. A homicide had been committed; they knew they had been accessory to it, this they also recognised. They had been enjoying themselves in a faction fight, and had employed their leisure in cracking the heads of one another with sticks and bunguzas. One of those who had used the lethal bunguza with its protruding knife had missed the ear and killed his opponent. Who he was had to be revealed by the Prosecution through its witnesses. The man was one of the four who had employed the lethal-bunguzas on the table amongst the sticks. No one laid claim to these weapons and no one would declare whose they were. It was well-known to whom the weapons belonged, but Bantu tribalism as well as native mentality seeks to protect the criminal and to bring the issues upon his tribe, family or location. Heathenism is always merciful to the sinner, for it sees no sin in homicide; the crime lies in being proved guilty or being found out. A dead silence reigned as the Prosecutor read the indictment, broken neither by heavy breathing nor by artificial coughing. Curiosity and suspense restrained men from movement or speech. The whole circumstance felt like the tragedy it was.

The evidence for the Crown did not take up much of the time of the Court and it was most convincing. Witnesses proved that the men and boys assembled in the semicircle in front of the Bench had been engaged in a faction quarrel. Two locations and their friends had been at loggerheads for sometime past on account of one or two of the trifles that generally create bad blood amongst the people.

The young people had assembled in their crowds and had been exhorted by the older to show their courage and manhood. As usual, they had been roused to activity, each side by certain young women and girls who clapped their hands and encouraged their brothers to be bold and to conquer their enemies. To see at a distance one of these faction fights is somewhat farcical although it may end in a tragedy.

THIS PARTICULAR FIGHT HAD UNEXPECTEDLY ENDED IN A HOMICIDE.

The employment of a deadly bunguza, the lethal weapon with a knife sticking out of it, was the proximate cause of the death of a young man. Both parties had used their cudgels and sticks with fine effect, cracking the heads of a few and otherwise wounding their friends and neighbours. But the wounded on both sides had slowly recovered; indeed it was their wounds that enabled the police to make a speedy apprehension of the culprits and prove their case against them.

The young men took the proceedings quite calmly to all outward appearances but inwardly they were terrified at their folly and their crime as these were unfolded quietly by the witnesses for the Crown. Their friends behind them listened with great interest so that they might be able to go back to their homes and tell graphically the story of the latest faction fight. An observer was very much struck with the whole scene, saw no heroism in it, only vulgarity and brutality, and wondered greatly at the type of mind and character of the people in front of him. It was plain that the time will be long before the moral character and the economic outlook of the majority of native men will be soundly laid. Native salvation lies in altering its youth. However, the case proceeded and the Prosecutor finished his task and sat down amid deep silence.

ALL HAD HEARD THE STORY AND WERE NOW SATISFIED.

It would not have been an easy task for the Defence to have upset the evidence of the witnesses for the Crown. The attorney wisely devoted his time to something totally different to the Law involved. His cross examination of the witnesses had made him aware that there was no need to belittle the evidence against his clients for the young men and boys were the recognised fighters in the melee, half of them being from one location and half of them from another. Now, it is one of the merits of South African Criminal Law that the charge of murder may be reduced to that of homicide or even common assault during the course of the trial. When such a reduction in the matter of the charge is made, a corresponding change takes place in the sentence.

(To be Continued).

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Local

The Transkeian Territories European Civic Association.

IN other columns are set forth the Agenda of the forthcoming Conference of the Transkeian Territories European Civic Association. On the 16th May delegates from various parts of the Territories are to meet at Umtata in conference. It will be noticed from the Agenda that the subjects are very numerous and will take some time for discussion. They all spring out of the needs of the country and ought to be of interest to Natives and Europeans alike.

On the 30th April, the General Council of the Transkeian Territories begin its sessions also at Umtata. It too has to face a large Agenda, to the discussion of which the Councillors and Magistrates will devote a number of days. It will be interesting to discover the subjects common to the two assemblies and also to compare their decisions and resolutions on them.

Interest in Agriculture.

There is no doubt that great interest is being shown by the people of the Territories in the doings both of the Civic Association and of the General Council. This is as things should be if the country is to progress and its taxation be wisely applied. It is generally accepted that the Territories are advancing in many directions, especially in that of Education and Agriculture. The chief obstacles that lie in the way of progress in these directions arise from two causes,—the conservatism of the people in their methods of work and farming, and the beliefs of the semi-educated in the futility of applying new ideas to their life and circumstances. There is wisdom in following certain types of conservatism and there is greater wisdom in applying new ideas very cautiously to the circumstances of the changing day and the fluctuations of the economic hour. But such caution may be overdone.

A Countryman's Diary.

The Month of April.

The month of April has been true to itself, dry, pleasant and cool. Rain has fallen on two or three occasions but only in slight showers. As I stated in February, I expected rain to come on at least towards the end of March. March ended with heavy floods welcome throughout the whole country, and most especially in towns where the drought has caused a famine in water and a number of cases of litigation. Water rights are precious things in South Africa during the dry seasons. April has introduced us into winter in rather a pleasant way. The evenings have been cold and so also the mornings but throughout the day the weather has been exceedingly pleasant. Our climate is delightful now and will be throughout the day for a great part of the winter until the winds begin to blow dust and daily bathing will become a necessity. 'Tis the way of April to deal gently with us.

GARDENS IN THE NORTH

The grass is becoming brown in the Transkeian Territories. I found it however the other day, quite green in the Orange River Province and in the Transvaal Province. The gardens around Johannesburg and Pretoria were most delightful; indeed one of the most pleasant sights in Pretoria is the wonderful garden that surrounds the Union Buildings. He who wishes to see colour and to study flowers ought to spend some time in the midst of the lovely colouring that flowers and plants have created for the delight of the eye in the gardens there.

It is obvious from many signs that

WE ARE TO HAVE A FAIRLY GOOD WINTER

notwithstanding the daily browning of the veldt by the rays of the sun. Whether we are to have a bumper crop, as they call it, in the Transkei, I cannot say. The fields I have seen in a sixty miles run through the Transkei seem to imply that the harvest will be, in certain quarters, rather late. The maize is healthy but in parts the fields will not yield very large crops. Sheep and cattle are well nurtured to the amazement of those who have looked for drought stricken areas in the Territories. The cattle in particular have improved greatly during the past two months. The wool season is over; fairly good prices have been obtained by the farmers.

It is now time to plant roses and fruit trees, to sow flower seeds and vegetables and also broad beans and peas. It would be well to manure the ground thoroughly so as to give vegetables a chance. If you want to have strawberries and cream, you had better plant the strawberries now, if you have not done so at the beginning of the month.

Inteto ye Ruluneli e-Mtata.

Ngom Vulo ngomhla we sibini ku April i Ruluneli yenze inteto e Mtata kubantu abantsundu ababe kumawaka amahlanu, i Ruluneli ibihamba no Princess Alice no Princess Helena Victoria no Lady May Cambridge. Eliqela lasebukosini libuliswe ngo "bayete." Kwaza kwafundwa inteto ngo Nkosi Dalindyebo, Poto no Moshesh. Yakuba izamkele ezinteto i Ruluneli yenze impendulo ete yapulapulwa ngocoselelo olukulu yilonkita inkulu ibilapo. Umntu omkulu ute uyavuyiseka ukuba lapa, ahlangane nabantu abantsundu bezizipaluka, kunye ne Nkosi zabo. Ute yena umele u Kumkani u George, owayetotyelewe kakulu ngabantu abantsundu. Uvakaalise ukuba bayamazi

UKUMKANIKAZI OWAYE LUNGE KUNENE

u Vitoliya, owalaula ngobulumko obukulu, nowatabata ingqalelo enkulu ebantwini bake, watsho esiti u Kumkani u George ukwanjalo; uyazi ngabantu bake abalapa, waye eyakukoliseka akufumana incwadi evela kuye yena Ruluneli exela ngentlanganisano inkulu kangaka newutobeleyo umbuso. Uvuyisene nentlanganisano ngalonyaka omhle kwela pesheya kwe Nciba, ekubonakala ukuba kobako isivuno esifanelekileyo. Inca intle, yaye impahla ipilile, ihambela pambili. Ubonise umahluko omkulu awubona apa kunwa pesheya kwe Nciba, apo abone imbalela ukusuka e Rini kuye e Qonce, akulinywanga kwezondawo, zaye inkomo zisifa, abantu abaninzi bengenanto bayinyaniso. U Rulumente wanoncedo alwenzayo kwabatile abacinezelekileyo lokubanika ukutya. Apa e Transkei kuko umahluko omkulu. Kuko konke akubonayo uvakaalise ukumangaliswa kukuva ukuba kuzo ezindawo zinomhlaba ocumayo kusafuneka kuziswe ukutya kuzo, nombona lo, yonke leminyaka, ute bekungafuneki ukuba kube njalo. Elilizwe belingafanele ku odola mbona, bekufuneka ililo elitumela kwamanye amazwe intabalala yombona. Uyaleze ukuba kulinywe ngendlela eziqondileyo zokulima umhlaba, njengoko i Manti yizisoloko zicebisa ngalonto.

UHLOBO ABALIMA NGALO ABANTU ABAMNYAMA lolokucita ixesha kupela, kwaye kufuneka kulinywe ngolona hlobo lululo, kugalelwe nomgquba. Uvakaalise ukuba Ababonisi Lulimo sebenze uncedo olukulu, kunye nefama ze Bunga, kwangokunjalo isikolo solimo sase Teko nesaku Tsolo. Ute kuyafuneka okokuba abantu abantsundu bafuye olona hlobo lululo lwempahla; ngokukodwa inkomo. Kwaye kufuneka betate ingqalelo engapezulu ezigusheni kuba kubonakala ukuba yeyonanto izakusoloko ivelisa ingeniso. Ute uyaqonda okokuba kuko abantu abatile abenza

INTSHUKUMO EZINGATSHONGO KONA

kwezizipaluka, kungaba kuble kubo ukulahlakisa abantu. Akukonto ecaseke ngapezu kwale. Bebefanele ukukumbula ukuba i Afrika ese Zantsi likaya lazo zonke indidi zabeni, omhlope, owebala, nontsundu, laye ilungelo labo bonke linokupumelela xa kusetyenzwa ngomoya omnye. Abantu abantsundu ngokukodwa bebefanele ukukumbula ukuba u Rulumente unomnqweno wokubaqubela pambili nabo, ingengabo abamhlope bodwa, kodwa nabe bala nabantsundu. Waye u Rulumente

engayilibele into yokuba abona bantu baninzi kwabantsundu base rwada baye bengazinto.

UNCOME UKULULAMELA UMBUSO

zi Nkosi nabantu, nexabiso lomsebenzi wezibonda. Ute nakuba kunjalo akangeze atandabuza ekupateni gadalala nabanina, nokuba uyintonina onokufunyanwa enempembelelo ezimbi njengezo ziboniswe ngentla. Upete ngokusingisa kumsebenzi omkulu owenziwe li Bunga Elikulu elibonisa inqubela, nempembelelo elifanele ukuzidla ngazo. Ute uyavuya ukuva ukuba lonke ela Mampondo lingenise ama Bunga, laye libe nentlangano emnandi netembi-sayo ekupeleni konyaka ogqitileyo. Ubanqwenelele ukonwaba nenqubela bonke ngexesha elizayo, nokokuba bayokufika besindile emakayeni abo. Yokuba ipelile intlanganisano Umntan' omhle ucite ixesha elitile encokola ne Nkosi ezinkulu; kudu-nywe kakulu yakunduluka i Ruluneli neqela layo kwindawo ebikuyo intlanganisano.

Local and General.

On the 6th March a motion in the Parliament of the Union of South Africa on Native Trades Unions was barred on the ground that it involved the discussion on certain points that would arise in a forthcoming Bill. Under what conditions natives may associate themselves into Trades Unions has not yet been clearly defined in view of the prevailing tendency of Labour Acts. It is not enough to say that natives may form Trades Unions if they please seeing that the restrictions in other Acts are so involved as to qualify considerably any statement of a general type.

Sir Arthur Keith has been replying to criticisms of his lecture on Evolution, delivered at the last meeting of the British Association for the Advancement of Science. He declares that scientists have been accumulating facts for half a century and can only explain them in one way—by postulating the universality of the theory of Evolution, so far as life and man is concerned. Several of his statements seem to imply a metaphysics which makes whatever Evolution may be a power inherent in life itself and not beyond the reach of final recovery and thus utilisation. If this be so then a perfectly new conception of Evolution must naturally be sprung upon Theology, Philosophy and Science as distinct from the current as it was from the traditional explanations of life and mankind.

The mystery of the Zinovieff Letter has now been solved by the disclosure of the name of the gentleman who supplied both *The Daily Mail* and the British Government with copies of the document. The letter has been proved to be perfectly genuine and to have been given by a Communist to a friend. The British Communist Party had debated the letter before its publication. The Russians themselves had put to death in Moscow a man suspected of revealing it to others. A member of the Soviet Government admitted that the letter was sent but believed that the British Authorities had secured a copy of it through treachery. He also stated that the original was destroyed a month after its publication. Russian diplomacy is still true to its traditional characteristic and history.

The General Council of the Transkeian Territories assembles to-day, 30th April, at Umtata for their annual meeting over Native Affairs.

A number of the Magistrates of the Territories have been much in evidence in Johannesburg where they have been visiting the mines in order to become fully acquainted with the working conditions for which the natives are being enrolled by the Labour Corporations.

Ninety nine per cent of the children of school age are attending the elementary schools of Japan. This is certainly an object lesson to all other countries. English and Japanese have been taught in the schools for many years past and are still being taught in view of the commercial relationship of Japan with America and Great Britain.

Fingoland News.

(By a Native Correspondent)

THE VISIT OF HIS EXCELLENCY, THE GOVERNOR-GENERAL.

April 2nd will not be easily forgotten by the inhabitants of the Native Territories because on that day the Governor-General, the Earl of Athlone, visited Umtata, the capital of the Territories. In order to put in their appearance at Umtata on that memorable day, the Representatives of the various tribes, occupying the above mentioned Territories travelled to the Capital, some by a special train, some on horseback and others on shank's mare. A. L. Barrett, Esq., the Magistrate of the District of Nqamakwe took charge of all the Transkei Proper. Mr. J. J. Mateza of Mtwaku acted as his right hand man in making all the necessary arrangements. Punctually at 10 a.m. the Chiefs, Headmen and the Representatives of the people of the Transkei Proper proceeded to the Play Ground where the Governor-General was to address the Natives. Crowds of Pondos, Bacas, Basutos and Pandomises arrived at this time, bringing with them their renowned Poets. Quite a host of Europeans also assembled at the place of meeting. His Excellency arrived at 10.30 accompanied by Princess Alice, Princess Helena Victoria, the Chief Magistrate of the Transkeian Territories, Mr. Welsh and His Staff. As soon as His Excellency got out of the car, he was greeted with "Bayete." He then sat down with Princess Alice on the right and the Chief Magistrate on the left. The Chief Magistrate arose and announced to the great Concourse that the One sitting on his right was the Governor-General of the Union of South Africa. Mr. Elisha Mda, the gifted interpreter, was translating.

ADDRESSES OF WELCOME AND LOYALTY TO THE THRONE WERE THEN READ.

The first address was read in Xosa by Chief Jongilizwe Ngangelizwe, Paramount Chief of the Tembus. Mr. John Jordan, Secretary to Chief Victor Poto, followed by reading the Pondos Address in English. The last Address was read by Chief Jeremiah Moshesh of Griqualand East, also in English. After having given thanks for the Addresses the Governor-General, went on to speak about what he saw on his way to Umtata.

He mentioned that between Grahamstown and King Williamstown, the drought had been very severe that the loss in stock was enormous and that many families were starving for want of food. In the Transkei, he said, the conditions were quite different. The stock was in good condition and the crops would have been very much better if the people of these parts had paid more attention to Modern Methods of tilling the soil. He went on to emphasize the fact that if the people would take the trouble to use more manure and other fertilizers it would pay them considerably. He pointed out that the people were lucky in having District Councils and Agricultural Demonstrators. He advised them all to do away with scrub cattle and replace them by well-bred ones. He also declared that more attention should be given to sheep, as it was quite evident that their wool would be a great help to the people of the Territories. He spoke very highly of the loyalty of the Natives and he further stated that he had told the Magistrates to deal drastically with Agitators who were trying to disturb the peace of the peoples of this country. At the end of the meeting, slaughter oxen were distributed between the various tribes for their provision on their way home.

The Rev. L. S. Byrde goes on Furlough.

On April 14th a quarterly meeting of St. Paul's Parish, Nqamakwe was held at St. John's, Sokapase's Location. The day was begun with Holy Communion at which the Rev. L. S. Byrde officiated. After the Communion Service was over, the Native clergy, the Revs. J. M. Gonya, E. Spondo and W. Nkumbi and the Preachers, Churchwardens and others assembled in the Church for the Quarterly Meeting. The Rev. L. S. Byrde took the chair. Mr. Byrde announced that he was about to go on furlough for six months. He then proceeded to make arrangements for carrying on the work during his absence.

THE CHURCH WORK,

he said, will be carried on by his Assistant priests, the Rev. J. M. Gonya and the Rev. E. Spondo and the Rev. W. Nkumbi, the Deacon, will look after the Candidates for Confirmation.

THE FINANCE COMMITTEE

consisting of the Rev. W. Nkumbi, Mr. J. J. Mateza and Mr. J. B. Luti will go on as usual collecting all the monies due to the Parish, such as Assessment Monies and Harvest Offerings and will pay the salaries of all the Workers. Mr. Byrde said that during his absence

MR. BARRETT, THE MAGISTRATE OF THE DISTRICT

will act as Manager of all his Schools. This announcement was received satisfaction. Mr. J. J. Mateza thanked Mr. Byrde for securing Mr. Barrett's services and said that he will be the right man in the right place. Mr. Mateza pointed out that Mr. Barrett was a son of a well-known Missionary and that he also is imbued with the Missionary spirit.

Some of the Committee spoke, thanking Mr. Byrde for the work he has done for the Native people and wishing him a pleasant time in Great Britain. Mr. Byrde will be visiting several Stations in order to have an opportunity of meeting and greeting many of his Parishoners prior to his departure on May 28th.

Notes on some Birds of the Umtata Basin.

BY THE REV. BASIL HOLT.

WHITE-NECKED RAVEN. (*Corvultur albi-collis*). Common all over our area, sometimes in company with succeeding species. Stalks the open veld in search of refuse and other food. Native name: Ihlungulu.

BLACK CROW or **AFRICAN ROOK.** (*Corvus capensis*). Widely distributed over our area, and well-known with its black garb and loud cawing note. Usually seen in pairs. Native name: Unomyayi.

WHITE BREASTED CROW. (*Corvus scapularis*). I first met with one of these handsome birds walking on the open veld near Umtata, Feb. 16th, 1920. They seem common enough at Umtata, but for years I never saw them on the coast, till in Oct. 1926, for the first time to my knowledge, they appeared, though not commonly near Coffee Bay. They seem each year to have gradually pushed their way further and further coastwards.

REDBILLED OXPECKER. (*Buphaga erythrorhyncha*). A brown bird which I remember as a boy to have seen on two or three occasions perched upon the backs of cattle near the trading station of Mr. J. L. Devitt on the banks of the Umtata River, I now believe to have been this bird. I remember that there were usually two or three (perhaps four) birds together, and that they were engaged in picking ticks from the cattle. This is however the only record I have of them.

RED-WINGED STARLING. (*Amydrus morio*). Common—builds on cliffs at Coffee Bay and along the coast, also on krantzes inland. Devours flying ants. Native name: Isomi.

PIED STARLING. (*Spreo bicolor*). This species, so common in some parts of S. Africa, is not so often met with in our area. In the winter of 1919 I saw a large flock at The Thorns, just outside Umtata, walking about on the ground in search of food, but this in my only record. I never saw them on the coast, and indeed from the fact that according to Stark and Sclater these birds are missing from the coast of Natal, and that Rickard gives a similar verdict regarding East London, it would seem that along our coast this bird is either entirely absent or is a rare visitor.

RED-SHOULDERED GLOSSY STARLING. (*Lamprocolius phoenicurus*). A resident and common species in thorn-bush country, where it is to be met with singly, in pairs or sometimes in large flocks. Its favourite perch is the top of a mimosa bush from which it is very conspicuous by its glistening plumage and bright orange-red eye. Native name: Inyarini.

BLACK-BELLIED GLOSSY STARLING. (*L. melanogaster*). Fairly common at and about Mount Packard Mission Station, near Coffee Bay, in the Mqanduli district, during the Christmas season, 1919. They perched in large crowds on the wattles that form a break-wind for the station, mostly in the late afternoon, although men and boys were moving about in the vicinity. Though

usually shy and confined to the bush, they seem to visit gardens and plantations in summer. I saw another of these birds at the same locality on Nov. 22nd., 1922; and several at the Nenga River, July 1925. Native name: Intenenengu.

BLACK-HEADED ORIOLE. (*Oriolus larvatus*) This is a familiar bird in our woods and plantations, with its loud musical note often followed by a harsh cry like that sometimes emitted by the Red-winged Starling. One bird will take possession of a plantation or stretch of wooded stream or river for days together, and keep flying up and down from one end to the other uttering its loud melodious whistle. Native name: Umqokolo.

AFRICAN GOLDEN ORIOLE. (*Oriolus auratus*). The plate and description given of this bird in Swainson's "Birds Of West Africa" (Jardine's "Naturalist's Library") are identical with a yellow bird which I saw at the Mt. Packard Mission Station in Dec. 1919. Le Vaillant recorded it from the forests of Kaffirland, but Layard & Sharpe declare this a mistake as this bird never comes so far south, and suggest Le V. meant Andersson's Oriole, which, however, they state, does not come south of the Zambezi, wherefore Le V.'s bird is a matter of doubt.

I was standing among some plantain trees at the station, which grew thickly together so as to form a dense grove, when the specimen I report above suddenly flew through the undergrowth, and catching sight of me it stopped abruptly (with fright apparently), perched on a dry plantain leaf near the ground and gazed in a dazed fashion at me for a few moments, then turned and fled. I had had a good chance to observe it. Its body was a lovely rich butter-yellow all over; and its bill, which was long and slender and tapered to a point, was pink-red.

May not Le Vaillant be right after all and Messrs Layard and Sharpe wrong as they are on other occasions? I do not know what other bird it could be.

LONG-TAILED WIDOW-BIRD. (*Colius passer prognus*). A common bird inland, and always to be seen in the vicinity of Umtata. It does not, to my knowledge, appear to be so common on the coast. Native name: Ibaku.

RED-COLLARED WIDOW-BIRD. (*C. ardens*). One of the commonest widow-birds in these parts, especially in the Nenga locality, preferring swampy land and grassy hill sides with thorn-bush. Native name: Ujobela.

PIN-TAILED WIDOW-BIRD. (*Vidua principalis*). A well-known little bird, and often kept as a cage-bird, its black and white plumage, long tail feathers and red bill making a pretty sight. Known to European boys as the "King Sixy". At Mount Packard it appeared nightly at sunset in companies of several males with females, and flew around high above the tall blue-gums for 15 or 20 minutes as the sun was setting, uttering its chirping cry, and then finally settled down to roost in the gum-trees for the night. The long tail of the male was no hindrance to it in flying high. Native name: Ublakwe.

RED-SHOULDERED WIDOW-BIRD. (*Urobrachya axillaris*). I have found this bird commoner on the coast than inland. It is of frequent occurrence along the dongas and those water-courses that are over-grown with "dobo-grass" in valleys near Mount Packard. By the natives it is variously called "Ibaku" and "isakomba". The former name is used, I think because the natives here confuse this bird with the long-tailed Widow-bird which it resembles in all respects except that it has no long tail feathers; and as the natives in this locality do not often see the Long-tailed Widow-bird, the possibility of confusion with the present species is all the greater.

LESSER YELLOW BISHOP-BIRD. (*Pyromelana capensis approximans*). Common in summer around Mt. Packard Mission Station, frequenting long grass near streams and bush. A male I obtained had a tiny patch of a few grey feathers on the lower breast. This bird has the habit of puffing out its feathers. Have not observed the bird inland. Native name: Isahomba.

BLACK-BACKED WEAVER. (*Sycobrotus bicolor*). This bird appears to be not uncommon in the Umtata Basin where suitable localities exist. I have frequently come across its retort-shaped nest in the bush and forest lining the rivers and streams in the coastal districts. Its favourite nesting-place is a small opening or glade in a dense part of the forest, where it suspends its nest from a twig in the centre where it is most inaccessible, and where the undergrowth beneath it will probably make approach impossible.

RED BISHOP-BIRD. (*Pyromelana oryx*). This bird is fairly common at Umtata. I once watched a large flock on prickly pear bushes lining a field on Bowles' farm near the town. The splendid males puffed out their red plumage till they looked nearly double their real size. Mr. Hely Wood informed me these birds were also quite common on the Bashee. I have not seen them on the coast.

BOTTLE WEAVER-BIRD. (*Ploceus ocularis*). This interesting bird is not uncommon in the Mt. Packard area. At the Mission Station nests were built every year among the plantain trees in the garden. The bird seemed to disdain all other trees but these. In the same way when building in the wilds a palm by the side of a river seems nearly always to be chosen in preference to any other kind of tree. Possibly these two trees provide it with the right kind of fibre for weaving its beautiful nest. The plantains among which it builds on the Mission are far away from water. Native name: Intlahlakwane.

SPOTTED-BACKED WEAVER. (*P. spilnotus*). Very common. Usually nests in trees on river-banks; but every year large colonies of them build their nests in the wattle trees of the Mt. Packard Mission, far from water. They always chose the trees nearest the house, and overhanging open spaces—trees standing by themselves, never trees in the midst of a crowded plantation or wood. Native name: Ihobohobo.

MASKED WEAVER-BIRD. (*P. velatus*). Far less common in our area than the preceding, but I have seen nests on the Umtata River near the town, suspended from willow withes near the surface of the water. These nests were identical with those figured in Haagner and Ivy, "S. A. Bird Life."

BAR-BREASTED WEAVER-FINCH. (*Ortygospiza polyzona*). I found these birds quite frequently near streams at Mt. Packard in January, 1920.

A pair of these birds once nested in a hibiscus bush in Mrs. Kutcher's back yard at Coffee Bay. For days I watched them coming to and fro with building materials, etc. They did not seem at all disturbed by the fact that all day long the yard was occupied by people, and used as a playground by children. The hibiscus was surrounded by huts and stood opposite and very near to the door of one of them—so near in fact that anyone emerging from the hut was obliged to brush past the hibiscus in order to get out into the yard. Yet amid all the noise, and babble of voices, and of people continually coming and going, the birds went steadily on with their work, and doubtless brought off their brood. Native name: Unonxwe.

COMMON WAXBILL. (*Estrilda astrild*). This bird occurs quite frequently. I saw it at Mt. Packard, November, 1918 and November, 1922. I discovered what seemed to be a recently used nest of this species in the grass on the veld just outside the homestead. It was large, round and loosely constructed of grass, unlined with either feathers or any other material. (Cf. Haagner and Ivy, p. 116). The entrance was at the side; and there was a small aperture at the top for the male bird to rest in, while his mate sat on the eggs in the nest beneath. Native name: Intshiyane.

DUFRESNE'S WAXBILL. (*E. dufresnii*). I saw pairs of this bird at Mt. Packard on October, 16th, 1920, and on April 13th, 1922.

S. A. RUDDY WAXBILL. (*Lagonosticta rubricata*). I first saw this bird at Mt. Packard on Dec. 23rd., 1919. It is quite common frequenting unploughed lands in small flocks. Native name: Isicibilili.

PIED WEAVER FINCH. (*Spermestes fringilloides*). I saw a small flock of these birds in the fir-trees near the house at Mt. Packard, Jan. 21st., 1920.

CAPE SPARROW. (*Passer melanurus*). Extremely common at Umtata; but I have never observed them in the coastal districts.

STREAKY-HEADED SEED-EATER. (*Poliospiza gularis*). Seems quite common. I observed it in the garden at Mt. Packard in the Christmas seasons of 1920 and 1922, in small parties.

CAPE CANARY. (*Serinus canicollis*). Common and well-known throughout our area. Feeds on wattle seeds. Native name: Umlonji.

ICTERINE SEED-EATER. (*S. icterus*). Common throughout our area. Saw them at Umtata and Mt. Packard, Dec., 1918, 1919, etc., etc., Native name: Unyileyo.

(To be continued).

Transkeian Territories European Civic Association

Congress to held in the Town Hall, Umtata on
Wednesday & Thursday, May 16th & 17th 1928.

A G E N D A .

Congress opens at 10 a.m.

President's Address.

Read minutes of last Congress.

Secretary's Report and Cash Statement.

Election of Officers :

President,
Vice-President,
Secretary,
Committee.

Subjects for discussion.

A.—Amendment of the Constitution.

Notice of motion by Mr. Roberts :
"That Rule 10 be amended."

B.—Cattle and other Veterinary matters.

1. BUTTERWORTH moves :

That the importation of horses for speculative purposes into the Transkeian Territories be prohibited.

2. ENGCOCO moves :

That the order to carry spleens to stock inspectors for the purpose of taking blood smears be cancelled, it being a source of danger to human beings as well as to all animals, and in contravention of the Stock Diseases Act.

3. ENGCOCO moves :

That the Veterinary Department be requested to arrange :—

a. For stricter supervision over illegal movements of cattle from the Elliot District, particularly where it joins the Gqaga Area of the Engcoco District.

b. For the employment of additional Supervisors and Assistants to ensure the regular dipping of all cattle in the Gqaga Area where the country is so broken and mountainous that it is an easy matter to evade dipping. The attention of the Department is particularly drawn to the recurrence of outbreaks of East Coast Fever in the Gqaga Area, which is infected at the present time.

4. ENGCOCO moves :

That the present quarantine regulations be relaxed as regards the export of slaughter stock.

5. ENGCOCO moves :

That a general compulsory inoculation of cattle, horses, sheep, and goats for Anthrax be made throughout the Territories.

6. IDUTYWA moves :

That the Chief Magistrate be asked to bring about uniformity of regulations governing the removal of stock throughout the Transkeian Territories.

7. KENTANI moves :

A resolution dealing with the export of cattle from the Transkeian Territories to the mines.

8. MOUNT AYLIFF moves :

That Secretary communicate with the Chief Magistrate, Umtata with the request that there be an uniform European Dipping Rate throughout Eastern Pondoland ; at present some districts pay "One Penny" per head and others pay "One Halfpenny" per head and that an uniform rate of "One Halfpenny" per head be made general.

9. WILLOWVALE moves :

That the existing system of the issue of cattle removal permits constitutes a great nuisance and inconvenience to the public and this Association requests that the inconvenience be remedied in the following manner, to wit :—

All Stock Inspectors and Dipping Supervisors in their respective areas and the Magistrate's Court Officials be authorised to issue permits for the removal of cattle in triplicate, as in the case of sheep removal permits, one copy to be handed to the Applicant, one copy sent to the Stock Inspector or Dipping Supervisor in charge of the area to which the cattle are being removed and the third copy retained as a record for reference ; in the case of permits issued by Magistrate's Officials advice to be given by the latter to the dipping officials of both areas ; further that permits be not refused on the ground that dipping books are not produced as in many instances it is impossible that such books can be produced.

C.—Doga.

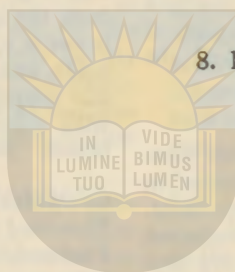
1. TSOMO moves :

That owing to the constant danger to the travelling public by uncontrolled dogs, Congress consider some means of better control, and suggest same to the authorities.

D.—Licensing Act.

1. MOUNT FRERE moves :

A resolution dealing with the Licensing Act.



University of Fort Hare
Together in Excellence

2. MOUNT AYLIFF moves

That in view of the abuse occasioned by the issue of exemption Certificates, this meeting respectfully requests that these certificates be no longer issued and that all sellers of grain shall be compelled to take out a "Hawkers" Licence which shall be £5 per vehicle for each district he enters.

3. MOUNT AYLIFF moves:

That this meeting respectfully requests the Government to so amend the Licensing Act that general dealers or traders may only purchase "Produce on licenced premises and that Speculators' Licences shall not allow of the purchase of produce except through Licenced Dealers and Traders".

"Produce shall mean, Grain, Wool, Skins, Hides, and Mohair".

4. MOUNT AYLIFF moves:

That the hotels in the Transkeian Territories be exempted from the operation of the Licence Act in so far as it affects the sale of Petrol and Oils, as these hotels stock these commodities in the interests of the travelling public where garages are few and far between.

Further that these hotels be compelled to supply Petrol and Oils on demand.

5. BUTTERWORTH moves:

That in the opinion of this Association speculation of an unfair nature is being carried on by natives and it requests Congress to inquire into the whole subject with a view to taking action thereon.

E.—Messengers of the Court.**1. MOUNT AYLIFF moves:**

That in view of the very unsatisfactory results of Civil writs of attachment being executed by Native Deputy messengers of the Courts that the authorities be requested to so amend the regulations to ensure that all processes as the execution of civil writs of attachment be executed by the Messengers of the Courts personally or by European Deputies.

F.—Native Recruits.**1. MQANDULI moves:**

That the Government be approached with regard to compelling Native recruits to go forward and fulfil their contracts.

G.—Noxious Weeds.**1. MQANDULI moves:**

A resolution dealing with Noxious weeds.

H.—Parliamentary Constituency.**1. IDUTYWA moves:**

That this branch of the Transkeian Territories European Civic Association records objection to the districts of Idutywa, Engcobo, Tsomo, Nqamakwe, Butterworth, Kentani, and Willowvale being incorporat-

ed with the Districts of Komgha, Stutterheim and Cathcart to form a Parliamentary Constituency.

I.—Postal Matters.**1. ENGCOCO moves:**

That the Postmaster General be respectfully reminded of the Department's promise to enlarge the Post Office at Engcobo. At present there is room for one person only at the counter.

2. WILLOWVALE moves:

That the executive move the Minister for Posts and Telegraphs for the establishment of a combined Post Office & Telephone at the Qora Mouth Private Hotel, a seaside resort on the Willowvale Coast and the only seaside hotel in the district.

J.—Publicity.**1. ENGCOCO moves:**

That this Congress welcomes the formation of the body known as the Associated Cape Eastern and Transkeian Public Bodies, and wholeheartedly supports its aims and the proceedings at its first meeting held in Queenstown on the 20th February 1928.

2. ENGCOCO moves:

That our President, Mr. A. T. Wood, is congratulated upon being elected a Vice-President of that body.

3. ENGCOCO moves:

That in future greater representation of the Transkeian Territories in the Associated Cape Eastern and Transkeian Bodies is desirable.

4. TSOMO moves:

That it is desirable in the public interest particularly for the residents in the Territories—That the proceedings of Congress should be more widely known. To this end a full report should be supplied to all newspapers published in the Territories and Border Towns.

K.—Railways.**1. MOUNT AYLIFF moves:**

That in view of the very satisfactory state of the Railway Finance, the Government be approached to reduce the rates on such goods as are at present carried at the higher rate, 64 to 94 for instance:—such goods as Kaffir pots and tinware cost the inland trader from 14% to 16% landed at their respective stores from the Coast.

2. MOUNT FRERE moves:

A resolution dealing with the South African Railway's Motor Transport Service.

L.—Roads and Bridges.**1. ENGCOCO moves:**

That the Public Works Department be requested to employ an engineer to take charge of the road construction, the present system of patchwork being a waste of money and a danger to the travelling public.

2. ENGCOCO moves:

That the Administrator be respectfully reminded of his promise to erect a bridge over the Bashee River at Ntibane on the main road from Engcoco to Umtata, early this year. We trust that the work will be started during May while carriage will be obtainable at a low rate.

3. KENTANI moves:

A resolution dealing with Nthlambe Hill and the proposed deviation and the atate of the road from Fortini and Kentani Village.

4. MOUNT FRERE moves:

A resolution dealing with roads.

5. MOUNT AYLIFL moves:

That this meeting urges Congress to protest against the present state of affairs and to request Government to make speedy and adequate provision for the general improvement and maintenance of roads in these Territories which are at present a danger to the travelling public who pay motor licences as in other parts of the Province and respectfully suggest that allocations for each district be controlled by the Magistrate of such district with a local advisory committee; this would ensure greater efficiency. We are of opinion that the time is now opportune for the formation of local or district Roads Boards. Copies of this resolution to be sent to our member on the Provincial Council, Mr. Myburgh, with instructions to act.

6. IDUTYWA moves:

That the attention of Congress be drawn to the urgent need of immediate improvement to the Idutywa-Willowvale Road which has been in a state dangerous to the travelling public for the last two years.

7. IDUTYWA moves:

That no alteration be made in the present Umtata-Idutywa Road without consulting the local residents and users of this road.

8. MQANDULI moves:

That the P.W.D. be approached with regard to repairing the Road between Springvale and Umtata, which is in a terrible state of disrepair.

9. TSOMO moves:

That Congress take all possible steps to urge the necessity of a bridge over the Great Kei River, at Great Kei Drift, Tsomo District.

10. TSOMO moves:

That it is desirable that causeways be constructed at the Xume and Gqogqora Drifts on the Cala-King William's Town Road and on the Ezolo between Tsomo and Nqamakwe.

11. WILLOWVALE moves:

That the executive approach the necessary authorities with regard to repairs to postal routes from Post Office to Post Office inasmuch as it is contended by those responsible for road repairs that their responsibility ceases on the commonage boundaries and not at the post offices.

12. WILLOWVALE moves:

That an authoritative opinion be sought to discover upon whom responsibility lies for the proper upkeep of roads in villages where no local authority in the form of a municipality or V. M. Board is established.

13. WILLOWVALE moves:

That the question of the Idutywa-Willowvale road be again placed on the agenda for discussion at Congress.

M. Telephones.

1. BUTTERWORTH moves:

That the agitation with regard to telephones in the Transkeian Territories be continued.

2. ENGCOCO moves:

That concerted efforts be made for the improvement of telephone facilities throughout the Transkeian Territories.

3. ENGCOCO moves:

That representations be made to the authorities concerned with a view to the granting lower telephones rates for district traders than those already quoted.

4. ENGCOCO moves:

That in order to devise the best ways and means of endeavouring to obtain the objects above, a committee or sub-committee be appointed by this Congress for the purpose of collecting information and considering the course to be adopted so that the case may be fully and efficiently laid before the authorities.

5. IDUTYWA moves:

That Congress be asked to approach the authorities in the matter of Telephonic communication in these Territories and demand that Trading stations be treated in the same manner as obtains with farmers in the Cape Province.

10. KENTANI moves:

That telephones be extended throughout Kentani.

11. MQANDULI moves:

That resolution No. 3 from the Mqanduli branch brought before Congress in 1927 be rediscussed, i.e. To connect Mqanduli to Umtata by telephone direct cutting out Viedgesville.

12. TSOMO moves:

That Congress approach the proper authorities, and ask for more consideration and concession in the erection of telephones to Traders.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, APRIL, 1928, —

To the Reader.

"And he that overcometh and keepeth my works unto the end;

to him will I give Power over the Nations; and he shall shepherd them with a rod of iron.

And I will give him The Morning Star."

WHAT a wonderful gift this is for a man to receive, The Morning Star! In the letter to the Church at Thyatira, Christ claims authority over the whole world. This authority He promises to the man who overcomes the evil of the world. This man will take his crook like a shepherd of the people and use the iron hand of it to destroy the nations that will not do what is right. He will take the nations and destroy them as a potter destroys the pots that are imperfect and useless. What great power is given to such a ruler over the nations! The realism of the letter is found in an Asiatic city. A man lived in a town given to idolatry. In that town clubs, societies, commercial and trade unions held gatherings at which men feasted on foods sacrificed to idols. A witchdoctress had appeared amongst them and encouraged them in their vile feasts and immoral customs. She had been warned to stop her execrable practices and to restrain her wicked tongue, but she did not cease nor care: she had thrown shame and everything else to the winds. A temptress, she led men to moral death. A message of God came to the Christian people of that town which proclaimed, "He who receives these words, he who breaks with heathenism, the vileness of the feast and the depravity of licentiousness, will be like a shepherd, shepherding his flock. He will be a statesman with the iron rod of law in his hand; he will break in pieces that corrupt society and build upon it a new one altogether," and the message declared more; "To this man I shall give the Morning Star." What wonderful gifts, Power over the Nations and The Morning Star, to promise men who were true to themselves and to their God!

In these days Society requires to be re-organised and regenerated. Throughout the whole world men's passions have been aroused; strife is found everywhere; peace seems to have fled from the world. If an Angel of God were to fly over the world to-day, what would he see? Political and social conflicts in America, political, social and commercial conflicts in Great Britain, political and religious conflicts in Ireland; similar conflicts amongst the nations of Europe! The dogs of war are being held in by the League of Nations, but they are growing these dogs, ready to fly at one another's throats, to tear themselves to pieces like wolves on a Russian steppe. That is what the Angel would see in America and in Europe. He would see long-drawn out conflicts in Asia, political and social strife in India, trouble, restlessness and war in Western Asia; in Southern Asia he would find the whole country from north to south in civil strife; men fighting everywhere in China. If he continued his flight and visited southern lands he would find labour troubles in Australia, racial animosities in South Africa; he would find political and social conflict in South America. We live in a world where everything is uncertain except the certainty that men's passions have been aroused, that men are restless and that peace seems to have fled from the earth. These things the Angel of God would see as he flew over the earth and looked into the hearts of men. Paganism, and heathenism are still powerful, the hatred of races still exists and the Christian heart is still sorrowing. And yet men place their confidence in the League of Nations and say to it, the statesmen and lawyers in it and the countries that it represents; "You are the shepherd of the peoples of the earth. If your power fails, if your iron crook is taken out of your hand, if you cannot shepherd the nations and bring a new society into existence who can or what?" The world looks to the League of Nations to defend it from itself, from its passions, its hates, its racial animosities, its stupendous greed, its inherent tyranny, its love of war and its contempt of death. The world has given to the League of Nations the iron crook and says to it. "Use your power to create a new law and a new earth."

(To be concluded.)

The Mission Field

The Missionary.

CHAPTER XVIII.

Two Forms of Composition.



HAT makes a biography conspicuous and what gives it its power of life is not its structure but rather its conspicuous personality and its author's literary mastery over his material.

In this formal analysis of a modern biography we have employed modern terms and have indirectly suggested that one might explain the distinctive divisions from the standpoint of Development. Evolution plays no part in the ancient form of Biography. The structural form of biography was devised in the first century A.D. just as the Epic form of Greek Poetry was, let us say, in the sixth century B.C. and the Parallelism of Hebrew verse five hundred years before. The matter of modern biography, whether it be placed under Heredity, Artistic Unity or Appreciation, may be influenced by some evolutionary theory in the mind of a writer but the form may be clearly seen fully developed in Plutarch, in particular, in the first century A.D., and also in other writers of the same age. The form of biography is thus ancient; it has been adapted and perhaps perfected in details to modern circumstances and life by the writers of the present day. What, then, we seek to emphasise is this that individualism, the counter-creation of the Imperialism of the early Roman Empire, brought into existence a structural form of composition that might be called

THE NEW TYPE OF LITERATURE OF THE FIRST CENTURY A.D.

There was nothing startling in this new creation, for the literary, political and social influences of every age tend to create new forms of composition. Thus in the second century the Apology appeared in much the same way as the Novel in the seventeenth century. It is true that both sprang out of circumstances and changes in literary interest, and seemed to be but developments of prior forms of composition; in the case of the first, the Letters of the Early Church and in the case of the second, the Romances of United Christendom. But still the new forms were created at special times under peculiar intellectual influences and recognised determined ends. It was exactly the same in the case of the biographic form of the first century A.D.

In this connection it may be interesting to quote what Cornelius Tacitus A.D. 52—A.D. 117 has said concerning Autobiography and Biography in his life of Gnaeus Julius Agricola, his father-in-law, and Governor of Britain in A.D. 78. As we read his statements we have to remember the curious circumstances under which he wrote as well as the literary characteristics of his writings.

"To bequeath to posterity a record of the deeds and characters of distinguished men is an ancient practice which even the present age, careless as it is of its own sons, has not abandoned whenever some great and conspicuous excellence has conquered and risen superior to that failing, common to petty and to great states, blindness and hostility to goodness.

But in days gone by, as there was a greater inclination and a more open path to the achievement of memorable actions, so the man of highest genius was led by the simple reward of a good conscience to hand on without partiality or self-seeking the remembrance of greatness. Many too thought that to write their own lives showed the confidence of integrity rather than presumption. Of Rutilius and Scaurus no one doubted the honesty or questioned the motives. So true is it that merit is best appreciated by the age in which it thrives most easily. But in these days, I, who have to record the life of one who has passed away, must crave an indulgence, which I should not have had to ask had I only to inveigh against an age so cruel, so hostile to virtue.

We have read that the panegyrics pronounced by Arulenus Rusticus on Pectus Thrasea, and by Herenius Senecio on Priscus Helvidius, were made capital crimes, that not only their persons but their very books were objects of rage, and that the triumvirs were commissioned to burn in the forum those works of splendid genius. They fancied, forsooth, that in that fire the voice of the Roman people, the freedom of the Senate, and the conscience of the human race were perishing, while at the same time they banished the teachers of philosophy, and exiled every noble pursuit, that nothing good might anywhere confront them. Certainly we showed a magnificent example of patience; as a former age had witnessed the extreme of liberty, so we witnessed the extreme of servitude, when the informer robbed us of the interchange of speech and hearing. We should have lost memory as well as voice, had it been as easy to forget as to keep silence. Now at last our spirit is returning."

If there is one Biography of the first century A.D. that is worthy of study in connection with the literature of its times and the spirit of its closing years, that Biography is *The Life of Agricola*, by Tacitus. It follows

WHAT WE HAVE CALLED THE RECOGNISED FORM OF BIOGRAPHY

and concludes with a Panegyric or Appreciation, in which a depth of feeling is expressed that is enhanced by the rhetorical style in which it is written. It is possible to work back from this *Life* to others of which it is the lineal descendant and to show the differences, and especially one difference, existing between it and them. In the first century B.C., Sallust, Nepos and others had written the *Lives of Famous Men* and that in a fashion which ultimately became the form of Roman and Greek Biography. These *Lives*, however, were compilations, somewhat loosely strung together to illustrate some moral virtue or political tendency. The writers controlled their personal thoughts and opinions marvellously, for they lived at a time when freedom was legally recognised but actually disdained. They were the predecessors of others who like Tacitus, Suetonius and Plutarch flourished in the first century A.D. Their literary productions were based upon documents that had fallen their way or upon the works of historians. They utilised their materials for particular ends; they suppressed what they did not require for their purposes and were sometimes as loose in their facts as they were in their language and as indefinite in the arrangement of their compositions as in the provincialism of their syntax. Their Biographies were sometimes chronological in the division of artistic unity and rhetorical in the division of appreciation. One does not find in many of the biographies; a chronological order of events but rather an arrangement of incidents for purposes of moral and political instruction. If Biographies, therefore, are classed in accordance with their artistic unity, then they resolve them-

selves into two classes according to their purpose whether to illustrate the moral character of a man or the public events of his life.

Roman and Greek biographers were compilers; like antiquarians they utilised the material of past authors and historians. One striking thing, however, is to be observed in the case of Tacitus. He was no compiler in his *Life of Agricola* his father-in-law. His biography was no production of a litterateur. It was that of a man of genius who was appreciating the life and character of one whom he knew and loved. It is this fact that lifts *The Life of Agricola* out of the rut of other Biographies of the two centuries with which we have been dealing. Tacitus observed the Form of Biography but he followed it with the wealth of his own knowledge and the nobility of his own nature. He was no commentator on other men's workmanship or on the facts that historians had handed down from the past. The age and circumstances made him a living spirit, sombre and just. It is the personality of the man and writer that floods with light the character and work of Agricola. Were one to read a Life by Plutarch after he has assimilated the masterpiece of Tacitus, he would find himself in another world of moral feeling and imperfect artistry, although the biography was written in the same century and in the same structural form. The difference between Plutarch's *Life of Themistocles* and of Tacitus's *Life of Agricola* may serve as an illustration of what we mean. In the first instance Tacitus observes a chronological order; Plutarch ignores it. In the next both observe the structural element of heredity, artistic unity and appreciation, Plutarch to a greater extent than Tacitus seeing that he enters into greater details in matters of heredity and appreciation.

Enough has been said on Biography to enable us

TO APPRECIATE THE TWO GOSPELS, ST.

MATTHEW AND ST. LUKE

which are productions of the first century. It is with the work of Tacitus that we ought to compare them. The Life and Teachings of our Lord are not compilations of an archæological type. Their writers had in front of them documents but they had more. They had first class knowledge of Our Lord and of his work and that of a personal nature. The Gospels of St. Matthew and St. Luke can only be compared in structure with the Biographies and Lives of famous men, to which we have made somewhat lengthy reference. The latter were literary attempts to broaden out the records of history and to magnify the efforts of individuals and that according to the growing sense of individualism that Stoicism in particular had created in Roman and Greek literary circles. Stoicism had created a new value for the individual and had had to struggle by means of literature to propagate its belief amongst the higher and ruling classes of the day. In this it prepared men in the Roman Empire to see greatness in personality and to welcome a message in the name of a great Deliverer. In Judaism a similar value had been recognised through the growth of the Messianic Hope. Biography proclaimed the value of great men; prophecy the coming of a Messiah. Personality, its value and significance, was exalted by Stoic and Jew, and Literature reflected the consequent emphasis on individualism, its spiritual greatness and its possible achievement.

Nature Study.

Leaves from my Log.

AT LAKESIDE.

At the mouth of one of the water-pockets, we encroached on the privacy of a King Reed-bird; it sought to evade us by flight, and with its tell-tale red legs trailing conspicuously behind it passed over the reeds to find seclusion elsewhere. From the centre of the reed-beds as we passed along rose Purple Herons with a harsher 'Frank!' than that of the Grey Heron, another tenant of the lake. The Purple Herons are partial to the reeds, and unlike the other large species, the Grey and the Black-headed, perch upon them even where they are growing in the water; one adult, clinging to several reeds which were greatly bent beneath its weight, waited our close approach before quitting its roost. No doubt was entertained regarding the nesting of the Purple Herons in these reed-beds, but we could not plunge into them to prove it.

The weather conditions prevented our lingering in this bird-paradise and my two companions had a stiff fight to bring us back to our landing-place. In spite of the handicap set on our movements by the fresh south-easter, I had been introduced in the course of the day to five species of birds which I had not before encountered in their native haunts, and I was assured by Mr. Bolus who was whetting my appetite for another visit that I had not seen more than a twenty-fifth of the bird-life of the vlei.

LEAVING CAPETOWN.

At 4 p.m. on the 20th of January the 'Windsor Castle' was loosed from her moorings, and, as soon as she turned her head homewards from Cape Town, she was free from the obligations of South African Standard time. At once she began adjusting her clock to solar time. At 5 p.m. the clock was put back ten minutes; at intervals of two hours up till 3 a.m. it was put back further periods of ten minutes, and at 5 a.m. a still further period of fourteen minutes. The Blythswood students might tackle this practical problem and find out why, in order to reach true solar time, the clock had to be put back 74 minutes during our first twenty-four hours at sea. As life on board moves along as smoothly and as methodically as the Blythswood Time-table, all passengers must keep themselves acquainted with the daily vagaries of the clock and re-adapt themselves daily to the new solar time of the noonday meridian.

For two days, South African sea-fowl were in evidence. The Southern Blackbacks soon dropped astern, but Mollymawk, Malagash and Cape Hens accompanied us out to sea. On the 21st, fair numbers of another sea-fowl which I could not identify were present, and on the 22nd we bade good-bye to our South African birds. For the next six days there was no sign of any bird-life; but, on the early morning of the 29th, in the latitude of French Guinea, the winter quarters of Richardson's Skua were impinged on. At 7 a.m.

TWO SKUA WERE IN THE WAKE OF OUR SHIP.

About an hour later several others that had apparently been following a Southward-bound vessel that was passing us crossed over towards our stern

to retrace their course. For a while eight Skuas accompanied us and the number finally rose to thirteen. By 10 a.m. all had left us again, but at midday a solitary individual appeared and kept us company for some time, hanging generally above the stern of the ship.

In their northern summer home these robber-gulls live mainly by forcing weaker birds to deliver up their catch; here they were alone, with no other birds to prey on, and they were quite able to fend for themselves; they acted as gulls do, keeping a sharp lookout for any garbage thrown from the steamer and swooping down immediately upon it.

On the last day of January, we passed Cape Blanco at early morn. In the course of the forenoon a blackish bird of the size and shape of a Solan Goose was observed; this I took to be a Booby. No other bird life was met with that day but on the following day in the neighbourhood of Teneriffe many gulls were about.

We anchored at Funchal on the 2nd of February, but we did not go ashore. The only bird seen from the steamer was the

YELLOW-LEGGED HERRING GULL

which was abundant in the roadstead; over fifty of these gulls accompanied us beyond Porto Santo. Next day our ship was once more deserted by bird life, and only three birds were noticed in the course of the day. On the morning of the 4th we were in sight of the Spanish coast and for four hours we enjoyed the luxury of gazing on the region about Cape Finisterre, and watching the various kinds of craft, trading and fishing, that were gathered close in shore. At one time twenty-one boats were in view between us and the shore. There was no lack of sea-birds in this region. Kittiwakes, mainly adult, with a few shewing the marks of immaturity, associated with British Lesser Blackbacks in the trail of our vessel, and about a hundred of the latter species were attending a small trawler that was passed at close quarters. As we passed Finisterre, Black-headed Gulls appeared at our stern; the shining silvery fore-edge of the wings and the red legs as the birds drooped to settle on the sea made them conspicuous among the large flock of Lesser Blackbacks that kept us company. There was also a single Yellow-legged Herring-Gull in the mob.

LESSER BLACKBACKS AND KITTIWAKES

followed us a long way into the Bay of Biscay and twice parties of about twenty Lesser Blackbacks, at a good distance from the ship, manœuvred in the sky in a manner that recalled the White Stork. They circled around high above the water, then fell apart and passed onwards. Any such action that I may have previously noticed has taken place over their breeding-grounds and has been passed over as the natural excitement of nesting-birds in the presence of an intruder. Here, in the Bay of Biscay, they were performing these wheeling manœuvres, in the manner of Storks, Ravens and Pied Crows, rejoicing in the fullness and in the freedom of life and watching perhaps for the indications of a shoal of fish below. Up till dusk the same two species of gulls kept on our trail, the Lesser Blackbacks being in great predominance; and on the following day off Ushant, further contingents were met with, quite at their ease far from land.

The European Hobby in Blythswood.

On a dead gum-tree whose commanding position and bare aspect entices passing birds, a strange falcon settled on the afternoon of December 16th. The bird sat with its back towards us; but, from its conspicuous black moustachial streak and from the rufous-tinged collar which interrupted the general dark-slate of the upper plumage, it was plainly one of the Hobbies. The bird resented our interest in it by flying off at our approach, but on the following evening it was seen crossing our avenue and making for the same roost. Once again, a back view only was obtained, first from a distance and then from a nearer stance. As it sat, its wings reached to the end of its tail, and its head might have been the original from which Saunders' engraving of the European Hobby was made. My impression was that the bird was an adult female of the European species. After sunset on the 23rd the bird was once more seen on the same tree.

Then followed one of those partial observations which prove so tantalising to the bird-lover. Just before dark on the evening of the 30th, a visit was paid to our colony of South African Cliff Swallows which numbers roughly three hundred strong. The Swallows, disturbed by my hand-clapping, flew out of their nests in wisps and united in the air in a compact chirruping mass. In the midst of the commotion

A FALCON WAS SEEN

decamping with something in its talons. In the fading light neither captor nor captive could be absolutely identified, but my wife and I felt sure that the captor was none other than the Hobby and that one of the Swallows formed its prey. This incident moreover suggested to us that the social instinct of the Cliff Swallow and its concerted clamour in the air at dawn and at dusk may be of a protective nature.

On New Year's Day, under a prevailing dull atmosphere, the Hobby went early to its roost at the blue gum. The bird was still as wary as ever, but it was sitting with its breast in full view and it gave us the opportunity of definitely clearing up its identity. The conspicuous black streaks running downwards from the chest over the breast and the rusty under tail-coverts left no vestige of doubt regarding its being a European Hobby.

Next morning I visited the Swallow colony very early in the hope of seeing the Hobby repeat its call, but I was not favoured with any such interview. That same night, however, some time after sunset, my wife and I saw the Hobby come in to roost. It settled, but almost immediately it took alarm at our presence and made off in silence. On the 8th, under a threatening sky, the Hobby was again early at its roost, but exhibiting the same shyness. On the following night we had our last opportunity of going on its trail; we saw it flying near its roost and sheering off at the sight of us.

An examination of the various species of Hobby in the South African Museum completely confirmed my field-determination of the species, which is new to our Eastern Province list.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Modernism and Modernists.

MY DEAR WILLIAM,

I know that you are interested in Church affairs and in their various phases of Ecclesiastics, Theology and Scholarship. Some people show much interest in the ecclesiastical and social affairs of their Church. Some people leave theological controversies and development to those whose training has made them fit to understand the deep things of Philosophy, Law and Religion, and to pass judgments upon the novelties of such. Few have time to take account of the work of modern Scholarship and of the changes in mental outlook that have come over students during the past generation. The working pastor has generally an interest in ecclesiastical affairs, especially if he belongs to a Church that is recognised as orthodox in accordance with the doctrines and principles of the past, but he seldom has much time to devote to Scholarship and Theology.

IT IS GOOD FOR A MINISTER TO SPECIALISE IN ONE
BRANCH OF LEARNING

just as it is good for a scientist to confine himself to one of the Sciences or even to a part of one. The amount of work that has been done in Theology during the past generation has made it impossible for a man to take that comprehensive view of life and religion that men could take 200 or 300 years ago.

Specialisation has reached a perfection that has to be recognised as of great service to the Christian Church. At the same time it has created a type of mind that is apt, like the legal and the scientific, to lose itself amidst details. The artist sees the wood; the wood-cutter the trees. He is happy who has the artist's mind as well as the specialist's. Few men are so gifted as to see the wood and the trees. The exigencies of modern life are such as to force men to value details to an excessive degree and to forget their unity. A man may be an excellent clerk, skilled in figures and in the transcription of items; the manager requires to think in totals and to have the figures at his immediate command that will produce workable and safe results. Specialisation has to be balanced by a broad outlook and that over work, thought and life. As a specialist, the minister has one great advantage that he is in continual contact with Ecclesiastical, Public, Private and Domestic affairs. In short, his work compels scholastic studies to have assigned to them their right place in the practice of a man's profession. And yet, I repeat, a minister ought to specialise in one branch of scholarship and keep himself thoroughly abreast of the changes and ideas of the times.

Theology is rather a large subject in these days and yet a necessary study in view of tendencies at work in the Churches and in Society everywhere at the present time. Some may not agree to this. Certain bodies of Christians have no theology seeing that they believe neither in doctrines nor in dogmas. Individualists, they recognise neither Church, Ministry nor Creeds. They have peculiar principles of their own and also special assumptions in accordance with their own temperaments and their own interpretations of freedom. Some profess immunity from dogmatic and as metaphysical as those of recognised

Churches. Religious individualism has its dogmas as much and as many as its opposite. But it has always been difficult to convince individualists of their slavery to opinion and the illogicality of their positions. Of such we may take but little account in dealing with matters of Ecclesiastics, Theologies and Scholarship.

THEY DENY THE NEED AND THE LEGITIMACY OF
THEM ALL.

From the beginning of the present century the Ecclesiastical world has been excited everywhere over what has been called Modernism. Now, the idea of religious modernism is perfectly new because the thing is new, the resultant of many moments in the intellectual and religious life of the past century. The word itself is not new as it may be traced in usage to Swift who employed it with reference to literary phrases and modes of expression. He also employed the word, modernist, with a similar meaning. A Dutch theologian employed the word about the middle of the nineteenth century with special reference to Dutch liberal movements in theological scholarship. It remained for the Roman Catholic Church to stamp the word upon the religious life of Christendom through a Papal Encyclical of far reaching and significant issues. Certain theological movements within the Roman Communion were seeking to bring the intellectual ideas and social aspirations of the times into relation with the traditions of Christian belief and practice. These were condemned as Modernism. The word thus had assigned to it a definite content. The term however has been somewhat loosely employed within recent years owing to the fact that at least five different sets of principles, ideas and beliefs have taken to themselves or have had assigned to them the name of Modernism; their upholders have been called modernists. When, therefore, a man speaks to another about modernism he should define quite clearly what he means by the term. He will not find any assistance in the usages catalogued in the older Dictionaries. The newest Dictionaries will no doubt add three or four meanings to the usages already set forth under these words. Modernism and modernist are old words with many new meanings.

May I draw your attention to a new book that has recently appeared on English Modernism. It has been written by the Rev. Dr. H. D. A. Major, Principal of Ripon Hall, Oxford, and deals with the origin, methods and aims of

MODERNISM IN THE CHURCH OF ENGLAND.

The author delivered a series of lectures in Harvard College, near Boston, which he has now published in America. They are exceedingly guarded in their statements and simple in their style. If you desire to know exactly the history and profession of a School of Theologians in England, you could not do better than read through these lectures. On their perusal you will have plenty of food for thought. It is interesting to see what the attitude of the English Modernist is towards dogma which seems to have fallen upon evil days. Let me quote the following:— "Hence the attitude of the Modernist towards dogma is different from that spirit which denies or despises. His attitude is one of sympathetic investigation, with a resolve to retain all that can usefully be retained. But he claims freedom to investigate as a Christian right, and also freedom to reject what is false, and that the exercise of freedom in both these matters is a very serious duty and one which may not be shirked by the Christian teacher. He would even urge that the gratitude of the Church is due equally to the teacher who persuades it to reject old traditional error and to the Christian teacher who wins it to accept new truth." This quotation may be of service to many in South Africa at the present time when certain teachings seem to be possible problems of controversy.

MODERNISM IS NOT CONFINED TO THE CHRISTIAN
RELIGION

as a method and a profession. It is at work on Hinduism, Mohammedanism and Buddhism and other forms of Faith that have assisted in the development and civilisation of mankind. It is an intellectual tendency of the day that will naturally play its part for a generation in purifying speculation, whether it be philosophic, scientific or religious. It is not a mysticism which goes beyond doctrines and documents; but rather a logic for belief.

I am,

faithfully yours,

A. F. K.

Lexicography.

Dictionaries New and Old.

Everyone has heard of the Dictionary of the French Academy. In many ways it is a wonderful production and demands closer study than the General Dictionaries that have been published in French. The finest *Dictionnaire General* of French that I know was compiled by Hatzfeld and Darmesteter, two well-known scholars of the past generation. It deals with the language from the seventeenth century to the end of the nineteenth, and is in two large volumes. Nothing better for the language of that period may be found by one who would carefully study the Literature of these three centuries. Of course, the Dictionary that is in most use is that by Littré. There are three editions of it, one in six volumes, one in one volume and one a small Dictionary. M. Littré was a most wonderful man both as a Philosopher, a Grammarian, an Historian and a Scholar. The work he put into his Dictionary was marvellous. Industry was written over all his books. A Philosopher of the Positivist School, he made Comtism respectable both as a Life and as a Philosophy. His Dictionaries are revised now and again. They are great Works.

THE DICTIONARY OF THE FRENCH ACADEMY.

The Dictionary of the French Academy, however, is a different sort of book from those to which reference has been made. It consists of two volumes and no more. To compare it with the New English Dictionary of Oxford would be ridiculous for the purpose of the two books are entirely distinct. One might say with some degree of truth that

THE OXFORD DICTIONARY

has in its pages the entire English language from its beginning to the present day. Its newer supplements will keep it up to date so that the new English words and new English meanings may be recorded. It is the function of the Dictionary of the French Academy to be the vehicle of the living language alone. This enables it to retain the size of two volumes, the dimensions of its first edition. Academicians are continually revising their work, recording the changed meanings of words and rejecting those of no living importance. The fact of the matter is that the Academy has been consistently performing a work from its conception and that work has been purifying the language and settling its current meanings.

A FEW FURTHER REMARKS MAY BE MADE.

It was Louis XIV who prepared the way for the consistent work of the Academy of France, one of the branches of the French Institute, but one that has had more prominence than any of the others although they have dealt with Science, Art, Medicine and other subjects. It has been said by Voltaire, and that with truth, that in Eloquence, Poetry, Literature and in books both moral and entertaining, the French had been "Dictators of Europe. True Eloquence was everywhere ignored, Religion was ridiculed in the pulpit, Causes were made ridiculous at the Bar. Preachers quoted Virgil and Ovid, Advocates quoted

Augustine and Jerome. No genius was found who could give to the French language power, measure, style and dignity." These changes could be easily substantiated by those who are acquainted with the French Literature of the seventeenth and eighteenth centuries. It is unnecessary to name names or to refer to any writer except Bruyère who has given his impressions concerning the Literature of his day. It was the function of the French Academy to put a stop to such influences as were at work in Literature. It did so by producing a Dictionary after many years work and consultation that became for French writers a standard for language. Meaning and expression were standardised by the

FIRST DICTIONARY OF THE ACADEMY PUBLISHED IN 1694.

In its successive editions it has purified the language and recorded the changes in it. It might be said with truth that every generation has seen a new edition of the Dictionary of the French Academy. The last was published in 1877 in two volumes. A new edition, the eighth, is being prepared to-day according to the usual method of the past. Scholars are employed by the French Academy to watch the life and death of words, the changes in the fashion of their meanings, their new combinations in phrases and expressions. Every Thursday the Academicians spend an hour over the slips that have been prepared, pass their verdict upon the changes in the Dictionary and then proceed to their own private business.

THE PURIFICATION OF FRENCH.

This work has been performed by a long line of scholars from the days of Louis XIV until the present. Their work has made modern French a language that may be considered as the most literary in the world and has improved French style enormously. The purification of a language now and again elevates the thoughts of its speakers. In South Africa the purification of Bantu languages will fall upon the shoulders of the scholars of the future as the purification of a certain corrupt patois will proceed from the standardising of Afrikaans. As an example of the influence and effect upon litterateurs that the definitions in the Dictionary of the French Academy has wielded a quotation from the well-known essay of Sainte-Beuve, *What is a Classic?*, may be quoted. He says that at the beginning of the nineteenth century and under the Empire

"In presence of the first attempts of a decidedly novel and somewhat adventurous literature, the idea of a classic became, to a few refractory and ill-natured rather than severe minds, strangely narrowed and confined. The first Dictionary of the Academy (1694) defined a classic author simply as 'an ancient much approved author, who is an authority in the matter he treats of'. The Dictionary of the Academy of 1835 greatly contracts this definition, and from being a little vague, makes it precise and even narrow. It defines classical authors as those 'who have become models in any language'; and, in all the articles which follow, these expressions: *models, rules* established for composition and style, *strict rules* of the art to which one must conform, continually recur. This definition of classic was evidently drawn up by the respectable Academicians our predecessors in presence of and with an eye upon what was then called *romantic*, that is to say, with an eye upon the enemy. It seems to me that it is time to give up these restrictive and timid definitions, and to widen the spirit of them." Z.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont
The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 12th and 26th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised for a

Two Years' Course of Training
IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

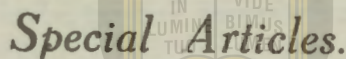
from whom the Prospectus of the Secondary School may be obtained.

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of

[Registered at the General Post Office as a Newspaper]

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In Lands Elsewhere *Conferences*
The Status of the Bantu People
Nationalisms

An Interesting Speech to the Wesleyan Conference

*The Missionary:
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*Nature Study:
The Birds of
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On Failure

Dictionaries New and Old

A Countryman's Diary

*Native Education in the Provincial Council
Local and General Indians in the Territories*

Ordination at Zoutpansberg

Notes on Some Birds of the Umtata Basin

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

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The Blythswood Training School.

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Miss Cooper.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department,

- Mr. Warner

Junior Department

Mr. Sotashe.

" "

- Mr. Luti

" "

Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

The Girls' Industrial Department.

Instructor, Miss Taylor

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Assistants, { Mr. Mduba,
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Needlework, - - Miss Baldwin

The Farm Department.

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The Printing Department.

The Manager & Editor, Mr. Stormont.

Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

- - Mrs Craig.

The Girls' Boarding Department.

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Mistress

- - Miss Taylor.

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Events of the Day.

In Lands Elsewhere.

T is welcome news to know that Spain has returned to her seat in the League of Nations even although Brazil has so far refused to follow her. One nation remains apart from the others,—the United States of America, more effective, according to some publicists, in her moral and political influence by holding aloof from the League than upholding its efforts and its methods for peace. Recent events however have shown that the United States of America can accommodate itself to the needs of the day and to the demands for decreased armaments. The proposal to "outlaw war" has been put into practical shape by France, Great Britain, the United States of America and other countries and that by Treaties embodying anti-war principles, professions and methods of diplomacy. Into the details of such measures of International Law it is impossible to enter here: it is enough to direct attention to their significance for the peace of the world.

China and the East.

While with the League of Nations certain Nations are registering Treaties of Peace, other Nations are in the throes of actual or threatened civil strife. China is keeping the Orient in a perpetual ferment, and Communism China. The recent successes of the Southern armies on their march towards Peking have been the triumph of Nationalisms of an extreme type. There had been recently a lull in the storm of party and army conflicts in Southern and Eastern China, but it has been displaced by a rapid whirlwind from the South that has forced the Northern Armies to retire into Manchuria and to allow the Southern a

clear way to Peking. Military Chiefs have been for some time at opposition to one another; whether they will join forces to establish a safe and strong National Government in Peking, the future only will reveal. Japan has had to make her power felt indirectly during the past month in protecting with others the foreigners in China. Missionaries have again withdrawn from the interior to the coast towns as the Provinces are still in a state of turmoil on account of the continuing rivalries of their Governors and Army Chiefs.

The Military Position.

The new activities on the part of the Southern Nationalist Armies have been conspicuous during the month. Their objective is Peking, where the Manchurian General, Chang Tso-Lin, has been in power during the past year. The Northern Manchurian Army has withdrawn from Peking to its own Province and thus has opened the way for the Southern to reach the Capital within a few weeks. Military critics are not very definite in their views on this movement of the Nationalist Army Chiefs, for they place but little confidence in the integrity of the various Commanders of the Southern forces. Some go so far as to regard the advance on Peking as nothing short of a kaleidoscopic comedy with an accompanying tragedy of violence, looting, murder and bloodshed. Political observers see, however, what complications will arise in the circumstances that have arisen from the withdrawal of the Manchurian forces to their own borders. Hitherto, Chang Tso-Lin has been the strong man of Northern China. For years he has kept peace in Manchuria, and has deftly met all political pressure from Russia and Japan with a finesse of diplomacy that has brought honour to himself and safety to his people. He has made Manchuria so secure in its Administration and its Gov-

ernment that crowds of Chinese have been attracted from the Southern Provinces of China to Manchuria. The results of peace and plenty, of new settlers and growing populations are seen on every hand. Commerce has increased, and the Railway System has been extended, a new Seaport has been joined to the Railway Systems of the interior, and its foreign trade has been greatly increased. The Soviet menace that has brought Southern China into its present chaotic condition, has been hitherto kept in check as much by the watchful eyes of Japan as by those of Manchuria. Japan has been forced upon the scene of Chinese militarism and diplomacy through certain untoward incidents on the part of soldiers of the Southern Army. Men got out of hand and came into conflict with a few regiments of Japanese which were guarding the interests of foreigners in coastal towns near Peking. Over this and other matters one of the Chinese Governments made an appeal to the League of Nations but with little effect on the position of affairs in the East, although with much embarrassment to Geneva. What Government represents China has not yet been determined; diplomatists have been actually treating with Governments that are here to-day and gone to-morrow. Treaties and agreements made in such circumstances, can hardly be regarded as international documents of much importance. They have their day and cease to be with the disappearance of their signatories, as subsequent Governments will undoubtedly renounce them on the first opportunity. Men may go to Geneva or appeal to the League of Nations as often as they like: as long as uncertainty characterises political and military activities and results, so long must their political road be dreary and their international appeals unheard. Japan has appeared on the stage of Chinese diplomacy. It seeks to keep civil strife within the limits of the Republic and declares: "Hands off Manchuria." The forty millions of that Province are to be protected against their enemies, their friends and themselves in the interests of the whole East. Various Governments have taken the necessary steps for the protection of their nationals in China. They await the final results of the Nationalist Army's march upon Peking with some anxiety, for the entry into that City may be the end of civil war or the beginning of another.

Religious and other Conferences.



THE present year has already witnessed the meeting of many Conferences. Scientific, Sociological, Educational and Religious and will witness many more. Some of these have been national as that of the Russian Soviet at which a new expression of the doctrines, theoretical and practical, of Communism was given by leaders to an appreciative but packed audience; some international as that of the Conference of Jerusalem, at which the principles and practice of Christian Churches and Missions were related to the religious, moral and political needs of the Nations. World-Policies and World-Politics are the fashions of the times; national and international Conferences the order of the day.

Policies and their Aims.

And yet it is nationalisms, both political and religious, that are creating the necessity for so many congresses over affairs. Each race and every nation, great and small, is bringing before the world its claims, superiorities, grievances, optimisms and its demands, in the hope that it will win the sympathies of others in its attempt to reach freedom, prosperity and peace. The methods by which ambitions, national and racial, are to be realised are often somewhat indefinite or largely rhetorical, appealing to such violence as will lead to war or to such sentiment as will provoke to strife. Many strange policies are being commended in the interests of freedom which is interpreted to mean obedience to law, the law of the strongest in power, the cleverest in deceit, the most puissant in falsehood and the most insolent in self-assertion. These might form a new chapter to *The Prince* of Machiavel, a newer revelation and interpretation of the ways by which men seek to rule their fellows. Other policies are of a more humanitarian type, more rational in their aims, more peaceful in their means, but all national, racial and narrow in their outlook. The propaganda of the policy of violence and upheaval by covert means has to be faced and circumvented by every Government in the interests of the safety of society, and of peace.

The Status of Some Bantu Peoples.

AT the recent yearly meeting of the General Council of the Transkeian Territories a question was asked by a native member concerning the Status of the Bantu people in the Union of South Africa. This enquiry arose naturally from the circumstances of the political world at the present time and from the interest of the Native peoples in themselves and their nationalisms. Certain statements, that had produced a series of discussions in Parliament, had been naturally examined, criticised and considered by those who take an interest in public affairs, and especially those that dealt with their tribal rights and individual privileges. Indeed the enquiry was a natural one in view of the political circumstances of the hour, if the latter are to be regarded as slowly resolving themselves into a permanent heritage.

The Question may be variously regarded.

It is quite possible to regard the question and especially the form of it as a piece of Native humour, a clever burlesque and a finer parody, and as such it is liable to be regarded, even by thoughtful politicians. The Bantu are a humorous people and enjoy a laugh as much at their own expense as at that of others. They are imitative of others in language, which they burlesque, in attitudes which they clown and in voice which they mimic. Indeed the pantomimic activities and actions of most Native people recall the comedies and saturnalia of the Ancient World and show how men at certain stages of civilisation follow the same courses of conduct and custom. It is possible to read into the question, that has become popular amongst the people, the beginning of a New—Aristophanic Comedy, a burlesque upon the serious or rather political discussions in Parliament.

But it is essentially serious.

But even if this interpretation were correct and humour seen in the enquiry, the seriousness of it must not be disregarded. Bantu men who have plenty of leisure and love discussion are not ignorant of the Parliamentary wranglings over the Status of South Africa as a Dominion

of the British Empire. If Nationalists of one race in South Africa have had their views expounded at great length and their interpretation of the Constitution of the British Empire advertised very widely in the country, other nationalists of another race have been circulating their views and their interpretations just as widely as their neighbours, and that through discussions and propaganda everywhere. There are more than one Nationalism at work in South Africa, and the Bantu is not the weakest of them. Some indeed may think that the Native people are devoting themselves too much to political panaceas, too much to Governmental action, too little to self-help. The people themselves may be disappointed in the results of their political activities but they have been accustomed throughout their history to take a part in public affairs in their own way; habits are not easily broken.

The Subject may be approached in a particular way.

It seems best to introduce the subject of the Status of the Native People with the foregoing remarks so as to put plainly before our readers the possible misinterpretations of what is in essence a very serious matter indeed, not only to those involved in any legal or political answer that may be given in the future, but also to those seeking the harmonious and progressive political development of South Africa. If, therefore, we phrase the matter at issue—for the Status of the Bantu People is at issue—in another form than that in which it has been recently expressed, we do so in the hope that the significance of the problem and its answer may be understood in the light of more than Nationalist prejudices and privileges. We are aware that the growing Bantu Nationalism is prepared to attempt a new re-valuation of the history, customs, tribalisms and superstitions of the past, in the interests of racial and political ends, and thus to isolate the race under a supposed superiority in culture and caste from the stream of history. This is an academic device of an amusing type and nothing more, a theory that breaks into froth on the jagged rocks of reality, a dream that disappears when "The Sleeper Awakes." We must look facts in the face,—the facts that have given the Bantu people the Status that they hold to-day. Nationalism must be transcend-

ed and be regarded as nothing more than a group-tendency, such as we find acting in Trades and other Unions. It is not in terms of Bantu Nationalism, that we shall attempt to phrase the facts concerning the Status of the Bantu. This necessitates a new drafting of the question.

The enquiry may be phrased in the following way;—

What is the Status of the Bantu Peoples in relation to their Dominion, the Union of South Africa, a constituent part of the British Empire?

Several points arise out of this question, the chief of which are the following:—

- (1) The Constitutional Doctrine of the British Empire.
- (2) The Doctrine of Dominion Status in the British Empire.
- (3) The Doctrine of Dominion Status in itself.
- (4) The Doctrine of the Status of various races within the Dominion, the Union of South Africa.
- (5) The Doctrine of Status itself.

Some may say that in attempting to answer an enquiry on Status, we have certainly transcended the superficial view that would satisfy the ordinary man or native politician. But then, the question is a constitutional one and cannot be determined by any rule of thumb. Politically it is the question beyond all others for the Bantu Races. It can only be answered by an appeal to the recognised Constitution of the British Empire whatever that may be. It might be said that this analysis suggests more the art of the Puritan Divine than that of the modern politician, and that such an analysis will make any answer very complex. What men ask is a simple answer to a simple enquiry. The question is not simple nor can the answer be other than complex. We shall, therefore, strive to discuss the subject scientifically and thus somewhat academically according to the method of induction and example. This may make the subject more interesting and more realistic than it might otherwise appear, for it will emphasise the facts and the difficulties that arise from them in any attempt to obtain a satisfactory answer on the matter of Native Status at the present time. For we must show that like so many other things in Bantu Administration, the status of the Native races is in a state of flux. How this opinion may be justified will be shown in

a series of articles in which an attempt will be made to marshall the facts that define somewhat indefinitely at the present day the Status of the Bantu in the Union of South Africa.

Nationalisms.

In these days those who raise questions concerning Status are dominated in their ideas and their enquiries by the implicit or the explicit feelings and creeds of Nationalism. It is this fact that makes any question of a political nature somewhat intricate in its contents and any judgment thereon somewhat ambiguous. In all political affairs in the Union of South Africa, whether they be in relation to the European section of the community or to the Bantu, the professions of Nationalisms play a most conspicuous part. We have already drawn attention to the fact that Africander Nationalism with its ultimate vision of separation from the British Empire is countered by a Bantu Nationalism which demands independence from the control of the European and which fashions a vision of forming in the future a Dominion of the British Empire on the same footing as the Indian Empire. Africander Nationalism in its aim is the vision of a small group that seeks to control the destinies of South Africa in the interests of their own power and caste; while Bantu Nationalism seeks to take upon itself the administration of all Native Affairs to the entire exclusion of the white man.

Two Visions of the Future.

The vision in each case may be but a dream at the present time but whatever may be the issue of Africander Nationalism, secession from the British Empire or not, there can be no doubt about the future growth of Bantu Nationalism in power and expression. Present day propaganda is at work and is revealing itself in different parts of the country and in various attitudes of the Native People. The most powerful is in favour of a Nationality under which the tribes may be united and by which the organisations of their affairs may be justly regulated. Such things have to be taken into full account in any fair attempt to answer a question of Status, that is sought by the Bantu to be answered in terms of Nationalism and that can only be answered in terms of the British Empire.

D. D. STORMONT.

Educational

An Interesting Speech to the Wesleyan Conference on Native Mentality

BY REV. D. B. DAVIES, BUTTERWORTH.



HE native is clumsy in his language, business, religion and politics. This is one of my many experiences. I go to a kraal where red natives are having a beer drink. I speak to them for about ten minutes and invite questions. I am asked, "The book you hold in your hand, you say is from God. Why then if God loved the world, did He not give us one as well?" "You say that I am a sinner. How can you prove that? I have never robbed, killed, nor bewitched anybody—prove to me that I am a sinner." Before Mr. Davies could reply, another red native undertook the task by quoting one of the native proverbs. "A pole cat does not go about saying, 'I stink.' It thinks it is richly perfumed." God has a keener sense of smell than you, why then torment the missionary with more questions? Another red rises, "Missionary, you tell us that God's own Son was crucified for us. By whom was He crucified, by white or black?" "By the white," I replied. The native said, "You white people crucified God's Son, therefore the white man only is responsible for the crucifixion and you want us to be sharers in your guilt and crime. Away with your religion. We don't want it."

These incidents were given to show that the missionary needed to understand native custom and language. Mr. Davies then put a question to them, "Why is it you do not point with your forefinger to the sky? Before the white man came you always pointed with your thumbs clasped between your forefingers to the sky because you said there is Some One up there." (This, it seems, is the native custom of making a solemn affirmation.)

A STORY ABOUT C. J. RHODES.

"Shall we, whose souls are lighted . . . the lamp of truth deny?" This was the question that Mr. Davies put to South Africa's greatest statesman. "Shall we deny them the light we have?" Mr. Rhodes replied, "No, preach a full Gospel. Six days shalt thou labour. Don't only tell them the old, old story of unseen things above, but teach them practical things—teach them to work." "Now, Mr. Rhodes," said Mr. Davies, "what church do you attend?" "I worship God on Table Mountain," was the reply. Mr. Davies retorted, "But, Mr. Rhodes, your religion is very selfish. Come and pray and sing and worship with me."

The great man recalled an experience of his. He said: "When General Booth was in

South Africa in connection with the submerged tenth in England we had a good deal of discussion. At last the old General looked into my face and said, 'Mr. Rhodes, your heart is turning into a leather purse and I must pray for you.' He got down on his knees in the compartment while the train was in motion. I slipped down on my knees, too. And, Mr. Davies, what's more, that man's prayer is still ringing in the belfry of my heart."

SIR W. HELY-HUTCHINSON.

While Mr. Davies was stationed at Mt. Arthur Sir Walter visited the mission station, and in the study said, "We cannot estimate too highly the work of missionaries in South Africa," and instanced the influence of Rev. P. Hargreaves, who saved the country from bloodshed and a large expenditure of money when Pondoland was annexed, and the Rev. J. S. Morris's work for the Pondos at Buntingville. "I have come here to show my appreciation of and sympathy with your work." There, in the study, Sir Walter prayed for Mr. Davies and his work. "Continue—give them the light." A visit was then paid to a native church which had been renovated by native workmen. The Governor expressed his surprise and appreciation. "This is my difficulty," Mr. Davies explained. "If we teach them the Gospel, we are doing wrong. If we teach them to work, we are doing wrong." "Yes." Sir Walter answered: "What a mercy it is you have a God to appeal to."

The native is asking, proceeded Mr. Davies, where is the nigger's place? Some say, "On the white man's back," and others, "Under the white man's foot." Two policies are possible—the policy of Henry Martyn or the policy of the Martini-Henry. These people are

APPEALING TO US FOR GUIDANCE.

Is it to be the Bible or the gun. South Africa needs not only missionaries and Bibles, but thoroughly sound rule, honourable diplomacy, fair and square dealing, and upon these much of the success or failure of missionary enterprise will depend. We must not overlook the civic side of the Kingdom of Christ, but like our Master, we must link work with the common weal. We must look beyond the immediate horizon and take the far view and consider what will ultimately work out the joint social, industrial, and moral wellbeing of both races. If we retreat now when the heathen are growing weary of their superstitions, every petty soul in the land will scoff and proclaim that prophecy is a lie, the Cross a failure, Christ a fraud and God baffled and defeated. Why should we hesitate or halt? Has the All Wise become less wise, the Divine Arm paralysed? We must neither retreat nor proclaim a truce. God is in all history, binding

all circumstances to the accomplishment of His master purposes, the establishment of the Kingdom of His beloved Son.

The great drink traffic is demoralising our youth. You may say that men cannot be made religious or sober by legislation. Perhaps so, but in God's name, I protest against making them drunk by legislation. If you cannot make a man sober by law, then no legal permits should be issued to make him drunk.

Every effort should be made to persuade the Bantus to build houses with separate apartments. Until this is done, little progress can be made in decency and morality. Some reform is imperatively needed in the management of town locations which, in some cases, are mere plague spots of immorality, disease and drunkenness. Much has been done to raise the natives, much more must be done by law, administration and the churches. Methodism has had a historic glory but it has a prophetic glory that excels it. Our equipment is large and varied and we are prepared to take a large part in fulfilling Christ's command, "Go ye into all the world" to take them that which will elevate their corporate and domestic life. Speaking from thirty-four years' experience, Mr. Davies paid a high tribute to the magistrates and officials of the Transkei for their sympathetic and intelligent attitude towards missionary enterprise.

The above speech, for the text of which we are indebted to the *East London Daily Dispatch*, was delivered by the Rev. D. B. Davies, of Butterworth, to the Conference of the Wesleyan Church of South Africa at its recent meeting in Maritzburg. It contains within itself many interesting observations concerning the attitude of mind that Natives manifest towards the preaching of the Gospel and the principles thereof. It is the revelation of the Bantu attitude towards Christian truth that gives point to the interesting incidents that are to be found in the speech, and to the many questions that they suggest. Certain difficulties have to be overcome in the case of the Bantu before the ordinary man will be able to appreciate the doctrinal teachings of Christianity, their value and their implications. No one can read the above speech without becoming aware of some of the difficulties that arise in the preaching of the Gospel of Christ amongst a people of virile acuteness in intellect but of profound ignorance of science. It is interesting to see how inveterate the old attitude of men is towards responsibility for moral and historic guilt. The Federation of Mankind will be a doctrine of slow growth in its moral relationship, if not in its economic.

Phases of Native Life.

(Continued from page 41.)



It was very obvious from the evidence given that none of the boys could be convicted of murder; the only charge could be homicide; of that there was no doubt. But the evidence, though incriminating the crowd as accessories, was indefinite as to the particular individual, who had committed the crime. No evidence had been forthcoming as to the ownership of the bunguza. The deadly weapon had been projected through the air with great force and that by one who had been trained in its use by bringing down birds. Obviously one of the strongest and tallest of the young men was the owner of the bunguza; no evidence was produced to prove its ownership and its use. An observer failed to notice any emotion on the part of the younger men

AS THE EVIDENCE CIRCLED ROUND THE OWNERSHIP OF THE WEAPON.

These facts and inferences enabled the attorney to urge that it was impossible for the Court to convict the boys of homicide or of being accessory to homicide, and that the boys could only be accused of assault. The Court accepted the plea and reduced the charge from homicide to assault. This curtailed the case considerably and enabled the Magistrate at once to proceed to the sentence of all the boys. He drew no discrimination between the young men and the boys. They had all been in the melee and so had to bear the same sentence. He gave them an alternative, so many weeks in jail or a fine of £5. A tragedy had been committed; a sentence had been passed upon the participants in the crime. The deep silence remained as before. The Magistrate rose and the people stood at attention until he left the Bench. The boys were marched out of the Court to the prison and the people trooped out to discuss quietly the case and the sentence. Within ten minutes the Clerk of the Court was busy receiving the fines and within half an hour the prison was emptied and the forty boys rode off with their parents en route to their homes. In a hut on a mountain side, a lonely native woman wept the death of her son.

The above Phase of Native Life is not peculiar to any part of South Africa: it is widespread amongst the illiterate in particular. A location fight between boys sometimes introduces a tribal melee of far-reaching consequences after good harvests and native feasts.

THE BLYTHSWOOD REVIEW.

[Registered at the General Post Office as a Newspaper.]

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May, 1928.

Local

Cathcart and Tembuland.

The Report of the Fifth Delimitation Commission, appointed under the South Africa Act 1909, has been published with their suggestions concerning the re-arrangement of political constituencies. It is rather a comprehensive document and contains much information of interest to the whole country. It appears that the number of European male adults in the Union according to the list was

Cape	....	....	187,755.
Natal	....	....	48,527.
Transvaal	....	....	162,641.
Orange Free State			52,291.

The number of members in the next House of Assembly will be Cape 58, Natal 17, Transvaal 55, and Orange Free State 18.

The Voters in the Union

According to the last registration of voters:—

Cape	....	....	196,154.
Natal	....	....	38,417.
Transvaal	....	....	137,859.
Orange Free State			47,552.
			419,982.

It is upon these figures that the Commission have rearranged the political constituencies of the Union. What is of interest to the voters of the Transkeian Territories is that Tembuland and the Transkei have been separated, the latter being attached to the Cis-Keian Constituency. In these circumstances the former unity of Tembuland has been Parliamentarily broken up and practically two constituencies have been formed by its disintegration.

New Constituencies in the Territories.

The Parliamentary Constituency of Tembuland includes the Magisterial Districts of Elliotdale, Engcobo, Glen Grey, Libode, Mqanduli, Ngqeleni, Port St. John's, St. Marks, Tsolo, Umtata, Xa-

langa. The number of voters in these districts is 3260. The districts of the Transkei have been included in the Parliamentary Constituency of Cathcart. The Parliamentary Constituency of Cathcart includes the Magisterial Districts of Butterworth, Idutywa, Kentani, Nqamakwe, Tsomo and Willowvale, with the Fiscal Divisions of Cathcart, Komgha, Stutterheim and a portion of the Fiscal Division of Queenstown. The number of voters in these districts is 3135.

We understand that various political parties have already begun to prepare for the coming electoral contest that will arise within the next year throughout South Africa, and that certain names have already been brought forward for the Constituencies of Tembuland and Cathcart. The present member for Tembuland, Mr. Payne, M.L.A. is to visit Canada and the States next year as one of the Union Delegates of the Imperial Parliamentary Commission.

A Countryman's Diary.

The Month of May.

The Autumn, oh the Autumn!

Who does not know it well?

May has been true to type:—a delightful autumn month on some days; a winter month on others. We have had some perfect days in May with frosty and chilly nights following.

One might become quite poetic over the beautiful weather that we are enjoying throughout the day. Only a person has had to be very careful when the shadows begin to lengthen, for really the evenings have been very cold on the mountains and frosts have appeared in other parts. This is now the time to be very careful in the sowing of seeds in the open ground or the planting of them in shaded beds. Some recommend that peas, onions and broad beans should now be sown, also cabbage, spinach and beet. In many gardens vegetables have been a failure owing to want of water. But the great troublers in the gardens have been insects, moles and other plagues of a like kind. However, the gardener must plough and sow whether he reaps or not. The firstlings of the maize and Kafir corn harvests have appeared and the usual feasts are in full swing with their accompanying customs.

Indians in the Territories. The Bantu Presbyterian Church.

Whereas it is expedient to amend the law relating to the admission of Arabs, Indians and other Asiatics into the Transkeian Territories;

Now, therefore, under and by virtue of the powers and authorities vested in me by law, I do hereby proclaim, declare and make known that from and after the promulgation of this proclamation the following provision shall take effect and have the force of law:—

1. Proclamation No. 264 of 1904 (Cape of Good Hope) is hereby repealed but such repeal shall not affect the rights of any Indian lawfully resident in the Transkeian Territories at the commencement of this Proclamation.
2. Subject to the provisions of sections *three* and *four* of this Proclamation, it shall not be lawful for any Arab, Indian or other Asiatic of whatsoever nationality, to enter the Transkeian Territories.
3. Notwithstanding anything in section *two* contained, the Minister of Native Affairs, hereinafter referred to as the Minister, may issue an order authorizing the entry of any Arab, Indian or other Asiatic into the Transkeian Territories. Such order shall be valid for such period and subject to such conditions as may be prescribed by the Minister and specified in the said order.
4. Any Indian lawfully resident within the Transkeian Territories at the date of the promulgation of this Proclamation shall be entitled to obtain from the Minister a permit, in a form to be prescribed by the Minister, authorizing his wife and minor children to enter the said Territories from any other portion of the Union and to reside therein: Provided that—
 - (a) application for the admission of such wife or minor child shall be made in a form to be prescribed by the Minister and shall be attested by such Indian before a Magistrate;
 - (b) such wife or minor child shall not otherwise within the Transkeian Territories be a prohibited immigrant within the meaning of the Immigrants Regulation Act, No. 22 of 1913, or of any other law;
 - (c) all children so admitted and all children subsequently born of such wife shall, upon attaining the age of sixteen years, leave the said Territories and have no claim to re-entry;
 - (d) within a period of three months after the death of such Indian or his permanent removal from the said Territories such wife and all the said minor children shall leave the said Territories and have no claim to re-entry;
 - (e) upon the divorce or separation under the common law of South Africa or under the tenets of an Indian religion, of such wife and such Indian, the woman shall, within a period of three months thereafter, leave the said Territories and have no claim to re-entry;
 - (f) any expenditure incurred in connection with the removal of such wife or children from the said Territories shall be borne by such Indian, or, in the event of his death, by his estate.

We have printed above part of the Proclamation that deals with Indians in the segregated Transkeian Territories. It will be well for those involved to obtain the full Proclamation; it is enough to state that those who are convicted of any misdemeanour under the Proclamation will be liable to a maximum fine of £50 and expulsion from the Territories. The Proclamation is somewhat interesting on this account that it shows how segregated the Territories are and will be administered in favour of the Bantu people who are given thereby full protection against other races.

The Sixth Assembly.

Moderator :

THE RIGHT REV. JOHN LENNOX, O.B.E., M.A.,
FORT HARE, ALICE.

Clerks :

Rev. R. W. Shepherd,
M.A.
Rev. M. Sililo.

Treasurers :

Rev. T. B. Soga,
Mr. D. A. Hunter,
F.R.S.G.S.

The Presbyteries.

Mankazana	Umtata
Kafraria	Griqualand East
Transkei	Natal
Zoutpansberg.	

Moderators.

1923	Rev. Wm. Stuart, M.A., Burnshiil
1924	Rev. James Dewar, M.A., Maritzburg
1925	Rev. Yekelo Mbali, Cunningham
1926	Rev. P. L. Hunter, M.A., Gillespie
1927	Rev. J. H. Soga, Miller.

The meeting of the Sixth Assembly will be held in July, 1928 at Ladysmith, Natal.

Local and General.

It is expected that an Anti-War Treaty will be signed between Great Britain, the United States of America, France and other countries.

The General Council of the Transkeian Territories has voted £250 for the relief of Europeans in the Cape drought stricken areas, and a similar amount for the relief of Natives in the Territories.

The Chinese Nationalist troops are making for Peking from which they hope to assume control over the whole country. The Manchurian troops under Tshan-Tso-Lin are said to be demoralised by recent betrayals.

During the month of January 7,508,530 passenger journeys were made over the main lines and suburban sections of the Union and South West African Railway. The numbers handled in the Johannesburg, East London and Bloemfontein areas have never been previously exceeded.

The Evangelical Churches in Johannesburg are protesting against the chain of Beer Houses for Natives that have been created by the recent Liquor Act. It is pointed out that such will have most disastrous consequences upon the character of the Native people religiously, morally and socially.

Suggestions are being made officially for the destruction of the township, Sophiatown, where diseases of various types are so rampant amongst the people that a change of site is absolutely necessary. The roads in it are, after rain in summer quagmires and in winter thick with dust. Consumption and other ailments are very prevalent according to official reports.

The Cape Provincial Council ended its Session on the 7th May and has been prorogued to the end of the year.

A Bill for Old Age Pensions has been introduced by the Government into the House of Assembly; the Native people being excluded from its benefits.

Articles on Suggestions for the Consideration of Teachers are appearing in the Cape Education Gazette, to which the attention of teachers is directed.

The British Association for the Advancement of Science will meet in Johannesburg in 1929. It is expected that five hundred delegates will assemble and hold meetings at Cape Town and Johannesburg.

A Conference has been held in Lisbon between Portuguese and South African delegates over the employment of Mozambique Natives at the mines in Johannesburg. An agreement has been reached favourable to both countries.

The Prime Minister has recognised that it will be soon necessary to appoint a Minister for Native Affairs alone, but in the meantime he prefers the appointment of a Parliamentary Under-Secretary for the work. This is so far satisfactory, although Native Affairs will never be fully understood by the country and their administration satisfactory, until a special Ministry is established as a separate Department under the Government.

In matters of Education little progress has been made in the Provincial Council. An educational measure was brought forward by the Executive, in one of the sections of which proposals were made for reducing the salaries of teachers who will enter the service of the Education Department at the beginning of next year. After discussion it was agreed to retain the present scale of salaries but to demand higher qualifications from teachers so as to justify the continuation of the present scale of salaries.

On the matter of Coloured Education a discussion arose from which it appears that two different principles are in opposition amongst the members of the Provincial Council. The first is that Coloured Education should be in the hands of the Mission Churches and that the Education Department should assist in the subsidising of Schools and Training Schools. The second is that Coloured Education should be on the same footing as European and should be entirely supported by State funds. It seems to be an anomaly that European children should have educational facilities provided for them by the Government and that Eurafrican children should have to fall back upon the Mission Churches for their education. In this latter case it ultimately means that the Eurafricans have to pay twice for their children, the usual taxes in town and country and voluntary subsidies to Mission Churches as well, if they are to receive assistance from them. The moral issues that would arise in the case of the transference of Native Education to the State would not arise in the case of the Coloured who are thus justified in demanding State Education for their children on the same terms as it is provided Europeans. As the Provincial Council has budgeted for a deficit next year, instructions have already been issued to curtail expenditure over Education.

An Ordination in the Zoutpansberg.

At Pietersburg, on the 18th October, the Presbytery of Zoutpansberg met for ordinary business and for the ordination of the Rev. Julius H. Mbulawa probationer. The Presbytery met for this purpose in the Pietersburg Location Church with the local congregation. Rev. Arthur Ntuli, Moderator of Presbytery, presided and conducted service, putting the questions and giving the ordination prayer after Mr. Mbulawa had signed the Formula. The Clerk, Rev. D. A. McDonald, gave the ordination charge based on the words "Preach the word, be instant in season and out of season" and addressed the congregation on the duty and privilege of carrying on the work of God's Church and in bearing a share in the pressing burdens of the Bantu Presbyterian Church to which they had the honour to belong. Mr. Mbulawa, who was brought up at Matatiele, laboured at Emgwali since completing his course at Fort Hare in December last, and has now replaced the Rev. W. Letsoalo at Stuartville who recently was transferred to Weirdale. Mr. Letsoalo was present at Presbytery and helped in interpreting. All the four Stations in the Zoutpansberg are now occupied and the watchword at all should be 'Forward.'

Views and Reviews.

A Grammar of the Sesuto Language.

By the late E. Jacottet, with the help of Z. D. Mangoela and edited by C. M. Doke, M.A., D. Litt.

The Department of Bantu Studies of the University of the Witwatersrand is to be congratulated on its output in 1927. Besides issuing, as a Special Number of "Bantu Studies," Dr. Doke's *Text Book of Zulu Grammar*, it has issued in a similar fashion 'A Grammar of the Sesuto Language' by Rev. E. Jacottet. At the time of his death Jacottet was engaged in the compilation of a standard Sesuto Grammar, which, though unfinished in accordance with the plans set before him by the author, was found to be sufficiently far advanced to allow of its being published under the painstaking editing of Dr. Doke.

After an Introduction dealing mainly with the place of Sesuto in the Bantu group, and summarising the various grammars and dictionaries as well as the general literature of the language, Jacottet treats of Sesuto grammar under the three heads of Sounds, Words, Sentences.

When compared with Dr. Doke's Zulu Grammar, it lags far behind in the basal matter of phonetics; but, as the matter of a revised Sesuto orthography is still under discussion, Jacottet's work will not to the average Sesuto student suffer in this respect, and in all other respects it will, as the work of a painstaking and discriminating scholar, be heartily welcomed by those who wish to understand the grammar and the syntax of Sesuto. To European, as well as to Native, students of the language we heartily recommend this book.

ROBERT GODFREY.

Notes on some Birds of the Umtata Basin.

BY THE REV. BASIL HOLT.—(Continued).

STREAKY-BREASTED SEED-EATER.—(*S. scotops*). I saw a pair of these birds at the town of Umtata, 22nd., Feb. 1920.

MOUNTAIN CANARY. (*Alario alario*). A flock of these little birds settled down on a bush near me on the Umtata River, just below the town, one day in Nov., 1919. There was no mistaking them with their black head, white collar, and chestnut red back. I watched them for some time before they eventually flew off.

RUFIOUS-NAPED LARK. (*Mirafr africana*). Common at Mt. Packard, i. e. unless the name "Igwangqa" is applied to some other bird by our local natives.

RED-CAPPED LARK. (*Tephrocorys cinerea*). This bird is especially common on dusty roads and outspans near towns or villages like Umtata and U-Mqanduli, but is to be met with along the roads almost anywhere in our area. Native n: Intibane.

CAPE LONGCLAW. (*Macronyx capensis*). One of these birds was caught in a snare by a native boy and brought to me. It is common both on the coast and inland, perching on a mound or flying over the veld giving vent to its rich-toned cry, "Kwae, Kwae", like the mewling of a kitten.

YELLOW-THROATED LONGCLAW.—(*M. croceus*). I saw five of these pretty birds in a newly-ploughed land near the Nenga River, Jan. 21st., 1920. I succeeded in approaching quite close to them, but even at a distance the lemon-yellow of the throat was very conspicuous, and the black gorget, which separates throat from breast. I saw it again on several occasions the same summer, but have no other records. It seems to be as scarce as the Orange-throated variety is common.

YELLOW-BREASTED PIPIT. (*Anthus chloris*). On Jan. 21st., 1920, in a newly-ploughed field near the Nenga (same day and place as those on which I saw the preceding) I came upon three of these Pipits, walking over the recently-turned sods. I was able to approach them fairly closely and to watch them for some time. I noticed especially that when standing they bobbed their tails up and down like a wagtail, and that in flight also they strongly resembled that bird. This constitutes my only record for this apparently scarce species within our limits.

CAPE WAGTAIL. (*Motacilla capensis*). One of our most widespread and best-known birds. At Mt. Packard a pair nested yearly under the eaves of a native hut, where they placed their nest on some grass rope and debris that had collected under the thatch of the roof. The hut was used as a Dispensary and store hut, but the friendly little birds were undisturbed. Native name: Umcelu, Umcebelu, Umvetshane.

GREY BACKED WAGTAIL. (*M. clara*). This most elegant little bird is found almost exclusively by the side of rocky streams that are surrounded by dense bush. Ideal localities of this sort occur

along the Nenga River, and at one spot some ten miles or so up the River from Coffee Bay and near Mt. Packard Mission Stat. there was invariably a pair of these birds present. They seemed to have commandeered that portion of the stream, and no other member of their tribe appeared to dispute their claim. Year after year, all the year round, whenever I might choose to go there, these little birds were there in their soft grey coats, and black wings marked with white, walking daintily across the lichened boulders or flying up and down the river enlivening the bush with their song. Whether it was the same birds I saw each time or whether the old birds had died and been succeeded in the possession of that portion of the stream by their offspring, I cannot say. Doubtless the spot is still occupied by a pair of these birds. I once found their nest on a ledge in a cliff that rose from one side of the stream, and noticed that the young were hatched out the second week in December. This bird is not at all common. I found it in some numbers at Port Shepstone in Natal. But within our own limits these were the only ones I saw. The song is identical with that of the Cape Wagtail.

MALACHITE SUNBIRD. (*Nectarinia famosa*). This bird is rather scarce in most parts of our area, seemingly. My only records are one seen at Umtata about the year 1920; and another on the outskirts of some bush below Mr. Altenkirch's trading store at Mapuzi on Nov. 10th., 1922. The latter individual had the long tail-feathers only partly developed.

BLACK SUNBIRD. (*Cinnyris amethystinus*). Quite common among mimosa scrub, and in the garden, at Mt. Packard. Did not notice it so much at Umtata.

GREATER DOUBLE-COLLARED SUNBIRD. (*Cinnyris afer*). This is our commonest species and is abundant in the garden at Mt. Packard.

In Dec. 1919 and Jan. 1920 this bird lived a great deal on our grapes. I was one day under the vine, when a female sunbird flew in and perched on a twig within two yards of me. I kept perfectly still, whereupon it bent down and deliberately pushed its bill by force into a grape, sucked in a little of the juice and matter, and then attacked another grape in the same way, afterwards flying off to another bunch, where it clung head downwards and repeated the performance. Was it that, owing to the rather severe drought then on, there were not many flowers about, and so these birds had to go in for the grapes instead? Or is there any other evidence that on occasion they take a fruit diet? This is the only time I have known them to take to fruit, though at other times when we observed the grapes to be pricked or "stung" as we thought by wasps the real culprits may have been these birds. The season when I actually observed them doing it they destroyed a very large number of bunches, as the grapes, once they had been pierced by the birds, soon turned sour and pulpy. I never saw them attack any other fruit.

Another remarkable thing I observed about this bird while at Mt. Packard was its evident love for music. Several times while I was playing the piano, one of these birds would come flying through the flower-garden and perch on the sash of the closed window, where it would remain for

quite a long time alternately peering in at the window or listening intently to the music and pecking excitedly at the window-panes to get in. Of course if anyone arose to open the window it would fly off. But presently it would return again as interested as before. It kept this up for a week at one time; and altogether off and on for over two years I noticed this bird (whether the same individual each time or not, I cannot say) fly to the window in this way almost every time the piano was played during the day-time.

Native name: Incuncu, generic name for honey-suckers.

COLLARED SUNBIRD. (*Anthothreptes collaris collaris*). I saw a flock of these little birds on the outskirts of the Nenga River Bush near Mt. Packard on 12th, Jan. 1920. I was able to watch them for a long time as they hopped about on the outer branches of the tall trees hunting for food. The short bill is very conspicuous, as in general appearance they are typical honey-suckers, though not having the bright colours of some species. Dr. Stark says these birds keep to low bushes and thickets, but these, while not quite in the tops of the tall forest trees when I saw them, were nevertheless a good height from the ground.

GREEN WHITE-EYE. (*Zosterops virens*). Saw a pair in a thicket near Mt. Packard, January 22nd., 1920. Native name: Intukwane.

CAPE WHITE-EYE. (*Z. capensis*). Very common in the orchard at Mount Packard, where they feast on the oranges and grapes. One year in particular there was a perfect invasion of the orchard by these birds during the orange season. Oranges fell rotting to the earth in hundreds and were eagerly devoured by the Glass-eyes. So persistent were they and fearless of man, that I placed mouse-traps on the bare ground, unconcealed, with an orange opened at the head, and these birds anxious to get at the conveniently-opened fruit, flocked on to the trap and were caught often three or four at a time. Though, of course, commoner when the fruit is plentiful this species is resident all the year round.

BLACK TIT. (*Parus niger*). I found this bird quite frequently along the open woodlands of the Nenga River. Amongst other records, I saw it at Mt. Packard and on the Nenga in Jan., 1919, and again at Mt. Packard in July 1922. Native name: Isicukujeje and iculukujeje.

FISCAL SHRIKE. (*Lanius collaris*). This bird is very common at Umtata, but I have never seen or heard of it in the country districts or any where at any great distance from towns or villages. It seems essentially a town bird. Native name: Inxanxadi.

BLACK-CROWNED BUSH-SHRIKE. (*Telephonus senegalus*). I first noticed this bird at Mt. Packard on the 12th Dec., 1919, since when I have found it common all the year round. It loves to haunt the thorn-scrub and thick undergrowth at the bottom of the garden, or to perch on the top of a fencing pole or other conspicuous spot uttering its call. In addition to its other notes it emits a sound like a guttural "chop" "chop," while moving about among the mimosa scrub. Native name: Umgupane.

TSCHAGRA BUSH-SHRIKE. (*T. tschagra*). I saw this shrike once, on the outskirts of the Gxwaleni Forest near the Nenga R., on Dec., 28th., 1919, among some open mimosa bush.

(GREATER PUFF-BACK SHRIKE.—*Dryocopus rufiventris*.—Standing on the ridge of hills that skirts the Nenga valley, one can hear at almost any time coming up from the thick, dense bush below a very loud, hoarse, booming note, "haugh" "haugh" "haugh." I never managed to see the the producer of this strange sound, nor could the natives I asked give it a name. A native boy of mine, however, from inland and with a rather good knowledge of birds, always insisted that it was "Igqubusha," the name assigned by Rev. R. Godfrey to the Greater Puff-back Shrike. It seems impossible to me, however, that such a small bird could produce such a powerful, croaking sound, audible at such a distance. Till I have more certain knowledge, therefore, I prefer to bracket this species).

BLACKCAP BULBUL. (*Pycnonotus layardi*). Very common and resident throughout our area. I found it equally common in gardens and in thick bush on the coast. Native name: Ikwebula.

EASTERN PROVINCE GRASS-BIRD.—(*Sphendaceus intermedius*). A common, resident species in the "dobo" grass and thorn-scrub below the garden at Mt. Packard.

WILLOW-WREN. (*Phylloscopus trochilus*). This bird appears both on the coast and inland during the summer months. I have two records: in the plantation at Mt. Packard, Christmas 1918, and in the hedge of the Public School at Umtata, earlier in the same year (Feb.). Native name: Unotoyi. It is not common.

BAR-THROATED WREN-WARBLER.—(*Apalis thoracia*). This bird is nowhere common, but I have found it a pretty constant visitor to the orchard at Mt. Packard, where it is fond of perching in the lemon-trees. I specially noticed it in the Christmas season of 1919. Native name: Ugxakweni.

LITTLE PINC-PINC WARBLER. (*Hemipteryx minuta*). A common and resident species in the grasslands both at Mt. Packard and Umtata. At the former place I obtained a nest and eggs. Native name: i-, and uno-, -Gqaza.

SMITH'S GRASS-WARBLER. (*Cisticola aberrans*). Common in the Mt. Packard area, among low scrub and long grass. Native name: Ungxe-angezi.

TAWNY-HEADED GRASS-WARBLER.—(*C. fulvicapilla*). Very common. Fond of perching on tall grass stem uttering its loud, monotonous "weep" "weep". Habitat and cry same as preceding. Have not handled specimens of either this bird or *C. aberrans*, and base my identification largely on the Native names; but I have observed both species rather closely, and have no doubt they are correct. Native name: Incede, Imvila (? Le Vaillant's Grass-Warbler?).

(To be continued).

Native Education in the Cape Provincial Council.

The Ordinance to amend the Law relating to Education consists of five chapters, one of which deals with non-European education. Certain sections in it are of interest to those engaged in Native Education, the chief of which are as follows:—

SALARIES OF TEACHERS IN NATIVE TRAINING AND PRACTISING SCHOOLS.

14. Notwithstanding anything contained in section *three hundred and fifty-eight* of the main Ordinance, all teachers appointed after 31st December, 1928, to training or practising schools established for native pupils shall be paid salary at such rate or rates as the Superintendent-General may determine; provided that any European teacher employed in any such school at the said date and paid salary under the provisions of section *three hundred and fifty-eight* of the main Ordinance shall continue to be paid in accordance with the provisions of the said section and shall continue to enjoy all the rights both existing and prospective acquired under the provisions of the main Ordinance as long as such teacher holds a post of a grade at least equal to that occupied by him on the said date; save that a teacher appointed to the principalship of a native training school and taking up duty after 31st December, 1928, shall not be paid on a higher scale of salary than that laid down in the said section for schools of one hundred student teachers and over.

MISSION SCHOOLS.

15. Sub-section (b) of section *three hundred and thirty-nine* of the main Ordinance is hereby amended by the addition to paragraph (ii) of the following:—

"provided that the provisions of this sub-section may be relaxed by the Superintendent-General if it can be shown to his satisfaction that owing to boycott or other unreasonable organised movement it is in the general interest of education in the area concerned that the school or schools affected should be maintained."

PROCEDURE FOR DISMISSAL OF TEACHERS.

16. Sub-section (a) of section *three hundred and fifty-three* of the main Ordinance is hereby amended by the deletion of all words after the words "a reply in writing to the charge" and the substitution of the following therefor:—

"Further, where any school manager desires for any good and sufficient reason to dispense with the services of a teacher in the interests of a school, it shall be competent for him to give such teacher provisionally three months' notice of the termination of his appointment, provided (1) that he shall inform the teacher in writing of the reasons for which he proposes to terminate his services; and (2) that he shall call upon the teacher to submit within one week any statement upon the matter he may desire to make.

In either case as described in this sub-section the manager shall then communicate the name of the teacher to the Superintendent-General together with

- (i) a statement of the reasons for his desire so to remove the said teacher;
- (ii) the reply of the teacher to the charge made; and
- (iii) a report of the proceedings at any inquiry that may have been held.

On receipt of such communication the Superintendent-General may hold any further inquiry that he deems necessary, and shall confirm or otherwise deal with the action proposed by the manager; provided that in no case shall a teacher be dismissed by any manager without the previous approval of the Superintendent-General."

GRANTS FOR NATIVE OR COLOURED SECONDARY SCHOOLS.

18. Section *eleven* of the Education Amendment Ordinance. No. 23 of 1925, is hereby amended by the addition of the following sub-section (c):—

"It shall also be competent for aid to be granted towards the cost of school requisites, furniture and equipment supplied for use in schools described in sub-section (a) hereof and known as native or coloured secondary schools. Such aid shall be at a rate not exceeding £2 for every £1 contributed locally."

BONUS AND GOOD SERVICE ALLOWANCE FOR TEACHERS IN NATIVE SCHOOLS.

22. From and after 1st April, 1928, the bonus of twenty per cent. of their salaries granted to teachers in Native schools shall be merged in the salaries of the teachers concerned and shall no longer be regarded as an allowance; and any good service allowance payable in respect of any period subsequent to such date to any teacher in receipt of the aforesaid bonus, or to any teacher who would have been eligible for the bonus had it not been so merged in the salary, shall be calculated upon five-twelfths of the teacher's salary, anything contained in section *three hundred and sixty-six* of the main Ordinance notwithstanding.

The above sections are those which deal with changes in Native Education. One comment may be made, and that on salaries. The Provincial Council is not fulfilling its duty in handing over to the Department of Education what it ought to make as definite in the financial matters of Native Education as it has in those of European and Coloured Education. It is plain that Native Education is not being regarded by the Council as of very much account. It may be that they hope to see it transferred to the Department of Native Affairs and placed under a Superintendent of Native Education, and because of this they do not wish to make definite arrangements concerning its control and administration. The Administrator of the Cape Province has stated that the post of Chief Inspector of Native Education is to be abolished on the retirement of its present occupant and that European, Coloured and Native Education will be unified under the administration of the Superintendent General of Education.

Iqenqa Pesha kwe Nciba.

Inkumbuzo ye Bhotwe leze Mpilo yo Mzi.

1. Ukwanda:

Kuma 30 eminyaka odlulileyo inani kupela labane qenqa ababe ngeniswa kwi Sibhedlela sase Mjanyana ngonyaka ngamnye bebebali 123; ama 279 abaguli abatsha bangeniswa kwiminyaka emibini egqitileyo, eyinto leyo eteta ukuti inani elingenayo ngonyaka liyanda endaweni yokubuya umva. Kukwanjalo nakwe sase Mkambati Isibhedlele ema Mpondweni.

2. Ukuxananaza:

Esi sifo sinikezelélana ngendibano nabane qenqa, bona ngokwabo okunye ngempahla abake bayidatwe. Akuko bani onokuba neqenqa ngapandle kokwosulelwa ngowayeke wanalo. Enyanisweni, kufuneka abantu babe kunye ixesha elide, njengosapo lomntu omnye, okunye abantu nje abahlala ndlininye. Abantwana nabantu abatsha basengozini embi yokwosulelwa ngayo lendlela.

3. Ukulibazisa ukusibika nokuzi lumkela:

Abamkelwe Emjanyana nase Mkambati benesifiso, pantse bonke bangabantu ekudala benalo iqenqa, behamba nalo iminyaka, ubuncinane iminyaka emitandatu. Abagula sisifiso belileli emakayeni abo bengatati manyatelo okuzi lumkela balula ukuhlwayela esisifo ezintsatsheni zabo nakwabanye nje abadibana nabo.

Lengozi idla ngokunga qondwa kuba iqenqa litata ixesha elide—ikakulu iminyaka yomine okunye emihlanu, kanti ngelinye ixesha kude kuye eshumini leminyaka nangapezulu—pakati kokunabela kwembewu yesifo kumntu opile kakuhle, nokubonakala kwempawu. Kukankanyeka okokuba okwelixesha kwela Pesha kwe Nciba ubuncinane bangama 1,200 abaneqenqa besemakaya bengabikwanga, uninzi lwabo ingabasa qalayo xa sisulela kanye esisifo, bayasi hlwayela njalo ezintsatsheni zabo nakwabadibana nabo.

4. Ukubaluleka kokubika kwanini:

Abantu basengozini embi bona ngokwabo ngokuvumela abantu abaneqenqa eliku ingangato wokusulela ukuba babesezindlini zabo. Kuyingozi enkulu kunene elusatsheni lomzi lowo, kwaye kungeyo mfanelo nakuye ogulayo, kuba kunxa kanye sisaqalayo isifo apo sinokuti sinyangeke cwaka. Ekusinyangeni kwasentloko, amatemba makulu okusi "bamba singa xananazi" okunye ukusinyanga ngexeshana elifutshane; ngako oko kubu bulungisa kanye kogulayo ukumtumela kwi Sibhedlela se Qenqa ayeku nyangwa ngako oko nje ukuba ubuko balo buqondwe.

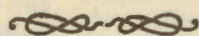
5. Izibhedlela zase Mjanyana nesase Mkambati:

Kwezi zibhedlele abagulayo banyangwa kakuhle kakulu futi ngeyona ndlela equbileyo. Bagcinwa apo esibhedlela ngalo lonke ixesha kupela xa kusafuneka kupeliswe ukwosulela, kwaye kuseenziwa yonke imizamo yokukaulezisa ngangoko kunokwenzeka okokuba bazoku kutshwa kona. Kuminyaka embalwa egqitileyo abangapantsi kwama 535 abate bakutshwa bebegula e Mjanyana baza bavunyelwa ukugodukela emakaya, keku kangelwe nje ngoko kusitwa bapilile okanye abaseyo ngozi kwabanye. Kuwo wona lonyaka e Mjanyana kukutshwe ikulu lababe gula—ekungatwa njalo kupila abemnye esitandatwini sabagulayo bebonke, e Mkambati kukutshwe ama 28. Abaguli abasasele kwezi zibhedlele bakoliswa mpela yindlela abanyangwa ngayo, baye bencedisana kakulu nogqira ne nasi. Isibhedlela abasi kangeli siyinto longo kodwa basi qonda siyindawo yokunyangwa nokupilisa cwaka okanye yoku "vala" ukufa kungaqubeli pambili. Batiswa kakuhle, banxitywa kakuhle baye bepatwa kakuhle apo esibhedlela kuseenziwa baxole kangangoko kunokwenzeka. Akwenziwanto yoku banqanda bangemki kona, kanti noko kwiminyaka embalwa esandul' ukupela ababangapi abate babaleka kona. Abangaba banako ukupata umsebenzi bayakutazwa ukwenjenjalo, baye behlulwa kakuhle ngomsebenzi abawenzayo; ngako oko babe nokuncedisa amawo emakaya, endaweni yokuba ngumtalo kubo. Imiteto yalapo esibhedlela ayirabaxa, ilula. Abagulayo bakutazwa ngendlela zonke ukuncedisa ekupatzeni nasekulauleni umzi lowo. Bayavunyelwa ukuhanjelwa ngabazalwana nezi hlobo zabo, eziti xangaba zivela kude kakulu, zivunyelwe zihlale intsukwana apo kumzi wase sibhedlela belaliswa betyiswa ngu Rulumente. Amatikiti kaloliwe ayanikwa ngu Rulumente ngonyaka kubantu abane abahambela ose sibhedlele. Intsapo nabaxomekeke kwabagulayo bapatwa ngokukodwa ngu Rulumente malunga nokukululwa erafini, waye Umpati-sibhedlela ehleli elungele ukunceda nokucebisa abagulayo nentsapo zabo kwingxaki ezibavelela ngenxa yokubase Sibhedlela apo kwabo bagulayo.

6. Imfuneko yoku Sebenza Kunye:

U Rulumente wenze konke anako ukunqanda ukuxananaza kwesi sifo kwela Pesha kwe Nciba, nokuti maside sipele kube kanye konke kwelozwe. Imizamo eyenziwayo idla imali enkulu ekufuneka ifumanekwe njalo kubarafi belo Mdibaniso: kuyimfanelo yomntu ngamnye ukuncedisa impumelelo yale mizamo. Wonke umntu kufuneka eyazi indlela ekwanda ngayo okukufa, nokuti abosulelayo bayingozi enkulu kwabanye abantu, futi nokuti esisifo sikolisa ukunqandwa singanabi, okunye sinyangwe konke xa site sasetyenzwa ngendlela eyiyo kwanini. Kungu msebenzi we Nkosi nganye, nesi Bonda, Mfundisi, Titshala yesikwilo, enyanisweni womntu ngamnye ukusasaza olulwazi pakati komzi nokuncedisa u Rulumente kuma linga awenzayo okulwa esisifo. Wonke umntu Pesha kwe Nciba umele ukwazi okokuba Isibhedlela sase Mjanyana nesase Mkambati azizizo intolongo okanye indawo yokuvala, zizi zibhedlela apo iziguli zipatwa kakuhle nge ndlela zonke, apo bapantsi komakwekwete wegqira, kwaye xa baye kona isifo sisabaqala, banetuba elihle kunene lokupuma kona ngeminyakana embalwa—isifo eso sesenziwe butuntu okanye sinyangiwe.

BLYTHSWOOD INSTITUTION, 1928.



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The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, MAY, 1928, —

To the Reader.

"And he that overcometh and keepeth my works unto the end;
to him will I give Power over the Nations;
and he shall shepherd them with a rod of iron.
And I will give him The Morning Star."

EVERY nation knows, all great thinkers recognise, that even with such a power of authority behind it and within it, the League of Nations can do but little. It is a legal organisation and law cannot regenerate human character, it can only restrain within limits its wickedness but it cannot create love. All men to-day who speak and think of the world, say what we have said, and there is a sadness as they think of their helplessness to bring peace to this earth of ours, to outlaw war and its spirit, and to create respect for the souls and bodies of men. Some may read the spirit in the world, giving its power into the hands of the League of Nations. Even with that power, men feel that they need another gift, the gift of the Morning Star. Without that gift war again will be upon us, and in the next great War perhaps many races living in barbarism or issuing from it will not escape its burdens, its misery, and its sorrow as they did the last.

These are serious things to realise, that the peace of the world is in the hands of impotent power, and that the League of Nations is in actuality the shepherd with the iron crook. Power is called upon to recreate society, but it hides its helplessness; it confesses its weakness; it looks for some strength other than the goodwill of the Nations. The League has the gift of power. Men are crying for it to receive the gift of The Morning Star. For the two must go together, if war is to be outlawed and peace to be established. And who is this Morning Star? Who is this wonderful gift of the Spirit of God? Who is this force in men's minds that will bring peace, love, justice, prosperity and goodness to the whole world? His Name is Christ. He

is the authority over all the Nations. He is the shepherd of the peoples. Without Him, the legal and political devices of the peoples will fail. Without His Spirit permeating this earth, the League of Nations will only become a makeshift. When it breaks, when its rod, not of iron, not of brass, but of wood breaks, there will be no destruction of the evil of the world but racial passions will plunge the world into misery. It is for Christians to pray that the League of Nations receive the gift of the Morning Star and by its Authority, delegated by the nations of the world, and by its Power, proceeding from the Spirit of Christ, it may keep back turmoil, strife, animosities, hatreds, injustice and oppression and preserve Peace. "I shall give him the Morning Star."

We have hitherto spoken of the work of the League of Nations more from the standpoint of the Church and exhortation than from that of the State and actuality. It remains for us, therefore, to make some comment on the international facts of the day. It has to be remembered that from the inception of the League of Nations, two opinions have been expressed concerning it; first, that it is too academic a body, especially in its assembly, to cope with the work of the world, and second, that without the backing of the forces of militarism it will not be able to carry out even the decisions of its International Court of Law. To some extent these opinions have been justified, during the past few years, but not altogether. The League of Nations has been able to use its power in steadying affairs in Europe, both military, racial and financial. It has staved off war on one or two occasions, or at least has brought politicians of the violent sort to heel. The rules under which it acts are such as will not enable it to interfere in the internal affairs of nations, and so, countries like China can only be watched so far as internal strife therein influences Foreign Policy. If humanism and academism have not realised what emotional politics have demanded, yet they have accomplished great things; they will do more if the Churches, throwing aside their illdisguised rivalries and pretentious sentimentalism, look conditions in the face and seek to change the inimical attitudes of men and races towards one another.

The Mission Field

The Missionary.

CHAPTER XVIII.

Two Forms of Composition.

THE first century then saw the rise of a form of composition, biographic, which sprang out of the needs of the day and the development of literary construction. It was a peculiar and pertinent characteristic of literature, the reflection of the individualism and the philosophy of the age. The peculiar type that distinguished the first century A.D. sprang from the desire of litterateurs to commemorate the work and achievements of the outstanding men of their own generation. In the case of the *Agricola* of Tacitus this tendency is shown forth very clearly, while in the case of Plutarch the older tendency represented in the writings of Nepos, Sallust and others is still retained. One might say that historic biography was displaced in the first century by current biography. Now, we seek to apply these facts to the Gospels of St. Matthew and St. Luke. These Works are biographic in form and differ from the Gospels of St. Mark and St. John in their structure. The two latter belong to the theme and are constructed according to the demands of form and composition. We shall see immediately the difference between the biography and the Theme. It is enough to emphasise here the fact that

TWO GOSPELS ARE CONSTRUCTED AS BIOGRAPHIES.

They show clearly what we have designated, heredity, artistic unity and appreciation. Both St. Matthew and St. Luke begin with the formal element of descent, proceed to artistic unity and finally summarise in an appreciation. Both St. Mark and St. John omit the descent and the appreciation. A theme is essentially a form of composition in which the artistic unity finds full expression either in a chronological order of proof or in a philosophic arrangement of facts. We shall find that the artistic unity of St. Mark belonged to the former type of composition and St. John to the latter. They still differ structurally between themselves in the arrangement of the matter though not in a structural form of composition. St. Matthew and St. Luke agree essentially in their formal structure although they differ in the details of their contents. Thus in the matter of descent or heredity the difference is to be noted, but then it belongs entirely to the matter of content, not of structure. The structural element alike remains the same in these two Gospels.

The question may be raised as to the value that has to be placed upon the biographic form.

IT IS CLEARLY REVEALED IN THESE TWO GOSPELS.

It might be suggested that no inference can be drawn of any kind from the discovery of the types of composition that are found to underlie the Gospels. It is recognised that in the four Gospels

we have examples of two distinct types of composition, the biography and the theme. It might be said that the facts connected with them will not assist very much in showing that they are second class and third class documents in which are embodied the Works and Teachings of the Historic Christ. It has been frequently stated that of the Gospels, St. Mark is evidence of the second class while the others are evidence of the third class; it has also been stated that it is possible to trace in the later chapters of St. Mark the elements of first class evidence. But it is possible to deny even these statements and to declare as some French modernists have done that the Gospels are not first century documents at all, that they may contain extracts from documents of the first century but that they are themselves compilations of a later date. These critics assert that they find no use for the opening chapters of St. Matthew and St. Luke as they seem to be extraneous matter attached to what was originally compositions of the same nature as St. Mark and St. John. Now, it is a recognised canon of criticism that wherever differences in text or structure arise, as say in a Greek Drama or a Latin Poem, the greatest caution should be exerted before conjecture is employed.

METRICAL STRUCTURE HELPS THE CLASSICAL SCHOLAR

in determining the state of a text and the value of a conjecture. It is not enough for the Latin scholar to throw aside a word that causes him trouble even in prose and to replace it with another of his own taste. Latin Prose, like Latin Poetry, conformed to metrical and rhythmical rules. The Latin Cursus was a reality in Latin Prose as a similar metrical form manifested itself in Greek. Metre in prose may be traced from the days of Plato to the age of Petrarch both in Latin and in Greek. There is no need for reference to modern writers such as Newman and Ruskin in English. Caution, therefore, is necessary in dealing with the Gospels of St. Luke and St. Matthew. Such has not been observed by those critics who have not seen that these Gospels are biographic in their structure and that they must be treated as complete biographies. Here then we have in these two Gospels third class evidence so far as their contents may be tentatively described but first class evidence of their writers following the biographic tendency of the first century A.D. The question arises whether these Books belong to the middle of the first century or the end? If the evidence that we have set forth in this chapter means anything

IT MEANS THAT THESE GOSPELS ARE COMPOSITIONS OF THE FIRST CENTURY.

The types of composition, of the four Gospels are the creations of the beginning of the first century, and are not the literary developments of the second century. As has been already stated the individualism in its opposition to imperialism created in the time of Augustus Caesar the two styles of Composition, the Biography and the Theme. We therefore hold that the Gospels as we have them are essentially Works of the first century, St. Mark appearing in the fifties and other Gospels at later dates. We have thus in these documents clear records of the historicity of Christ. It would

take too long to work out in details the application of the general principles laid down concerning the biographies, St. Luke and St. Matthew. Were we to attempt such a task here we would have to bring in the contents of these Writings of the evangelists. This method would complicate much the matters on which we have been commenting. Hitherto we have dealt simply with types of composition and have paid no attention to the contents of the Writings. We have shown that the structural forms of the Writings were the creation of the first century and that the writers adopted these types in the same way as certain classical writers. We draw the inference that there is no need to go outside of the first century for the dates of the composition of the four Gospels. The second century had its own peculiar types of composition and ignored the biographic to a large extent. Indeed it might be said with some truth that the first century was the natural period for the production of current biography as well as historic for then

A SPIRIT WAS IN THE AIR WHICH VALUED PERSONALITY

even more than did the public opinion of the second century.

It might be said that too much has been deduced from the fact that the Gospels of St. Matthew and St. Luke are biographic. Criticism may be made against the application of the structural element of the Writings to matters of date and content. A French scholar who professed the second century as his special subject was in his day humorously referred to as the only man who knew what happened in the second century outside of the documental and archæological evidence that was common for the use of all scholars. Wherever and whenever a hiatus occurred in the knowledge of scholarship the French critic supplied the necessary information from the depths of his own historic consciousness. Like a spider he wove a web to bridge the gulfs of ignorance in his knowledge of the second century. In other words

AN INSTINCT IS CREATED IN THE MIND OF A SCHOLAR

through his study of the past that enables him to fill up, not through extravagant conjectures, but with grave caution what logic and experience demand in the representation of a historic subject. A similar instinct is to be found in the minds of artists, tinkers and practical men in relation to the objects of their work or study. In mathematics it is a customary thing to assume an unknown in the workings of a problem according to algebraic formalism in order to obtain a theoretical and final practical result. Now, whatever the value of this instinct may be considered in literary matters, it has to be taken into account, it must be taken into account in any inference that may be drawn from the structural element of a composition and especially if it can be shown that as in Greek and Latin verse and prose an element, in their cases metrical, can be traced in its influence upon the writers and their forms of expression.

To show that such a literary device is at work on the Gospels and that such was the prevailing tendency of a certain century would require much space and much patience.

Nature Study.

The Birds of Blythswood.

The following list has been compiled mainly from observations made during the past seven years' residence at Blythswood. Information obtained during short visits to the Institution prior to 1921 has also been incorporated, as well as a few notes from my two local correspondents of those days—Dr. Struthers and Mr. W. J. A. Moir. As, moreover, the ordinary routine of life has taken me repeatedly to Butterworth and afforded me opportunities of visiting the adjoining mission-stations of Main, Paterson or Mbulu, and Cunningham or Toleni, I have thought it advisable to include species observed at these places even though they may not yet have been detected within the bounds of Blythswood.

The accounts given of the various birds are intended to stimulate the students of the Institution and the residents of the surrounding district to observe our bird-life and to enrol themselves as bird-watchers along with us. A perusal of the list will convince every reader that there is abundant scope for the exercise of his observational powers in the study of the commonest birds. The song-periods have not yet been accurately worked out; in very few species are the incubation periods and the nestling or fledging periods known; the extremely varied displays of the different species during the breeding-season are practically a sealed book; the times and the routes of seasonal migration have hardly been touched. Anyone who sets himself faithfully to keep a notebook and to study these or other aspects of bird-life will speedily find himself ranked as a recognised fellow-worker in the field of ornithology. The beginner need not worry himself about adding species to the list; that skill will come in due time as a natural accompaniment of his expanding powers of observation. Let him concentrate at first on unravelling the secrets of the commonest birds around his door.

Redwing Partridge. The areas of dense vegetation bordering the Blythswood marshes and the strips of long grass along the fences afford suitable shelter for this francolin and effectively screen it from observation. In such ground the bird is very difficult to flush and generally waits till it is on the point of being trodden upon before revealing its presence; when however a bird rises to escape threatened danger, it is usually followed at once by its mate, or, if the season be winter, by the covey. At their feeding-grounds, on the other hand, they are seen with less difficulty; when encountered on the hillside or on the stubbles they make at once for cover, by running if the distance is short, by flight if it be long. During the winter months of April, May and June they go in coveys, five being the largest and the usual number in a covey; but even in September groups of three and four are still found in company. In spite of protection, the birds do not seem to increase, and it is doubtful if more than four pairs nest within our bounds. Sometimes an individual falls a prey to the native herdboys and their hunting dogs; one taken from some small boys on 9th May 1927 had been feeding on sobosobo berries, small maize grains and a grasshopper.

Though such a skulking species, the Redwing is very noisy, and for the greater part of the year

our valleys resound with their wild clamour. Especially at morn and just before sunset may their oft-repeated *eeek eeek te hair-pee* be heard. There are two periods of silence, as far as my notes shew; from December 14 to January 24 and from June 22 to August 8. The birds have neither been seen nor heard in July.

African Quail. These little game-birds were present in Blythswood in the beginning of the season in 1921, 1922 and 1923, their earliest appearance being on September 3, and their latest noted occurrence being December 3. They have not been recorded of late years. At Main, in 1910, I heard Quail in November.

Namaqua Sandgrouse. During the great invasion of Eastern Cape Colony by this species in the end of 1924, some birds reached our neighbourhood. On 8th September a bird, shot out of a covey of seven at Tyinira, Ndabakazi, by Miss Geach was brought me in the flesh.

Speckled Rock Pigeon. Although not yet noted in January, February or August, the Rock Pigeon is probably resident with us, finding in the cliffs of the Bushman's Rocks and in the adjoining dongas attractive and comparatively-safe retreats. One of the roosts known to me, which is occupied by a pair of birds, seems, from the accumulation of guano beneath, to be in constant occupation. Unlike its Northern ally, this species also haunts trees, and thrice have pairs been observed resting on the willows fringing the Blythswood stream.

During June and July 1921, a pair that haunted a low rock-face adjoining the Blythswood fence were kept under observation. On July 26th, only one was in evidence and the other was suspected to be sitting. At our approach the sentinel bird made off, and its mate emerging from the hill-face revealed the site of the nest, on a shelf that was concealed by the close overhanging growth of a wiry-stemmed shrub. The nest of sticks was beautifully clean but still empty. Our discovery of the birds' secret apparently led to their desertion of the site, for the owner was not again found at the nest.

On 16 June 1922 much calling was going on at the Bushman's Rocks. In the midst of the din two birds sailed out from the cliff; and the pursuer, as it sailed on, repeatedly gave a sharp single beat to produce a fillipping flap with its wings. This display flight had previously come under my notice at Ntaba Kandoda on 4 April 1912, when one of a pair that repeatedly flew out from the cliff and returned to it again clapped its wings in flight.

The cooing-period at Blythswood has not been determined.

Red-eyed Turtle Dove. This species, while being the largest of our three Turtle-Doves, is at the same time the rarest. As its cooing has been heard all the year round, it must be regarded as a resident, but its numbers fluctuate from year to year and even from season to season. At its maximum it may be represented in Blythswood by six pairs, but occasionally it may be entirely absent.

The characteristic coo, consisting of two long notes and several shorter ones which as a rule precede the long ones, is inverted in the best-known Kafir rendering '*Makulu, sip' isidudu!*' (Grandmother, give us porridge!). The opening *sip' isidudu* is an easily overlooked wheeze, suggestive of an orator's clearing his throat before

actually uttering articulate speech. This enables the bird to get into his stride and after a greater or lesser number of repetitions of the coo, according to the Kafir version, it winds off in the great majority of cases with the *Makulu* notes; rarely, it finishes its coo as in the Kafir version. The bird coos with its bill shut, and accompanies each of the two parts of the coo with a visible heaving of the body and an especially-noticeable tail-spasm.

The breeding-call, of a smothered guttural nature and running to four notes when fully uttered, is heard for the greater part of the year; it is accompanied by a persistent bobbing on the part of the bird. There is also a distinctive mew or high moan, which may sometimes be uttered in conjunction with the last call from the bird's perch; usually however the moan is uttered in flight, and, though as a rule the moan is uttered once only, it may be uttered as many as seven times in succession. The period of the moan, as noted mainly at Pirie and Somerville, is from the end of November to the end of July. In Blythswood itself the periods of the breeding-call and of the moan have not been worked out.

In August 1925 a pair nested in some shrubby growth overhanging a pool. The nest of sticks was built below the level of the bank and was safe from intruders. The brooding bird sat very close and when keeping her head retracted looked like a stone. When first visited on the 22nd the nest contained one chick and an addled egg. On the 31st the egg had disappeared and the young bird had made great strides forward; it displayed its powers before me by executing a right-about movement on the nest. At my next call it had gone.

Cape Turtle. The Cape Turtle is one of our most abundant resident species. Its coo, uttered with closed bill, is heard all the year round, though not with uniform insistence. From the middle of December till nearly the end of January and again in July, only one or two birds may be heard in the course of a day and such desultory singing as is engaged in is generally reserved for dusk. A drizzling rain does not necessarily stay the singers, but a strong wind effectually silences them. At all seasons this species coos by night, not on moonlight nights only, but even when pitch darkness prevails.

No nests have been noticed at Blythswood during the first three months of the year, but for the remaining nine months nesting is continuous. The display flight, which is such a conspicuous feature in this bird, is probably indulged in all the year round, but has not been registered in my notes for the months of February, September and December.

Laughing Dove. Though smaller than the Cape Turtle, the Laughing Dove is quite able to hold its own against it and even domineer over it to a certain extent. At the winnowing places in Blythswood, the Laughing Dove far outnumbers the Cape Turtle; twenty to two may be given as a fair average proportion, but as many as twenty-three to one has been observed. It is not yet quite clear, however, if the great preponderance of the Laughing Dove at such feeding-grounds is the result of its masterful intolerance of the larger bird, and further observations on this point would be welcomed. Where unmolested, the Laughing Dove becomes very tame, feeding at our doorstep, perching on our housetop and even venturing to roost in the creepers about the verandah poles.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Failure.

MY DEAR JAMES,

I am glad you have drawn my attention to the obituary notice of a great scholar, and especially to certain remarks in it. You are young to the ways of the world and were perhaps a bit nonplussed when you read that the merits of the scholar were completely unrecognised by his colleagues and his friends. And yet they had all benefited in one way or another by his mental and moral gifts, employed on their behalf. He was not a ghost for other men, but rather a Socrates that brought forth their abilities and led them into the paths of knowledge and enlightenment. The Scholar was a man who had continued his study after he had left the University. He had retired into the country and there performed his work. He was recognised by the people around him as

A MAN OF KINDLY DISPOSITION,

of great knowledge, of large heartedness in his sympathies, and of great sacrifice in his charities. He was not of independent means and thus differed from one of England's greatest historians of the last century, E. A. Freeman, whose Biography you will find doubtless on the shelves of a College or a Town Library. The historian had private means, and thus could devote his whole time to the study of architecture and history. Like Ruskin, he had leisure, competence and a taste for study. But this scholar, to whom I have referred, had to work for his living, cultivate habits of industry and accumulate the facts of knowledge. Of course it is only one who has passed through a similar experience that can realise somewhat the difficulty, and appreciate somewhat the spirit, that controlled the work of the man. Everybody cannot do such things for they are outside their province. Most men find it sufficient to do their daily work and to prepare for the next day, to follow the conventionalisms of Society in matters of holiday, hospitality, culture and fellowship. Most wise men find the centre of these things in their Church that unifies their charitable efforts and their intellectual outlook. The scholar, like many another one, centred his thoughts on his social surroundings and his religious duties. I learn these things from the obituary that you have sent me, but I learn more, that

HE WAS A TEACHER AND GUIDE TO MANY STUDENTS

in the course of their University training, that his knowledge was always ready at the disposal of his friends; that many of them availed themselves of his judgment in professional and literary matters; that many succeeded in impressing the public with their ability and scholarship; and that, while others succeeded in using the knowledge that their teacher gave them, he remained obscure, known alone to the few, recognised only by a very few. One might say that he was a great teacher that wielded a great moral and intellectual influence over those who came into contact with him, but that he lacked one virtue—or at least a gift of civilisation and the newspapers,—self-advertisement. He had been brought up under conditions that sought to stifle self-assertion, opinion-ateness, the exploitation of the works of others and the self realisation of a personality in the activities and conflicts of the day. He preferred quietness to turmoil, peace

to controversy, the sharpened quill to the pointed pen. Modesty was his vice according to those who criticised him in the light of the modern character of aggressive push or personal advertisement. If you wish, my dear James, to succeed in modern times you had better take a lesson from the lives of men who have wrought in silence and industry, in great courage fighting adverse circumstances and in modest demeanour fulfilling their daily tasks.

THE WORLD RECOGNISES NOT SUCH MEN,

but they make life sweet and perform the hard tasks of life with no ulterior motive than to satisfy conscience and to perform their duty.

It is very curious that before I received your communication I had been reading certain appreciations of men who have left their mark upon their professions; Knowledge, Literature, Science, Education and Theology. I have selected four instances that will enable you to see a little into the ways of the world in matters of merit, honours and recognition. Of course we live in South Africa where men eschew honours and titles of a political type and will have nothing to do with them. They have relieved the Prime Minister from performing a former recognised duty of recommending to His Majesty, the King, public men and others for such honours as have fallen to Parliamentarians, several officials and recognised authorities in the past. Unlike the other Dominions, South Africa has no place in the Birthday Honours of the Empire. In this country the next generation will be perfectly alive to the fact that black and white are on a democratic level so far as political honours and titles are concerned, and that democracy will seek to reduce every citizen, black and white, to one level and one level alone in the political sphere. Notwithstanding this political fact a strange spirit appears in the academic sphere of South African life.

IT PLACES GREAT IMPORTANCE UPON THE POSSESSION OF ACADEMIC DEGREES,

examination and honorary. Indeed the phraseology associated with such titles seems to imply that a degree is a personal possession and not a certificate of personal attainments, for we are continually reading about students for *his or her degree* instead of *a degree*. I regret to say that I have traced recently the personal possession attitude in a type of British journalism. It is always to be remembered that the authorities that grant such titles can take them away as they do in certain moral circumstances, and that, no matter for what branch of knowledge the degrees have been issued. Only one country in the world seems to be genuine in its democratic and republican ideas, and that is Brazil where men are regarded as all equal, politically and educationally, for no titles or degrees of any kind are recognised by the authorities of Colleges, Universities and Governments. It is a strange thing that where political honours are cast aside, military honours take their place, and academic titles that of political and social merit. However, we must expect in South Africa a spate of the latter to fill up the reservoir that has been created by damming back political honours.

The men to whom I shall now refer were conspicuous in their generation, one in the Educational, one in the Religious, one in the Legal and one in the Scholastic world. You will notice from my selection the type of men, only one in their virtue of modesty. They did not advertise their work, opinions and themselves, tho' these were of a public and professional type. And yet no public recognition was made of them either socially or professionally.

There passed away, not very long ago, a man whose merits were thoroughly recognised by his friends and his colleagues. He was a schoolmaster of outstanding ability, an excellent teacher, disciplinarian and scholar. He sent many boys into the commercial world equipped in mind and habits for their work of life. Many of these boys succeeded as merchants, but recognised faintly what they owed to their teacher, to his talents, his encouragement and his sacrifice. This attitude of mind is not to be condemned; it is common and universal, especially in a land like ours where men are supposed only to work for the salaries they receive and not for any higher motives either of Learning, Science, Morality or Religion. The materialistic conception of life is very widespread in South Africa amongst both European and Bantu. In some of our towns, the social and intellectual atmosphere is dominated entirely by wealth considerations. I must stop here as my space is filled.

I am,

faithfully yours,
A. F. K.

Lexicography.

Dictionaries New and Old.

We shall continue the quotation from Anatole France in which he drew attention to the diverse definitions that the Dictionary of the French Academy had given of the word, classic.

A true classic, as I should like to hear him defined, is an author who has enriched the human mind, who has really increased its treasure, who has carried it a step forward, who has discovered some unequivocal moral truth, or again seized upon some eternal passion in that heart where all seemed to be known and explored; who has rendered his thought, his observation or his invention, under no matter what form, but large and broad, delicate and sensible, sane and beautiful in itself; who has spoken to all in a style of his own, which is at the same time that of all the world, in a style that is new without any neologism, new and antique, easily contemporaneous with all the ages.

The classic as here defined may have been for a moment revolutionary, he may have appeared so at least, but he is not so; if he has at first laid violent hands on things around him and overturned the obstructions in his path, he very quickly restores the balance to the advantage of order and beauty.

One incidental remark might be made concerning the great value of Dictionaries; they are exceedingly interesting to those who study Literature from the standpoint of the Higher Criticism, for this method of interpretation only brings out the real meaning of the books of the past. It matters not what language is taken, or what Literature, if a man has at his disposal some of the older Dictionaries of the language and the more modern, he will never make those mistakes that are so common in the utterances and writings of those who are somewhat dilettante in their study of language. It is to the credit of English scholarship that for the last 75 years it has consistently devoted its energies to the careful study of the dialects of the language. To-day the growth of Nationalism is demanding a new Scotch Dictionary to replace Jamieson's that has done such excellent work for the interpretation of Scotch Literature for many years past. Indeed the cry all over the world is for National dictionaries. America has produced some excellent General Dictionaries. Its scholars are now engaged on a Dictionary of the American language. It ought certainly to be a choice book even if it confines itself to the living language as does the Dictionary of the French Academy.

From the foregoing it will be seen that the *New Oxford English Dictionary* and the Dictionary of the French Academy are of different species altogether, and that a comparison between them is altogether out of the question.

The New English Dictionary is now complete in ten volumes. What remains to be done is to collect,

FOR A SUPPLEMENT,

the words that cannot now find a place in the General Dictionary. It is obvious that the ten volumes will make a grand addition to Libraries throughout the Empire. The lowest price at which it can be bought is fifty guineas or £5 5s.—a volume. The Dictionary contains 15,488 pages, 50,000,000, words and 178 miles of type. These facts will cheer the hearts of printers but

will create no astonishment. It may be interesting to know that at least two of the printers who set the first pages of the Dictionary—the letter A—are still living. They have seen the completion of the work that was begun over 50 years ago.

HALF A MILLION DEFINITIONS

have been recorded in the ten volumes and these have been backed up by two million quotations. The Chinese possess a Dictionary of many hundred volumes in which has been recorded the history of the country from century to century. But they have not a linguistic Dictionary of such weight and value as the New Oxford. The claim has been made and justified that there is no Dictionary in the world that can bear comparison with it. America boasts, and rightly so, of *The Century Dictionary, Cyclopaedia and Atlas* in ten volumes and some others of a like nature. We have found these of the greatest assistance and service in our work, in study and in teaching. In its two-volume edition *The Century* is very convenient to have in school Libraries and on teachers' desks. As in South Africa the Afrikaans Dictionary is being compiled, so in the United States of America a Dictionary of Americanisms has been designed by one of the former editors of the New Oxford. Certainly such a book will be welcomed everywhere for its scholarship and its humour. We have heard also of the attempt to produce a Supplement of Australian English to the ordinary English Lexicons. It also would be most interesting in matters of loan-derivation and unconscious comedy. However, the New Oxford will remain the monument of the English Language and of British scholarship for many a day to come. When it is revised a hundred years hence, it will doubtless make room for Americanisms, Australianisms and other peculiar species of Lexicography and thus unify every phase of the Language.

Now, it may not be generally known that English scholarship has already produced from the Great Dictionary a volume that coincides in aim with the Dictionary of the French Academy. The editors of the book have utilised the Oxford English Dictionary in the preparation of their work. It is named, *The Concise Oxford Dictionary of Current English*, and is edited by H. W. Fowler and F. G. Fowler. It consists of 1076 pages and is the book for the home, the office, the schoolboy and the schoolroom.

EVEN COLLEGES AND UNIVERSITIES

would do well to have half-a-dozen copies, each in its Library. Students ought to have it on their Study-Tables. It is remarkably cheap and bears the relation to the New Oxford that a small Latin Dictionary holds to that of the Berlin Academy, or a small Greek Lexicon to the *New Oxford Greek Dictionary*. It may be said that these are the days of Large Dictionaries; and of small ones as well. And yet, English as spoken or read is—somewhat peculiar everywhere, and so too is Latin. Lexicography requires the assistance of Phonetics in most languages in these days of clipt-speech, and lazy utterance.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont
The Secretary - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 12th and 26th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised for a

Two Years' Course of Training
IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

THE BLYTHSWOOD REVIEW.

A South African Journal

of

Religious, Social and Educational Work.

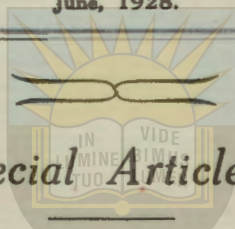
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Price 6d.



Special Articles.

Events of the Day

The Parliament of the Union of South Africa

The Native Bills and other Matters

The Disintegration of Native Life

Phases of Native Life

To the Reader

The Missionary:

Nature Study:

Two Forms of Composition

*The Birds of
Blythswood*

The Editor's Study:

History and Historians

Lexicography:

The Xosa and the Hebrew Scriptures

—:0:—

Extra.

Speech on the National Flag

A Countryman's Diary

The Right Rev. John Lennox, O.B.E.' M.A.

The Bantu Presbyterian Assembly

Local and General

Fingoland News

Notes on Some Birds of the Umtata Basin

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

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Junior Department

Mr. Sotashe.

" "

Mr. Luti

" "

Miss Botha.

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Instructor, Miss Taylor

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 { Mr. Ncanisa.

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The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

Mrs Craig.

The Girls' Boarding Department.

Lady Principal

Miss McBain

Mistress

Miss Taylor.

THE BLYTHSWOOD REVIEW,

A South African Journal
of
Religious, Social and Educational Work.

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VOL. V.

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Events of the Day.

The Parliament of the Union of South Africa.

THE Parliamentary Session ended on the 1st June: Parliament has been prorogued until Monday, the 3rd of September.

Not very much significant legislation has occupied the attention of Members during the past months, although much rhetoric and more discussion have been employed over matters of very little public importance. The Flag Controversy ended in the acceptance of a National Flag that was unfurled on the Union Day, the 31st May, throughout the country. Various speeches of an appropriate kind were delivered by chosen spokesmen in various towns and villages; in some but little attention was paid to the celebrations, as Union Day was regarded as a holiday and the unfurling of the National Flag but an incident in it. Only in Capetown were witnessed untoward incidents, conflicts between native and coloured crowds and the police.

The Old Age Pensions Act.

An Old Age Pensions Act has been placed upon the Statute Book, a most pathetic comment on the financial condition of many Europeans in South Africa. For it is hardly believable that this Measure is nothing more than an imitation of European Legislation, and that it was not required at all in the financial, labour and social conditions of the day. The Act is the first recognition of the fact that a rich country like South Africa has to bear a fairly heavy burden owing to the results of competitive commerce, backward agriculture and spasmodic employment. The Act applies to Europeans and Coloured: it must be extended to Natives in the near future, unless some other method of Poor Law

administration be devised in the interests of those who are continually suffering through losses in seasons of drought and in other ways peculiar to Native Life and consequent upon the disintegration of Bantu Society. Hitherto South Africa has been free from a Poor Law system of legislation: it will be forced upon the Union unless more attention be paid to Native development and more time devoted to the utilisation of capital in new Native industries. Farming, but slowly improving in its methods among the people, is not able to carry the present populations on the soil without financial assistance from Mines, Docks and Towns. The needs of the Bantu are increasing more rapidly than their wealth. Many live very close to the poverty line and yet are seemingly unable to help themselves. Hitherto tribal instinct and custom have acted in their interests and for their betterment, but these are rapidly disappearing through the growth of competitive individualism in every sphere of Bantu life. South Africa may imitate the developed systems of poor relief, that, begun in Germany have spread throughout Europe owing to causes that do not operate in this country, but it would do better, were it to use more forcible means than it is using to-day in making the Bantu peoples, in particular, arouse themselves to meet civilisation and its effects on them through the manifestation of greater foresight, continuous industry and less extravagance in their daily lives.

The Native Bills.

Much confidence is being placed in the Native Bills that have been on the stocks for four years past. To them men are looking for the solution of many problems in Bantu life. We are afraid, however, that Legislation whether of a humanitarian or of a drastic type will effect but little in circumstances where indivi-

dual effort and initiative, energy and control are required to be applied by men themselves. The truth is that too much is being expected from legislation, and has always been in our land; too much from the pleasant manipulation of politics and the boisterous demands of Conferences and Congresses and too little from skill and self-help. The Native Bills are only legal and administrative measures and will not create either the spirit of industry or the elements of wealth. A great change in the moral and mental outlook of the Bantu people will have to manifest itself before even the best legislation will produce for them economic results of a stable and progressive kind.

Changes and Restlessness.

What these mental and social changes ought to be, everyone knows who knows ought concerning the prevailing conditions of native society. Restlessness is widespread, but lethargic, spasmodic but useless. For there is no direction being given men's thoughts, no aim sought to be realised. The people look for a plan but in vain. They are striving to discover a New Way for the Economic Life and are running after every scheme that is based on fair promises and specious pretensions. Their leaders are breaking themselves on the rocks of violent speech and careless finance. And why? Because the Bantu demand to be left to themselves in the matters of their daily lives; to be freed from the discipline of civilisation; to be allowed to solve the difficulties of the economic life in their old traditional way and that with the assistance of Movements and Societies, devised and controlled by other than Bantu brains. And why? Because the European section of the Union have ostracised Native Labour from many trades and skilled professions lest Unions suffer and the Bantu swamp the labour market. The European fears the Native as also the Eurafrican as a competitor in the labour market, and seeks by restrictive legislation to entrench himself in trades and professions. If self-preservation be the first law of life, then such efforts may be wise and necessary. We doubt whether this law runs in Economics: another seems rather to rule—that of production, and still another that of organisation and management; both of which, if followed, would eliminate class-legislation and

trades-protection. South Africa is not yet ready for such economic liberalism: it will come in due time.

The Native Policy of the Government.

The Bills that four in number embody the Native Policy of the Government have been in Committee during the past Session and will be brought forward for parliamentary discussion next year. We have frequently stated that the Government had taken upon itself to deal with a greater problem than politicians realised and that it would have accomplished more, had it attempted less. Piecemeal legislation would have been inadequate if not disastrous in the case of Native Affairs; haste would have been just as inadequate, just as disastrous. But a mistake lay in the Government not realising adequately the Native Problem. That Question has been treated too much as an academic one, and by those whose knowledge and experience have been dominated too much by theory and too little by facts. The psychological aspect of the Native Question has been strangely ignored; the academic has been too much in evidence. Human Nature resents the School and the Scholastic and so too do practical men. For four years therefore the Policy of the Government has been on the stocks, if also in the stocks. The results of the enquiries by experts, so named, and by Committees of the House are not yet published, but will be before the next Session of Parliament.

The Blue Book on the Native Bills.

What has been, is a Blue Book of the Evidence and information that has been presented by various Native Bodies, Conferences, Councils, Societies and Individuals to the Committee that is to report finally upon the Bills. It is from this Blue Book that the public may infer the value of the information supplied, and the difficulties of the Committee. The evidence is most disappointing in this that most of it fails to face the realities of the Native situation. Theories and opinions abound, many of them of a most impracticable type, doctrinaire in their phraseology and their outlook; theoretical in their statement and their intention. The Native Problem has had enough of theory spent upon it; it requires practice for a change, the recognition of legal and administrative difficulties which the application of political party-principles will

never solve, or even the reiteration of economic, racial and humanitarian platitudes. Until these theoretical elements be eliminated from the consideration of the Bills no great advance will be made towards even a tentative solution of administrative problems. It has been said in days gone by that every Frenchman had under his hat a theory of Waterloo—by means of which he explained it away. The Native Problem refuses to be explained away; it is too real to be diagnosed by theorists. For it is becoming clearer and clearer that in essence the Bantu Question is mainly economic, and requires a reorganisation of society in accordance with the growth of Towns, Commerce and Industry. In fact it has to be regarded as the beginnings of a South African Industrial Revolution.

The Agricultural Revolution.

THE Industrial Revolution has progressed much further and more rapidly than most people seem to realise. Ignorance is mainly due to the fact that Native Industries have been hitherto unorganised, or organised in such ways as hide the significance of the labour situation. It is generally recognised that the Bantu may be industrially and socially classified in different ways but especially into three sections;—tribalised, detribalised and educated natives. This is a rough but workable classification, and need not be regarded as otherwise. Now the masses of the tribalised Bantu are agriculturists. Their economic and social positions depend upon "glad harvests" and fruitful fields, increasing flocks and growing herds. Their type of life and mentality is determined by their traditions and surroundings. Progress is slow amongst such as remain loyal to their tribalism, their customs and their Chiefs. When agricultural distress comes upon the country through frequent droughts and falling markets, these farmers suffer heavily, and some soon reach the border line of poverty, or sink deeply into debt. At the present time certain tribes have fallen upon evil times through the recent droughts and unemployment. Relief has been provided for many in the Cape Province who have had to face untoward conditions in agriculture. Amongst this class of the Bantu population there

has been no revolution although men have been encouraging farmers to bring their agricultural methods into line with steady progress and solid production. An agricultural revolution breaks upon the traditions and customs of the people, their inherited conservatism and indisciplined life: all schemes of development appear as exotic plants that require much care and supervision on the part of those who plant them. The results of much effort, and many plans are rarely commensurate with the energy and money expended by those who would arouse an interest in things economic in the minds of the masses: the few profit: the many look on. The Agricultural Revolution still delays its advent on the scene of Bantu tribal life. Even the best laid plans of men and experts fail to attract even the youth of the kraals to turn from their customs and their ease.

The Industrial Revolution.

Things and conditions are somewhat different in the case of the detribalised natives. These men have done more than begin the Industrial Revolution: they have made it a fact of far-reaching importance, and that in the ways of perfect silence and imperfect organisation. To-day silence has been broken; organisation is being desired by them in the interests of their social and economic life. Town life has dealt very hardly with the Bantu. Men have had to bear the greater part of the burden of work and that for the wages of the unskilled labourer in the competitive market place. The native has become an integral part of the economic system of South Africa and will remain so, no matter how he may be excluded from skilled trades and industrial professions. The growth and the wealth of towns depend upon his ability and strength as well as upon his comfort and treatment by those who employ his services. The new Economics emphasises the claims of the worker to good conditions; in surroundings, and to good wages, without such no man can perform good work or face strenuous labour. In too many quarters and districts of South Africa, the principles of Modern Economics are unknown or only known in theory. A great gulf lies between sentiment and practice in their relation to the native worker: no bridge has been built over it. Indeed the

differentiation in the economic sphere between European skilled and Native unskilled has been made and the practice followed to create a distinct economic system for the Bantu in which he will be able to progress along his own lines of custom and character. And that notwithstanding the fact that wherever such a system has been attempted to be applied, failure has been the result. The peasant farmer may isolate himself or be isolated from men of other races, better education and wider intelligence than his own: the detribalised native is forced to conform to that civilisation and its demands in which he has had his lot cast through birth, education, necessity or choice. No man realises these facts better than the worker himself: no man desires the improvement of his lot more than he: no man looks for organisation as his right and his safety as the Bantu industrialist who has but his strength and trade to uphold him in the competitive life of towns, mines and factories. It is quite in keeping with the general spirit of South Africa to allow others, and men from other countries to perform that work of organisation that should be done by the country itself.

Statistics of Industry.

Recent Statistics show that the Eurafican and the Bantu dominate in numbers the various industries of South Africa although not to the same extent as in mining. In the latter the ratio of Bantu to European is as ten to one: in the former as two to one. And yet while the skilled workers are incorporated into Trades Unions, the Bantu have no recognition therein. A recent strike in Johannesburg shows the direction in which the Natives are looking for political and economic assistance in matters of fixed wages and economic betterment. They are calling upon the forces of Communism to come to their assistance and their guidance. They are desirous of organisation and societies by means of which they may deal collectively in the affairs of industry, unemployment and wages. Hitherto and still, the Department of Native Affairs has been the agency through which the industrialised native has made his needs known and has found employment in the larger towns. But industrial and economic conditions are fast becoming too unstable and too numerous for the Department to cope successfully with them. Only when the Gov-

ernment bestirs itself in providing a way and that of Trades Unions will the industrialised native feel safe economically and morally. It is not wisdom, even political wisdom, to allow perverse influences to permeate Bantu society, and least of all those of a foreign type and of foreign agencies. The organisation of Native Labour can best be accomplished by the Department of Native Affairs. In it and its officials the Bantu have full confidence, for they have never found them wanting in guidance, sympathy, advice, encouragement and courtesy. The Department will have to face the industrial situation as it has the agricultural and that with energy and foresight. For industry has the tendency to develop rapidly in these days, and will progress in leaps and bounds with the growth of agriculture and manufactures, of factories and plantations.

Factories and Plantations.

The establishment of factories and the development of plantations will solve many problems of country life that are pressing to-day: the lack of capital and initiative stands in the way no less than the fear of exploitation and the scarcity of Bantu skilled labour. The efforts that are being put forth to create skilled artisans are most feeble; the education of such is very expensive: Education Departments fight shy of Technical Training for the Bantu, as they find their finances not enough for even elementary education. To a reorganised Department of Native Affairs under the direction of a separate Minister of the Crown will fall the task of reconstruction in various spheres of native life, Agriculture, Industry, and Education. Until the Minister appears, the policy of Laissez-faire may continue to the discomfiture of the Bantu and the restlessness of the people. Men need not look to the Labour Bureau for guidance in present Bantu industrial affairs as it is regulated by Laws and Agreements that do not apply to the industrialised natives. What then the Bantu requires is something permanent; something having a human relation towards him; something more than merely a legislative machine. The Native Bills must be succeeded by others in which Agriculture, Industry and Education must be regulated and organised.

D. D. STORMONT.

Educational

Phases of Native Life.



EVERYBODY believes that witchcraft is the bane of Native Society and that witchdoctors are a gigantic fraud. These opinions are of course extreme but still they have much to say for themselves. Now, first of all it has to be determined what is meant by witchcraft and second what is meant by a witchdoctor and his partner the witchdoctress. It is not our intention to enter into a discussion on the question of witchcraft or on the changes in the conception that have shown themselves in the past ages, nor are we to define a witchdoctor in such a way as to make him more peculiar than he really is. What we propose doing is to describe an actual incident that will throw more light upon witchcraft and the witchdoctor. In our description, we shall seek to emphasise the points that are significant or elucidating in the problem of witchcraft and its votaries. In doing so we may be accused of following an empiric method, but empiricism and nothing more belongs to the whole subject and business.

Some time since in one of the very small villages that dot the hills of Tembuland

A LITTLE CHILD FELL SICK.

About a mile away from the hut in which it was being nursed in the crude native fashion was a river. The ground sloped steadily from the location to the river. A Transkeian road, of the usual sort made by the wheels of a wagon and by the footsteps of people, led to a drift and was continued on the other side. The hut on the mountain side was sheltered from the winds and was quite comfortable. Its door looked down towards the river. Around it were other huts. On the mountain slope goats and sheep grazed and lower down the cattle. At certain parts of the year the location seemed an ideal spot, full of charm, poetry and rusticity, at other parts it was dry, bleak and unæsthetic. How far the poetic situation and its natural surroundings appealed to the inmates of the various huts cannot be told, for the Tembu hides a good deal of his nature from those who wish to understand him, his aspirations and his outlook on life.

The drift was one of the usual type; the sand on each side of it had been made into deep ruts by various wagons that had crossed. In the rainy season these ruts had been deepened by the water carrying the loosened sand into the river, where it either sank or was carried down stream into a larger river that flowed into the Indian Ocean. The embankment had been partly washed away by the water seizing the opportunity afforded by the ruts leading to the drift.

The ailing child grew worse to the consternation of the mother and the other women of the village.

SHE WAS A CHRISTIAN WOMAN

living amongst the reds or Heathen. Her husband was a heathen. The attitude of mind that ruled in that home can be imagined. Two influences, the Christian and the Heathen, were in conflict in the mind of the woman in that home. It was seen in the actions recommended by neighbours and finally

adopted by the woman in the interests of the life of her child. None of these Tembus believed in the European doctor or in his medicines. They rarely visited one who lived at a distance twenty or thirty miles from them, and if they did it was to ask him to discover what ailed them, if they were ailing, and to get a large bottle of medicine that they believed to be omnipotent over all diseases. The native and the early European doctor would form a bright commentary on medical practice and its interpretation by a primitive people. No one has examined into this subject fully or collected the stories from the native standpoint about the wonderful medicines, the cure-alls of the European doctor.

As the child grew worse the mother became desperate. It was a hopeless task to carry the child forty miles in its state of weakness and helplessness. Her neighbours and her husband pressed upon her to send for the witchdoctor. After much hesitation the interests of her child predominated over the conflict between Christian teaching and heathen practice and she consented for her husband to bring the witchdoctor. It is needless to go into the state of mind that was compelled to accept this measure of relief. The woman fell back upon her Christian training, and with others of a like character who had come to sympathise with her, she had prayed much for the restoration of her little boy. She was prepared to submit her will to the Providence of God and to look to Him for consolation and comfort in the event of the death of her child. She trusted that the witchdoctor would be able to do something to relieve her of her great anxiety and to restore her boy to health. Her early training, however, acted as a conscious influence against her faith and resignation. Therein lay the intellectual conflict, brought to birth,

TO BE DETERMINED AND TESTED BY HER LOVE FOR HER LITTLE ONE.

She knew that her mental and spiritual experiences were not confined to herself but that other women in similar circumstances had been through the same, some without having recourse to the votary of witchcraft and the witchdoctor. At last after a conflict and swayed by the advice of the people around and her husband, she consented for them to send for the witchdoctor.

The conflicts of Christianity and Heathenism in the minds of the thoughtful amongst the native people are actual facts and reveal themselves now and again in conversations amongst all classes of the community and in letters between the better educated. Some of the most pathetic utterances, dramatic in their statement and tragic in their emotionalism, have arisen from the conflict between belief in God and belief in witchcraft. A dramatist would find full scope for his inventive genius in poetising and moralising upon the soul of a man as he is faced with two choices, and the soul of a woman as she is forced in her love to decide between the influences of a hereditary spiritism and the Christian Faith. In days to come the psychologist will have his work cut out for him unless witchcraft vanishes from the minds of men, like malarial fever, suddenly, without warning at the break of day.

As soon as the messenger had been dispatched for the witchdoctor, the woman sat down beside her child and was soon asleep. What

was wrong with the little boy was pneumonia, so fatal to so many native children. The sufferings of the child had been great; the home medicines and imperfect nursing had failed to relieve the little one of its pain. There is no need to describe its sufferings but only to remark upon the strange calmness, brightness, trustfulness and confidence that shone on the face of the child. The little one apparently could not understand all the activities around him, nor the many people who came to look at him. One could imagine that he was interested, even amused, at all the women and even the grown up girls that appeared to be interested in him.

IT WAS A NEW EXPERIENCE AND HE
DELIGHTED IN IT.

Yes, to an onlooker this might be so but to the physician these symptoms meant something different; they signified the closing in of the natural laws upon mind and body, the transformation of the conscious into a strange stage of unconsciousness whereby nature prepares the mind and the body for their final dissolution. The parents of course knew nothing of this. A mother recognises no scientific laws of nature but only laws of love. She has no interest in the process but in the deed accomplished, and she desired health for her little son.

Not far from the village there lived with his parents

A NATIVE LAD WHO HAD BEEN TRAINED IN ONE
OF THE NATIVE INSTITUTIONS

in the Transkeian Territories. Like most boys he had taken no interest in the customs of his people although their significance was brought before him in the course of his studies. He had as a teacher one who knew fairly well several of the customs of the Bantu and who had his own opinions concerning those connected with witchcraft. He had learned from his teacher about the history of witchcraft in other countries, about its influence and about its disappearance. His history lesson had been most interesting to him although like most natives he had great difficulty in grasping those parts of it that the teacher was not able to relate to the surroundings of the Territories. One of the frequent remarks that he had heard was that witchcraft was a species of mental disease that took hold of primitive people and that took a long time to cure, but that there was nothing in it. The lad thought the teacher erred because he considered that there must be a great deal in it as all his friends believed it, some at times in terror, never at any time with doubt. As a boy, he had been brought up in the atmosphere that belief in witchcraft had created, had seen the witchdoctor in his panoply and had hidden himself behind bushes as the great man passed on the road, either to his home or to some patient. He had also learned that his teacher regarded the witchdoctor as a fraud, a play-actor, a kind of clown, fascinating his hearers and observers by dramatic actions of a peculiarly elementary sort. The boy had become a Christian, or rather had been baptised while a child and had been trained in the village school as well as in the Institution. He had not broken with the conventional customs of his people but

HE HAD GONE THROUGH A COURSE OF TRAINING that had raised doubts in his mind especially in matters of witchcraft and witchdoctors. He was

on vacation when the sickness of the child became the topic of conversation in the village and in the surrounding homes, for the illness of the little boy was the conversation and the news of the day. On hearing that the parents had sent for the witchdoctor, he thought that he would put some of the white man's knowledge to a test as well as his opinion, and so on the arrival of the witchdoctor he went over with the crowd to witness what was done and what said. Dressed like his neighbours he was perfectly inconspicuous and appeared in the eyes of some as a lad whom curiosity had brought to see the witchdoctor, his performances and his cure. What follows is an extended account of his actions in a most interesting episode of witchcraft.

HIS AIM WAS TO GET BEHIND THE ANTICS
OF THE WITCHDOCTOR

and to convince himself whether the subject was hollow and the witchdoctor a quack. It might be thought that the mind which carried with it these intentions would be biased or critical; that was not so for ideas borrowed from books and expressive of the experience of others have but little sensible effect upon the minds of young natives. It is only when they enter into circumstances that will create the same experiences which create the ideas that they really understand them and make use of them. Of course, these young minds are not alone in this for bookish ideas are easily forgotten until they are consciously restored in similar circumstances from which they originally sprang to existence. Besides, the actions on the part of the lad himself wiped out of his mind any bias one way or another, for fear played as much a part in his actions as design.

The witchdoctor reached the hut where the sick child lay about four o'clock in the afternoon. The weather had been dry for some time past and the dying sun shot its rays over the beautiful scene to which reference has already been made. In the late afternoon the doctor was seen suddenly to emerge up the bank of the river. He walked at a slow pace up the slope with a certain swing characteristic of native walking and expressive of self-dignity. As he came along, the observer was able to study him and his dress. A man of forty-five years of age he appeared, of middle height but dignified as many Tembus are.

DRESSED IN THE USUAL PARAPHERNALIA
THAT MARKS THE PROFESSION

he would have been considered of such material in physique as drill instructors turn into good soldiers. In this he differed much from the other men in the crowd that had assembled quickly from neighbouring huts on his appearance up the river bank. A dozen men, with more women, had congregated at the top of the slope. They hailed his approach quietly and followed him at a distance as he drew near to the hut. The schoolboy was amongst the men and watched all the proceedings with as cute an eye as he had been trained to use in distinguishing one like ox from another. Every action on the part of the witchdoctor was interesting to him and was lodged in his mind in as great clearness as curiosity and novelty create. The witchdoctor was not very long in the hut. When he came out and looked at the dying sun, he stood for some time, gazing down at the river, and thus waited for the friends of the child to come to him.

(To be continued).

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Local

His Excellency, The Earl of Athlone, The Governor-General of the Union

on The National Flag.

ON the 31st May, His Excellency, The Governor-General of the Union of South Africa delivered the following speech at the ceremony of Hoisting the National Flag at Cape Town:

"In this place, within a few minutes, I am to perform a ceremony which is destined to be a landmark in the history of South Africa, and you assembled here are to witness an event which is to have an enduring influence upon our country.

"I am deeply sensible of the privilege which has fallen to my lot—indeed, I am grateful for the opportunity of performing a service for the country which I have learnt to love, among a people whom I feel I may call my friends. And those of you who are here to-day to participate in this ceremony will, I know, regard it as an honour, as a memory to be treasured as long as you live, to be recounted to your children and to your children's children.

"But at this solemn moment it is but right that our thoughts should turn from our individual sentiments and emotions to a contemplation of what this event signifies for our country. Let us think then for a moment of what is about to take place. Over these buildings the two flags of the Union are about to be flown together for the first time.

An Ancient Flag.

"One is an ancient flag, a flag which has flown through many years in many lands and over many seas, a flag—I say it with all the earnestness and conviction of which I am capable—which within its wide limits of time and space has inspired more devotion, more sacrifice, more pride, than any other flag in the world.

"Yet it would be an insincerity unworthy of this occasion were I, pretending an unfamiliarity with the history of the country, to ignore facts. I believe that it is better to face facts. I know well that in the past many in South Africa have found no reason to love the Union Jack. No grounds for the devotion to which I have referred, no inspiration in its history. They have regarded that flag without sympathy, and to some it has served but as the symbol of bitter memories. Yes, so it may have been in the past. But are we here to-

day to celebrate the past? Are we assembled in order to regard that which is over and done with? Have we come together to peer into the last shadows of retreating night—rather than to honour a new day? There can be but one answer. We look to the new day; we turn our backs to the shadow.

The Union Jack.

"And it is in that spirit that I now address you, who in the past could find no place in your hearts for this flag. For now it has become a flag of your country, a flag which you have accepted, a flag which is yours, the symbol of your part and lot in the association of autonomous nations which comprise our Empire.

"It is a seal of that great and free companionship of which we are all members, the emblem of a brotherhood which extends over oceans and continents, a world-wide partnership, so that he who claims the Union Jack as his flag is never friendless, never far from home, never long a stranger.

"Surely these are no mean gifts in which the people of this country have freely elected to participate, and which are freely, willingly given? And I make bold to believe that in return the people of South Africa will for their part give freely too. I believe that they will learn to give freely and generously and in increasing measure of their devotion and loyalty, so that there will come to be a new and fuller significance in the name of that flag, which, not for the first time in history, shall have united races—the Union Jack.

The National Flag.

"That is one flag which is to be unfurled to-day. The other flag is the National Flag of the Union, a flag which has never flown before—something new in our country, something new in the world. And for that reason this moment is big with significance; we are constrained to pause and to ask ourselves what is a flag?

"At other times there might be many different answers to that question but to-day there can be but one. A flag is the material symbol used to express all those elements which constrain the love of a patriot for his country. It is the visible focus-point of many invisible intangible influences—the frail and destructible symbol of indestructible and immortal forces.

"What is the reason that the patriot loves his country? Is it love of well-known scenes, of familiar sounds? Is pride in his country's history, in his race, the reason? Or is it a sense of gratitude and loyalty to those who have gone before? Or perhaps love for his present friends or happy memories of early days?

"It is all these, but more than all these account for patriotism—more than all these are in a flag. I spoke of history, of pride in a country's history.

But history does not stand still any more than the generation of patriots stands still. History is not a static quantity. The hope of the moment becomes the achievement of the future. The ideal of the patriot to-day is the glorious example of to-morrow. Is not patriotism then the love of all that is best in and the love of all that is best for one's country—not only in the past and in the present but in the future too?

The National Flag, an Inspiration.

"It follows that a flag must be a living thing, it must be born, it must be kept alive and it must grow. The past may give it birth but the past alone will not sustain it. To live, to grow, it must draw ever new inspiration, new life-blood.

"So to-day your new flag is born—born of great traditions the emblems of which are emblazoned upon it. But more than that. To-day to everyone in this country without distinction of race or creed, the life of that flag is entrusted. From the very moment when it first flutters above us it will demand in order that it may live, a living contribution from each one of us—the fire of true endeavour, the inspiration of great deeds, the sustaining food of high example.

"The past has done its work and now to the men and women of South Africa comes a great privilege and a great responsibility. With them lies the making of a flag. Your thoughts and deeds, your way of life, your justice and truth and honour—these are to be its life-blood. In the measure of these will it live, by these will it be sustained. But your responsibility, I would remind you, is two-fold for over the Union two flags are to fly.

A Noble Charge.

"I believe the people of South Africa are ready to assume this great and noble charge. I believe that regarding it as their sacred duty, they will hand down to their children their National Flag enhanced in stature and in honour in the eyes of all nations of the world. And, I trust too, so jealously to guard the honour of their Union Jack that to the proud traditions which it already enshrines shall be added as the years pass by fresh honours and new achievements and the whole-hearted loyalty of the united people of this Dominion."

A Countryman's Diary.

We are now in the depth of winter and are enjoying cold mornings and evenings with exceedingly pleasant forenoons and afternoons. In some parts the mornings have been exceedingly cold; frost has covered the ground. Only those who have been compelled by their duties to begin work in the fields, or in the office, early in the morning have been braced up by the cold winds or frosts that have made themselves felt, especially in the uplands. After sunset the evenings have been somewhat cold, not so cold, however, as to forbid you putting your nose out of doors. Nor has one night been the replica of another for even hot winds have made their appearance to entice people into the moonshine and to give the unwary the beginnings of colds. Sand has been blowing about at a great rate, even throughout the day, adding to discomfort

where discomfort was, and to labour, especially in houses into which the sand has made its way. On the whole, however, the forenoons and the afternoons were exceedingly pleasant. Indeed remarks have been commonly made of one or two days that they have been perfect days such as would appeal to everyone, healthy or ailing.

A LITTLE RAIN HAS FALLEN,

but exceedingly little, just sufficient to keep down at times the dust which was apt to rise in clouds. Rain clouds have appeared in the sky at the usual time of their approach but they have soon disappeared, cold winds succeeding dull days. In the gardens I have seen there is almost nothing growing. In the uplands of the Territories potatoes have not been a great success in places where they usually are a strong crop. This is not altogether due to the soil or the weather and so one should not be surprised to hear that in some parts potatoes have been exceedingly good crop. Similar remarks might be made concerning maize and kafir corn. The latter seems to be a normal crop while maize has suffered slightly owing to the drought. The usual harvest customs have been followed by the Natives who are now busy reaping.

THE MONTH OF JULY IS UPON US,

the time for pruning and planting fruit trees, for planting rhubarb and strawberries and crowds of hardy flowers. Onions, lettuce, radish, peas, spinach and turnip seeds ought to be bought in view of sowing them next month. One often wonders why turnips play so inconspicuous a part in the fields and in the garden, seeing that they, like oats, are food for men and horses. Such men and such horses! We saw some peas the other day that were really excellent, but still they might be sown with good results even in July.

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Local and General.

The Rev. Robert Barr, M.A., late of Glasgow, was inducted on June 6th to the pastoral charge of the Mowbray Presbyterian Church.

The Manchurian Armies under Chang Tso-Lin have retreated from Peking to the Northern Province. The Chinese Southern Armies have entered Peking, from which the Nationalists hope to rule the country.

Miss Mary W. Waters, L.L.A., daughter of the late Canon Waters of All Saints, Engcobo, has been offered an Education Inspectorship in Rhodesia. Miss Waters is a well-known teacher in the Cape Province and is the author of several books, *Fairy Tales told by Nontsomi*, being one of them. She was recently on the Staff of the Training College at Cradock.

The Natal Provincial Council Committee of Inquiry on Indian Education has reported that the whole of the Union subsidy for Indian pupils should be applied to Indian Education; that the Union Government should subsidise an Indian Training College; and that new buildings and equipment should be met from the funds of the Indian Immigration Trust Board. It is not proposed to levy a tax in Natal for Indian Education.

The Missionary Conference of South Africa will meet at Lovedale on the 26th June and following days.

His Royal Highness, the Prince of Wales, and his brother, the Duke of Gloucester are expected to visit South and Central Africa next year.

Turkey and Italy have signed a Treaty of Neutrality and Arbitration which will be duly registered at the Offices of the League of Nations in Geneva.

An agreement between the Vatican and the Government of Mexico has been reported, in which the relation of the Church to the State has been indicated as a basis for peace.

May 31st, Flag Day, passed off quietly throughout South Africa except in Cape Town where there was grave police trouble with the large groups of Coloured and Native processionists.

For some time past attempts have been made by International lawyers to unify the principles of International Law. It is well-known that the rules of International Law are in some cases different amongst the Nations. The efforts of the League of Nations and its International Court are being directed towards uniformity in the teachings and rules of International Law. Already numerous meetings have been held, the last at Vienna, for the purpose of intellectual co-operation between the legists of different States. The International Institute has also recently met at Rome in the interests of the proposal to find a basis of unity for the rules that regulate the actions of States towards one another. It is befitting that Rome should be the centre for such an important work, as Italian lawyers have been famous for their speculations and interest in International Law.

Fingoland News.

(By a Native Correspondent)

PENTECOST AT MTWAKU.

The festival of Pentecost was held at Mtwaku on Sunday, May 27th, over 600 people attended. The number of those who sat at the Lord's table was 320.

PRESENTATION TO REV. L. S. BYRDE.

After the Communion Service, the great assembly was ordered to sit outside in front of the Church, and speeches were delivered by Mr. J. J. Mateza and Mr. J. B. Luti in connection with Mr. Byrde's furlough. Mr. Mateza spoke at some length, thanking Mr. Byrde for the work he had done for the Native people. He mentioned that some of the young teachers whom they have today were helped by Mr. Byrde in paying fees at Training Institutions for their education. On behalf of all the Church members, Mr. J. B. Luti wished Mr. Byrde a safe and a pleasant voyage to and from Great Britain. He hoped that he would come back greatly invigorated in health. He also asked Mr. Byrde to tell their friends in Great Britain that the Natives of this Parish thanked them most sincerely for the work they have done

and are still doing for them in sending out Missionaries to preach the Gospel of Christ and that band of noble men who make large sacrifices in leaving their countries, to come to Africa. He further asked Mr. Byrde to tell those friends of the Native peoples that the parishoners of St. Paul's Mission at which Mr. Byrde is the priest-in-charge do not see eye to eye with those who think that the time has come for the Native Ministers to have the entire control over the Churches. In making this declaration he said they did not mean to say that they were pessimistic of the future of the Native people but on the contrary they were looking forward to a day when the Native Ministers will carry on the work themselves. But that day he continued has not yet come. Presents amounting to £20 were then handed over to Mr. Byrde. In reply, the Rector touched upon various subjects for the uplifting of the Native people religiously, educationally and materially.

The Right Rev. John Lennox, O.B.E., M.A.

The Assembly of the Bantu Presbyterian Church, is to meet in Ladysmith on Wednesday 4th July, and will continue in session until Monday 9th.

The new Moderator will be the Right Rev. John Lennox, O.B.E., M.A., of the South African Native College, Fort Hare, Alice. Mr. Lennox is a native of Edinburgh, in which city he received his school and University education. He was a pupil in George Watson's College until 1884, from which he proceeded to the University of Edinburgh and thence to the New College of the United Free Church of Scotland. Volunteering for mission work in South Africa he was appointed for temporary work at Blythswood as Acting-Principal during the furlough of the Principal. There he remained for one year and then in 1893 he proceeded to Lovedale. The most of his work has been done in the High School and Theological Departments of that Institution. For many years Mr. Lennox had charge with others of the training of the theological students and of preparing pupils for the usual University examinations. In this way he was brought into contact with the young life of the native people and also with those who became ministers of various Churches. At present Mr. Lennox is head of the Presbyterian Hostel in the South African Native College and is one of the tutors in Theology to the students there.

Mr. Lennox has interested himself greatly in the organisation of the Mission Church and has acted as joint-secretary of various Mission Councils, and was Senior Clerk of the Synod of Kaffraria, and on its disappearance, of the Bantu Presbyterian Church of South Africa. He has written short accounts of Institution work on *Lovedale, South Africa*, and also a booklet on the Missions of the United Free Church of Scotland in *South Africa, The Story of our Missions*. From October 1916 to April 1919, Mr. Lennox was on active service in France with the Native Labour Contingent, for his services in which he received the O.B.E. As a former secretary of the Missionary Conference of South Africa he is well-known in Mission Circles throughout South Africa.

Notes on some Birds of the Umtata Basin.

BY THE REV. BASIL HOLT.—(Continued).

CAPE THRUSH. (*Turdus olivaceus*). Occurs regularly along the Nenga River, where I have observed it personally. Native name: Umswi.

SENTINEL ROCK-THRUSH. (*Monticola explorator*). Seen by me on a few occasions near Umtata e.g. at the Falls, where it was hopping about some large boulders that constitute almost a krantz leading down to the river's edge. Native name: Umganto.

PARADISE FLYCATCHER. (*Tchitraea perspicillata*). This bird is evidently migratory. I have never seen it except in summer when I have found it common over our area. I once watched a beautiful male, all by itself, having a bath in the Nenga River, where it was plunging into a dark pool from a conveniently-overhanging branch to which it constantly returned to preen itself. I also observed it in fair numbers on the river-banks at Umtata. Native name: Ujejane

CAPE FLYCATCHER. (*Batis capensis*). This bird occurs regularly in the wooded valleys around Mt. Packard, where it is to be met with in pairs. Haagner says the whole of the underparts of the female are dark orange-chestnut; but I found the female with the abdomen and chin whitish. Native name: Ingedle.

FISCAL FLYCATCHER. (*Sigelus silens*). Seen several times in thornbush and thickets near Mount Packard. I noted the constant twitching of its tail while perching. It was in July, 1922, that I specially noticed this bird. Native name: Icola.

FORK-TAILED DRONGO. (*Dicrurus afer*). Very common in the Nenga basin at all times of the year. It frequents the garden at Mt. Packard in search of bees. There were two bee-hives under the floor of the house, and this bird would sit on a limb of the grape-vine that grows at the side of the house, and watch for the bees as they emerged through the ventilators just above the foundations of the building. As soon as a bee flew through the air the bird was after it, and if successful, would bring its prey back, dispatch it with a few sharp blows of its beak against the stem of the vine, and then swallow it. I saw this bird attack and drive off large hawks at Nenga. Native name: Intengu.

ROCK-MARTIN. (*Ptyonoprogne fuligula*). A small flock of these martins was haunting the streets and the rafters of houses in Umtata, Feb. 28th - 29th., 1920.

EUROPEAN SWALLOW. (*Hirundo rustica*). Saw pairs at Madwaleni Trading Station near Umtata, and at Mt. Packard, 11/12/19. Common in summer.

WHITE-THROATED SWALLOW. (*H. albigularis*). Saw this bird at Mt. Packard on Dec. 24th 1919, and later at the Umtata River. White throat conspicuous.

PEARL-BREASTED SWALLOW. (*H. dimidiata*). Seen Umtata, Nov. 22nd., 1919.

LARGE STRIPE-BREASTED SWALLOW (*H. cucullata*). Until a few years ago a pair of the present species built regularly, year after year, for for many years, under the verandah of the house at Mount Packard, availing themselves of the boxes and planks that were nailed for their use near the roof. Here, however, they began to be much molested by Red-wing Starlings, which would come in the evening and take up their position in two very tall firs outside the front of the house, and then about 8 or 9 o'clock in the night swoop under the verandah with loud, harsh chatter, and then proceed to break down the nests of the unoffending swallows. The swallows would then set to work and patiently rebuild. This was done often, and once one of our boys caught one of the Starlings, which with loud chatter and excitement was in the act of demolishing one of the nests. I could never discover why the Starlings did this unless it was from sheer, wanton cruelty. These swallows do not *always* repair their nests, as Mr. Andersson says in his "*Birds of Damaraland*." On the contrary at Mt. Packard, when the nests had been destroyed by storms the birds generally disappeared without bringing off a single brood, but returned again next season. For some years now, however, they have not nested at Mt. Packard. Native name: Inkonjane, generic term for swallows.

SMALL STRIPE-BREASTED SWALLOW. (*H. puella*). I found these birds building on a krantz at the Ngqakayi rivulet near where it joins the Nenga on Jan. 18th., 1920. Many scores of nests had been built close together.

The natives say that the wing of an "Inkonjane" mixed with milk and given to dogs will make them good runners and quick in hunting.

ROUGH-WINGED SWALLOW (*Psaldiprocne holomelana*). Scarce. I saw one of these birds near the Mapuzi store, Dec. 30th., 1919, and have seen them on two or three other occasions since. Once one of them entered my room at Mt. Packard, and by closing the window I was able to capture and examine it before letting it go again.

SOUTH AFRICAN HOOPOE. (*Upupa africana*). Scarce. I first saw this beautiful bird in some trees lining the far side of the Recreation Grounds at Umtata. That was in Feb., 1919. I never saw it in the coast districts until Nov. 24th., 1922, when one flew into a tall blue-gum at Mt. Packard. In Sept., 1925 I came upon another stalking on the ground among the wattles that line the Mission. It was picking up something from the ground, probably insects. Prior to these dates apparently this bird was only gradually pushing its way coastwards, an opinion which is strengthened I think by the fact that when it appeared in these parts it was an object of interest and surprise to our natives, who apply the usual name for it in other districts ("Uboboyi" or "Iboyiboyi") to the Natal Grass-Warbler.

WOOD-HOOPOE. (*Irisor erythrorhynchos* e.). Common and resident in thorn-bush and forest at home (Mount Packard). Native name: Uhlekabafazi, Intlekabafazi.

WHITE-BELLIED SWIFT. (*Micropus africanus*). I saw a flock of these birds about Mt. Packard, Sept. 29th., 1920, and also two weeks or so previous to this. Again in the Christmas season, 1922, I saw one of these birds flying around near the station.

WHITE-RUMPED SWIFT. (*M. caffer*). I first saw these birds—a pair—in Umtata on 24th., October 1919. Probably they are common yearly in our towns, but certainly in the summer of 1919-1920 at Umtata they were exceedingly common, flying about in great flocks among the houses and in the streets and perching in large numbers on the Town Hall. This bird is said by some writers to be incapable of perching on account of the formation of its feet, but this is certainly untrue, because the Town Hall was covered with them all day long. One flew into the Public School Drill Hall and kept circling around for a long time until eventually I caught and examined it. I have observed these Swifts up to the middle of April, but they are scarce from the end of March.

(BLACK SWIFT.—*M. barbatus*—I believe I saw one or two in company with *M. africanus* at Mt. Packard in Sept. 1920).

RUFIOUS-CHEEKED NIGHTJAR. (*Caprimulgus rufigena*). Once while I was out shooting at dusk near Mt. Packard a nightjar flew out of an "umsintsi" tree, and circled around. My native boy called it "Udebeza," and though this is applied to other nightjars, I think probably this bird was "rufigena." I saw another one again among our trees one evening at Mt. Packard. The native name "Udebeza" is well enough known here.

EUROPEAN ROLLER. (*Coracias garrulus*). Years ago, when a boy, I wounded a pretty, blue bird among some mimosa trees, and kept it alive in a cage for about a week, feeding it mainly on worms. It was a European Roller. That is the only time I have met with it in the Mt. Packard district, though Mrs. Altenkirch of Mapuzi assures me that the "Blue Jay," as this species is called, has been seen by her on several occasions. On the 2nd Feb., 1920 I came across another of these birds at Umtata. It was perched on the top of the tall trunk of a dead tree, and though quite without cover remained still for a long time, while I watched it from close quarters, on the river-bank. They are lovely birds. It seems a decidedly scarce bird, though, and the natives have no name for it. The one I kept in a cage was an object of wonder to those natives who saw it.

PIED KINGFISHER. (*Ceryle rudis*). Occurs commonly on all our rivers, and at the seaside where it is fond of fishing in the river mouths.

HALF-COLLARED KINGFISHER. (*Alcedo semitorquata*). Occurs quite frequently on both the Nenga and Umtata rivers. I saw it twice on the Nenga Dec. 21st., 1919. Native name: Isixwila, applied also to the preceding, and generic for kingfishers.

MALACHITE KINGFISHER. (*Corythornis cyanostigma*). Occurs commonly on our rivers along with the preceding. Often observed it on the river at Umtata.

NATAL KINGFISHER. (*Ispidina natalensis*). I obtained a specimen of this lovely little bird (most beautiful of all kingfishers, and gorgeous in its blue and purple) on the Nenga River near Mt. Packard on 18th., Dec. 1919. It was very tame. It flew out from somewhere in the bush, and perched about four feet from me near the ground and some distance from the river. I saw it again at the Nenga, Jan. 21st., 1920, and at Coffee Bay in November, 1922. It is frequently to be met with in these parts.

MANGROVE KINGFISHER. (*Halcyon senegaloides*). On one or two occasions some years ago, while swimming in the river at Umtata, I saw a large kingfisher flying up the river, with blue back and red bill, which seems referable to this species. On Mr. W. W. Roberts's telling me that he had also seen the bird on various occasions, I wrote to the Rev. Robt. Godfrey, who in response to my enquiry said he had no doubt our bird was the Mangrove Kingfisher.

SPECKLED MOUSEBIRD. (*Colius striatus*). Very common at Mt. Packard, where it is a terrible fruit-pest. I have noticed here, that it seems to confine itself to the orange-trees, passing over all such fruits as loquats, guavas, bananas etc. I have never seen them tackle anything else at Mt. P. but the oranges, not even grapes. They are well-concealed in the orange-trees, where they lie low till one is right on them, when they fly off with loud cries to the thorn-bush at the bottom of the garden. They assume the most peculiar attitudes sometimes moving head downwards, sometimes sitting bolt upright on a branch so as to form a straight, perpendicular line from the top of the crest to the tip of the long tail. Their crest gives them a cheeky, mischievous look. I shot one of them at Mt. Packard Oct., 1926, and found it very fat. I have seen these birds on the river at Umtata. Native name: Indlazi.

GROUND HORNBILL. (*Bucorax caffer*). These birds occur fairly commonly, periodically at Mount Packard and in the surrounding districts. They may be seen in small parties of about three to five stalking along the veld. I saw three at the Ngqakayi River, 28th. July 1925. The specimens I have seen have been mostly a lightish brown, rather than black, and were probably immature. The natives often kill one of these birds and throw it into the river in the superstitious belief that it will cause rain. Native name: Intsikizi, Intsingizi, Intsikiza, Intsingiza.

TRUMPETER HORNBILL. (*Bycanistes bucinator*). This large hornbill is a resident species on the Nenga River, where it is to be met with commonly especially in summer. I first met with it in Dec. 1918, and again Dec. 15th. & 17th. 1919, and July 1925. It has a loud cry like the piteous wailing of a baby in distress. The first time I heard it I was in the depths of the bush, and it made my blood run cold. Native name: Ilitwa,

(To be concluded.)

The Bantu Presbyterian Church.

The Sixth Assembly.

Moderator :

THE RIGHT REV. JOHN LENNOX, O.B.E., M.A.,
FORT HARE, ALICE.

Clerks :

Rev. R. W. Shepherd,
M.A.
Rev. M. Sililo.

Treasurers :

Rev. T. B. Soga,
Mr. D. A. Hunter,
F.R.S.G.S.

The Presbyteries.

Mankazana	Umtata
Kafraria	Griqualand East
Transkei	Natal
Zoutpansberg.	

Moderators.

1923	Rev. Wm. Stuart, M.A., Burnshill
1924	Rev. James Dewar, M.A., Maritzburg
1925	Rev. Yekelo Mbali, Cunningham
1926	Rev. P. L. Hunter, M.A., Gillespie
1927	Rev. J. H. Soga, Miller.

The meeting of the Sixth Assembly will be held on 4th July, 1928 at Ladysmith, Natal.

Welfare of Youth Examination, 1927.

Blythswood Passes in Order of Merit.

Standard V.

Benedict Futshane	Sarah Qalinge
Bernard Dlabantu.	

Standard VI.

Angelina Mzileni	Lawrence Qaba
Mabel Mpanda	Triphinia Ndema
Rebecca Maholwana	Christina Sihlali
Nomasoja Shinta	

Industrial Girls.

First Grade.

Violet Mantanga	Doreen Tsengiwe
-----------------	-----------------

Second Grade.

Esther Tyabazeka	Tryphena Xotyeni
Rosina Mabele	Virginia Bovungana
Nomjikelezo Mxaku	Paulina Solo
Philda Mantanga	Philipina Feleza

N.P.L. I.

First Grade.

Ruth Maposa	Reginald Mpahlwa
Liziwe Bovungana	Ida Matshoba
Vina Sihlali	Emsie Gogela
Ruth Ngebulana	Eleanor Ngcebetsha
Anderton Mfaza	Cecilia Pezisa

Second Grade.

Julius Nqwazi	Agnes Qaba
Jane Tyapila	Geoffrey Qusheka
Enoch Mbandazayo	Binae Nyhonyha
Hamson Tshongoyi	Hilda Gomba
Meddie Nombembe	Emmiah Maholwana
Samuel Mazwi	Muriel Mtshazi
Jonathan Malamlela	Enoch Mgolombane
Edward Miti	Dora Gqalangile
Josephus Ngono	Richard Ntinzi
Alfred Saba	George Swartbooi

N.P.L. II.

First Grade.

Mabel Mpahlwa	Esther Sobekwa
Getrude Mzwakali	Petros Masiza
Agnes Mbali	Langeni Ndiki
Georgina Zinganto	Xavier Nibe
Medicine Mgubuli	Jameson Ntombela
Ethel Tukula	Griffiths Siganagana
MacMillan Nkumbi	Martha Barley
Violet Mafanya	Lena Cwala
Angelina Mzoboshe	Ann Natalia Matsha
Seymour Dlepu	Francina Mpahlwa
Charles Ciliwe	

Second Grade.

Venables Dingiswayo	Gilford Qaba
Albert Mpu	Billy Sibindlana
Zephaniah Ndlebe	Howard Sifile
Wilson Xinti	Jethel Marasha
Govan Ncukana	Bangilizwe Xatasi

N.P.L. III.

First Grade.

Matilda Clock	Lucy Mancotywa
Aurelia Mpahlwa	Getrude Nguza
Beauty Mamba	Pickadon Rapiya
Annie Yeko	Maudlena Rani
Louisa Ndema	Byna Mgidi
Grace Lena Mafanya	Florence Kwazi
May Matshoba	Ephraim Magqwashe
Siziwe Tembani	Hunter Mfazwe
Zora Futshane	Kitty Ciya
Meshach Shumane	Meltaph Vetsheza
Struthers Ndema	Flora Mshudulu
Jacobus Sangqu	Mantonjeni Shumane
Adelaide Dingiswayo	Mabel Siyongwana
Elda Zimema	Rose Sikweza

Second Grade.

Robertson Patso	Milton Nogela
Sandile Bulube	Georgina Poto
Ethel Qunta	Edgar Kendle
Drummond Tshingila	

Cables report that the Established Church of Scotland and the United Free Church of Scotland have agreed to a union. Preparations for this have been going on for more than twenty years and have thus ended successfully. It is also reported that the Free Church of Scotland is considering means whereby it might also join in the new United Church. The religious outlook in Scotland will become more favourable than hitherto by the union of the Presbyterian Churches into one organisation. The membership of the Church of Scotland on the Communicants' Roll numbers almost 765,000, the Church buildings over 1,700. The United Free Church of Scotland has a Communion Roll of nearly 540,000 with 1495 Churches and the same number of active ministers. The United Church will, therefore, have a membership on its Communion Roll of one million and a quarter with a ministry of over 3,000 men assisted by 25,000 elders. Statisticians have regarded the Communion Rolls as a basis on which to calculate the number of adherents of the Churches. Hitherto they have multiplied the communicants by three. In view, however, of the statements in religious newspapers concerning the present condition of Church attendances it may be better to multiply by two. This would give to the United Church, communicants and adherents to the number of two and a half millions.

African National Congress.

On 1st. June 1927, the following resolutions of a special Convention of the African National Congress which had been held at Bloemfontein, were presented to the Select Committee on the various Bills of the Native Policy of the Government; as they sum up the political vision of one section of the Native people it may be well to reproduce them from the Blue Book on the Select Committee. It is asserted:—

"That the Africans have, as subjects of His Majesty King George V, the legal and moral right to claim the application or the extension to them of Cecil Rhodes' famous formula of 'Equal rights of all civilised men South of the Zambesi,' as well as the democratic principles of equality of treatment and equality of citizenship in the land, irrespective of race, class, creed or origin;

"That the peoples of African descent have, as an integral and inseparable element in the population of the great Dominion of South Africa, and as undisputed contributors to the growth and development of the country, the constitutional right of an equal share in the management and direction of the affairs of this the land of their permanent abode, and to direct representation by members of their own race on all the legislative bodies of the land, otherwise there can be no taxation without representation.

"Congress, therefore, seriously urges members of the great European race of the Union to take the whole question into their consideration, and calls upon Parliament to take steps in the direction of so amending the South Africa Act of 1909 as to make provision for adequate representation of the non-European races domiciled within the borders of the Union of South Africa in the Parliament of the Union and in the Provincial Councils thereof.

"That whereas this Convention is convinced that the grant and exercise of the Cape native vote is a heritage of vital importance to the Africans, which has not at any time been abused or misused, but on the contrary, has ameliorated native African conditions and instilled confidence in the traditional justice and fairplay of civilised Christian Governments, Congress therefore resolves that the Cape Franchise be allowed to continue as it has obtained since its grant in 1853, and urges for its further extension to the Northern Provinces of the Union.

"In view of the fact that the supreme need of the country, as well as the world at large, is peace, goodwill, harmony and co-operation among the racial groups composing the population of the land, and whereas any policy of discrimination, non-co-operation as well as political and industrial segregation on racial or colour lines is, in the considered opinion of this Convention, calculated to produce undesirable results—such as race antagonism—and whereas the solution of the problem of the adjustment of the relations between white, black and coloured in South Africa is as

urgent as it is insistent, this Convention is convinced that what is likely to be acceptable to all parties concerned would be found if a Round Table Conference of an equal number of the representatives of the Union Government and the African National Congress as well as other non-European organizations could be called together at as early a date as possible."

The Birds of Blythswood.

Crowned Lapwing.—Continued.

This latter antic—'wings upward-stretch'—is also displayed at the nest, as I have already recorded in these columns. Again, on 20 August 1927, a pair, on whose territory I had encroached, began whirring about me and one of them, at a distance from me, raised its wings full stretch above its head and faced me.

A third curious antic of the mating season came under my notice at Tshoxa on 4 August 1910. Four birds settled beside me and began a noisy chattering; one of them then performed quite an acrobatic feat; with contracted neck and bill to the ground, it literally stood on its head, though still supporting itself by its legs, and in this attitude it uttered a strange cry. It finished up this manoeuvre by apparently picking up something from the ground.

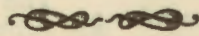
In Blythswood the nesting-season begins in August. The eggs, three in number, are laid in the first half of the month; my earliest date is August 10, for a nest with two eggs. A nest with three eggs was found on September 20, 1921. The habits of the birds during the incubating period were recorded in the *Blythswood Review* of September 1927.

Black-winged Plover. The advance guard of Black-winged Plovers that have been flocking on the lower ground during the non-breeding season reach their Blythswood breeding-grounds towards the close of April. A party of eleven on April 25 constitutes our earliest record. A month later the first indications of breaking up into pairs are given, but nesting proper does not begin till the latter half of August, a fortnight or so later than in the case of the Crowned Lapwings. Twice, in September, nests with the full setting of three eggs have been found; but birds are still in breeding excitement at the beginning of November. These plovers, in Blythswood, haunt the same hillsides as the Crowned Lapwings and nest on the same ground; but they also spread out over the rougher ground beyond the Crowned Lapwings' area. On 4 September 1925, a nest was found close to the spot where on August 13 a Crowned Lapwing's nest had been found. The Black-winged Plover's nest was made of some grass coiled round, whereas the Crowned Lapwings had been made of pellets.

This species has the same antic as the Crowned Lapwing of stretching its wings upwards to the full, but its other forms of display have not been detected. In Blythswood the species has been observed up till December 24.

Common Sandpiper. This regular summer visitor to South Africa has not been noticed within Blythswood bounds, but one was met with at the Mbulukwezi drift of the Tsomo on December 27 and 29, 1922.

BLYTHSWOOD INSTITUTION, 1928.



THE NEW SESSION

will begin



University of Fort Hare
for Apprentice Departments

On July 14th, 1928

and

for all other Departments

On July 21st, 1928.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, JUNE, 1928. —

To the Reader.**The Kingdom of Heaven is in the midst of you.****The Kingdom of Heaven is within you.**

It has been often remarked that the political difficulties of the State reflect themselves in the doctrinal difficulties of the Church in much the same way as changes in philosophic speculation have their counterpart in theological apologetics. Those, therefore, who speak glibly about the separation of Church and State in the political sphere fail to realise that a change in economic and legal administrations need not imply a change in the moral and intellectual attitudes of men towards other phases of life that are not covered by the idea of the State. Human life is a unity, although the political administration of it attempts to regulate only part of it. The Church claims to influence all life, political as well as moral. The separation of Church from State as an administrative organisation in no way implies more than the separation of one legal organisation from another.

In these days, Church and State have been recognised in most parts of the world as being two separate organisations and administrations. The secular view of the present position would declare that the State has nothing whatsoever to do with the Church and that the Church has nothing whatsoever to do with the State. Both ought to be separate corporations; the one forcibly compelling men to uphold it in the interests of government, commerce and peace; the other voluntarily appealing to its members to support it in its claims and its charities. This may be an extreme way of expressing an antithesis that does exist and that reveals itself under the pressure of Law and Legislation. The political tendency of the present age is towards Nationalisms. Now Nationalism means the race supremacy of a group, and, ultimately conflict between that group and others of a similar type. As long as the group spirit

is unified, either through political propaganda or through racial antagonisms, Nationalism may apparently prosper, although it has within itself the germs of its own destruction. For no group can live or die to itself no matter under what name it may be known or by what race it may be created. When, however, a tendency of this kind arises amongst States or within a State the difficulties and conflicts connected with it reflect themselves in religious organisations.

Just as Nationalism is the expression of subjectivity and the individual, his feelings and his demands, his supposed dignity and his cultural superiority, so individualism is almost an expression of the same form of aggressive and pronounced egotism in the religious sphere. The latter manifests itself in various ways and claims for its support the statement, that the Kingdom of Heaven is within a man, a moral and religious belief absolute and isolated. Similar causes to that which have created nationalism in the State have created individualism in the Church and with like results. For the individual is opposed to the collective thought and life of his fellows. He has gone beyond the group stage at which nationalism stays, and has reached an anarchic sphere where the truth of life is determined by the individual himself. He has broken with the internationalism of the Christian Faith and with its organisations. He denies the validity and the authority of any Church and of Churches. He becomes in truth, a law and a spirit unto himself. The denial of the spiritual element working through the Church as a Divine organisation has ended in the Kingdom of Heaven being regarded only from the personal and subjective point of view. It is this fact that explains why organised religion, made so little of by certain of its officials, has to face emptying Churches and lethargic members. The recent Conference at Jerusalem has been an attempt to remind men of the claim of the Internationalism of the Faith. This is one of its merits whatever other merits it may have. The time is opportune to restore the belief and practice of the Church as an international force, in which and through which the individual will be able to realise a wider and a better life than that which his narrow creed, bolstered by political tendencies, could ever give him.

The Mission Field

The Missionary.

CHAPTER XVIII.

Two Forms of Composition.

WHAT we have already stated may be phrased in another way. It might be recognised that the two Gospels are biographic in form and that those critics who would destroy their unity in the interests of a preconceived theory of chronology have failed to realise the significance of this style of composition. But it might be objected that the writers placed almost no emphasis upon the form but most upon the contents. They regarded the type of composition as of no importance. What they regarded of significance was the Work and Teachings of Our Lord. They looked at the building and not at the type of architecture and they desired their readers to do the same. Their choice of biography was a mere chance; the documents at their disposal forced them to adopt this form. Just as Aristotle recognised the elements or the unities of time and space in the tragedies of his day and thus in Tragedy but ignored their influence in criticism and in construction, so the writers of the Gospels took the form of composition that appeared to them to be the best for their aims and subject but ignored completely the influence of the literary type of the compositions.

THEY WERE BUILDERS BUT NOT ARCHITECTS.

Later ages might emphasise as did certain French Dramatists the classical unities in Tragedy and Comedy and might apply them as academic tests and critical mechanisms to works of imagination and Art; so modern critics might utilise in a similar way the literary facts concerning the Gospels and yet fail completely to realise that their analytic tests were never applied by the writers of the Gospels. We have expressed this objection in rather strong terms and by means of a comparison from different periods of Greek and French Literature. What the objection amounts to is this that all the writers of the Gospels were dominated entirely by the contents of their writings and not by any literary plan of composition; they were builders, not architects. We hold the opposite, that the literary evidence and structure of the Gospels show that the writers thereof were men of striking genius and ability, artists no less than scribes, architects in style as well as in form, builders no less of thought than of Religion. The writers thereof were perfectly conscious that they were adopting a special form of structure, style and composition in setting forth the Works and Teachings of Jesus Christ. They were as

CONSCIOUS OF THE ARCHITECTURE OF THEIR WRITINGS

as the analytic critics of the present day. St. Luke himself declared that he was attempting to set forth "in order" what the Christians of his day believed. These words, "in order," testify to the fact that the writer was perfectly conscious of the literary plan which he was about to use: indeed, "in order," is the key to the classical scholar to a form of composition that rhetoricians recognised in the first century. We have already said that the difference between Plutarch and Tacitus in their

biographic writings lay in this that Plutarch observed no chronological order but that Tacitus did. Rhetoricians divided biographic composition into these two classes and characterised the latter as being "in order." The life of Agricola belonged to this class and so too the Gospel of St. Luke. Elsewhere will be found a note on the use of certain words as employed by St. Luke in the Introduction to his Gospel.

CHAPTER XIX.

The Biography and the Theme.

THE Gospels of St. Matthews and St. Luke are thus biographic in form. How far form dominates matter in biography is a question that can only be resolved after a careful study of the documents. It is recognised on all hands that the structure of the composition determines the place of the descent and appreciation in the Biographies. The consciousness on the part of St. Luke that he was right according to literary form is recognised. His Biography is chronological. Enough has now been said on the subject of the Gospels of St. Luke and St. Matthew. A few words will be necessary in the case of St. Mark and St. John.

THE STRUCTURE OF THESE TWO WRITINGS IS THAT OF THE THEME.

St. John indicates the nature of his theme in the opening words of his Gospel. It is very significant that the phraseology of the opening verses is nothing more than an expansion of the opening verse of the Gospel of St. Mark according to its fuller text. It almost looks as if St. John had in front of him the text of St. Mark and that he expanded "The beginning of the Gospel of Jesus Christ, the Son of God," into a theme much the same in content and proof but somewhat different in its thesis. We are aware of the textual controversy that had arisen over the omission of "The Son of God" in some ancient authorities but we believe that the text is perfectly genuine and need cause no hesitation in being accepted as the original. On this opinion the best scholarship of the day agrees. We have, therefore, the theme of St. Mark indicated in the opening words of his Gospel. And here let us remark, that it is somewhat difficult to choose a word that will just cover the theme Gospels of St. Mark and St. John without confusing the meaning of the word Gospel. It would be easy to coin terms to distinguish Biography and Theme in the case of the writings of the Evangelists. We might call the one class Biography-Gospels and the other Theme-Gospels but the two terms are somewhat awkward. It is recognised by most scholars that there is a great distinction in the structure of St. Mark and St. John and that of St. Matthew and St. Luke.

THE FORMER WRITERS ARE NOT WRITING A BIOGRAPHY,

they are advocating a view concerning Jesus Christ, the Son of God, that may or may not have cognizance taken of it in the Biographies. They are facing a problem of a theological nature and not merely a social and personal one. To say, that St. John pierces deeper into the character of Christ than St. Matthew, or to say, that St. Mark

presents Christ in a way different in many respects from that in which he is delineated by St. Luke, is only saying in other forms of expression and comparatively, that St. Mark and St. John differ in interpretation and outlook, in inference and judgment, from St. Matthew and St. Luke. The former have taken upon themselves a task much different from that which the latter have so successfully accomplished, both in matters of composition and in selection of incidents. The differences, therefore, whether in phraseology or in omission, between the Theme Gospels and the Biography-Gospels, have to be interpreted in terms of the literary forms of the four Gospels. The application of the principle to St. John minimises considerably the numerous controversies that have arisen over certain omissions in that Gospel. Indeed such would have been perfectly unnecessary had it been realised that the structural element as well as the form of composition had a conscious dominating influence upon the writings of St. John. It has been recently suggested, that it would be well to state the distinctions that we have endeavoured to emphasise, by saying that St. Mark is a Gospel, an Evangel; that St. Matthew and St. Luke are Biographies, and that St. John is a mystical Gospel of the Inner Life. The fact, that scholarship has had to search for new terms to distinguish the Gospels, signifies the consciousness of the great differences that distinguish the four Gospels. The days are over when scholarship will be satisfied with a mechanical examination, linguistic and theological, of the Synoptic Gospels and with a particular examination of the Gospel of St. John.

STRUCTURE AND TIME NO LESS THAN PLACE

must become prominent factors in any attempt to interpret historically and doctrinally the Evangelists. They can be isolated the one from the other in any fair interpretation of their writings. An Evolution must be recognised in their contents. Form and contents will, therefore, play an important part in their future interpretation. Hitherto too much has been made of the contents and their harmony, something must be attributed to their form in any just interpretation of the writings as themes and biographies.

We have already said that the foregoing statements are purely formal and literary both in their aims and in their assertions. They point out the architect's plans and nothing more in the construction of the writings of the Evangelists. They suggest that just as an architect's plan influenced the use of the material for a building so the literary structure influenced the Evangelists in the selection of their facts and in the arrangement of their Gospels. They suggest that hitherto too little attention has been paid to the influence of structure and too much to the nature of the material. Form has been ignored in the interests of content; the literary in the interests of the theological. The Synoptic Problem has not recognised due proportion between form and content and has landed itself in great problems in the case of the Fourth Gospel. These problems need not exist, nor need the Synoptic Problem, if the Gospels be regarded from the standpoint of their literary structure. The accumulated knowledge, that has been brought to bear upon the problems of the Gospels, will

have its influence and place in the interpretation of the Four Gospels as an evolutionary unity. Many of the older problems will disappear as non-existent but the knowledge and information that they have brought into existence will still be available for purposes of study and judgment.

TIME, PLACE, STRUCTURE AND STYLE

must have a greater influence over the interpretation of the Gospels than they have hitherto had. The attempt is not to emphasise or to obtain harmony between the Gospels; it is to interpret and value the Gospels as monistic documents in the first place, and as evolutionary documents in the second. It has been already stated, perhaps with undue iteration, that the Gospel of St. Mark belongs to evidence of the second class, and that the other Gospels are third class documents according to the legal arrangement that we have been observing in dealing with these writings. The original document or documents, that are recognised as being embodied in St. Mark and through it in other Gospels, have not yet been discovered, only inferences of their contents have been drawn from the facts before us. These original documents make themselves known not alone in the Gospels that have followed the classic tradition in their structure, but also in the Book of Revelation that has obvious marks upon it of Roman influence. We, therefore, sum up what has been already said by remarking that classical literary influences were at work on the writers of the four Gospels. They naturally and wisely accommodated themselves to styles of writings that were eminently productions of the first century, with its Imperialism and Individualism in conflict, in the Society and the Administration of the Roman Empire. We further assert that no more brilliant documents in their style of composition have come down from the past than those of the New Testament, whether we compare them as Themes or Biographies, as Letters or Pamphlets, with similar productions of the same age. Much of their beauty, originality, strength and expressiveness is to be traced to their style and contents. In contents they reflect the Mind and Life of Jesus Christ; in style they reflect the literary traditions of the Jewish race. It is these things, classical structure and Jewish style, that the writers of the Gospels employed to set forth the wonderful Works of Christ to a generation wearied with the commonplace in Religion and with the hollowness of superstition, and seeking for a new vision of personality and the advent of a Redeemer. It remains, therefore, for us to say something on the Jewish style of composition that is found everywhere in the Gospels. What inferences may be drawn from such phenomena as style reveals will be indicated in due course.

The Missionary.

CHAPTER XXI.

The Literary Styles of the Gospels.

Nature Study.

The Birds of Blythswood.

Laughing Dove: (*Continued*). Cooing goes on all the year round; from the middle of December till the end of January and again in the latter half of July, however, only a few individuals carry on the singing. At those seasons of silence a single bird only may be heard in the course of a day and sometimes a day passes without the coo being heard once. Like its two allies, the Laughing Dove coos with its bill shut and sometimes it coos by night.

Nesting goes on all the year round, though a record of a December nest at Blythswood is still wanted. Very occasionally a display flight, resembling somewhat that of the Cape Turtle, is indulged in. Fuller treatment of the nesting-habits of this and the last species must be reserved for separate articles.

Tambourine Dove. At the end of December 1922, I heard this species in the kloof beside the waterfall at Mbulu. At Blythswood, a single individual was heard at the Bushman's Rocks on the 24th and the 28th of May 1927.

Red-knobbed Coot. The Coot has lately established itself on the vleis at Butterworth, but it has not yet ventured to occupy any of our small pools at Blythswood.

Purple Gallinule. In the King Williamstown Museum is a specimen procured at Ndabakazi by Mr. R. Geach on 8th April 1914. I should be glad to know the history of this specimen.

African Moorhen or Waterhen. On the Butterworth vlei, where I have had twenty-seven in sight at once, this is by far the commonest water-bird. Only once, on 6th November 1926, as already detailed in our columns, has the Waterhen been detected in Blythswood.

Cape Rail. The King Williamstown Museum contains a specimen obtained at Nqamakwe on 29th September 1908. Can any reader furnish the details? Within Blythswood bounds an individual was met with on 14th December 1927. The bird rose at my feet from a pool-edge; and, with its red legs dangling, it crossed a narrow piece of open water to disappear in a bed of bulrushes. The Cape Rail might easily find suitable ground for its taste in Blythswood, but that it has not yet done so is inferred from the absence of its noisy tell-tale call.

Southern Baillon's Crake. On three different occasions medium-sized crakes that have come under my observation on the marshy edge of the Butterworth vlei have been assigned by me to this species. As however my views of the bird were on those occasions of limited duration, I prefer meanwhile to keep this entry in brackets.]

African Jacana. This beautiful water-fowl seems now thoroughly established on the Butterworth vlei, and, with the united public opinion of the Butterworth people favouring its preservation, should long continue to delight all nature-lovers who visit its haunts.

Cape Grebe. Another denizen of the Butterworth vlei which has not yet been detected within Blythswood bounds.

Three-banded Sandplover. This small plover is probably resident in our neighbourhood, as it has been noted in January, June and July at the

Butterworth vlei. In Blythswood itself it is only a straggler; the only one so far noticed haunted a small pool in company with a Wood Sandpiper on 12th December 1925 and the following day.

Crowned Lapwing. Some species of South African plovers show the same night-prowling disposition as their northern allies and from December to August indulge in noisy nocturnal flights over field and veld. Moonlight nights are specially favoured for these revels, but sometimes even the hours of pitch darkness are chosen for these chattering overhead displays. The night calls are easily enough recognised as those of either the Crowned Lapwing or the Black-winged Plover, but for years their actual identity worried me. Patient watching at last revealed the fact that, in such an area as Blythswood where the ground is equally attractive to both species, the two species mingle indiscriminately in the flocks that wander about in the non-breeding season, and that, while engaged in nesting-duties also, they retain to some extent their sociable disposition. From this was drawn the inference that both species may be present in these noisy night-roving bands; the evidence seems to warrant the statement however that hereabouts

THE CROWNED LAPWING IS THE PRINCIPAL NIGHT SCREAMER.

For the first two months of the year there is no evidence, apart from the overhead calling at night, of the presence of Crowned Lapwings in Blythswood. Just beyond our fences they are found during the first half of January, and from the beginning of March to the end of December they haunt our pastures and our stubbles. They may make a preliminary visit to the neighbourhood of their nesting-grounds at the beginning of March, but they do not settle down upon them till the latter half of April. From this time on, in restless and clamorous fashion, they indulge in a variety of curious antics characteristic of the nesting-season. In 1926 four, with four Black-winged Plover, were on their nesting-grounds on April 25; the Crowned Lapwings were becking like Redshanks, and became quite uproarious, yet they would not rise. Their clamour reached the ears of distant plovers and brought on the scene seven others—all Black-winged Plovers—that settled beside them. The response of the Black-winged Plovers shewed how friendly the two species are.

At the same spot on May 23 there were still four Crowned Lapwings with four Black-winged Plovers. The Black-winged Plovers were more or less unconcerned and shewed no particular interest in our presence beyond breaking forth into their cries at our too near approach. The Crowned Lapwings however were under great excitement and flew skirling over us exactly as when nesting. Two of them repeatedly assumed a brooding attitude, crouching down with neck drawn into the body, breast swollen out and head depressed; at the same time a single note—imperfectly rendered as *pweep*—was uttered. This action was performed many times by one of the birds and sometimes by both of the pair near me; though suggestive of the incubating posture, it did not go the full length of that, and it was not followed by any other actions. The other pair behaved differently; one ran to its mate, then the two stood touching each other, with their wings stretched upwards for a moment, after which they resumed their normal attitude. R.G.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

History and Historians.

MY DEAR EDWARD,

Might I draw your attention to the fact that a number of books on the History of South Africa of a most interesting type has recently appeared. A review of two or three of them will appear within these pages in due course. In this letter, however, I shall direct your attention to several points that have to be considered by those who read new books on history which reflect modern values and are thus somewhat unlike the standard histories of past generations. If you go into a Library strong in historical documents and treatises, you will find splendid editions, specially edited, of the Historians like Hume, Robertson and Gibbon who wrote in the 18th century, and also of later who reflected the various tendencies in historical study at the beginning and middle of the 19th century. Now, if you take and read one of these books and a modern history of the same period as they discuss, you will find great changes not only in their statement of facts but also in their interpretation. It is generally the rendering of facts into the terms of an historical theory that makes the reading of history interesting and instructive, just as it is

THE RESOLUTION OF SCIENTIFIC FACTS INTO AN APPROVED THEORY

that appeals to the imagination of non-scientific readers. It is the invalidity of interpretations both in history and in science that attracts, annoys and misleads those who are not fully aware of the designs and the purposes behind. In modern times the interpretation of the facts of history is essentially different from what men regarded them in the days of the past. The 18th century was more or less static in its religion and philosophy and in its outlook, political and scientific. The 19th century was at its beginning revolutionary at its end evolutionary. The 20th century is revolutionary in practice and evolutionary in thought; in senses, however, somewhat different from those of former generations. The changes that have taken place in the study of history reflect themselves in the new text-books that are now appearing. On these one might make a few comments.

In the first place the text-books that marshal

THE FACTS OF HISTORY AND THE FACTS ALONE

are still being produced in great numbers. It is a good thing that this is so, for whatever History may depend upon, it must depend upon facts. What kind of facts it is not very easy to determine for every historian is dominated more or less by a Theory of History that accounts certain facts of little consequence, and others as of paramount. Although a man might write a book with a mass of facts therein, to him seemingly of the utmost importance, yet he might not bring together the facts, even of a year, that could be considered historical in their result and influence. Year Books like *The Annual Register* for 1927. (Longmans) and Weekly Journals like *The Literary Digest* (New York

are numerous enough in which facts may be found, but whether of a historical nature or not is left to the historian to determine. Even he may select only a few and that according to a particular plan, his theory of History. This then is the first point to notice that the books which contain what might be called the essential facts of history are really records of certain events, many of which may not be historical at all; or selections of facts that have been made in accordance with the design of the writer.

It is a curious thing that certain teachers and examiners have made very light of

THE CHRONOLOGY OF HISTORY

even in these days of evolutionary tendencies in every branch of knowledge. There was a time in the teaching of history when young people had a thorough grounding in the dates of history. They do not have such in these days and that on account of a new conception of the function of history in the training of the mind. On the other hand this omission has been met by

TEXT-BOOKS OF EXTRACTS,

from historical documents that are supposed to bring the mind most closely into contact with historical facts. The continuity of history has been put aside for the reading of special periods and documents. But even still the choice of documents shows bias, some being selected for literary and some for other merits, than their historical significance.

Again modern histories may be classified in various ways;—the purpose for which they are written, the collection of facts which they contain and the interpretation of history which they embody. It is the latter that is of the greatest interest to men who really seek to understand what historians are teaching as history at the present time. In the past, political parties influenced considerably those writers who dealt either with the history of antiquity or with that of modern times. Politics were supposed to be the foundation upon which historical interpretation had to be based. Perhaps Dr. Arnold of Rugby, whose name has again been brought forward in scholastic circles through the recent publication of a new Life, was in England one of the chief advocates of the political basis of history.

IN HIS LECTURES ON MODERN HISTORY

that he delivered at Oxford in 1842 he made it perfectly clear that his sympathies lay in this direction. He called history, "The Biography of the Common Life of Man"; that life manifested itself mainly in the sphere of political action. Much of the historical work of the past has been based on such an assumption and so we have brilliant examples of historians blinded by the light of political partisanship such as Lord Macaulay, Grote, Mitford, Mommsen and others. The newer historians, however, have widened the foundation on which the structure of history has been erected. The older principles have their influence but they are not finding assigned to them the same values they had a generation ago. In the third place you may find even in the historians of South Africa the tendencies that are found in others,

It is clear that facts ought always to be collected and interpreted with an open mind; and not in accordance with any preconceived theory. I am afraid that this is a counsel of perfection, almost an utter impossibility in these days of racial feelings and intellectual prejudices. One sees how difficult it is to interpret history with an open mind, when he reads books on South Africa, whether of Biography or of History. Many may be classified under practical principles of belief, phrased in various ways. Treatises have been written under one of four prejudices:

- The British are always in the wrong.
- The Dutch can do no wrong.
- The Colonist can do no wrong.
- The Bantu is always in the wrong.

One need not indicate the authorship of such writings. I hear that a South African History is being written from another standpoint—that of the Bantu who can do no wrong. It will be a most instructive study in the Annals of Africa.

Read Baer for Keil on next page:—"or that of Baer and Delitzsch."

I am,

faithfully yours,

A. F. K.

Lexicography.

The British and Foreign Bible Society has to be congratulated on the completion and publication of the Xosa translation of the Old and New Testaments. It is called the Union Edition and takes the place of the former Revised and Appleyard's Versions. The Union Version ought to be welcomed by the people as one that is up to date in scholarship and language. It has been remarked that notwithstanding the fact of two Versions, the English Authorised and the Revised, of the Holy Scriptures being circulated, the former Version has by far the greatest attraction for English-speaking peoples. Revised Versions are oftentimes so curtailed in their aims that they become somewhat spiritless, although very accurate. This remark has been made in connection with

APPLEYARD'S VERSION AND THE REVISED VERSION

of the Kafir Scriptures. As both have been out of print for some time past they will not compete for popularity to any great extent with the New Union Version. For some time past it has been very difficult to get Xosa Bibles for sale; there will be plenty of them available at the booksellers and with the missionaries within a few months.

Many questions will arise out of the work that has been put into the New Version and those mainly of a verbal or vocabulary type. Numerous discussions have taken place over the use of certain words, that have been altered in the New Version. It would be a good thing for someone to catalogue these verbal changes and to explain why such have been made in view of the growth of the Xosa Language at the present time. The New Version will thus give a splendid opportunity to lexicographers to augment the Dictionaries with new and technical meanings, the latter recognised as mainly theological. We hope to discuss several of these words in these columns.

The British and Foreign Bible Society has also completed another undertaking that has engaged the attention of its editors and printers for many years past. In 1908 the Society issued

THE PENTATEUCH IN HEBREW

in a very fine type, according to the Massorah and older editions and with various readings selected from manuscripts and ancient versions. The editor of the Hebrew text had before that year shewn his great scholarship in an edition of the Hebrew Scriptures in one volume. Before the issue of that text readers of the Hebrew Scriptures generally fell back upon other editions either that of Van der Hooght or of Keil and Delitzsch. The former was printed by the Society; the latter by a German publisher. Ginsberg's first edited Hebrew Text did not displace the texts of the German editors nor did it even compete with the Dutch. From 1908 to 1926 the British and Foreign Bible Society has been employed on what must be considered, for the next generation and later, the finest text of the Hebrew Scriptures that the scholarship of the nineteenth century has produced. The printing of the Hebrew text is excellent; nothing more need be said of it. The Scriptures occupy five volumes of large type easily

read, a suitable book for the student and the preacher. In his arrangement of

THE PSALMS, THE PROPHETS AND OTHER POETICAL PASSAGES

in the Scriptures, the editor has followed the results of modern scholarship. He has printed the poetry in poetical strophes, thus making it easy for the reader to distinguish between prose and verse. The usual notes of the Massorah and the various readings from manuscripts and versions have been printed under the text, thus saving time for the reader and pointedly directing his attention to differences in MSS and Hebrew Versions that throw great light at times upon the Massoretic text. Doubtless a smaller edition of this great work will be published with the notes in an appendix after the fashion followed by some German editors. We have, therefore, in the complete edition of the Hebrew Scriptures by Dr. Ginsberg a monument of scholarship, that will last for many generations to come. The British and Foreign Bible Society is to be congratulated on the accomplishment of the great task it undertook many years ago in providing Hebrew scholars and readers with such a valuable literary and religious help to the study of Hebrew, and, the Scriptures of the Old Testament. The establishment of a Hebrew University at Jerusalem is expected to create a new interest in Semitics, for, from it will undoubtedly flow a stream of modern treatises upon Hebrew, Aramaic, Syriac and Arabic in the near future. Already certain books have been published by experts, a notable one being *The Grammar of Mishnaic Hebrew*, by M. H. Segal, M.A., printed at the Clarendon Press, Oxford. The grammar has followed the arrangement of *Gesenius' Hebrew Grammar* edited by Kautzsch. It will be of the greatest service to students who extend their reading beyond the Hebrew Scriptures. Reference only can be made to this publication here.

By publishing the Massoretic Text of the Scriptures, the British and Foreign Bible Society has done an exceedingly important piece of work for all matters of Bible study. It is allowed on all hands that the days are upon the Church, when questions concerning the authority and interpretation of the Bible will have to be faced by religious teachers and preachers. For several generations past, questions on Biblical scholarship have been confined to those circles that were professionally interested in them and to those magazines that were provided for the scholarly classes of the Church. Religious journals abound but only a few devote their pages entirely to questions of scholarship, to the elucidation of texts and to the results of scholarship. Many books like the *Expositor's Year Book*, published by Hodder and Stoughton Ltd., have been produced, especially in Germany and in America, not all on the same plan. Several journals like

THE JOURNAL OF THEOLOGICAL STUDIES, OXFORD,

have been published and read by those who are interested in matters of pure scholarship. In Germany, France and the United States of America, certain magazines have devoted their contents entirely to the study of the Old Testament. Nothing in the text thereof has escaped the eyes of the critical and expository students of the Word of God.

Blythswood Institution.

Ora et Labora.

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On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

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All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL,

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

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THE BLYTHSWOOD REVIEW.

A South African Journal
of
Religious, Social and Educational Work.

[Registered at the General Post Office as a Newspaper]

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Price 6d.



Special Articles.

Events of the Day

News from Elsewhere

Some Recent Conferences in South Africa

The Re-Integration of Native Life

To the Reader

The Missionary: Nature Study:
Papias on the Gospel of St. Mark The Birds of Blythswood

The Editor's Study:
Speech and Grammar

Lexicography:
On Lexis, Taxis and Syntax

—:O:—

Extra.

Missions and Politics

A Countryman's Diary

Transkeian Territories European Civic Association

Phases of Native Life

Local and General

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

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Boarding Master

Mr. Craig

Mistress

- Mrs Craig.

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Miss McBain

Mistress

- Miss Taylor.

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Events of the Day.

News from Elsewhere.

ITHIN the next three months, either at Paris or at Washington, a treaty is to be signed by the Great Powers and by other Nations who elect to do so. In it the methods of war are to be renounced in favour of arbitration and other legal methods for the preservation of peace. This Treaty differs from other Peace Treaties inasmuch as it renounces war as a method for fulfilling the demands of Justice. The methods of war have been peculiar to International Law, a form of Law which differs essentially from National or Municipal Law not only in its forms of application but also in its definition of terms. The new Treaty differs from the Treaty of Versailles, a Treaty of Peace between the belligerent Nations of the Great War and a Legal Covenant for the establishment of an International Court of Law. The Versailles Treaty has brought into existence the machinery of International Law and that refuses to recognise in any form the usual methods of employing force to effect justice.

A Great Conception.

The League of Nations is but an administrative body which carries out its work in accordance with the good-will and the desires of the Nations enrolled in it. It is undoubtedly a League of Good-will which depends upon the good-will of the Nations. This fact is the strength and the weakness of that novelty in International Law that has created a legal organisation of a strange type for the carrying out of a Peace Treaty. The new Treaty, however, will not bring any

organisation into existence but it will remain for the signatories of it separately and collectively to see that its terms are carried out. It is a great conception to abolish the methods of war in International Law. It is a political victory to gain the acceptance of such a Treaty by the great Powers of the East and the West. It will be a greater to win the confidence of the world in the efficiency of the new Treaty. As only summaries of it have appeared, caution in criticism as well as in exposition will have to be manifested by all lovers of peace and haters of war.

Certain Tendencies at Work.

In considering the proposed Treaty one has to take into account certain elements in the Political, Social and International relationships of the various Nations at the present time as well as of their sentiments towards peace. Every Nation does not look at peace from the same standpoint. The Nations that have been at war have passed through experiences that have influenced them considerably in their attitude towards war. The Nations that have been onlookers have not felt to the same extent the issues of war but rather have been benefited in many ways by the conflict of Nations. Two sentiments, therefore, have arisen amongst the various peoples and these have to be recognised in the attitude of various Governments. The attitude of France towards peace, or of Germany, is not the same as that of Sweden or of the Argentine Republic. Those who have experienced war have a different attitude towards the new Treaty, its proposals and its effectiveness; we must remember the two relationships toward peace that the Nations hold to-day.

A Distinction and a Difference.

There is a distinction and a great difference between the soldier who has to fight and the civilian who exploits in war-time the wealth of his Nation for his own interests. The attitude of the one towards war and its effects is totally different from that of the other. It is the same in the case of Nations. Now, in the case of the individual, and especially of the soldier who has been involved through the misgovernment of his country or the stupidity of its politicians in war, offensive or defensive, an attitude is taken up with respect to the results of war that is justified on grounds of experience no less than of expediency. The attitude of the soldier, freed from the discipline of the army, manifests itself in various ways and in pungent phrases. The latter reflect one of the prevailing tendencies of the present day. Although these are many yet they may be classified into four influences that have to be taken into account and valued in relation to the draft Treaty for the renunciation of the methods of war. It is impossible for us to do more than treat these influences briefly, but also in such a way as to direct the mind to the seriousness of the situation that has created the present proposals for International Peace.

Several Influences at Work.

The first influence arises from the desire on the part of all individuals and Nations for self-preservation and self-interest. Some may declare that this is a low motive for the preservation of peace. The answer to such an objection is that the motive is there and has been in every scheme that has been propounded for the abolition of war. The second influence is that of a humanitarian sentiment that has been propounded by Christianity and that has been developed by philosophic and political creeds of rationalistic and mystical professions. This influence has arisen through over-emphasis of a particular principle of the Christian Faith, but still the propaganda of such as much by rationalisms and mysticisms of an Oriental nature, as by Doctrines of the Christian Faith, has had its effect in creating such a love of peace as to demand renunciation of the methods of war. The third influence, that has tended towards the movement for a Treaty of International Peace, has been

the manœuvrings of politicians in various countries and their reactions upon the International situation.

The Cause of the New Treaty.

Indeed the efficient cause of the new Treaty is recognised as a political manœuvre not only in France, where such a Treaty was first devised, but also in the United States of America where the terms of a Treaty for the renunciation of war were first formulated and published. Treaties, whether of Peace or of Commerce, are political manœuvrings as much for the self-preservation and self-interest of the Nations involved as for their Governments' recognition of any rights of men for protection and peace. These three influences have all been at work in creating the present atmosphere that has made it possible for the Governments of the Great Powers to acquiesce in the proposals that have now been embodied in a Treaty for the abolition of the methods of war. There is a fourth general influence that has been conspicuously ignored by Treaty makers and that is yet to be reckoned with even after the new Treaty has been signed. Self-preservation, self-interest, humanitarian sentiment and political manœuvring may look upon the New Treaty as a great gain for the peace of the world or as an accomplished fact of self-sufficing significance. But these motives have yet to square themselves with the demands of Justice, Moral and Legal, and this they can only do by strengthening either the forces of moral sentiment or the organisations of legal administration. This fourth influence, that has been strangely ignored by politicians and sentimentalists, cannot be put aside so easily as men have attempted to do.

Whatsoever may be thought of the above influences that have tended towards the political renunciation of the methods of war, this may be said that without them the present international position and Treaty could never have come into being. This is the justification of the various moral and political conditions to which we have referred above, that they have been effective in their aims and results even although these aims have been less than absolute and these results less than idealistic. International Law has had to be satisfied with compromise even in a Treaty against war.

Legal Justice.

THE significance of this fourth influence may be brought out by remarking upon the position that Justice is holding in the world to-day and the position of War in its relation to Justice under International Law. It is recognised on all hands that a great change in the attitude of men towards Justice, its claims, effectiveness and organisations, has been slowly taking place in modern life and in individual belief. There was a time when Law was regarded as a Religion and had the force of one. A theocratic form of Government depended for its power and the safety of its Nation on the recognition and strength of Law. For ages, the conception of the necessity of Law for good government was recognised and this legal element played a most conspicuous part in the life of communities, races and nations. There is no need to emphasise this fact seeing that teachers of history in elementary schools and historians of various schools of thought have made such knowledge commonplace in these days.

Justice and War.

At times, however, assumed commonplaces have to be realised as conscious factors in the situation of affairs. For years past, Religion as a motive, and Law as a discipline, have lost their power over Societies, whether political or other. At least prominent individuals who claim to represent large sections of the public and even Nations express the opinion that Religion and Law have failed in disciplining people, individually and nationally. Justice is not having the same respect shown it as it had two hundred years ago, for sentimental humanitarianism has changed the test of Government and conduct from Law and Justice to self-preservation and self-interest. In other words the reigning principle in life, conduct and Religion is not one of Law and Justice but rather one of individual value and social discipline. To-day, men do not call for real Justice so much as for personal consideration. The supposed rights of men eliminate the claims of Justice and transcend them. The value of the personality is considered of greater importance than Law and individualism

breaks social discipline. This contrast between recent times, when Justice and Law were recognised as supreme tests by which a Nation was to be disciplined and its status determined, and the present time when the test of a Government depends on its acquiescence to the caprice of a democratic majority, is very grave. And yet the contrast is the creator of the present attitude that men and nations are holding towards the methods of war. For War is inherent in every practical theory and administration of Law and Justice. The methods of war are simply the extension of those organising efforts by which men seek to discipline the criminal tendencies of men or to bring justice into the conflicting relationships of ordinary life.

A New Conception and Interpretation of Justice.

Now, we see in modern times strong attempts being made to circumvent Law and Justice in every direction. In the United States of America, men and Societies exist; the aim of each and all is to carry on activities in their own self-interest against the recognised laws of the land. America is not the only country where such attitudes are defended by those who would seek to obliterate Justice and make their own desires the test of moral conduct and legal administration. The attempt to eliminate the force of Law and Justice in the body politic is a necessary thing if the methods of war are to be abolished. In other words Justice must be re-defined in terms of moral humanitarianism, and Law must be administered without punishment. Moral suasion outlaws punishment and at the same time obliterates the older sense of Justice and the older meaning of Law. The question arises therefore whether a Treaty, which bases itself upon self-preservation and self-interest, upon sentimental humanitarianism and political diplomacy, holds within itself powers that will destroy the old sense of Justice and the practice of punishment. We are afraid that such a Treaty would not last. Indeed, in the present Draft Treaty of Paris, French lawyers have seen the difficulty more clearly than those of the United States of America and have insisted on insertions in it that seem to stultify the very purposes for which it has been proposed and devised.

France and America.

It is to be remembered that France is the originator of the idea of a Treaty for the renunciation of war. The experience of French politicians and lawyers has made them realise the necessity of providing for future National Safety and International Peace. They recently proceeded to draft a Treaty with these ends in view. The publication of such has been forestalled by the political conditions of the United States of America. Apart altogether from the influences that we have stated above, two reasons have been given by American publicists for the sudden action of the United States of America in the matter of International Peace. The first is that Commerce demands peace for its successful administration and that it with its colleague, Finance, insists upon the abolition of war. Some of the leading statesmen of America have been outspoken on this matter and have insisted on the Draft Treaty for the renunciation of war. Commerce and Finance are out to rule the world, whatever their methods may be.

A Political Reason for the Treaty against War.

The second reason is that the present political party in power in the United States of America have shown during their period of office no interest whatsoever in the organisations that have been seeking to protect and prolong the peace of the world. The Republican Government has stood back from the League of Nations and has given but little encouragement to the work of the League. It has been charged with slackness of a grave nature in connection with International Peace. So politicians and statesmen have declared in America and not all of the Opposition Party in Congress. Within a few months, a new President has to be elected. Democrats and Republicans have each selected their candidate. Both Mr. Hoover and Mr. Smith are well-known Statesmen, the one of international and the other of local reputation. In these circumstances the Party in Power has shown its activity by springing suddenly upon international life a Draft Treaty for the abolition of war. So have interpreted many publicists the action of the American Government; they have attributed to the Draft Treaty a purely political origin.

The Treaty is a Compromise of Diplomacy.

Now, whatever the real conditions and reasons have been, the fact remains that the United States of America have anticipated France in publication, but have accepted emendations of the Draft Treaty which would appear to the observer to reflect the logical and legal tendencies of the French jurist who would insist on Law and Justice and reject sentiment and humanitarianism in his attitude towards any treaty of International import. It may be said then that France has stood in the way of sentiment ruling the world and perhaps rightly so, if the sentiment is to become purely commercial and purely financial, although advocated as humanitarian feeling and moral suasion. Within a few weeks, the New Treaty of Paris will be signed, in which legally the methods of War are to be renounced. It falls to every Nation to make such effective by creating amongst its people a love of Justice and of Peace. Every Nation will have to sacrifice something for this end: Great Britain its Maritime Supremacy, France and Japan their Military Supremacy, America its commercial penetration everywhere and Russia its bolshevik propaganda. Otherwise the new Peace of Paris will not abolish the methods of war.

Recent Conferences in South Africa.

HE winter holiday season has been a fitting time for the holding of Conferences in South Africa. These assemblies have been rather numerous, and have dealt with many interests of significance to the cultural life of the country. Science has been prominent in the discussions of the Association for the Advancement of Science. Education has had a gay time in picnics and speeches and a solemn task in proposing schemes for the reorganisation of University Education and the re-drafting of school curricula. Religion has been represented by means of Church assemblies and Missionary gatherings. And yet, nothing very startling has arisen from the deliberations of the many Societies and Associations that have attempted to unite the holiday spirit with the serious work of life.

D. D. STORMONT.

Educational

The Re-Integration of Native Life.

By J. D. RHEINALLT JONES.

The Economic Aspect. —

Introduction.

IT is not possible within the limits of a twenty minutes paper to do more than sketch the outlines of a discussion of the economic needs of Native life, but this may not be altogether a disadvantage. The country is to-day looking for practical suggestions and it will be quite worth while to concentrate upon presenting a series of proposals which can be turned to practical advantage as a working policy.

But, even so, we cannot proceed very far if we are not sure upon what principles we are basing our practical policy. It matters a great deal in building a road which way we are pointing—whether North and South or East and West. I propose therefore to commence by a declaration of principles.

In the first place I take it that the S.A. General Missionary Conference is seeking for a policy in Native Affairs that will on the one hand express what we believe to be Christian ideals in regard to human relationships, and will on the other assist the Native people to enter more fully into these relationships as Christians. The definite aim of Christian Missions is, I take it, the induction of the Bantu people as quickly as possible into the Christian life, so that the approach of Missions to Economic questions may be said to be definitely purposeful. This is an advantage in our present discussion for we can check ourselves frequently by the question: How does this help our aim?

CHRISTIAN WAYS OF LIFE ARE NECESSARY.

However much we may idealise Bantu culture—and it has, of course, far more of beauty in its texture than most people have supposed—yet we must recognise that if the Bantu are to be brought as a people to accept the Christian gospel, they must be enabled to share in the current Christian teaching, to adopt Christian institutions and to follow Christian ways of life. For example, Bantu family life under Native marriage customs is an entirely different thing from that which is developed under a Christian marriage. It is not so much Europeanisation of the Bantu that we need fear as their corruption under modern pagan influences. If the Bantu are to live as a people they can only do so by entering more and more fully into the best of our heritage of to-day. Just as it is impossible to have the economic conditions of the Middle ages of Europe flourishing side by side with modern conditions of life, so it is impossible for Bantu Culture and Bantu Tribal Life to survive the impact of our common civilisation of to-day.

OUR COMMON CIVILISATION.

And it is into our common civilisation the Bantu are entering whether or not they or we will

it. And in South Africa we must recognise that the Bantu and the Europeans are in the coming years to realise more fully that they are confined together within the borders of the African Continent.

The recognition of these facts is evidenced in one of the resolutions passed unanimously by the European-Bantu Conference held by the Federal Council of the Dutch Reformed Churches in Cape Town in January 1927, viz:

"The Conference is of opinion that, Natives and Europeans being comprised in the same economic system, the co-operation of both is necessary for the material welfare and progress of South Africa, and that consequently all measures are to be welcomed which have as their object the improvement of the Native's economic position and his higher qualification as a worker."

This is really a good text, and all that follows here is merely an amplification of this Resolution. It is gratifying to believe that this resolution represents a very great advance in public opinion on interracial relations.

As a matter of fact there has been a very great advance in the last year or two, and it is a curious thing that the passage of the Colour Bar Act seems to have helped us to this. Certainly in industrial circles the futility of that Act has brought industrialists to a realisation that the last bolt had been flung for the artificial separation of the economic interests of Europeans and Bantu. Industrialists are now realising and acknowledging that national economic laws know nothing of Colour Bars.

CONTRASTED PROBLEMS.

But all those who had adequate appreciation of the remarkable similarity between the fates of the Poor Whites and the Poor Blacks know this some time ago. That these problems have similar root causes has been demonstrated by such publicists as Professor Macmillan, and in my paper on the Land Question at the Dutch Reformed Churches Conference I only set down parallelisms which a great many social workers would easily recognise.

There is, however, one important factor which makes the problem of the uplift of the Poor Black much more difficult to face adequately. It is not any real difference in economic conditions; it is not any real mental inferiority; it is the difference between a social environment that is permeated by Christian conceptions which illumine and afford emancipation to the mind and will and a social environment clouded by animistic and mentally enervating conceptions. Consequently the first and most urgent tasks in Native Affairs are the evangelisation and education of the Bantu. Without these ploughs of progress the development of the Bantu people is going to be delayed for many generations. Again I would say, the quickest means of uplifting the Bantu is by more aggressive and more complete evangelisation and education.

Rural.

The next most urgent task is the initiation of a National Land Policy. No land policy worth having will take less than fifty years to develop, and we should therefore have a long-dated pro-

gramme. The people—both European and Bantu—must be anchored to the land. This can only be done.

- (1) By granting all land workers a definite legal and economic status. They must be able—despite drought, pest and flood—to reap where they have sown, earn where they have laboured. They must be assured of the benefits of any improvements they have effected, or command a wage that bears a definite relation to their needs and the intrinsic value of their labour; and in all things they must be able to stand on equal terms with their employers or landlords before the law of the land.
- (2) By recognising that the vast bulk of land workers (European or Native) are not and never will be competent to own their own land or even to cultivate land without supervision or organisation, and that consequently we must ensure that they are given a definite place as hired workers in our agrarian system.
- (3) By pressing upon Agriculture the necessity for safeguarding its own supply of labour by providing proper conditions of life and labour on farms.
- (4) By the organisation of agricultural education to assist those able to benefit by training and instruction in progressive methods.
- (5) By providing a land system in which the labourer can hope to rise—a ladder whose rungs are

WAGE-PAID LABOUR; RENT-PAYING LEASING AND INDIVIDUAL OWNERSHIP.

These are the essentials of any economically sound land system, whether for Europeans or Natives.

Segregation as a permanent principle will prove a failure. It can never be more than a temporary expedient to maintain a little longer the integrity of tribal life and to delay the inevitably free distribution of population. And while we are mouthing shibboleths we are deliberately preventing the development of a Native peasantry in European areas—a self-respecting, hardworking, rent paying peasant farmer. The squatter is not and never will be a peasant farmer contributing to the wealth of the country. Meanwhile the Land Act of 1913 deliberately prohibits the creation of a class of land worker which could prove—with a parallel class of white land worker—the agrarian backbone of the country.

The Johannesburg Joint Council of Europeans and Natives pleaded before the Select Committee for the amendment of the 1913 Law and the legal recognition of Leasing by Natives in European areas under the control and direction of a Land Board. I am glad to see from the new Select Committee Report that Dr. Loram has strongly supported this plea. Dr. Henderson in his evidence also put forward this view which is also to be found in the following resolutions of the D.R.C. Conference of 1927:—

1. "Seeing that the opportunity of acquiring land for Natives is rapidly passing away, so that much of the land that was to be had for that purpose in 1917 is to-day unobtainable, while the purchase price of land is gradually rising, the Conference recognises the urgency of the position and considers that the present opportunity of settling this difficult matter should not be allowed to escape."
2. "The Conference considers that the areas recommended by the Government Local Committees in 1917, the most authoritative survey of the position hitherto held, constitute the minimum acreage that would meet the immediate requirement of the Natives, and would urge the Government to set aside those areas, or their equivalents, for Native acquisition."
3. "Satisfactory areas for Native occupation having been demarcated, the Conference considers that the Government should, with sufficient safeguards for the interests of the Natives, place as few restrictions as possible upon the acquisition of land by Natives, and should encourage them in every way to enter upon ownership of the available land."
4. "In view of the fact that more than one-third of the Native population is to be found on European land, and of the time which must elapse before these recommendations can be carried into effect, the Conference believes that it would be wise gradually to substitute for squatting, labour tenancy and share-farming, a system of lease-farming, with fixed periods under the direction and control of a Land Board to be established for that purpose, thus securing beneficial occupation of the land, security of tenure during the periods of the leases—and inducement to progressive farming."
5. "In order to secure the objects defined in the previous sections, it will be necessary to establish the Land Board referred to above for the acquisition, development and general management of Native areas."
6. "That, as those proposals involve permanent expenditure on land for Natives, upon their agricultural training, and upon other cognate subjects, the Conference suggests that the necessary expenditure be financed by a loan."
7. "The Conference warmly appreciates the effort of the Government to provide additional agricultural training for Natives and urges that this should be developed in every possible way."

Indeed the resolutions are in themselves almost an epitome of a Land Policy.

What is needed then in rural areas is a progressive and Christian economic policy whose agencies should be

- (a) A peasantry with an assured legal and economic status.
- (b) A flourishing rural Christian Church.
- (c) A widespread and effective educational system.

(To be concluded.)

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Local

Missions and Politics.

The Politics of the Past Century.

It is always very difficult for those who are engaged in Church or Mission work to discuss the political outlook of the day in South Africa. In every History of South Africa of any consequence readers may find a chapter in which the attitude of certain missionaries towards the Governments of their day has been set forth either in praiseworthy or in critical terms. More criticism than commendation has hitherto been passed upon the ideas of missionaries on the Native Affairs of this country. Several recently published books and histories have restored to controversy the attitudes of a few men who acted a part in the early days of South African Missions and in the political development of the country. The political principles of the early missionaries of a class were not in harmony with those of the European population seeing that they reflected more the humanitarian liberalism that had sprung up in Great Britain at the beginning of the last century than the practical demands that had to be faced by the Colonists in South Africa. Of course the one thing that created most trouble was the utilisation by certain missionaries of the power in England which the Missionary Societies and Churches could wield in influencing colonial legislation.

A Change of Attitude in the Union of South Africa.

Now that South Africa is a Dominion, circumstances have greatly changed and attitudes also in the matters of Missions and Missionaries. The appeal overseas has disappeared and rightly so. Whatever political warfare has to be waged over Native Affairs, finds its arena in South Africa. This fact removes, therefore, any fear from the public mind that missionaries may use whatever power they possess to bring external influences to bear upon the Government and the

Native Affairs of this country. Missionaries are citizens of South Africa, engaged in religious work for the good of the country and of its peoples. They are entitled like other men to their political opinions and, unlike Teachers and Civil Servants under the Government, they are at perfect liberty to express their opinions, not alone on Native Affairs but on all matters connected with the good government of the land.

The Sense of Proportion has to be observed.

We have made the foregoing comments in view of the widespread opinion that teachers of religion should confine themselves to spiritual instruction and duties and should not engage themselves in political and economic propaganda. There is undeniably a good deal of wisdom in the current opinion concerning the duty and responsibility of ministers who are appointed to offices of trust, responsibility and instruction in the Christian Church. Most wise men devote their attention to the work on hand, pastorise their congregations, instruct the children in the principles of their Faith and preach the Gospel by speech and conduct in season and out of season. The public everywhere have an implied understanding that ministers devote themselves to the duties of their office and not to those of a commercial or agricultural type. The ministry is not a trade nor a profession but a spiritual vocation and a moral responsibility. No man in a religious profession can devote his energies to cattle and sheep rearing, to farming or industry without bringing upon himself and his Church the contempt of other men. The exploitation of an official position for commercial gain or for political influence degrades the holder alike in the eyes of others and in his own conscience. But as a citizen, a minister and missionary has as great a right as any man to influence the politics of his country.

A Countryman's Diary.

The month of July has been very remarkable in its drought. Everywhere in the East the weather has been one and the same. The early mornings and the late evenings have been very cold while the rest of the day has been on the whole pleasant. A recent journey over a large part of the eastern part of the country showed that most places were suffering all in the same way. The effects of drought were very clear in Natal, the Orange River and the Cape Province. The harvests there have been fairly good but very little food has been left in the fields for cattle and sheep. The lambing season has been late, but, as the phrase goes, the lambs are dying in certain quarters of the Transkeian Territories like flies. Of course, in the east, July is generally not a rainy month; so it has proved itself again. In the west rains have fallen as usual.

We are afraid that there will be some trouble with packs of dogs that have been eating the dead lambs and sheep left without burial upon the veldt. Very few natives seem to realise the necessity for disposing of dead carcasses by burial. This is most unfortunate both for themselves and others and for the health of the country. The consequence is that natives' dogs get completely out of hand and even attack sheep and destroy them. Of course the owners of the dogs are liable to be fined, if the dogs are caught and the owners discovered, but legal restraint will not cure the neglect that so many owners manifest towards their dogs, especially in times of drought and famine. Even a tax would not cure the carelessness of so many native farmers who practically starve their domestic animals.

August is the month for planting of potatoes, marrows and cucumbers even although it be a dry month in the East.

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Local and General.

Affairs in China are settling down now that the Nationalists are in power in Peking.

The Bantu Presbyterian Church held its annual Assembly this year at Ladysmith, from the 4th to the 9th July. The various reports were generally favourable although those dealing with finance and statistics show that the members and Ministry of the Church will have much to do if they are to meet the needs of the day and extend the work of their missions.

The new Liquor Law will begin operation on the 1st October. Under it, women will be excluded from bars and from future employment in bars. Licences will be limited, while there will be general prohibition to Natives, including registered voters. The Magistrates, however, may grant personal letters of exemption to Natives, Asiatics and Coloured persons under certain conditions. Apart from specific districts such as Pretoria, Johannesburg and the Witwatersrand, the sale of kafirbeer is prohibited.

A large number of missionaries and others met at Lovedale on 26-29th June to hold the General Missionary Conference of South Africa for the year 1928. Many papers of an interesting nature were read, discussion and speeches following in each case. One of the papers is appearing in our columns.

The movement for outlawing war is making great headway seeing that France, Italy, Japan, the United States of America, Great Britain and the Dominions of the British Empire as well as other States have expressed their approval of Treaties for the abolition of war. In this matter the United States of America have played a prominent part and have been backed by the League of Nations.

On July 21st., Father Bernard Huss, of Marianhill, Natal, gave an address to over two hundred native farmers in the Hall at Blythswood. The lecturer dealt with various agricultural topics and explained the Co-operative Movement that had been begun amongst the natives in other parts of the Territories. He further set forth at length the principles involved in the establishment of a Bank for Native agriculturists. At the close of this lecture various explanations were asked and comments made upon the subjects he had discussed. Father Huss has been lecturing in various parts of the Transkei during the past month and has addressed large audiences in the interests of Co-operation and Agriculture.

The Parliament of Egypt has been dissolved by King Fuad for three years. It has hitherto been evident that the Government of Egypt could not be conducted on the lines along which certain parties were seeking to gain power over the management of the country. A crisis was inevitable after the revelation concerning the recent Prime Minister and his friends in relation to certain legal work in which they were engaged. Egypt is at length added to the number of the Mediterranean nations that have had to be put practically under dictatorships in the interests of peace and the government of the people. Egypt will be directly governed by King Fuad and his Ministers until such time as the peace of the country is secure, new elections made and a different spirit manifested amongst political parties. Parliamentary government has obviously broken down in Egypt for a time.

A recent Commission on University Education has issued its report in which it is proposed to re-organise University and Technical Education on different lines from which they are being administered at the present time. It is understood that the real force behind the proposals is financial and that it is hoped to curtail expenditure on University and Technical Education by the re-organisation of both on more economic lines. Severe criticism has already been passed upon the report by those interested in Education. It undoubtedly seems too academic in its proposals and too narrow in its outlook. Several of the proposals in the report are bound to act adversely to the educational advancement of those who have not time to attend University Colleges but who desire to advance themselves by study in their professions and in the Civil Service.

Transkeian Territories European Civic Association.

Minutes of the Eleventh Annual Congress of the Transkeian Territories European Civic Association held in the Council Chamber, Town Hall, Umtata, on Wednesday and Thursday, May 16th and 17th 1928.

THE ROLL OF DELEGATES WAS CALLED.

There were present

Mr. A. T. Wood, President.
 Mr. W. T. Brownlee, Hon. Life President.
 Mr. D. Miller, Umtata Chamber of Commerce.
 Mr. S. F. Brill, Ngamakwe.
 Messrs J. Cherry & C. J. O. Kockott, Kentani.
 Mr. G. L. Geach, Butterworth.
 Messrs S. Phillips & J. Woods, Elliotdale.
 Messrs F. Haselden & W. J. Heath, Engcobo Traders' Association.
 Mr. A. Strachan, Umtata Farmers' Association.
 Mr. R. S. Symons, Kaffrarian Chamber of Commerce.
 Mr. R. M. Cumming, Tsomo.
 Mr. H. A. Wood, Idutywa.
 Messrs H. A. Rock & S. L. Driman, Flagstaff Traders' and Civic Association.
 Mr. N. Jarman, Mt. Ayliff Traders' and Civic Association.
 Messrs P. F. Vilhauer and J. W. Riseley, Mt. Frere Traders' Association.
 Messrs R. B. Blumrick and Oscar Wood, Willowvale.
 Messrs F. E. Gibson and J. Sinclair, East London Chamber of Commerce.
 Messrs W. A. Roberts and O. F. Sutton, Mqanduli.
 Mr. Coleman A.E. and A.I. Roads P.R.D.
 Mr. Nicholl, Veterinary Department.
 Mr. Prestwick, Mayor of Umtata.
 Mr. James Carnegie, Hon. Secretary.

Mr. Prestwick, Mayor of Umtata, opened Congress and welcomed the Delegates to Umtata. The President suitably replied.

Mr. W. T. Brownlee proposed, Mr. Riseley seconded,

"That this Congress approach the Chief Magistrate with a request that he make representations to the Prime Minister requesting that at least in the Transkeian Territories, if not in the whole Union, the National Flag be not exhibited until the Union Jack is represented in its proper position, the flag exhibited in Umtata and Butterworth shows the Union Jack upside down.

Carried unanimously.

The President next gave an address descriptive of the Association's activities during the past year.

The Secretary read his Report and Balance Sheet.

Mr. Miller proposed, Mr. Cherry seconded, "That the Secretary's Report and Cash Statement be adopted."

Carried.

Mr. Miller proposed, Mr. Cherry seconded, "That the minutes of last Congress be taken as read."

Carried.

Mr. Miller proposed, Mr. Strachan seconded, "That the election of office bearers be left until the conclusion of Congress and that Veterinary matters be proceeded with."

Carried.

Mr. G. L. Geach proposed, Mr. Strachan seconded, "That the importation of horses for speculative purposes into the Transkeian Territories be prohibited."

Carried.

Mr. F. Haselden moved, Mr. W. A. Roberts seconded,

"That a general compulsory inoculation of cattle for Anthrax be made throughout the Territories."

Carried.

Mr. F. Haselden proposed, Mr. H. A. Wood seconded,

"That the order to carry spleens to stock inspectors for the purpose of taking blood smears be cancelled, it being a source of danger to human beings as well as to all animals, and in contravention of the Stock Diseases Act."

Withdrawn.

Mr. F. Haselden proposed, Mr. Heath seconded, "That the Veterinary Department be requested to arrange

(a) For a stricter supervision over illegal movements of cattle from the Elliot District particularly where it adjoins the Gqaqa Area of the Engcobo District."

(b) For the employment of additional supervisors, and assistants to ensure the regular dipping of all cattle in the Gqaqa Area where the country is so broken and mountainous that it is an easy matter to evade dipping. The attention of the Department is particularly drawn to the recurrence of outbreaks of

East Coast Fever in the Gqaqa area which is infected at the present time.

Lost.

Congress adjourned for lunch.

On resuming the Chief Magistrate attended and welcomed Congress and Mr. W. T. Brownlee replied to his greeting.

Mr. Haselden proposed,

"That the present quarantine regulations be relaxed as regards the export of slaughter stock."

Withdrawn.

Mr. Rock proposed, Mr. W. A. Roberts seconded, "That the 30 days quarantine for slaughter stock which are proceeding to a quarantine market be abolished in the Flagstaff area."

Carried.

Mr. Miller proposed, Mr. Cherry seconded,

"That the Chief Magistrate and the Senior Veterinary Officer be asked to bring about uniformity of regulations governing the removal of stock in the various districts throughout the Transkeian Territories."

As an amendment Mr. Blumrick proposed, Mr. Oscar Wood seconded,

"That the existing system of issue of removal permits constitutes a great inconvenience to the public and this Association requests that the inconvenience be remedied in the following way, to wit:—

All Stock Inspectors and Dipping Supervisors in their respective areas and the Magistrate's Court Officials be authorised to issue permits for the removal of cattle in triplicate, as in the case of sheep removal permits, one copy to be handed to the Applicant, one copy to be sent to the Stock Inspector or Dipping Supervisor in charge of the area to which the cattle are being removed and the third copy to be retained as a record for reference; in the case of permits issued by the Magistrate's Court Officials advice to be given by the latter to the dipping officials of both areas: Further that permits be not refused on the ground that dipping books are not produced as in many instances it is impossible that such books can be produced."

On voting the proposition was carried by 12 votes to 11.

Mr. Nicholl, Government Veterinary Officer, who had until now been present by the special request of Congress was thanked by the President and withdrew.

Mr. Coleman, Assistant Engineer and Assistant Inspector of Roads, attended by special request of Congress during the discussion of road matters.

Mr. Haselden proposed, Mr. R. M. Cumming seconded,

"That the Public Works Department be requested to employ an engineer to take charge of the road construction, the present system of patchwork being a waste of money and a danger to the travelling public."

Withdrawn.

Mr. Miller proposed, Mr. Brownlee seconded,

"That this Congress re-affirm its Resolution No. 17 of 1924."

Carried.

It was resolved that a letter of thanks be sent to Messrs Meaker and Myburgh for their work in

connection with the Ntibane Bridge.

Mr. Cherry proposed, Mr. Brownlee seconded,

"That this Congress desires to draw the very special attention of the Administrator to the condition of the road up the Nthlambe Hill and desires to impress upon him the urgent necessity for either the immediate repair of the present road or the construction of a deviation at the earliest possible date. Further that the Department be requested to enter into negotiations with Mr. Baisley for the expropriation of the land."

Carried.

Mr. H. A. Wood proposed, Mr. Blumrick seconded,

"That the attention of the Administrator be drawn to the urgent need of immediate improvement to the Idutywa-Willowvale Road which has been in a state dangerous to the travelling public for the last two years."

Carried.

Mr. H. A. Wood proposed,

"That no alteration be made to the Umtata-Idutywa Road without consulting the local residents and users of the road."

Withdrawn.

W. A. Roberts proposed, Mr. O. F. Sutton seconded,

"That the Provincial Road Department be approached with regard to repairing the road between Buwa and Umtata which is in a terrible state of disrepair."

Carried.

Mr. Koch proposed, Mr. Gibson seconded,

"That this Congress draws the attention of the Administrator to the urgent need of a road through Central Pondoland from Libode to a point between Lusikisiki and Flagstaff and the construction of a bridge over the Umzimvubu River."

Carried.

Congress adjourned at 5.0 p.m. and resumed at 9.0 a.m. on Thursday May 17th.

Mr. Meaker M.P.C. attended and addressed the Congress on the roads question after which Mr. Roberts moved and Mr. Miller seconded,

"That Congress approves of the principle of the establishment of a Road Board for the control and management of all Provincial Council Roads in the Transkeian Territories and that Congress recommends to its various branches that as a local contribution towards the maintenance of the same a rate or tax not exceeding 2½d in the £ be levied upon all immovable property subject to the Immovable Property Tax: save and except such properties which are already subject to or which may hereafter become subject to taxation for Municipal or Village Management Board purposes in all of which cases such properties will be subject to the operation of this tax only to the extent to which it exceeds such Municipal and Village Management Board taxation."

Carried unanimously.

Mr. Meaker addressed Congress and answered various questions on Village Management Boards etc.; as a result of which resolutions L11. and L12 on the agenda were withdrawn.

Mr. Driman moved, Mr. Roberts seconded,

"That owing to the unsatisfactory condition of the roads in the summer months—due to the Heavy Motor Bus service it is felt that the Railway Department should be requested to contribute to the upkeep of the road from Port St. John's to Kokstad."

Carried.

Mr. Brill proposed, Mr. Carnegie seconded,
"That the attention of the Administrator be drawn to the fact that

(a) The postal road from Ngamakwe past Blythswood to Butterworth is badly in need of repair, and that Congress protests against the proposed deviation on this road which would cut out Blythswood."

(b) That in spite of repeated representations on the part of the Ngamakwe branch of the Transkeian Territories European Civic Association and other bodies the road between Ngamakwe and Ndabakazi still remains in a condition dangerous to ordinary traffic.

(c) That the Tsomo-Ngamakwe road which extends to Queenstown is in an exceedingly bad state of repair and motorists particularly are complaining of the risk to their cars.

Carried.

Mr. J. W. Riseley proposed, Mr. Miller seconded,
"That this Association requests the Minister of Railways to place between Umtata and Kokstad the Railway Motor Transport Service. If this be not placed into operation during the regime of the present Government, then, in the event of a new Parliament, this Association shall use its influence to advance a Railway Bill to link up the Umtata-Kokstad lines."

Carried.

Mr. Miller proposed, Mr. Oscar Wood seconded,
"That Congress protests against the excessive Railway rates at present obtaining in the Territories and asks for redress."

Carried.

Mr. Miller proposed, Mr. Heath seconded,
"That Congress request the Chief Magistrate to prohibit the importation of all cattle, whether for farmers, traders or natives into the Transkeian Territories."

Carried.

Mr. Jarman proposed, Mr. Driman seconded,
"That the Secretary communicate with the Chief Magistrate, Umtata, with the request that there be an uniform European Dipping rate throughout Eastern Pondoland; at present some districts pay 'one penny' per head, and others pay 'one halfpenny' per head, and that an uniform rate of one halfpenny per head be made general."

Carried.

Mr. Driman proposed, Mr. Jarman seconded,
"That the Minister for Agriculture be petitioned to open up the nine mile stretch of road from Punzi Drift to Izingolweni Station in Natal for ox waggon transport."

Carried.

Mr. Rock moved, Mr. Jarman seconded,
"That the number of cattle included in the 200 head of stock allowed on trading stations be increased from 50 to 100 in Eastern

Pondoland."

Carried.

Mr. Cumming proposed,

"That, owing to the constant danger to the travelling public by uncontrolled dogs, Congress consider some means of better control, and suggests same to the authorities."

Mr. Miller proposed, Mr. Sutton seconded,
"That this matter be referred to Tsomo for further discussion."

Amendment Carried.

Mr. Jarman proposed, Mr. Rock seconded,
"That this Congress ask the Chief Magistrate to consider the amending of the regulations governing Hawkers' Licences and make it illegal for a hawker to sell within three miles of a Trading Station; to remain longer in one place than 24 hours; to return to a place where he had pitched before within five days; to hand over his commodities for sale to any one but a licenced dealer.

That it be legal for the Licensee only to use that Licence, and should he wish to employ an agent, the name of the agent should be given when applying for the licence and should appear thereon."

That exemption certificates be no longer issued as they provide an easy means of evading the regulations.

That a Hawker's Licence be £5 per vehicle per district."

Carried.

Mr. Jarman proposed, Mr. Rock seconded,
"That this meeting respectfully requests the Government to so amend the Licencing Act that Dealers or Traders may only purchase 'Produce' on Licenced premises and that Speculators' Licences shall not allow of the purchase of produce except through Licenced Dealers or Traders.

'Produce' shall mean "GRAIN, WOOL, SKINS, HIDES, MOHAIR, and TOBACCO."

Carried.

Mr. Jarman proposed, Mr. Driman seconded,
"That the Hotels in the Transkeian Territories be exempted from the operation of the Licence Act in so far as it affects the sale of Petrol and Oils, as these hotels stock these commodities in the interests of the travelling public where garages are few and far between."

Carried.

Mr. Jarman proposed, Mr. Driman seconded,
"That in view of the very unsatisfactory results of Civil writs of attachment being executed by Native Deputy Messengers of the Courts, the authorities be requested to so amend the regulations to ensure that all processes as the executions of civil writs of attachment be executed by the Messengers of the Courts personally or by European Deputies."

Withdrawn.

Mr. Sutton proposed, Mr. Roberts seconded,
"That the Government be approached with a view to protecting Labour Agents against defaulters by compelling such defaulters to fulfil their contracts and by imposing on them suspended and increased fines.

Mr. Haselden proposed, Mr. Heath seconded, as an amendment

"That the difficulties in connection with compelling native recruits to go forward be

placed before the Chamber of Mines and suggestions asked to meet the case."

On voting the proposition was carried
12 voting for the proposition
6 voting for the amendment.

Mr. Rock proposed, Mr. Driman seconded,
"That it be recommended that a native can be registered in any district and his card posted to his Magistrate for registration."

Lost.

Mr. Sutton proposed, Mr. Woods seconded as an amendment

"That this resolution be referred back to the Flagstaff Association with a view to correspondence with the Chief Magistrate."

Carried.

Mr. Roberts proposed, Mr. Sutton seconded,
"That this Association bring to the notice of the Chief Magistrate that noxious weeds were spreading very rapidly especially Burrweed and Cocklebur, further that his attention be drawn to the spreading of Mexican Marigold, and ask that it be added to the list of Noxious Weeds."

Carried.

Mr. Haselden proposed, Mr. Heath seconded,
"That the Post Master General be respectfully reminded of the Department's promise to enlarge the Post Office at Engcobo. At present there is room for only one person at the counter."

Carried.

Mr. Driman moved, Mr. Rock seconded,
"That the Post Master General be requested to provide a separate entrance for natives to the Flagstaff Post Office."

Carried.

Mr. Blumrick proposed, Mr. O. Wood seconded,
"That the Executive move the Minister for Posts and Telegraphs for the establishment of a combined Post Office and Telephone at the Xora Mouth Private Hotel, a seaside resort on the Willowvale Coast and the only seaside hotel in the district."

Carried.

Mr. Roberts proposed, Mr. Sutton seconded,
"That the Minister for Posts and Telegraphs be requested to establish a combined Post Office and Telephone at Coffee Bay."

Carried.

Mr. Miller proposed, Mr. Wood seconded,
"That the postal Department be again approached for the extension of the Telephone system throughout the Transkeian Territories and that trading stations be treated in the same manner as obtains with farmers in the Cape Province."

Carried.

Mr. Driman proposed, Mr. H. A. Wood seconded,
"That the Assizing Officer be instructed to visit each store in a village and every trading station in a district to assize weights, measures, and scales."

Carried.

Mr. Rock proposed, Mr. Driman seconded,
"That the Public Roads Department be requested to construct causeways over the Umzimhlavu and Ndafufu Rivers on the St. John's—Kokstad Road."

Carried.

Mr. Haselden proposed, Mr. Heath seconded,
"That this Congress welcomes the formation of the body known as the Associated Cape

Eastern and Transkeian Public Bodies, and wholeheartedly supports its aims and the proceedings at its first meeting held in Queens-town on the 20th February 1928."

"That our President, Mr. A. T. Wood, is congratulated upon being elected a Vice-President of that body."

Carried.

Mr. Cumming proposed, Mr. Roberts seconded,
"That in future greater representation of Transkeian Territories in the Cape Eastern and Transkeian Bodies is desirable."

Carried.

Mr. Roberts proposed, Mr. Sutton seconded,
"That Rule 10 be amended to read
"That Congress of Delegates from the various branches shall meet annually at Umtata and that the date of Congress shall be fixed by the Executive."

Carried.

Mr. Roberts proposed, Mr. Woods seconded,
"That the matter of "Trading Sites" be left in the hands of the President."

Carried.

Mr. Roberts proposed, Mr. Blumrick seconded,
"That the following expenditure incurred by the President be accepted and his action confirmed viz:—Subs. to Associate Cape Eastern and Transkeian Bodies £2 2s. 0d.
Expenses to attend meeting of same £5 0s. 0d."

Carried.

Election of Office Bearers.

Proposed by Mr. A. T. Wood and seconded by Mr. C. J. O. Kockott "That Col. Haselden be President." Col. Haselden withdrew but proposed, seconded by Mr. Woods,

"That Mr. A. T. Wood be President."

Carried unanimously.

Proposed by Mr. O. Wood, seconded by Mr. H. A. Wood,

"That Mr. W. A. Roberts be Vice-President."

Carried unanimously.

Proposed by Mr. Brill, seconded by Mr. A. T. Wood,

"That Mr. Cumming be a member of Committee."

Proposed by Mr. Miller, seconded by Mr. H. A. Wood,

"That Mr. Jarman be a member of committee."

Both propositions carried.

Mr. Roberts proposed, Mr. A. T. Wood seconded,
"That Mr. Carnegie be Secretary."

Carried.

Mr. Miller proposed, Mr. Roberts seconded,
"That the usual honorarium of £40 be voted to the Secretary."

Carried.

A vote of thanks was accorded to the Press and the Mayor and Councillors of Umtata.

The President expressed the appreciation of Congress of the interest in Transkeian affairs by the East London Chamber of Commerce and the Kaffrarian Chamber of Commerce and thanked the delegates from these institutions for their attendance.

It was resolved that Mr. Brownlee be congratulated on the recovery of his health.
Congress closed.

Phases of Native Life

(Continued.)

THE CROWD WATCHED INTENTLY ALL HIS DOINGS IN SILENCE,

mingled with some fear on the part of the women. As soon as the husband appeared with two or three men the witchdoctor quietly told them that he would be able to cure the child the next day after he had killed a spirit that had bewitched the child and was slowly taking away his life. It subsequently transpired that on entering the hut the witchdoctor had looked at the little boy and had asked a few questions. Amongst them was one concerning the last place where the child had been playing before he fell ill. It was said that he had been playing near the river one afternoon. The diagnosis of the case on the part of the doctor was obviously an inference from this fact which he had discovered without the knowledge of the mother or the father by the number of questions he had put to them. His statement was heard in silence by the men. A water-spirit had bewitched the child and was slowly consuming its life away. That creature had to be destroyed, killed outright, if the life of the child was to be spared. He allowed this statement of his to sink deep into the minds of his hearers and he then declared that it would be necessary for them to supply him with a goat, for it was only by means of the sacrifice of a goat that he could call up the water-spirit and ultimately kill him. Soon the knowledge of the conversation reached the silent crowd and the murmur of conversation was then heard. It was plain to all that the first duty was to get hold of a goat.

A GOAT WAS FORTHCOMING AND PRESENTED TO THE WITCHDOCTOR.

The sun had set by this time and darkness began to cover mountain, slope and stream. Now that the news and the cure were known, the people made off to their huts; the witchdoctor dragged his goat down the mountain slope by means of a tether which had been put around its neck.

The schoolboy had witnessed all these things and heard with his ears, and seen with his eyes everything that was performed and every conversation that was spoken. The curious thing in all this lay in the fact that he escaped the notice of the witchdoctor who had been too intent on his own business. It was well for the lad that this was so for what followed might have been somewhat tragic to him; at least he supposed so. In the darkness of the evening he followed the witchdoctor and the goat in a parallel footpath to the one that led both to the stream and the drift. Soon the three reached the embankment above the river, the goat and the witchdoctor being on one side of the drift and the schoolboy on the other. The latter made for the shelter of bushes that covered the river bank near the drift and peering through the darkness watched his friend the witchdoctor as he came down to the brook. He was a bit terrified at what he had done, and, as he said afterwards, he did not realise at first what might befall him had he been found by the witchdoctor, sheltering himself under bushes by the stream. In the darkness, he looked for the two to pass over the drift but they did not do so.

HIS CURIOSITY WAS THEREFORE GREATLY AROUSED

and was thoroughly satisfied, when he saw both figures of man and goat appear near the water. The doctor seized the goat and in a moment killed it with his long knife. He collected the blood, then proceeded, like the butcher he was, to obtain the bladder of the goat. He washed the latter in the river and then poured the blood into it. Tying it with a string of some length, he left it on the bank and walked along its side until he found a stone of some weight. Very quickly and skilfully he tied the bladder to the stone and went into the drift. Now, the water had washed away all the sand of the river and had revealed the usual trap rock on which the soil of the Transkei rests. At the north end of the drift the trap rock had been worn away by the water of the stream and had left a pool where water continually lay. Into this pool the doctor dropped the stone-anchored bag, carefully examined the spot and then returned to the slaughtered goat. During all this time the schoolboy was in a fit of terror lest he should be found, but still he enjoyed himself in seeing how the witchdoctor played his game.

As soon as he had anchored the bladder in the pool the witchdoctor returned to the carcass of the goat. The observer in the bushes did not see very clearly what he did although the rays of the moon had begun to appear on the top of the hill; indeed a deeper darkness seemed to have fallen upon the stream and its banks. It is often the case with the rising moon to throw into deep shadow streams at the bottom of a towering mountain. Anyhow, the lad lay on the ground in some suspense as he was not able to watch the actions of the witchdoctor beside the goat. Ten minutes seemed to have passed when a dark figure appeared on the brow of the hill. The growing moonlight produced its usual effect and by the time the figure reached the summit the boy realised that

THE WITCHDOCTOR WAS ON HIS WAY HOME CARRYING THE CARCASE OF THE GOAT.

He felt safe now that he realised what his friend, the object of his observations, had been doing. But still to make certain that everything was clear and no one was about, he lay for another quarter of an hour under the dark shelter of the bushes. He then rose and went to the drift. In a few minutes he got hold of the anchored-bladder, pulled it out of the water, returned to the bank and, then carrying it down the stream, he threw bladder and anchor into a deep pool. By this time the moon, nearing its first quarter, was touching the summit with its rays, but these had not reached the stream to lighten its waters and the darkness of the bushes. The lad, therefore, walked along the bank under the shelter of the darkness for more than a mile and then made up the mountain slope to his home. His actions of course were dictated by the fear that the witchdoctor had rested himself at the top of the hill or that some others were in hiding like himself, either along the stream or on the hill-top. Patience and dilatoriness carry their own reward and more, in the peculiar circumstances of the physical and social conditions of Africa.

By 10 o'clock the next day the same people who had met the doctor near the hut where the little boy lay sick assembled at the drift to see how the

witchdoctor would kill the water spirit that had bewitched the little child. The men of the party were very quiet, and even the women, generally in crowds exceedingly noisy, held their tongues in restraint as if in fear. The circumstances of the day had their influence upon the crowd of some forty people for they realised that

THE LIFE OF THE LITTLE CHILD WAS AT STAKE

and that its safety lay in the destruction of the water-spirit. Amongst the crowd was the school-boy who was greatly interested both in the demeanour of his people and in the quiet utterances of the man. No one knew anything about the lad's doings the night before, as he had kept dead silent, even in his home. This of course was a remarkable feature in him for restraint and self-control are virtues of but few in matters of the tongue. At 10 o'clock, the witchdoctor appeared on the brow of the hill dressed in his full regalia or rig out. There is no need to describe him in matters of dress as most witchdoctors follow the same fashion. He had been trained in the usual school and after the usual manner, and was considered exceedingly expert in his business. He came somewhat slowly down the hill, with native movements of dignity and self-possession. He carried a spear in his hand which enhanced the impressive picture he made, as if he were a soldier about to fight an enemy. As soon as he had crossed the drift, he began to make preparations for the battle between himself and the water-sprite in accordance with the interpretation of the crowd who had drawn back a few yards from the bank.

HE BEGAN HIS USUAL HYPNOTIC DANCES,

rushed into the water of the drift, rushed out and along the bank for a few yards and then returned to his first dancing-ground. These and other performances of a similar nature kept the eyes of all the crowd upon him. It was obvious that they were hypnotised by his energy and his antics. It was exciting, and excited every man, woman and child. Resting for a moment, he again began his dancing and his rushes into the river, not into the centre of the drift as hitherto but towards the pool in which he had anchored the goat's bladder. While dancing near the edge of the pool, he made a sudden leap in the air and while falling on his feet in the pool, he bent his body and with a yell stabbed the water deeply with his assegai in the place where he had left his bag of tricks. Yelling he stabbed the water right and left and then returned to the bank. All these actions were watched partly in fear and partly in amazement by the people on the bank who awaited in eagerness the verdict of the witchdoctor. It was short and to the point. He had not been able to kill the water-sprite; they had seen him fighting it and the fight had been very strenuous; they saw how exhausted he was in trying to kill his enemy but he had failed. It had rushed down the stream and so had escaped but he would fight again the next day at the same time; only he would require another goat to be given him and he would call for it about half-past four in the afternoon. He had other work elsewhere and so would leave them. He would still save the child's life from the enchantment of the water-sprite. The crowd then dispersed to their homes, but in the afternoon returned to the hut to await the arrival of the witch-

doctor. A goat had been provided in accordance with his instructions and was tethered not far from the village.

During the day the child had become worse and the heart of the mother in particular was rent in twain.

SHE WAS MORE INTENT ON NURSING HER CHILD THAN ON METHODS OF WITCHCRAFT.

She had kept by her child day and night and had nursed him with the assistance of two or three of her friendly neighbours. Her husband had followed the instructions of the witchdoctor and the advice of his neighbours implicitly, for what else could he do in the circumstances? The mother had one consolation that her boy had been baptised into the Christian Church by the missionary of the district. Whatever the rite of baptism meant intellectually to her, it meant morally a consolation and a hope. Light and love thus played around the little bed of the sick boy, notwithstanding the strife between Christian belief and heathen practice.

At the time appointed the witchdoctor appeared and met the head of the kraal and other men for a few moments. He waited until the darkness set in and then went off with the goat to the bank of the stream near the drift. He did not go to the same place where he had killed the first goat the day before, but to a place many yards further up the stream. The lad, who had been watching his friend, the object of his fear and interest, made a way for himself through the darkness at an angle of forty-five degrees to the line followed by the witchdoctor and ultimately reached, a good way down the stream, the shelter of the bushes. He then made his way up the stream until he reached a suitable pinnacle, from which in safety, he could see what the witchdoctor would do as soon as he had prepared his medicine for the destruction of the water-sprite. He waited fully half-an-hour before his friend appeared with a goat's bladder filled with blood attached to a stone. Needless to say the observer was soon in a heat of excitement through fear that he might be discovered. However, he controlled himself, and his interest in the proceedings strengthened his powers of restraint.

THE WITCHDOCTOR EXAMINED VERY CAREFULLY THE POOL

and then selected near the bank that part of the pool which was in shadow even in the day-time. He dropped the bladder with its anchor and made sure that it was thoroughly secured against any whirl of the waters that were passing down the stream. What he had done the day before, he performed again, but took a much longer time to do it. It was the length of time that somewhat scared the observer, seeing that he was not able to watch the movements of the witchdoctor up the stream. The lad waited and waited to see whether his friend would take the same road to his home. Some time elapsed before he saw the dark figure making for the summit of the hill by means of a path that rose up from the higher reaches of the stream. Just as the figure reached the summit, the first rays of the rising moon appeared and revealed the witchdoctor returning home. He had taken an hour more than before to his work and had made sure that his preparations were safe.

(To be continued).

The Blythswood Review

A South African Journal.

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THE BLYTHSWOOD REVIEW, JULY, 1928,

To the Reader.

And Jesus came and spake unto them, saying,

**All power is given unto me in heaven
and in earth.**

Go ye therefore and teach all Nations,

**Baptising them in the name of the Father,
and of the Son and of the Holy Ghost:**

**Teaching them to observe all things
whatsoever I have commanded you:**

**And, lo, I am with you always,
even unto the end of the world.**

Amen.

IN these Words of OUR LORD, three great principles of the Christian Faith are set forth with a clearness of expression and a decisiveness of statement that alone would make them significant in their outlook and overwhelming in their power. It is not our intention to discuss any of the many literary and theological questions that have arisen over the setting and the interpretation of the claims and commands of JESUS CHRIST. Our purpose is fulfilled, if we direct attention to the principles that are implied in them, and to their application to phases of the religions life. For three great Christian Truths and Beliefs are symbolised in the claims of OUR LORD: His Lordship over life; the function of His Church to manifest His power over the minds and souls of men by word and deed; and His abiding Presence in His Church.

JESUS CHRIST lays claims to universal power in the affairs of the natural and supernatural world. The Christian Faith is not a Philosophy, that seeks to interpret as a harmonious whole all life and thought, all science and creation in terms of the intellectual categories of logic or the rationalised experiences of science. Philosophy confines itself to the natural world and its manifestations in experience

and discovery; it cannot as such transcend the limits of time and space, of the natural world and human intelligence. But Christianity is a Religion that seeks to interpret in the language of intelligence not only the natural but also the supernatural, not only the mind and the mental experiences of man but also his spirit and his spiritual aspirations. In JESUS CHRIST, the Christian recognises the LORD of Heaven and Earth, in Whose hands are the destinies of the world, visible and invisible: He is LORD of All. His Power is over All. This is a wonderful claim and belief. Both make the universe and life intelligible.

OUR LORD places upon His Church the duty of spreading throughout the world and the ages His Power and His Gospel by word and deed, teaching and ritual. The Faith of Christ is a religion of knowledge and ritual, doctrine and discipline. Its dogma is the Gospel of Eternal Life; its ritual the symbolism of spiritual Baptism: its discipline the commands of Our Exalted LORD. The propagation of Christianity can never fail seeing that the Church has inherent in it a supernatural and a divine power in the Perpetual Presence of Christ. These three beliefs of the Christian and principles of his Faith are outstanding in the Words of OUR LORD. But they require elucidation as well as interpretation in relation to their actual practice in life and their fuller expression in the Gospel of Redemption.

In these days of relativity in matters of Philosophy, Science, Politics, Art, Education and Morality, indeed in all speculations on letters and life, it is well to have some principles of absolute value such as the Christian Faith provides. Without the absoluteness of CHRIST over man and life, the world would be in a more miserable state than it is to-day. Chaos would reign supreme, or tyranny, not as in some lands but everywhere. The stable forces of society are to-day Christian, and these assume the Headship of CHRIST over all things visible and invisible. This belief is not a merely philosophic or cultural one: it is based on a fact of far-reaching effectiveness on the minds of men. The practice of the three great principles of religion shows their truth and their value to those who are in perplexity over the intellectual, political, moral and religious conditions of the age.

The Mission Field

The Missionary.

CHAPTER XX.

Papias on the Gospel of St. Mark.

AT the close of the first century of the Christian Era there flourished a Bishop of the Church, Papias of Hierapolis, a City of Phrygia and the birthplace of Epictetus the Stoic philosopher. It is very difficult to assign any fixed dates for the life of Papias although he was a man of prominence among certain Christian bodies. He wrote a book in which he embodied what he learnt from others concerning the Apostles of Our Lord and the Teachings of Jesus Christ. Only a few fragments of it remain; the chief of these are to be found in *The Ecclesiastical History* of Eusebius in Greek, Translations of others appear in *Irenaeus* and *Jerome*. The best known fragment from the work of Papias will be found in the third book of *The Ecclesiastical History* of Eusebius. It is interesting on many accounts, and to us especially, for its references to the Gospel of St. Mark. It is generally recognised that Papias was born just before the destruction of Jerusalem and that he published *The Exposition of the Oracles of the Lord*, in his old age. It is quite possible that in his early manhood, he was acquainted with the Apostle John or at least with some disciple of the great theologian. As the passage is interesting on many accounts we give it here in full.

PAPIAS ON MARK.

"But I will not scruple also to give a place for you along with my interpretations to everything that I learnt carefully and remembered carefully in time past from the elders, guaranteeing its truth. For, unlike the many, I did not take pleasure in those who have so very much to say, but in those who teach the truth; nor in those who relate foreign commandments, but in those (who record) such as were given from the Lord to the Faith, and are derived from the Truth itself. And again, on any occasion when a person came (in my way) who had been a follower of the Elders, I would inquire about the discourses of the elders—what was said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew or any other of the Lord's disciples, and what Aristion and the Elder John, the disciples of the Lord, say. For I did not think that I could get so much profit from the contents of books as from the utterances of a living and abiding voice.

And the Elder said this also: Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him; but afterwards, as I said, (attended) Peter, who adapted his instructions to the needs (of his hearers) but had no design of giving a connected account of the Lord's oracles. So then Mark made no mistake, while he thus wrote down some things as he remembered them;

for he made it his one care not to omit anything that he heard, or to set down any false statement therein."

It will be noticed that in the above quotation, Papias uses the term, Presbyters or Elders, to cover the followers of Jesus, whether they be Apostles or other Disciples. He distinguished, however, in his lists

THE APOSTLES AND OTHER DISCIPLES OF THE LORD.

Now, amongst the others is to be found the Presbyter John. In the lists we have, therefore, two men of the same name, the one St. John the Evangelist and the other the Presbyter John. It is from the latter that Papias received information concerning St. Mark. There is no need for us to discuss the question whether the Elder John is St. John the Evangelist or whether he is a Disciple of the Apostle. It is enough for our purpose to indicate the source of the remarks of Papias concerning St. Mark. The ordinary translations of the paragraph dealing with St. Mark fail to bring out one or two significant words. Indeed, the translations are so framed as to hide the significance of the text as set forth in Eusebius. We, therefore, attempt in the following translation to bring out the significance of two words, which bear a relationship to each other, not brought out accurately enough in the usual flowing sentences of the ordinary translation.

A NEW TRANSLATION.

"And the Elder was wont to say this; Mark, having become the interpreter of Peter, wrote accurately such things as he remembered, not recording however in order the things either said or done by the Lord."

In this sentence attention is to be directed to the word, accurately, and the phrase, in order. There is no doubt that the language of Papias though very obvious in its meaning is very rough in its grammar and on that account it is somewhat difficult to bring out without a paraphrase the full significance of the word, "in order." It will, therefore, be better to translate the passage in a form somewhat like the following:

"Mark the interpreter of Peter wrote all that he remembered of the words and deeds of Christ carefully but not in order. He had not himself heard the Lord nor been of His Company. He was a follower of Peter."

It will be noticed that accurately and in order, an adverb and a noun in the dative case, both express adverbial ideas. As Papias said, Mark saw and wrote the truth. This is the expanded meaning of the adverb "carefully." Papias does not expand the noun "in order" and so we are left to discover for ourselves what he meant by such an expression. Plainly the Gospel of St. Mark did not follow that literary method which was expressed by the noun in the dative case, translated "in order." What then does order mean in the above quotation? This question opens up rather an interesting literary problem that has been greatly ignored in the past by those who commented upon the Gospels. It will be well to consider briefly the significance of the Greek word, *taxis*, and similar words derived from the same root. We already have in grammar a compound of the word applied to the combination of words into a sentence:

Syntax is well known to everyone who knows anything about languages.

TAXIS, ORDER AND OTHER TERMS

In examining the uses of *Taxis* and its application by John to the Gospel of St. Mark, we must remember one or two significant facts concerning that theme-evangel. In the first place St. Mark narrates the events of our Lord's Public Ministry in chronological order. This undoubtedly wards off any such interpretation of "*taxis*" or order as would make it include chronology. It is enough to say that *taxis* is a word that might include sometimes chronological order and sometimes logical. The quotation from the Elder shows however that he excluded the former, he may also exclude the latter. Whether he does so or not will be determined by the evidence concerning the usages of the word, *taxis*, in the first and second centuries of the Christian Era. The Presbyterian John declared that St. Mark wrote his Evangel with industrious accuracy but not "in order", (*taxei*). But the Gospel is written in chronological order. He must have known this. He therefore uses "*taxis*," or order in a sense that excludes chronology. What then does he mean by *Taxis* as applied to the Gospel of St. Mark? This is the problem for solution in view of the usages of the term *Taxis* in the literature of the days of Papias.

It will be necessary to return to the second translation above in which an attempt is made to bring out the fact that John recognised that the Gospel of St. Mark was not written "in order" as was the Gospel of St. Luke. It will be noticed from the translation that a contrast is made between the "careful accuracy" in which St. Mark recorded the words and deeds of Christ and apparently the method of his composition.

THERE IS NO CONTRAST, HOWEVER, IN THE ORIGINAL WORDS IN PAPIAS.

Were we to translate literally, we would omit the word "but" and read;—"Mark wrote all that he remembered of the words and deeds of Christ carefully, not however in order." The latter phrase is not a contrast but a limitation, it throws light upon the careful accuracy of St. Mark. What is implied by the Greek adverb, translated carefully, might be expanded into a phrase such as "with industrious accuracy," or "in perfect truth." The writer of the Gospel of St. Mark is thus said to have remembered what was told him of the words and deeds of Christ and to have written down in perfect truth his reminiscences only. His Memoirs though accurate did not conform to the usual literary method of composition which was called *Taxis* or order in the days of Papias, and before them. The implication seems to be that those who wrote carefully or in perfect truth were wont to follow a particular system of composition. St. Mark, however, did not follow this usual literary form. His matter was carefully accurate; his form did not follow the rules of rhetoric. This is one possible exposition of the words of the Presbyterian John.

One other point might be remarked concerning the phrase, "not, however, in order." Were it omitted from the passage it would never be missed; rather would the strength of the passage be greatly enhanced and the mind of the writer less distracted. Why the Elder inserted such a modifying phrase can only be conjectured from what follows in his narrative in Papias.

Nature Study.

The Birds of Blythswood.

Wood Sandpiper. The Wood Sandpiper, the commonest wader that visits us in summer from the north, appears in Blythswood in the middle of November and remains till April, the extreme dates being November 6 to April 13. In Blythswood itself the species generally occurs solitarily, though two have been found together. They haunt sandspits on the borders of pools and backwaters by our streams, as well as temporary water in our cultivated land during the rainy season. But, at the Butterworth vlei, the species is present in small parties and as many as twenty-eight have been counted at one time. There, on 22 January 1925, one was observed walking in Jacana fashion over the floating pond-weed; it found the dense weedy platform strong enough to support it and there it was able to pick up abundance of food. On the ground this species hitches its tail in true sandpiper fashion, and when disturbed flies off with a piping call.

Ruff. Like the last species, the Ruff is a regular summer visitor to the Transkei. So far, however, only one has been observed in Blythswood; it arrived on 2 August, 1927 and remained till the 17th.

Little Stint. In 1921 three were haunting the edge of a small vlei at Mtwaku, and in the following year a single bird was disturbed on September 22 on the muddy edge of a pool at the Blythswood Reservoir; though under the observation of many people—a class-excursion being afoot—it simply circled back to the pool and began wriggling its bill into the marshy ground in front of us.

Ethiopian Snipe. The movements of this marsh-loving species are, to a large extent, controlled by the rainfall. In the wet season, the bird glories in our stretches of spongy swamp, but when drought grips the land it naturally betakes itself elsewhere. Under favourable conditions the bird would be resident at Blythswood, but it has not so far been observed in the months of February, June, October and December.

A nest, found on 4 September 1925, was in a patch of wet grass somewhat removed from the main swamps. A slight scrape in the soil had served for the foundation; the nest itself, formed of the marsh-grass pressed layer upon layer, was of unusual thickness, being $1\frac{1}{2}$ inches thick. It was oblong in shape, measuring 9 inches from front to back and 6 inches across. The hollow in the middle for the eggs was $1\frac{1}{2}$ inches deep. The nest thinned out towards the back and had a neck rising like a miniature surf-board into the side of the grass-tuft at whose base it lay. The nest contained two eggs; one of these was taken and proved to be deeply incubated. On the 12th the parent-bird was disturbed a few feet from her nest; the nest was empty and soiled, but the skulking chick could not be found. On the 18th she was again roused within a few yards of her nest, and, although the young bird was not found, the

nest looked as if it were still in use at night. The remains of the egg were lying about a yard from the nest.

The Ethiopian Snipe consistently calls on rising and it is said to drum like the northern species; in my own experience however the drumming has never been heard during my visits to their breeding-haunt.

Dikkop. At Blythswood this strictly nocturnal species has been observed in every month of the year save March; and, as this omission is undoubtedly a mere oversight, the bird may safely be classed as a resident. During the day, it lies up in the wattle plantations, in the grass lands or among the maize-stubble, but at dusk and before dawn, when its noisy *ploy ploy ploy* is one of the most characteristic of Blythswood calls, it is in full activity. In the non-breeding season the birds are gregarious, as many as twenty-three being seen together in June among the stubble; when disturbed by day, they usually remain silent and, in Blythswood at least, show little fear of man. As the contingent moves forward in front of us, individuals stand and beck and others squat. A squatting bird, with head retracted on its shoulders, harmonises so perfectly with the grass that it can scarcely be detected. When pressed too closely, the birds decamp with flight that bears some resemblance to that of the curlew, and by a detour return to their hiding places. In my experience no nest is made, but during the incubation period the spot containing the eggs gradually assumes, from the constant brooding of the bird, a different colour from its surroundings. The two eggs are laid about the middle of October.

Crowned Crane. The surpassingly beautiful Mahem still holds its own but cannot without proper protection be expected to do so indefinitely. As the nests are built in the vleis they are liable to suffer from floods, and a fair proportion of the young birds that are hatched are caught during their early days and sold by the native boys to the Europeans. The number of captive birds is in turn decimated by the accidents that befall them in their early days, and the value placed upon the species is now so enhanced that a pair in full plumage has recently fetched as much as fifteen pounds.

Our resident pair haunt the cultivated lands by day and roost on the willow-tops by night. Sometimes they absent themselves for weeks at a time, and, although it is most likely that they are then visiting an alternate haunt, it is possible that they may occasionally be joining up temporarily with the other pairs of the district to satisfy their gregarious instinct. In January 1922 a flock of eighteen was reported to me from a haunt a little beyond our border; and again on 26 February 1926 a string of nine or ten was observed by another correspondent travelling in a straight line towards the coast. If this species were to receive the protection to which by law it is entitled, it would speedily regain its old numbers and be an ornament to all our suitable vleis; but, unless it receives this protection, it has little chance of increasing and must eventually disappear from our local list.

Hadada. Through not observed by myself in the bounds of Blythswood, it has been reported

to me by Mr. John Sotashe as occurring here. Three were seen by him on June 8 1927.

White Stork. The White Stork has not been noticed in Blythswood earlier than November 8. The latest date for summer-visiting birds is March 19, but solitary over-wintering individuals have occurred in May, June and July. The numbers present with us are generally small, though fifteen have been counted manœuvring overhead on a midsummer morning.

On 21 December 1927 many were passed in a run to Malan. One of the Storks was sitting on the veld, and in rising, it pressed with the tip of its bill held vertically against the ground to aid it.

Hammerhead. It is difficult to determine how many Hammerheads are about, as generally only one is seen at a time. We have certainly two resident pairs, one in Blythswood itself and another on its verge. In Blythswood there are four nesting-sites; one of these, the site-in-chief, is used till it is no longer inhabitable or till it is taken possession of by the Barn Owls; for a season or two it is discarded by the Hammerheads, and, after it has tumbled to decay, it is replaced by a new nest which may have its opening facing in a different direction from that of its predecessor. The three other sites have been used for one season each; two are probably alternate sites for the site-in-chief, but the third was built during the occupation of the site-in-chief, and its meaning was not properly understood.

On the verge of Blythswood are three other sites, but these also may indicate only one pair.

Occasionally during the nesting-season three birds meet on a common feeding-ground and indulge in a curious display. One bird jumps on the back of one of its neighbours and there it dances with wide-flapping wings. The whole dance is accompanied by a continuous *é é é é é*. After the performance, the dancing bird and the one that had acted as pedestal shake their wings to get the feathers into the proper position of repose. In a few minutes the trill may be renewed and the dancing repeated. This display at Blythswood only takes place when three birds are present, and the relationship of the three birds has not yet been determined.

At other times companies of three seem to indicate a pair with a young one: on a single occasion 27 March 1927 seven were feeding in the same valley.

One brief note may be added to the account lately given in our columns. In settling after flight, the Hammerhead slightly flirts first one wing then the other to allow of the feathers settling into correct position, as a girl might pat her dress first on one side, then on the other, to ensure of the perfect hanging of her draperies.

Grey Heron. Odd specimens of this resident Transkeian species wander within our bounds and are generally to be met with in a particular field. This species, unlike the Black-headed Heron, lingers on at its feeding grounds after dusk and hunts on into the night. It has not been noticed between November 9 and March 19 or in the month of July.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

Speech and Grammar.

MY DEAR EDWARD,

A delightful story is told of a man who kept a large audience spellbound by his obvious laboured attempt to deliver a speech in perfect language and in perfect grammar. His effort was so successful that reporters had nothing to do but to transcribe his words, and the audience nothing to remember but to wonder at his achievement. I met a man the other day who was present at the performance, as the French call such displays whether artistic or intellectual. He told me that he still remembers the whole circumstances but not a word of the speech, the obvious effort of the speaker to say things in correct idiom, the amazed amusement of the audience and the profound sigh of relief after the linguistic victory. The man was no orator but he had a pleasant enough voice; a pleasant voice goes far to cover the lack of thought. He had a good presence and that stood him for much, but latent anxiety was over all his work. He was making an effort and he succeeded. He was like the actor who should put energy and vigour into his part to redeem it from failure on account of his lack of emotion, insight and intelligence. What the speaker said has been forgotten but not his achievement in producing admiration for his perfectly wonderful command of language and composition.

Perhaps you have heard speakers of a similar type but not of such wonderful memory and mental control.

I HAVE HEARD MANY MEN WHO SPOKE EXCEEDINGLY MUCH AND SAID EXCEEDINGLY LITTLE.

Such planted a seed of thought in your mind, watered it so vigorously that it grew, like Jonah's gourd, very quickly, cultivated it so intensely that its flower soon bloomed and then the plant faded away leaving nothing whatsoever but dust. There is no need to plant the seed of thought in the minds of an audience and then engage in the intensive cultivation of it. Hearers can do that work much better than the speaker and at their leisure. And yet the speakers to whom I refer who orated much and said very little of consequence were men who acted a part in order that they might emphasise generally the trifles of their speech. They spoke at random and gave but little thought beforehand to the language which they were to employ and to the expressions which they would use to effect their purpose. Like horses off the grass they could not run far without perspiring at their work and tiring in their traces. Much enthusiasm kept such speakers going while mental control characterised the actor in the first story.

On hearing about the performance of the first speaker I was reminded of one of the greatest of the Attic Orators, Isocrates. He lived in the flourishing days of Sophists and was himself one of them. Now the general function of a Sophist was to perfect in grammar and composition those who had learned so much of these subjects in the schools. I need not remind you of the fact that much

literature has accumulated over the doings and sayings of the ancient Sophists. It is an interesting task to read about them even if one begins with the description that Grote gives of them in his *History of Greece* and continues his interest in the controversies that have continued over the Sophists even unto the present day. You are aware that the usual implications of the words *sophist* and *sophistry*, emphasise one part of the work of certain degenerate teachers who exploited their pupils in the interests of wealth. In a sense the great Socrates was a Sophist but he never received a penny for his instruction according to his own declaration and that of his friends.

HIS FORTE WAS PHILOSOPHY,

the strength of Isocrates, lay in his grasp of language and of composition, of grammar and of expression. The art which hides art that may be seen in the various speeches of Isocrates, is really wonderful, a bit trifling at times but still perfect in its expression after the fashion of a Greek statue. If there be any book that brings out clearly the great work and achievement of men like Isocrates, that book is the *"Attic Orators, from Antiphon to Isæus,"* by Sir Richard C. Jebb. Professor Jebb dealt very fully with the literary aspect of their work and summarised their speeches. With that sound scholarship which characterised himself and his tutor Bishop Lightfoot, he dealt with everything of a literary type to which the orators devoted themselves. If you are interested in this you ought to read Jebb's, *Attic Orators* as well as his *Selections in Greek* from their works. I found a reference the other day to the *Attic Orators in Lawyers and Litigants in Ancient Athens*, by Robert J. Bonner, Professor of Greek in the University of Chicago. This new book is one that deals from the professional or legal side with the Orators and Sophists in Ancient Greece. It is very pleasantly written and might be regarded as a splendid introduction to Ancient Greek Law. The study of this Law like that of Ancient Jewish Law has been neglected by classical scholars. Some headway, however, is being made in Germany and America to overtake arrears and a growing bibliography is the result.

My dear Edward, you will wonder that I have written to you on the subject of this letter without telling you what it really is.

IT IS THE PRIVILEGE OF A LETTER-WRITER TO POUR HIS MUSINGS INTO THE EAR OF HIS FRIEND

and that without any connection of a recognised type in expression or in composition. Sometimes the authors of books write them in the latter style, at least I have found them do so. I was reading a book the other day, and I had reached the middle of it before I discovered the subject of the Treatise, so imperfectly had the book been constructed. Its immaturity no doubt has influenced me in writing this letter which is intended to emphasise the necessity of devoting much time as the Sophists did to grammar and composition. If there is one subject that is badly taught, if taught at all, in schools, it is grammar. This is very strange indeed seeing that two or more languages are being prepared for examination purposes in every school throughout the country.

ONE MIGHT EXPECT GRAMMAR TO BE A BASAL SUBJECT

and comparative grammar as well as elementary grammar, seeing that opportunities for the study of such are given every day in the schoolroom. And yet grammar is belittled both by teachers and by inspectors although strange to relate examiners sometimes show their wisdom in propounding grammatical questions for solution by candidates for certificates. The reason for the comparative neglect of grammar is well-known to teachers of Method no less than are the reactions against old methods in expressed emphasis on composition. One has very much to say on the present day methods of training in language and literature but he cannot say it here at any length at the present time.

It is enough to point out a very curious fact that notwithstanding the criticism of the older methods of teaching grammar as the basis of composition, teachers are beginning to realise that composition without an adequate training in grammar has not that educative influence which extremists claim for it.

I am,

faithfully yours,

A. F. K.

Lexicography.

On Lexis, Taxis and Syntax.

Everybody knows the word, *Lexicon*, and the root from which it is derived. Roots sometimes are useful in directing the mind towards the usages of words derived from them but sometimes too much is made of them, not only in the science of Philology but also in the mechanism of Lexicography. It is the function of the Dictionary to record the usages of words and also to set forth the origin of every word. The latter function is fully performed when a word is traced to its linguistic root and its primitive idea. Hence every standard Dictionary embraces within itself and in the case of each word much more than current meanings in prevailing concepts and phrases. Now, the usual method by which the word, *Lexicon*, is traced to its source is to equate it with the neuter form of the Greek word *Lexicos*, an adjective from

A VERY ANCIENT WORD, *LEXIS*, DENOTING
SPEECH,

a single word or phrase, a word peculiar in form or in signification. A *Lexicon* is thus a word-book, a vocabulary, a glossary, in which words are arranged generally alphabetically. In such a work every discovery concerning words is tabulated in its place.

In these days the word *Lexicon* has been displaced by Dictionary except in the case of one or two ancient languages such as Greek and Hebrew. We still speak of a Greek *Lexicon*, and a Hebrew *Lexicon*, although we discard the word in the case of other ancient languages such as Latin. Indeed custom makes us use word-book or vocabulary in the case of Old English and Old German. Modern usage emphasises Lexicography but disdains *Lexicon*. I find in the latest Dictionary, the following: "*Lexicon*: Dictionary, especially of Greek, Hebrew, Syriac or Arabic". The root of the word emphasises speech; the nominal form of it word. The name itself is an adjective or derived from the neuter form of a Greek adjective and always suggests the ellipsis of the noun, book.

A *LEXICON* IS, THEREFORE, A WORD-BOOK.

I have taken this word as an introduction to the noun from which it is derived as the latter has played a very significant part in Language, Philology and Rhetoric. It has played the part of one of the *Dromios* in the comedy of composition and yet as unconsciously to itself as to composers and orators. It is what one would call a wonderful word with a wonderful history and mighty form, a chapter in any book that deals, like Trench's, with the study of words. The other *Dromio* in the comedy of expression is *Taxis*, that has just as interesting a history as its brother *Dromio*. *Lexis* and *Taxis* form a pair that have created as much controversy as amusement amongst rhetoricians and lexicographers as the son of the latter, *Syntax*, has amongst writers and grammarians. Lest anyone should stumble over *Taxis* and confound it with the English word, *tax*, one might say that the latter word

is derived from a Latin root, meaning to touch, while the former is derived from a Greek root, signifying to arrange. When the English word *tax* is used as a transitive verb, it means to put a burden upon one. When the Greek verb is used, it means to martial in battle array a regiment of soldiers. *Taxes* may be disagreeable things to many people, when called upon to pay them; *Taxis* may be just as disagreeable to men suddenly called upon to join their regiment. *Tax*, therefore, and *Taxis* are derived from totally different languages and thus denote totally different things. One writes this note in order to clear the air of possible misunderstanding.

Taxis is not an English word and so is not known to many,

BUT SYNTAX, ITS SON AND HEIR,

has many associations of a peculiar type in the minds of most educated people. *Lexis*, *Taxis* and *Syntax* are each grammatical and rhetorical terms that have had a most instructive history during the past ages, for they began their career 400 years B.C. and have not finished their lives as living words or syllables on the lips of men. As one has said, these words are worthy of a place in the history of terms that have stamped themselves not only upon the thought and the linguistic expressions of the past but also upon the methods of composition, style and oratory, of the present day. Every great speech, every great writing has to conform unconsciously, for the most part no doubt, in the minds of their creators, to the literary and rhetorical demands that have phrased themselves in these three words. Every critic of current literature consciously or unconsciously approaches a book with his mind dominated by the demands that the analysis of speech has summed up in the words, *Lexis*, *Taxis* and *Syntax*. Notwithstanding the belittlement of grammar in these days,

GRAMMAR PLAYS THE STAR-PART IN THE
DRAMA OF MODERN LETTERS.

The grammarian is always with us with his rules of Orthography, Etymology, Syntax and Prosody. When one reads, as he did the other day, the criticism that a particular writer would do well to study a grammar or get some one versed in languages to correct his mistakes, one knew instinctively that the writer's workmanship was imperfect and that his book was not worth reading. On *Lexis*, *Taxis* and *Syntax* we propose to write briefly so that the wonderful history of these words might make them more living than they are in Books on Rhetoric and in Treatises on Grammar.

ANCIENT RHETORIC

It is rather a curious thing that the study of Rhetoric has fallen much into the background in these days of much speechifying and much writing. We were reading a book the other day in which the writer asked whether of modern books anyone could be compared to Blair's *Rhetoric*. We confess that we were somewhat nonplussed by the question. Forty years ago that book was in the hand of many students especially in America. We read it through then along with Kames' *Elements of Criticism*, and that with great interest. We have both works still amongst our books alongside of Campbell's on the same subject.

Z.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - Mr Stormont
The Secretary - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

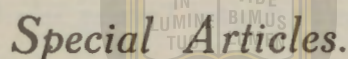
from whom the Prospectus of the Secondary School may be obtained.

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of

[Registered at the General Post Office as a Newspaper]

Price 6d.



—:0:—

The Prime Minister in Zululand

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

THE Rev. D. D. STORMONT, M.A. (Oxon.), B.D., LL.B.

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MISS E. McRAIN
MISS B. TAYLOR
MISS BALDWIN
MISS COOPER
MISS SOGA
MISS AGNES BOTHA
MISS LEGINA FELEZA.

The Blythswood Training School.

Principal Teacher - - - Mr. A. B. W. Marlow.

Mr. Baikie.

Mr. Wiggett.

Miss Cooper.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department, - Mr. Warner Junior Department Mr. Sotashe.
" " - Mr. Luti " " Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructor, Miss Taylor

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Assistants, { Mr. Mduba,
Mr. Ncanisa.

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Needlework, - - Miss Baldwin

The Farm Department.

Superintendent, - - Mr. McNab

The Blythswood Bookroom.

Manager, - - Mr. McNab.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Stormont.
Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

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Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master Mr. Craig Mistress - - Mrs Craig.

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Events of the Day.

Mandates and Mandatories.

THE other day rather an interesting discussion took place at an Inter-Parliamentary Union Conference which has been holding session in the Reichstag, Berlin. At least 550 Members of Parliament from all parts of the world have been attending it and doubtless on their return to South Africa the two Union Members, Mr. C. P. Robinson and Sir Thomas Watt, will be able to give a lucid and lengthy account of the debates and resolutions of the Conference. As is well known, Germany was compelled by the Treaty of Versailles to give up its over-seas possessions, as well as Turkey certain parts of its European and Asiatic Territory. The nature of the European War was such as to compel the Allies to recognise that Conquered Territories had to be dealt with in a way somewhat different from the usual. It has generally been the custom for the conquered State to annex the Territory or part of the Territory that it has conquered. This was impossible in the case of the Great War for too many rivalries had sprung up, too many Nations had arisen and too many interests had been created that necessitated a new method of dealing with conquered Territories and defeated Empires. Borrowing from Roman Law, the jurists fell back upon the system of Mandates or Agency. Before doing so they determined to accept three principles which were embodied in the League of Nations in a concrete form.

The first was that the Territories separated from the defeated Empire should not be annexed by any single Power.

The second was that any authority, control or administration which should be necessary in respect of these Territories and their peoples, other than their own, should be the exclusive function of, and should be vested in, the League of Nations and exercised by or on behalf of it.

The third was that it should be lawful for the League of Nations to delegate its authority, control or administration in respect of any people or Territory to some one State, that it may appoint as its Agent or Mandatory upon conditions which it shall originally lay down for the fulfilment of which it shall continually remain responsible and which in case of need it shall be at liberty to change.

The Berlin Conference and Sovereignty.

With these principles in view the Mandatory system was created and accepted by the jurists who framed the Constitution of the League of Nations, embodied in the Treaty of Versailles. It has always been recognised that German Statesmen accepted this arrangement in the hope that in course of time the Mandatory system would be revised and their over-seas Colonies restored to them. Colonial Societies and former statesmen have been watching very carefully the administration of the Mandatory system which has been administered satisfactorily in most but not in all of the Mandated States. We use the word State designedly for as such the administrations of the Territories have legally regarded themselves. Now, the interest of the Berlin discussion arises from the fact that some of the Mandatories, such as the Union of South Africa, have assumed sovereign rights over the Territories entrusted to their care. We have already drawn attention to the fact that such an extension of sovereignty from the Mandatory State to the Mandated Territory might be challenged by Continental jurists on the ground that the Territories were States, if not on an equal footing with the Mandatory, yet on a political equality through their recognition as States under the tutelage of the League of Nations. The third principle above recognises that the Mandated States are in the hands of the League of Nations, which transfers its power for the time being and under conditions to its Mandatories. The question has naturally arisen and has not yet been solved whether the League of

Nations has in itself sovereign power. If it has such, it can hardly delegate it to any Mandatory. If it possesses it not, then a strange legal and juristic position has to be granted without definition save such as may arise in the working of the Treaty of Versailles. It is needless to discuss the question about the sovereignty of the League of Nations; events will cause it to arise in due time.

The Possible Future of Mandated Territories.

What the Berlin Conference feared is what is duly taking place, that certain Mandatories have assumed over Mandated Territories the right of sovereignty which, of course, ultimately implies assimilation or the erection of a New and Independent State, separate from the Mandatory. There are factors in the Union of South Africa of a political type that are the creation of the assumption that South West Africa will ultimately become part of the Union of South Africa. Emigration from the Congo State and from the Union are obvious signs of this influence, political no less than racial. Provision is being made for such emigrants in South West Africa, as implied by the final settlement there through the Agency and at the cost of the Union Government. Other factors are at work in South West Africa itself in the interests of a restored German State, and such imply the non-recognition or at least the final non-recognition of the sovereignty of the Union over South West Africa. Certain troubles have arisen in Palestine and in Tanganyika that have brought forward the question of the function, powers and administration of Mandatory States. In political circles of a class in Great Britain the feeling strongly exists that the German over-seas Colonies should be returned to Germany as soon as Europe is restored to commercial prosperity and political stability. This opinion has arisen owing to the fact that Germany is now slowly recovering its maximum population and that an outlet must be created for its surplus population, if not in South America and Australia, at least in its former over-seas possessions. It is quite possible that similar opinions and feelings to these may appear somewhat fantastical in South Africa. They raise, however, the whole question of the actual, if not the present administrative relationship of the Union to South West Africa.

"His Spiritual Home."

"I who know Kant by heart."



HUS Viscount Haldane to one who had sought to expound to him the mysteries of German metaphysics!

The death of Viscount Haldane has removed from British public life a man distinguished in many ways but especially in Philosophy, Law and Statesmanship. A statesman of the highest rank, he was recognised as a man of brilliant genius, great learning, legal acumen and administrative foresight. He was one of the few in the Parliament of Great Britain who combined a knowledge and love of philosophy with the art and manœuvrings of statesmanship. In him as in Lord Balfour the philosopher had become the statesman to the discomfiture of his political opponents and the amazement of his philosophic friends. Both, as politicians, have had the same type of criticism applied to them from the day they entered public life. It is not, however, our intention to discuss the modern metaphysician - turned statesman, but rather to consider the futility of criticism that brings intellectual culture into contempt or ridicule, when such is found amongst the administrative qualities of a public man, politician or statesman.

A Philosophic Phrase.

A remark of Viscount Haldane has been used time and again not only in a perverted sense but also for destructive criticism which would have been regarded otherwise either as a pleasantry or as an honour in the case of the ordinary man. When a philosopher turns statesman, he has to face an obloquy from the ignorant and uncultured that is highly amusing from one standpoint but outrageously annoying from another. Only a philosophic mind could tolerate insolence and ignorance, whether it be expressed by politicians or by fools. Lord Haldane was educated in Scotland; went to the Bar in England and became ultimately a Minister, first in a Liberal and next in a Labour Cabinet. His remark that Germany was his spiritual home arose from the circumstances of his early education and might have been made by many other men besides Haldane. The phrase has been called

foolish by Lord Birkenhead who is not a metaphysician; it has been interpreted by political opponents in a most foolish fashion. Both criticisms reveal an ignorance of metaphysics and of the use of philosophic language that might be an excuse in the case of a pleasantry; but is none in that of a criticism.

They are of none effect as interpretations.

For Viscount Haldane reflected in his phrase one of the outstanding features in the intellectual and educational history of the Scotland of his early days. His remark was as much Greek as German in its structure; Greek to many it has always been. It was a clever phrase that would have been welcomed for its brilliancy apart from the man and statesman who coined it. For it expressed and summed up the tendency of intellectual Scotland for two generations. We, therefore, take this opportunity of showing what his metaphysical training meant to Viscount Haldane and to the British Empire. It means more than most people realise and explains the socialistic radicalism of Haldane, a political perplexity to his friends and colleagues.

German Metaphysics in Scottish Culture.

IN the seventies of the last century a great departure was made when the speculations of Germany began to be taught in the University of Glasgow by Professor Edward Caird. It was through Oxford and the prevailing thought of a dominant school there that Hegel first began to be known amongst the educated classes of Britain. In the thirties, Spinoza had had a run amongst the theologians of Scotland but not in the acceptance of any of his ideas, rather in the criticism thereof. The coming of Hegel into the intellectual life of Scotland was as great a surprise as the coming of German Literature through Carlyle, and yet both had to be known before either could be understood. "Sartor Resartus" had introduced Scotland and England to an idealism that was expressed in a most peculiar fashion by Carlyle; his book became for many young men of the day a text-book of Culture. But Hegelianism provided others with a

more abstract and formative idealism as it had done in Germany during its vogue there. For Hegelianism was such a Philosophy as could be applied to Law, Politics, Art, Religion, Education and Science with marvellous, if diversive and divisive results. It could bring the critical spirit into Religion and History as it did in various and different schools of Religious culture. It could lay the foundation of socialism and give a vocabulary to it as it did in the case of Marx. It could be employed to create and defend a Bureaucracy for the administration of State affairs as it was by Count Bismarck. It could create a psychology that was able to produce in men's minds the sense of individual superiority and also of racial superiority as it had in Pan-Germanism. It was able to supply a vocabulary for politics in which self-consciousness, self-realisation and self-determination were conspicuous terms. Whatever may be thought of Hegel and Hegelianism, this may be said of both that they have left their influence, thought and language upon other countries than Germany, even unto the present day and also upon all systems of speculation, knowledge and learning.

The Practical Application of Hegelianism to Statecraft.

Now the essential element of Hegelianism lies in the idea of unity whether this term be applied to God or to man, to the individual or to the State. The phraseology that this idea created was brought into Scottish life and philosophy through the followers of one of the Oxford Schools which like the Oxford Movement had more influence outside of Oxford than in it. The Edinburgh metaphysician, Hutchison Stirling, had made it possible for Scottish thinkers to appreciate the spirit of Kantianism and the secret of Hegelianism as a contrast to the principles of Scottish Common Sense. But it was Principal Caird and Professor Caird of Glasgow who made the educated classes aware, as Carlyle the literary, of the height, depth, length and breadth of the culture of Germany. Needless to say that protests were numerous against Germanism in thought and in literature, just as they had been in the case of Spinoza a generation before. Carlyle was admired by many who could not understand Fichte; Coleridge by many who could not understand Kant.

Hegel was beyond them, for individualism had a very strong hold of the practical life of Scotland then as now, notwithstanding its socialised Municipalism. Men felt that they could not accept a unity of the State which in practice meant a Bureaucracy without destroying their freedom, just as they also felt that they could not resolve everything into a unity of Deity without sinking into the mire of Pantheism. They had been afraid of Spinoza—Spinoza is not yet dead in the conceptions of many scientists and litterateurs at the present time,—they were more afraid of Hegel who had also been cultivating the garden of Pantheism and preparing the way for the flowering of the Absolute in Statecraft and in Politics. The Absolute in State and Church was a unity into which all differences and conflicts could be resolved whether they were religious, scientific, moral, political or personal.

The Philosophy of Bureaucracy.

Some Scottish thinkers, who went to England to profess the Hegelian Creed in part, were wont to make fun of the catch-words by which that philosophy was able to entice to it the educated elements of the country. "Die to live" was a favourite phrase that lent itself to many and varied constructions and uses. Again, one might say that the aim of Philosophy and Statecraft was to find an underlying unity amidst the divergencies of practical life, just as to-day we say that the State which is a Bureaucracy in South Africa ought to be able to find a solution of the conflicts between various groups, races, unions and other societies in seeking a deeper unity than the merely mechanical, that characterises these forms of organisation and administration. The preacher seeks to find that deeper unity in concepts like Brotherhood, Culture and Humanity, but he is apt to find after experience the insignificant hold of such over men who seek their own interests rather than those of others, their group interests rather than those of the State. The Hegelian found his unity in conceiving Society as an organic whole. In that organism, development proceeded through the antagonism of ideas, or of classes, one against another. The evolution of civilisation depended upon antagonisms, for ever unified in the State, or in a Society, that being organic could

"die to live," could shed its leaves in the autumn of defeat to renew them in the spring of prosperity.

The Influence of German Metaphysics in Scotland.

Men, however, recognised in Scotland the influence of Hegelianism in Biblical Criticism, History, Politics and Statecraft. They saw that without Hegel Count Bismarck could never have appeared and that the underlying principles of Bureaucracy were those of Hegelianism. And just as in military affairs Prussianism has been now forced upon Great Britain and its Dominions, so Bureaucracy has been forced upon the same, and that in imitation, unconscious or conscious, of the teachings of German Philosophy. When, therefore, a Statesman such as the late Viscount Haldane made the remark that his spiritual home was in Germany he was only interpreting what crowds of educated Scotsmen have recognised for themselves from the eighties of the last century. Scottish Theology like Scottish Philosophy had played itself out before that time. German Philosophy and Theology began to permeate the religious thought of the country, to a degree that only future historians will be able to appreciate fully, as Geneva gave place to Berlin in the intellectual life of Scotland. There is no wonder in that Viscount Haldane claimed Germany as his spiritual home. The wonder lies in this that he could square English Liberalism with German Philosophy, for Socialism and Bureaucracy were the natural issues of the latter, and Freedom and Free Trade of the former. In these circumstances, Socialistic Labour was logically the economic and political home of Viscount Haldane.

From the foregoing it may be seen that a strong defence may be made for Metaphysicians turned Statesmen, no matter whether they have borrowed their constructive principles from a School of Philosophy, British, American or German. The day is gone when the administrations of countries and of public affairs are to be left in the hands of men purely academic, or purely practical. A mould has been fashioned through conflict that is designed to produce a political concrete strong enough to face the ravages of party blizzards and international hurricanes.

D. D. STORMONT.

Educational

The Re-Integration of Native Life.

By J. D. RHEINALLT JONES,
University of the Witwatersrand.

The Economic Aspect.

Urban.

WHEN we turn to the towns we find awaiting us a well-nigh baffling task of adjustment. But it is possible to be over-awed by the problem. It is all so recent and so sudden. It however bears remarkable resemblance to historical developments in Europe. England, which, within two centuries saw her population urbanised—a population which was two-thirds rural becoming three-fourths urban—had just as baffling problems to solve, and we have now the immense advantage of European experience of industrialisation.

We have to face the fact that a large section of the Native people will be permanently urbanised. Partington schemes for the sweeping back of the black tide cannot possibly succeed for more than a moment of time. Improved land conditions would certainly ease the flow; but a continuous filling of the urban reservoir of labour must take place. Why? Because

- (1) of the attractiveness of a cash weekly wage as against the problematical yield of the land of the infinitesimal (and also often problematical) wage on the farms,

- (2) the amenities of town life are attractive to a gregarious people.

and for many more reasons one might give.

In the towns, as in the country, the depressed condition of the Native people is responsible for many evils, which seem to be more acute and are more noticeable than in the country. In the towns the white worker realises that this depressed condition of the Native is a serious menace to him; although actually, of course, it is not really any less of a menace to the white worker than the rural Native is depressed. In both cases the wealth and general economic level of the country are adversely affected. Only in the towns it seems more pressing and is certainly more obvious.

The position of the Native in Industry has been so recently discussed by the Johannesburg Joint Council of Europeans and Natives in its memorandum on "The Native in Industry" that I need not discuss it at length here. I shall content myself with extracts from the memorandum to form a summary of its findings:—

"The majority of the Native workers in other industrial and commercial occupations is becoming more and more divorced from the land through the lack of unoccupied land in Native areas and the unsatisfactory conditions of service on the farms of Europeans. A very large proportion—if not the greater part—of these workers has broken away entirely from all tribal connections and is dependent entirely upon wages earned in the towns. For these Natives the ruling rates of wages seem to be quite inadequate, and the Joint Council has

been impressed by the gap which exists between the reasonable needs of these workers and their actual incomes. Their wages since 1913 have not advanced to the same extent as the cost of living, while their social needs—e.g. housing, clothing, children's education (in the Transvaal Natives alone pay fees for elementary education), recreation—have advanced enormously, largely through their determination to adopt civilised standards of life. A generation ago a Native worker needed little more than a "tin shanty," an open fire for warmth and cooking, mealies and bread for food, and odd bits of clothing to satisfy all his wants while working for wages which were to supplement his subsistence farming when he returned to the kraal. To-day he has his wife and children with him in the town, and he asks for a house of at least 2 rooms. The whole family eats European food and wears European clothes, the children go to school and fees must be paid. In fact the Native worker to-day, to an ever increasing degree, lives on a level with the unskilled worker in European cities."

Having shown that Native wages leave a big gap between what Native families need and what the Native worker earns, the report goes on to say:—

"The need for an adjustment of Native wages is also seen in the dilemma of the municipalities where the Natives Urban Areas Act of 1923 is in force. Everywhere the Municipalities are endeavouring to provide housing for their Native populations at a cost that is quite uneconomic whether the rental charged is viewed from the standpoint of the capacity of the Natives to pay, or from that of the return on the Municipal outlay. In some instances such rentals are more than one-third of the wages, and there are cases in which they approximate to one-half. In Johannesburg the rentals in the new Western Native Township are £1 5s. 0d. per month for two roomed houses.

"In Pietersburg, Transvaal, where the average wage is £2 per month (£3 is a very good wage), the Municipal rental for a two roomed house with a lean-to kitchen is £1 15s. 0d. per month.

"The truth is that Industry and Commerce are benefiting at the expense of both the Municipalities and the Native workers. These latter together make up the deficiency on Native wages. The Municipalities make it up by loan charges which are borne either by the Native Revenue Account or by general rates.

The Natives make up their share of the difference by stinting on food rather than on the outward and visible signs of a civilised life. It is by no means wholly due to ignorance that the infant death rate among Natives in the Johannesburg Municipality is 705.26 per 1000 (for the year 1925/26) and in Benoni 847 in 1926/27 (in December 1926 the rate was 947). Inadequate nutrition has a great deal to do with it."

"The Joint Council feels that the limit of sacrifice has been reached. While it is doing all in its power to support the efforts of those

bodies (e.g. Municipalities and Missionary Medical Services) which are striving to tackle the hygienic problems of Native life in the towns, it believes that there can be no real advance until the general level of Native life there is raised by economic and legal means. The time has come to determine the Native worker's place in the economic system of the country.

HIS STATUS AS A WORKER IS UNSOUND, WHETHER VIEWED ECONOMICALLY OR LEGALLY.

"Until recently the whole of the machinery, whether legal or economic, available for dealing with Native labour ignored entirely the needs and condition of the urbanised Native. On the legal side this machinery was designed to deal with indentured labour imported from the Reserves or from outside the Union. This is still the position except in so far as it has been modified by the activities of the Wage Board, of which it will be necessary to speak later."

After discussing the effects of the penal clauses of such legislation as the Masters and Servants Law and the Native Recruiting Act, in preventing legitimate claims of Native Labour being considered, the Report shows that the ordinary industrial laws of the country should be made available for the adjustment of Native wages. The Wage Act and the Industrial Conciliation Act should be used, not to exclude the Native from their benefits, but to assist him to bridge the economic gulf which exists between the white worker and the Native worker. It quotes the Economic and Wage Commission as to the extent to which Natives are dependent upon their wages in the towns for the maintenance of a standard of life that is on a level with unskilled workers in Europe.

"The Memorandum then enunciates a definite economic policy in respect of Industrial Natives:—

"We can now put forward what seem to us to be the essentials of a sound industrial policy in regard to wages and conditions of labour, and they are these:—

- a. "Recognition of the necessity for giving the non-European a permanent place in Industry. The Joint Council has previously expressed its conviction that a definite "status" must be given to the Native as an Agricultural worker.
- b. "No differentiation between European and non-European workers merely on the ground of race or colour. Their respective places in Industries to be subject to the same reconditions as to capacity, efficiency and value to the economic life of the country.
- c. "Disabling laws such as the Masters' and Servants' Laws and the Native Recruiting Law to cease to apply to industrial Natives as they are brought within the range of the ordinary industrial laws.
- d. "Special representation of non-European workers on Industrial Councils or before the Wage Board, until such time as they are included as an integral part of registered trades unions having adequate representation before these bodies."

These are the purely economic aspects of the problem of the urban Native. Behind are such questions as Housing, Health Conditions and the provision of religious and educational influences for the uplift of the Bantu. Until we recognise the inevitability of the inflow of Natives into towns, we shall continue to build our social and economic system on a morass. Our Municipality will continue to build houses for Natives which must be paid for out of the rates because Industry refuses to pay for them by paying a living wage; while the white workers will endeavour to oust the Native from Industry because his low wages make him a menace. Truly, the Native is ground between the upper and the nether millstone.

Once we admit the inevitable and accept the Native as a town worker we shall turn our attention to other aspects of labour conditions. It is not and cannot be either morally or economically sound that we should build up vast industries on a system of indentured and compounded labour. From the moral viewpoint it is thoroughly bad and leads to the most frightful and disgusting practices. From the economic standpoint such labour is costly for it is intermittent—losing efficiency by long absences—and it is indiscriminating. Indeed it is not far wrong to say that what is needed as regards Native labour is not so much a big rise in wages as more discrimination in wages and greater encouragement to individual effort and to continuous work.

Dr. Henderson, in his evidence before the Select Committee on the Native Bills said:—

"What would therefore appear to be needed is the creation of decent healthy Native villages at the great centres of Native labour, where Native labourers could settle permanently with their families, in self-respecting conditions, thus providing what there is not at present, a steady supply of experienced labour and creating its best reservoir for the future."

In such circumstances the development of a healthy communal life would become possible. Christian marriage would become less precarious; family life would develop and grow under settled conditions, religious agencies would become more effective and all-providing; education and recreation would play their part more vitally.

And so, here, too, we can reduce the problem to the very simple term:—

Status.

We need to develop in the towns a Native Working Class—well organised in craft unions (rather than in semi-political, semi-industrial mass organisations), able to command a wage that will support a family in respectable decency; a working class no longer herded in compounds or in hovels, but dwelling in healthy villages within reach of their work, able to employ the leisure hours in harmless occupations and surrounded by religious and educative influences. It may be a dream; it may come true. But it can never be unless we adopt—as in rural areas—a progressive and Christian economic policy whose agencies should be

- (a) A Native working class with an assured legal and economic status.
- (b) A flourishing urban Christian Church, and
- (c) An efficient educational system.

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Local

The Mandate in South Africa.

Elsewhere comment has been made upon the discussions and resolutions over Mandates and the Sovereignty of Mandatory States, that have taken place recently at a Conference in Berlin. It may be well to consider briefly the Doctrines of Mandated Trusteeship and of the Sovereignty of the Government of the Union over South West Africa.

The Doctrine of Trusteeship.

The Government of Turkey is in a position to do little at present beyond organising its New State on a European basis of administration and culture. It is perfectly well aware of the troubles and differences of the French Mandated Territories in Syria and of the British in Palestine but it is powerless to act, although undoubtedly its voice may be heard in the resolution that have been passed at the Berlin Conference. This Congress regards Colonial Mandates in the light of a trusteeship under the supervision of the League of Nations. We have already remarked upon the strong use of the terms, trustee and trusteeship, that has been sprung upon International Law by English jurists, in particular, in their attempt to formulate a system of Government for Crown Colonies, Protectorates and such like Possessions. It is only possible under such an administrative conception to regard the League of Nations as the beneficiary, and yet it is supposed to create a trusteeship in the interests of Mandated Territories. We are afraid that a new doctrine of trusteeship will have to gain international sanction and repute before the phrases connected with it can have any great value and political meaning. But still the fact remains that the Berlin Conference regarded Mandated Territories as trusteeships under the supervision of the League of Nations. The interests of the inhabitants are the first care of the

League and must be the first care of the Mandatory States. Besides, any attempt on the part of the Mandated Power to exercise an actual or a legal sovereignty over a Mandated State must be opposed in the interests of the League as well as of the people in its charge. Thus the Berlin Conference has declared again the assumption of sovereignty on the part of any Mandatory State and has implicitly asserted an inherent sovereignty in the League of Nations itself and a quasi-sovereignty in every Mandated State.

The Union and South West Africa.

Now, it is well known that the Supreme Court of the Union of South Africa has declared that the Union has sovereign powers over South West Africa. In other words, for political, national and administrative purposes the Mandated Territory is a part of the Union of South Africa but not for all international purposes. It may be well, therefore, to restate the conditions under which the Union is administering the affairs of the Mandated Territory. The Council of the League of Nations defined the terms of the Mandate for South West Africa in these words:—

The territory over which a Mandate is conferred upon His Britannic Majesty for and on behalf of the Government of the Union of South Africa (hereinafter called the Mandatory) comprises the territory which formerly constituted the German Protectorate of South West Africa.

The Mandatory shall have full power of administration and legislation over the territory subject to the present Mandate as an integral portion of the Union of South Africa, and may apply the law of the Union of South Africa to the territory, subject to such local modifications as circumstances may require.

The Mandatory shall promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory, subject to the present Mandate.

The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council, containing full information with regard to the territory, and indicating the measures taken to carry out the obligations assumed under Articles 2, 3, 4, and 5.

A legal rendering and application of these terms fully justify the decision of the Supreme Court. But the natural issue of the present position of affairs is not what certain factions in the League of Nations desire or recognise.

A Countryman's Diary.

The swallows came early this month and began the rebuilding and repairing of their nests. The gardens have been producing but little because of the continuous drought. Slight rains have fallen in various parts of the Territories. East London and the coastal regions have had more rain than the uplands; and yet in Tembuland the mountain tops were clothed with snow for several days and the rivers filled with mountain torrents. Numerous cirrus clouds are about, they make their appearance for a day or two and then evaporate on a change in the wind. All signs point to an early rain-break in the Territories at the usual period between the 7th and 14th of September, and to a normal fall of rain for the summer. The oak trees are beginning to show their leaves while well kept gardens are producing most beautiful flowers. During one or two days of the month the heat was intensely trying and made work in the open a burden to man and beast. The maize crops seem to be fairly good in certain quarters of the Transkei and exceedingly good in Districts near the coast.

Now is the time for planting vegetables, plants and bulbs of all kinds as well as potatoes.

Local and General.

Next month the anti-War Pact is to be signed at Paris by the Great Powers and other nations.

A Conference has been held in Pretoria between delegates of the Union and the Portuguese Governments in the interests of labour and commerce.

It is proposed to make the area of the Municipality of Port Elizabeth a sanctuary for wild birds.

The General Council of the Transkeian Territories have passed a motion in which they request the Union Government to define the status of the Bantu peoples in South Africa.

Great preparations are being made for the reception of The British Association for the Advancement of Science in South Africa next year.

Mr. F. L. Osman, B.A., Assistant Resident Magistrate of Nqamakwe has been transferred to Matatiele. His successor is Mr. H. Marsberg from Ngqeleni. We wish both gentlemen every success in their new spheres of labour.

A recent decision of the Orange Provincial Division of the Supreme Court, in accordance with the Roman-Dutch Law on Divorce and maintenance, has placed it beyond doubt that after divorce no claim for maintenance from a guilty spouse can be legally upheld. This Law is definite and is being recognised in other Divisions of the Supreme Court.

The Victoria Hospital at Wynberg is being extended by additional accommodation for coloured patients at the cost of £16,500.

From the 24th to 29th of this month an International Conference of the World Alliance for promoting International Friendship was held at Prague. Delegates from South Africa have been attending it.

We all deeply regret the passing away of Mr. J. H. M. Moriarty, one of the oldest and most respected Residents of the Village of Nqamakwe. A trader for many years he was still in business when called to rest. He was a man who in his quiet and unassuming manner was ever ready to help and advise all who were in need. He had the welfare of his Village and District generally at heart and worked in many ways to further their interests. He found many opportunities for helping the Native people, and many can remember his having helped them out of great difficulties or given them sound advice. He was much respected and esteemed and to the Native people his untimely death means a great loss.

The Transkei Native Football Association has apportioned its Clubs into two Sections, viz: the Northern Section which comprises Blythswood Institution, Mtwaku, Nqamakwe, and Tsomo; and the Southern Section which is composed of Teko Agricultural School and St. John's College, Umtata. These two Sections have been formed for the purpose of competing for the Cup given by Mr. A. B. Payn, M.L.A. This Cup is at present held by Tsomo Club. So far it is only the Northern Section that has started playing and the log up to date is as follows, with one match still to be played by each Club,

Blythswood	7 points
Tsomo	7 "
Mtwaku	6 "
Nqamakwe	0 "

A Native Cricket Club has been formed in the Village of Nqamakwe and the following Office bearers have been appointed:—

Hon. President,	A. L. Barrett, Esq.
Vice Presidents,	A. Moore, Esq. and Percy H. Hollamby, Esq.
President	Mr. Z. Kabane
Captain	Mr. Bulube.

It is gratifying to note that the Village Board is setting aside a playground for Natives. The Native sportsmen of Nqamakwe, in particular, have lost their valuable friend, Mr. Jones, who has left the District and has gone to live in East London. They all wish him good luck in his new abode.

The following forms part of The Union Mandate for South West Africa:

Subject to the provisions of any local law for the maintenance of public order and public morals, the Mandatory shall ensure in the territory freedom of conscience and the free exercise of all forms of worship, and shall allow all missionaries, nationals of any state, member of the League of Nations, to enter into, travel, and reside in the territory for the purpose of prosecuting their calling.

UNIVERSITY OF THE WITWATERSRAND,

Research in African Native Studies.

The Department of Bantu Studies of the University of the Witwatersrand, Johannesburg, invites applications for grants-in-aid from persons who are carrying on, or who wish to engage upon, original research investigations into specific aspects of Native life in Southern Africa, e.g.:—Social Customs, Linguistics, Music, Economic Organisation.

Application forms and further details may be obtained from the Registrar, P.O. Box 1176, Johannesburg.

On the 19th August, Viscount Haldane of Cloanden died at his seat in Perthshire at the age of 76. He was famous as a metaphysician, a lawyer, a statesman, and a writer. He was regarded as one of the most brilliant intellects in Britain. As a philosopher he was a follower of the German Schools of Philosophy and was stronger in criticism than in construction. As a lawyer of the English Bar, he reached the Wool-sack in 1911; as a politician he was a Member and Minister of the Liberal Party and also of the Labour Party. He organised the Army on the lines of German militarism. As a writer he issued a number of books on philosophic subjects and translated parts of Schopenhauer.

Recent changes have taken place in the Church of England of a far reaching kind. The Archbishop of Canterbury, Dr. Davidson, has resigned, and the Archbishop of York, Dr. Lang, has been appointed to the vacancy. The Bishop of Manchester, Dr. Temple, the son of a former Archbishop of Canterbury has been appointed to York. The suggestion has been made that Dr. Davidson should receive a Peerage in order that his experience and knowledge of Ecclesiastical and other affairs may be at the disposal of the State. This has given rise to the suggestion that certain Ministers of the Free Churches in England should also be offered seats in the House of Lords.

At an Inter-Provincial Conference of Administrators and Provincial Executives which was held but recently at Pretoria, certain agreements were formulated in the interests of Education both European and Native. One recommendation is that the Union Government should pay subsidies to the Provinces each at the same rate on the understanding that no Province should be placed in a worse financial condition than what it is at present. The Transvaal and Free State representatives, however, have not accepted this system. Another is that enrolment instead of average attendance should be considered as a basis of calculating the educational subsidies, and that children between six and seven years of age should be reckoned in the enrolment. It was further agreed that in the case of all the Provinces the whole cost of Native Education, including inspection charges, should be met out of funds under the control of the Union Government and that representations to this end should be made accordingly to the Government.

On Thursday 16th of August, the Nqamakwe Civic Association met in the Memorial Hall for business. At the General Meeting, a committee had been appointed to consider the economic principles involved in the establishment of a Road Board for the Transkeian Territories. After lengthy discussion certain findings have been sent forward to the Executive of the Transkeian Civic Association concerning the proposals that have been made in connection with taxation in the interests of Trunk Roads.

The Transkei Native Teachers' Association.

Office-Bearers for 1928-1929.

President:	...	L. W. MASIZA,
Vice President:	...	M. S. MVINJELWA,
General Secretary:	...	J. P. HERMANUS,
Assistant General Secretary:	...	A. W. MBULI,
Treasurer:	...	H. SWAARTBOOI.
Committee Members:	...	{ E. G. NDANDANI, S. P. NGCULU, M. M. KENDLE, P. R. SOPETE.

A Conference of the Transkei Native Teachers' Association was held at Qina (B.P.C.) School, Kentani on the 25th June last and in spite of wintry weather and the distance which some of the teachers had to travel there was a fairly good attendance, an indication of the keenness many of the teachers show in their work. The Conference had the honour of being visited and addressed by Mr. Trollip, Resident Magistrate, Kentani. After the usual preliminaries, the Conference got to business.

Among motions tabled for discussion were:—

- (1) That a protest be made—(a) Against the policy of the Cape Education Department with regard to the discontinuance of private studies.
- (b) Against the non-issuing of Certificates to successful candidates of the Third Year.
- (c) And against the refusal to allow pupils who have failed twice to continue their course for the Teachers' Certificate.
- (2) That Teachers' Associations, as recognised by the Department, should be consulted on matters directly affecting Native Education.
- (3) That Section 184 and sub-Section C of 185, of Education Ordinance No. 5. 1921, be made to apply to Native teachers.
- (4) That suitable provision should be made for the accommodation of assistant teachers.

A Committee was appointed to revise the Constitution to meet present-day conditions. Other motions of local interest were after discussion left to the Executive to take what action they deemed fit. That the Association was still a live body was evidenced by the fact that a goodly number of new members were admitted and the Treasurer's financial statement gave every satisfaction.

W. C. M.

Phases of Native Life

(Continued.)

The lad thought that he ought to play the same trick as he had done the night before but he was anxious to see the whole performance, and so left his retreat, moved down the river bank by a second footpath and returned to his home. He kept silent about his adventures and listened to the conversations over the wonderful fight of the witchdoctor with the water-spirit and about the state of the child's health.

On the following morning a crowd of people both men, women and children assembled to see the witchdoctor kill the water-sprite that was considered the cause of the sickness of the child.

PROMPT TO THE HOUR THE WITCHDOCTOR
APPEARED AT THE TOP OF THE HILL

and came slowly down to the drift. He was dressed in his usual paraphernalia and carried in his hand a spear. The people waited his arrival in intense excitement which was greatly increased when he began his performance. The people stood on the left bank of the stream a few yards back from the drift. This allowed the witchdoctor to cross easily and to take up his stand a few yards in front of the crowd. He began his performance with a sort of dance, went into the river, glancing here and there into the water, as if peering for something. According to the intelligence and knowledge of the onlookers he was looking for the water-sprite. Suddenly he jumped into the air over the ledge of the drift into the water below and then began to fight. Rushing up and down he struck the water with his spear, first near the right bank and then beneath the ledge of the drift. He stabbed vigorously for some moments, jumping now and again into the air, and shouting as he bent himself and stabbed with his spear. During the performance the onlookers ejaculated words of astonishment now and again. He carried on this performance for a few minutes, at the end of which he suddenly made a dart to the place where he had anchored the goat's bladder and with a shout stabbed vigorously into the water beneath the ledge. In a moment blood appeared on the surface to the amazement of the people. He had killed the water-sprite and the life of the child was safe. There could be no doubt about his prowess in the imaginary fight he had had with the water-sprite. There could be no doubt that he had conquered and killed the evil influence that was bewitching the little boy. After his exertions he returned to the left bank and walked up towards the hut with the crowd following him. The boy, who had been observing him very carefully, went with the crowd as he was afraid of results that might occur to him were he to go into the water and pull forth the empty anchored bladder. No one seemed to have the curiosity to examine the water or the place where the water-sprite had been killed.

ALL WERE AFRAID OF THE ART AND TRICKERY
OF THE WITCHDOCTOR.

The man himself was quite bold in his victory and marched to the hut where he received his payment, two head of cattle, from the father of the child. By one o'clock, he was over the hill, driving in front of him his fees, on his way home. We suppose that he had confidence, from his former

experiment, in his belief that the running water would carry down the stream the anchored bladder, for his belief must have been that his first attempt had miscarried owing to the action of the whirling stream. He thus hoped, and that not in vain, that his trick would not be discovered.

The lad who had witnessed all the performances threaded his way to the Mission house of the district and related the whole episode to the missionary. He confessed that his teacher had not been far out in declaring that a good deal of trickery and fear, hypnotism and credulity lay behind witchcraft as practised by its performers.

At sunset, the little boy passed away to the grief and agony of his mother.

Notes on some Birds of the Umtata Basin.

BY THE REV. BASIL HOLT.—(Continued).

CROWNED HORNBILL. (*Lophoceros melanoleucus*). This is a common bird in the Mount Packard area, and especially on the Nenga River. Occasionally it flew over our homestead in flocks, and settled in the wattle plantation, but I never saw it in our fruit garden. I saw one of these birds at the Nenga River, Dec. 14th. 1919, with a distinct greyish-white bill. Whether this was due to extraneous matter, or whether the bird belonged to a different species I cannot tell. Native name: Umkolwane.

(NARINA TROGON. (*Hapaloderma narina* n.). This bird is said to occur in the forests around Mount Packard. The native name is also known here. I have not seen the bird, personally. Native name: Intsha tshongo?)

CARDINAL WOODPECKER. (*Dendropicus fuscescens*). Quite common. In the Christmas season, 1922, I saw it twice at Mt. Packard, and once at Umtata. On the Nenga River I saw it in July 1925, and in Oct. 1926.

OLIVE WOODPECKER. (*Mesopicus griseocephalus*). I observed this woodpecker on the Ngqakayi, Jan. 18th. 1920.

S. A. WYNECK. (*Lynx ruficollis*). This is one of our most interesting birds. I first obtained a specimen on the Nenga River, Jan. 22nd. 1920. I was attracted to the bird by its beautiful song (only two notes, but rich, melodious and plaintive), uttered as the bird was hidden among some trees. I had to follow it from tree to tree before I finally got this specimen. In December, 1922, one of these birds stayed for some days—from the 20th. to the 24th. of the month—in the trees beside the house at Mt. Packard, uttering its rich song.

BLACK-COLLARED BARBET. (*Lybius torquatus*). I saw one of these barbets in a tree at the Kwaaiman Cuttings (half-way between Mqanduli and Coffee Bay), Oct. 5th., 1919. On 2nd. Jan. 1920 another was frequenting the tops of tall wattle trees at Mt. Packard, uttering its cries. It is a bright, conspicuous bird with its scarlet face and throat, black collar, and yellow underparts.

RED-FRONTED TINKER-BIRD. (*Barbatula pusilla* p.) I saw this bird in our orchard at Mt. Packard on 18th. Sept., 1922. On another occasion I heard one in the trees at the side of the house, Native name Unoqandilanga.

(RED-CHESTED CUCKOO. (*Cuculus solitarius*). One of our Native men, Simon, at Mt. Packard told me that he once saw a bird he calls "Upezukomkono" in the neighbourhood of the mission station. But until I have more certain information I prefer to bracket this species).

GOLDEN CUCKOO. (*Chrysococcyx cupreus*). This, though not often seen in some localities, is on the whole, perhaps, the most common and widespread of our cuckoos. My earliest records are of specimens obtained in Umtata, Aug. 1919, and at Mt. Packard, in thorn-scrub at the foot of the garden, on 31st. Dec. 1919. This bird is inclined to keep under cover, but it is usually quite common in the trees on the river-bank at Umtata, and in thorn-bush districts, where its musical call betrays it.

BLACK AND WHITE CUCKOO. (*Coccyzus jacobinus*). I found this bird quite common at Umtata some years, consorting with the next species. Native name: Ilunga legwaba.

BLACK-CRESTED CUCKOO. (*C. serratus*). Occurs commonly in plantations at Umtata in summer. I also saw it in the Nenga District during the Christmas seasons of 1918, 1919, 1922, and one perched boldly on the top of an orange-tree a few feet from the house at Mt. Packard in October, 1926. Native name: Ilunga legwaba.

BURCHELL'S COUCAL. (*Centropus burchelli* b.). This is a common bird in our area. I met with it first on the Umtata River near the Mapuzi trading station, on Jan. 2nd 1919, and on the river at Umtata, Nov. 26th. 1919. Its song is very familiar especially along the coast. In the Ngqakayi bush just below Mt. Packard they can be heard in the late afternoon keeping up a perfect concert of calls, their rich melodious notes falling and rising. The full song commences on a high note rapidly descends the scale to a low one, and then rises again to within a few notes of where it began. Often the calls seem to answer one another from different parts of the bush. The song of this bird is especially noticeable in damp weather or on the approach of rain. Owing to its skulking habits the bird itself is seldom seen, and is extremely difficult to flush, but it can be heard a long way off.

The natives have a superstition that the feet of this bird tied around a dog's neck will make him a good hunter, and they give the head to pups to eat for the same purpose. Native name: Ubikwe.

KNYSNA PLANTAIN-EATER. (*Turacus corythaix*). Of frequent occurrence in the Mount Packard district, this bird keeps to dense forest and river bush. In such localities its remarkable, hoarse cry can often be heard. I have found it on the whole a shy bird, though Woodward says it is "remarkably bold." It sometimes flies down the river between wooded banks and then the crimson wing-quills look very beautiful standing out in sharp contrast to the green of the body.

SECRETARY BIRD. (*Serpentarius serpentarius*). This bird occurs around Umtata according to report. I, myself, saw one just outside the town, at the "Thorns," June 29th. 1920. At Mt. Packard in Oct. 1926 one of our native men (Twala) told me that the previous July he had seen a Secretary Bird which had remained in the locality for some time. Native name: Inxanxosi.

GRIFFON VULTURE or AASVOGEL. (*Gyps kolbei*). These birds have generally occurred

quite frequently in our area, wherever dead meat was to be found. They were especially plentiful at the time of the East Coast Fever. I saw a flock of five circling round and round above veld and even over the town at Umtata, 1st Sept. 1920. The following note from beyond our limits is interesting. The "*Benoni City Times*" (Transvaal) of Jan. 16th 1926, reports: "Germiston natives were much impressed on Tuesday at about 1 p.m. by the appearance in the sky of a great assemblage of vultures or aasvogels, who hovered in the air at a great distance above the town for about 15 minutes. The birds were in two sections, and eventually united in one body and departed. They dropped nearer Germiston for a minute or so, when their great size could be clearly seen. They appeared to be hovering over the Municipal Offices and Magistrates' Court. Such a sight has never been seen before on the East Rand as far as can be ascertained. The aasvogels must have numbered at least five hundred. The natives who watched the birds with the greatest interest averred that amongst them such an assemblage meant war and battle." Native name: Ixalanga.

EGYPTIAN VULTURE. (*Neophron percnopterus*). I saw one of these vultures flying over the Nenga River near Mt. Packard one December some years ago. The natives have a superstitious fear of this bird, and behold it with awe. Even the native who was with me on this occasion, though he had embraced the Christian religion for years, showed signs of not having wholly lost his fear of this bird. Native name: Inqo.

SOUTH AFRICAN LANNER. (*Falco biarmicus*). Occurs quite frequently at Mt. Packard.

SOUTH AFRICAN KESTREL. (*Cerchneis rupicollis*). This is one of our best-known little hawks. I saw a pair at Umtata, 3rd. Dec. 1919, and another pair at Mt. Packard on the 24th. of the same year. A couple roosted in the gum-trees that line the Public School grounds in Umtata, in the heart of the town, on Feb. 14th., 1920. In June 1920 I found them frequently in krantzies along the coast at Coffee Bay, always in pairs, so that probably they were breeding. Native name: Intambanane.

LESSER KESTREL. (*Cerchneis naumanni*). I saw this bird at Umtata on the 1st. Feb., 1920. It appeared in a large flock of over a hundred, which perched in a long line along the telegraph wires near the reservoir. The birds would sit almost motionless, till disturbed by a shout or the crack of a waggoner's whip on the road nearby, when the whole flock would fly off for a minute or two and then return again to the wires. Later I saw some of them perching on some thorn-bushes near the bank of the river.

CRESTED HAWK-EAGLE. (*Lophaetus occipitalis*). A common bird in the Mt. Packard area, where it haunts particularly the open bush country especially where the undergrowth is thick and long. Native name: Isipungupungu.

RED-BREASTED SPARROW-HAWK. (*Accipiter rufiventris*). This bird is not uncommon in our area. I saw it at the Madwaleni trading-station near Umtata, 11th. Dec. 1919, and had obtained a specimen in our wattle grove at Mt. Packard, Christmas 1918. The latter individual was perfectly amazing for the rapidity with which it flew through the close trees.

Zululand.

Report on the Prime Minister's Visit.

Important Statements on Native Policy.

By REV. E. H. HURCOMBE.

A very great gathering of Natives, representing the eight districts of Zululand, assembled at Nongoma on August Bank Holiday, in connection with the official visit of the Prime Minister and his party. General Hertzog was accompanied by Mr. Steyn, his Secretary; Major Herbst, Secretary for Native Affairs; Mr. C. A. Wheelwright, C.M.G., Chief Native Commissioner; Mr. Carl Faye, Certified and Sworn Zulu Interpreter; together with the following officials of the Natal Education Department: Dr. C. T. Loram, M.A. L.L.B., Acting Superintendent; Mr. D. McK. Malcolm, Chief Native Inspector; and Mr. S. B. Theunissen, Local Inspector. A cavalcade of 600 mounted Native horsemen came from the Vryheid District, while the solid body of Native Chiefs, together with the thousands of Commoners, made a picturesque and imposing sight.

THE PRIME MINISTER IS INTRODUCED TO THE ZULUS.

Mr. Wheelwright, in formally introducing the Prime Minister said it was the proudest day of his life. It was an opportunity both he and his Native people had been looking forward to for a long time. He considered that they were very fortunate in having their affairs in the hands of the principal Minister of the State. He could assure them that their concerns had been viewed with importance in the mind of General Hertzog second to none of the affairs of the State. "Whatever your matters are," he continued, "in reaching the ear of General Hertzog, you reach as far as you possibly can in the country." The Chief Commissioner concluded by saying that the Zulu people were well able to express their views, and they desired now to embrace the opportunity of laying before the Prime Minister personally matters of very considerable importance to them.

THE SPEECH OF THE CHIEF SOLOMON.

Chief Solomon declared that he too was exceedingly happy on this occasion. It was a great 'red-letter day.' They were particularly stirred because of this opportunity of expressing to General Hertzog what was in their hearts and what their burdens were. When he (Solomon) was made Chief, General Botha was Prime Minister, but owing to the burdens of office it was impossible for him to come to Zululand, and then death took him away. General Smuts (his successor) did visit their country, and they as Natives, rejoiced, but they had no opportunity of really meeting him. He (Solomon) knew from experience that the burdens of office were not all pleasure, but they were glad to see that though the Premier's path was a thorny one, his very presence among them to-day showed that he had their interests at heart.

Solomon went on to say that he was not anxious that the whites and blacks should be altogether separated. It was the Voortrekkers that set up the family to which he belonged. In matters concerning them they would welcome the confidence of the Government, and to be allowed to air their views. The Zulus were loyal to the Government. Their loyalty betokened subjection to their Ruler, and augured well as far as the future was concerned. In conclusion, Solomon begged to see the Premier after the meeting was over that he might be allowed to pay his loyal respects.

A LOYAL ADDRESS IS PRESENTED.

At this point, the Rev. John Dube came forward and on behalf of the Zulu nation presented the Prime Minister with a loyal Address. After expressing the people's welcome and appreciation of his visit, the Address proceeded to lay before General Hertzog the aspirations, hopes and fears of the Zulus. Dealing with the Native Measures now before Parliament it expressed the fervent hope that nothing would be allowed to divert the Prime Minister from the careful consideration that had marked this first practical endeavour at a solution of the great Native problem. The question of land bulks large. They believed that on this matter his views were correct, and they were encouraged to believe that his references to the inadequacy of the present provisions would have the concurrence of the majority.

The Address went on to refer to the promises made to representations set forth personally by Cetywayo, on the occasion of his visit to Queen Victoria. It had then been definitely stated that as long as the sun travelled from the East to the West, the land should not be alienated from him and his people. The land had been taken from them, until to-day their people were homeless and landless. They earnestly pleaded that the authorities should abide by the terms of Cetywayo's Restoration.

The Address further set forth the earnest desire of the Zulus for full opportunity to develop with the onward march of Civilisation. They realised that no race could stand still; either they would progress or perish. They most humbly implored the aid and protection of the Europeans. They needed their sympathy and guidance in their endeavour to become qualified for good Citizenship. They avowed their loyalty to the British Throne and to the Union of South Africa, and they felt assured that loyalty would not be less because of the respect they bore to the head of the Zulu house, and to their past traditions.

THE PRIME MINISTER REPLIES.

In replying to the Address, General Hertzog assured the Zulus that he was very glad to be there, and his appreciation of the great numbers that had gathered to meet him was very deep. It made him feel the responsibility of the charge entrusted to him as Prime Minister, and Head of the Department of Native Affairs. Not only were the interests of the white man entrusted to him and his Government, but the interests of the Natives of South Africa were his special consideration. As Minister of Native Affairs he was in the position of guardian or father. He felt that in South

Africa there was plenty of room for both black and white to live side by side, and to be equally happy.

In South Africa there was a great deal to be done still for the progress and happiness of the white man, and just as much for the Native. And this was not a task or duty for the European or the Native alone, but the two together were called upon to make both sections a happy people. "It is because we feel we have commenced the task that we have introduced legislation to do away with certain facts that hamper Native advancement, and which will be conducive to the understanding and co-operation of both in the future. Solomon has said he does not desire the Natives to be altogether segregated. I fully agree. Nor is it the object of our suggested legislation to bring about such total segregation. I look upon the position more as a big family. There you have the grown-ups and the children. The best family is that where the child knows his place, and the parent knows his and his duties. It is only there, where you have this relationship well established, that you will have the happy family life.

NATIVE DEVELOPMENT.

The Address says you want the opportunity to develop. I heartily approve of that. It is just here where to-day there is the great difference between the European and the Native. The European has developed to an extent to which the native will take a long time to attain; but it will be the duty of us all to help the Native to attain to that standard. And here I want to say a few words to those natives who have been privileged to receive an Education and whose minds are developed beyond their fellows. It is sometimes the custom of such natives to think they are far too good for their own people. I am very glad to see of late that the educated native begins to see that such an attitude is the greatest mistake he can possibly make. He runs away from his people, and deserves their contempt. I want you to remember that the educated Native is the only man who can with real effect set that influence to bear upon his people which shall lead to their ultimate advancement. We white people, no matter what we do, will never be able to get the sympathy and inspire the Native as you can. That is the main reason why I am so anxious that within the Native Territories, the educated native may thus qualify to lead, inspire and instruct his people. The services of the European will be required both for the present and for some time to come, but I desire that more and more the Native may take upon himself the government of his people.

I need hardly tell you that I and the Government are anxious to see the Natives prosperous, and happy and developing. We are taking steps to further establish Dipping Tanks. At first, the Zulu thought we were thus ruining him—killing all his cattle. I hope you now see that all this was a blessing. I am afraid that we shall all have to take into consideration the fact that accumulation of cattle really hampers progress. As the population increases, more and more reliance will have to be placed on Agriculture. The people of Zululand feel that. There is a demand for Agricultural Demonstrators. The Native Affairs Department is too anxious to obtain as many as they can place at the disposal of the people. I am very glad of

the appreciation you have expressed for the Zululand National Training Institution, which I visited yesterday, and where I was glad to see the number of Chiefs' Sons attending. Let me beg the Chiefs to make as much use as possible of this Institution for the training of their sons. If a people are to be prosperous and happy, it is necessary that their Chiefs should be MEN, intelligent, active, knowing what the interests of the people are, and how to support and advance those interests. It is in order that the future Chiefs may know what to do that this Institution has been established.

LAND SCHOOLS AND COUNCILS.

There are other remarks that I wish to make that may not be so welcome, but I think I ought to make them. I wish to speak, first, of *School Sites*. Let me say this: If I did not care for the welfare of the Zulus, I would certainly keep schools away from them. But as the Government feels most anxious that the people of Zululand should develop and progress, they find schools in Zululand are as necessary as elsewhere. The authorities find it difficult to get the necessary ground upon which to build these schools. From what I hear, you fear the ground getting out of the hands of the Zulus into the hands of the white man. Let me tell you that you need have no such fear. No ground in Zululand, to-day or in the future, will ever be taken from the hands of the Zulus to the hands of the Europeans. I say this because this fear and suspicion has made it difficult to get the ground for the erection of the buildings.

Then, second, I wish to speak of *Native Councils*. The Native Council System Act of 1923 is one of the laws which more than any other, properly taken and applied, is going to lead to the development of the Native peoples of South Africa. I am one of those who appreciate very greatly the system of Chieftainship. I am exceedingly glad to hear in the Address of the value you attach to the Chief in Zululand. I hope the Zulu people have the highest respect for their Chiefs. For that reason I am so anxious that the Chiefs should be men of knowledge, and for their character's sake entitled to the respect of their people. My experience is that where the people no longer entertain respect for their Chiefs they become most deteriorated. But, do not forget that the Chief cannot expect to-day, as the people advance intellectually, to retain the respect and love of the people, unless he gives them opportunities to share in the government of the people. The white man could never govern himself or his country except by the Great Council or Parliament. The Native Council allows the Chief to retain his authority. The Chieftainship stands exactly as it is to-day, except that there are certain conditions laid down. If the Council System is wisely applied it will prove the best way of gradual adaptation to the new position. Then no violent change will be brought about.

MAY ZULULAND FLOURISH.

My object is to do nothing to harm the interests of your people, but in their best interests to act. I have visited you with the object of coming into closer contact with you; to see your country, and to hear the expression of what your hopes and

fears may be. I go away with only one wish, viz. that Zululand may flourish and advance and be happy, and so, with the other people of South Africa, carry the great problems of the country to a successful issue.

At the close of the Premier's speech many of the Chiefs took the further opportunity of laying other important matters before him. Many referred to the eviction of Natives from farms, and in this connection General Hertzog had many wise things to say. After having shown that as these farms are private properties, and therefore the Government has no power to interfere, he went on to deal with what were the real causes for such evictions. He declared that as far as he was able to discover the owners were generally only too glad to keep the Natives on the farms. There was no enmity on either side, but the prosperity of both, resulting in the increase of stock, had made it impossible for them to live in the previous happy relationship. The consequence was the Native had to reduce the number of his lands and stock or go elsewhere. All that the Government could do was to ease the position as far as possible by finding other places and lands to which the Natives might go. The Government was prepared, if necessary, to go to the extent of buying ground, of course within demarcated areas, where the evicted could settle down, and not again be interfered with.

NATIVE AGITATORS AND EVICTIONS.

But was it not true that there were other reasons for some evictions? Was it not a fact that through the foolishness of certain Native agitators, some natives had become so antagonistic to the farmers, that they could not longer continue to farm with the Natives on their land? He would say to them do not become, or show that you are becoming the enemy of the white man. As soon as the two became angry there would be friction, and there would be no harmony after that. He would beg of them not to follow those (he would not mention names, but they knew to whom he referred) who were out to stir up discord, and who were bent upon mischief more than the best interests of the Native peoples.

Pressed to give a reply to the avowal that there had been a violation of the promise made to Cetywayo by Queen Victoria, and that ground promised to be preserved had been violated, the Premier said that he was certain nothing of the kind had been done since Union. He supposed that what they alluded to was the ground given to what was termed the New Republic in 1884. He would remind those who were complaining that as far as he had heard or could read of that transaction, the alienation of the ground was not by white men to white men, but by black men to white men. He could not hold out any hope of that being restored, but what the Government of the day was anxious to do was to put the Natives into such a position that they might acquire land to the extent of their need.

Judging from the remarks made by the leaders of the Native people after the meeting was over, General Hertzog had left upon them a most favourable impression, and they were greatly pleased with his visit, and his gracious, patient dealing with their grievances.

Sports and Pastimes.



New Zealanders and South Africans.

South Africa has had a great spate of Football during the past month for the All Blacks of New Zealand have been touring the country and giving splendid exhibitions of skill in the game. They have had crowds, some as many as 20,000, to witness their performances and those of the South African Clubs that played against them. From all parts of the country enthusiasts have been flocking to the towns as if on holiday bent. The All Blacks have shown their superiority in many of the games but with their defeat by the Springboks at Port Elizabeth they have only gained one of the three Test matches already played. The remaining test is to come off at Newlands, near Cape Town.

Local Football.

The yearly competition amongst Football Clubs for the possession of the Payn Cup has begun. Great interest is being manifested in the various local Clubs and their Test matches. So far the Blythswood Club has been able to defeat two of its opponents; the one at Blythswood and the other at Mtwaku. On Saturday, the 18th August, a merry team left Blythswood in a motor-lorry for Tsomo, where however the score was 2-1 against them. The team under the supervision of Mr. David Ncanisa left at 10 a.m. and returned at 7 p.m.

Team,

O. VAZI

M. NKUMBI	C. CILIWE
A. NOMPOZOLO	P. DINGISWAYO
B. SIBINDLANA	L. NDIKI
W. MXOLI	A. SABA
F. NTLOKO	H. SIFILE

Lovedale v Nqamakwe and Teko.

On 22nd June the Lovedale Football Club met a combined team of Nqamakwe and Teko on the Football Field at Nqamakwe in a friendly match. It was through the efforts of Mr. Bulube of Butterworth that this game was rendered possible. Both teams played exceedingly well but at the end of the half-time the score stood Lovedale 2-0. The second part of the game was rather interesting as the local Club tried to regain what it had lost. Lovedale, however, won the game by 5-1.

The Blythswood Review

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THE BLYTHSWOOD REVIEW, AUGUST, 1928.

To the Reader.

And when Jesus was alone,
They that were about him with the twelve asked him of the parable.
And they knew not the Mysteries of God;
Nor hoped they for the wages of Holiness.

THE Parables of OUR LORD have neither parallel nor equal in any literature, alike in their structure, their language and their meaning. Parables are found in many literatures at a particular stage of culture, but none of them can be classified or compared with those of JESUS CHRIST. The reason of this is very obvious. Their origin was the Mind of CHRIST and HIS View of the Kingdom of GOD. All the parables no less than the miracles of CHRIST have to be related in their significance and interpretation to the Kingdom of GOD and HIM WHOM it reveals. This is a truth that has not always been recognised by those who wrote books or delivered expositions upon the Parables of the Kingdom of Heaven.

Several attitudes were assumed in the last century as well as before, which have each and separately dominated too much the thoughts of men in their interpretation and evaluation of the Parabolic Teachings of CHRIST. The first method of interpretation dissected a Parable by itself even apart from its circumstances, delivery, occasion and revelation of the Kingdom of the Spirit. It failed to realise the living significance of the Eternal Truth, the mystery of the Kingdom that gave the Parable its structure, language and value. In the circumstances of the scholarship of the day interpreters were dominated by a certain classical method of study, linguistic and theological more than historical and psychological. The method was justifiable in many ways but it has passed away with all its verbal accuracy and its inventive application.

The second method of studying the Parables followed the fashion of the predominant Logic and Science of the age,

in both of which classification ruled. The Parables were grouped together in such a way as to emphasise certain elements in which they apparently agreed in structure or in statement. All the Parables of the New Testament were arranged according to those features in which an apparent identity, some similarities or some agreements could be discovered and they were classified accordingly. This system of interpretation had its merits in as much as it conformed to the literary and scientific demands of the times but it fell away as a newer emphasis was placed upon different phases of literary, logical and scientific assumptions or demonstrations. Neither, nor both of these methods could do more than call attention to certain objective features that were common to all Parables and to certain subjective interpretations that theologians and writers placed upon them. The pressing of details in the Parables in the interest of spiritual truth and the isolation of Parables from one another were recognised as difficulties that such methods could not overcome.

Other methods attempted to interpret the parabolic Teachings of JESUS CHRIST by superimposing on them theoretical or theological ends that were apt to destroy their spiritual significance as expressions of the Kingdom of God. If then the methods that have been applied to the interpretation of the Parables of the New Testament are recognised as phases of the dominant scholarship and logical exigencies of passing generations or reflections of them, they may be esteemed of high merit, efficiency and influence although they are no longer recognised by the spirit of a new age. Each generation has given to it the task of interpreting the Kingdom of God to itself in its own peculiar language and according to its own predominant method. It is this necessity and the adaptability of the Parabolic Teachings of OUR LORD to every age that makes them so wonderful and so unique. For they are the creation of CHRIST and reflect the Spirit of HIS Kingdom. The present age emphasises Personality; it is psychological in its outlook and interpretation of life. And so it draws attention to the source and creator of the Parables of the Kingdom of Heaven in which the mysteries of GOD are revealed to those who are disciples of CHRIST and hidden from those who know HIM not.

The Mission Field

The Missionary.

CHAPTER XX.

Papias on the Gospel of St. Mark.



HE might have been content with drawing attention to the careful accuracy of the Memoirs of St. Mark, seeing that he had proceeded to emphasise his opinion that the writer sought to omit nothing that he had heard and to relate nothing that was not the truth.

HE DEFENDS THE APPARENT NONCONFORMITY OF ST. MARK TO LITERARY FORM

by remarking that St. Peter framed his narrative according to the needs of his teaching without intending to follow the order of the Lord's Discourses. In this case the matter implied is some arrangement of the Teachings of Christ of which apparently something was known to the informant of Papias. These three inferences, therefore, arise from the information that the Elder John supplied to Papias concerning the Gospel of St. Mark; the fact that the Gospel was regarded as being based upon the reminiscences of St. Mark; the lack of a particular kind of order in the Memoirs; the existence of an Arrangement of the Teachings of Christ. It is very apparent from the foregoing that the Elder John had in his mind, and so too Papias, various criticisms that were current concerning the Gospel of St. Mark. The intention of the Presbyter was to counteract any statements that would detract from the accuracy and merits of the Gospel. There seems to be no reason to doubt the fact that the quotation from Papias implies not only a historical but also a literary criticism of the Memoirs of St. Mark. The Presbyter faced such by emphasising the truthfulness of the Gospel narrative and warded off literary criticism by remarking upon the teaching methods of St. Peter. Thus far we have been seeking to discover from the quotation from Papias the meaning of the Presbyter John's words concerning the Gospel. The Elder, whoever he was, reflected the knowledge and attitude of Christian teachers at the end of the first century A.D. Even if he was not the Apostle John, he had opportunities for finding out for himself what the growing Christian Church in the West was believing concerning the first published Gospel. He reveals the fact that

THERE EXISTED AN ARRANGEMENT OF THE TEACHINGS OF CHRIST.

This modern scholarship has accepted as correct. It believes in Sources. He regarded the Gospel of St. Mark as Reminiscences or Memoirs. This modern scholarship considers doubtful but recognises that St. Mark did not follow in his writings what was the general accompaniment in the composition of Memoirs, namely order or taxis. Modern scholarship has not devoted sufficient attention to this ancient criticism or rather reply to criticisms against the literary structure of St. Mark. For it is not enough to say that the im-

plications of a literary form or their criticism can be met by referring alone to the teaching methods of St. Peter.

From the foregoing it is plain that the Elder John used the word 'taxis' or order to emphasise a distinction that he traced between the method of the teachings of St. Peter and the structure of other teachings of a systematic nature that were embodied in the Christian Church. It is quite possible to regard the limitative phrase "not, however, in order," as having its equivalent in that which is contrasted with the teachings of St. Peter; besides it is possible that both phrases of limitation are insertions in the narrative on the part of Papias who takes the opportunity of making the statements made by the Elder John clearer than they would otherwise have been. As has been already stated the omission of the first clause of limitation, "in order," would not in any way detract from the style and value of the words of the Presbyter John. A similar remark may be made concerning the second clause of limitation. There is no need for it except as a parenthesis or explanation inserted by Papias. If, however, both clauses of limitation are genuine,

VICERTAIN INFERENCES MAY BE DRAWN FROM THE WHOLE PASSAGE IN PAPIAS.

It appears that St. Mark never heard Our Lord speaking nor did he follow Him at any time. These two utterances are certainly worthy of consideration for they are undoubtedly evidence against the belief to which we have already referred that St. Mark was a young man who appeared suddenly following Our Lord to Calvary. At the same time it is possible to regard the usage of the word, 'to follow,' as technical and thus to make it denote, 'to become a disciple.' The feeling of the passage undoubtedly tends towards this interpretation in which case there is no opposition to the suggestion that the young man was St. Mark. We might, therefore, interpret the passage in Papias in some such way as this;—the Presbyter John declared that St. Mark had never heard the Lord speak His Discourses nor had he ever become one of His disciples. Later on, however, he became a follower of St. Peter in his capacity as interpreter. St. Peter was wont to meet the needs of the occasion and of the people as well as of St. Mark by setting forth the Teachings of Our Lord in an unsystematic way, even although there were in existence at the time a systematic arrangement of the Oracles of the Lord.

IT WAS THESE TEACHINGS OF ST. PETER THAT ST. MARK SET FORTH IN HIS THEME-GOSPEL.

In writing it, he had only one aim in view and that was to leave out nothing of the Teachings which he had heard and remembered and to add nothing whatsoever of a spurious nature to them. The source, therefore of the information which St. Mark embodies in his Theme-Gospel is St. Peter, according to the statements of the Presbyter John. The 'taxis' or order to which he refers has mainly a reference to the 'syntax' or systematic arrangement that characterised the Oracles of the Lord. These latter were arranged in a literary fashion and conformed to certain rules and demands of rhetoric. These are said to be wanting in the Theme-Gospel of St. Mark. They may be in the other Gospels. St. Luke asserts that his work is written

in accordance with a certain form of order, not the rhetorical order, however, inherent in the Greek word taxis.

At this point and in this connection it may also be said that what we have regarded as possible parentheses on the part of Papias or limitative phrases explanatory of certain statements or words may be in reality the essential elements in the statement of the Presbyter John. Now, whether this be so or not matters very little so far as the argument that we are pursuing is concerned. What interests us is not the textual criticism but rather the expressed opinion of the passage in Eusebius embodying as it does a certain attitude towards the Gospel of St. Mark at the end of the first century. It has already been stated that the first circulation of the Gospel of St. Mark may be dated between 50-60 A.D. The Theme-Gospel was thus in use, —where is a question that will be discussed later on,—and was well known according to the Presbyter John a generation later. At that later time the opinion was held that St. Mark had been the interpreter of St. Peter and that he had compiled most accurately his Gospel from the spasmodic Teachings of St. Peter, not conversations be it remarked but teachings which he had heard and remembered. Now, these Teachings embodied in the Theme-Gospel without any additions of a deliberately misleading kind composed the Gospel of St. Mark. It is obvious that criticism had been applied to the Theme-Gospel of St. Mark on two grounds at least, that therein were to be found certain statements that did not conform to actual facts. They were reminiscences that had all the marks on them of an interpreter's imagination. They were expansions of the words which St. Mark had heard. Besides the Gospel of St. Mark followed the Teachings of St. Peter in accordance with a distinct method.

THESE WERE UNDOUBTEDLY TEACHINGS TO SERVE THE OCCASION, to translate a well known and very apt French phrase. The literary taste of the critical writers apparently rejected this method as uncouth or unbecoming the nature of the subject matter. Readers seem to have demanded a logical and systematic arrangement of the Discourses of Our Lord; they would be satisfied with nothing else. Already they had progressed intellectually from the method of the Discourses in St. Mark to another method well-known in the first century as an inheritance from the philosophy of Aristotle. The emphases, therefore, are found to lie on the Teachings for the occasion of the Theme-Gospel, St. Mark, and the logical Discourses of Our Lord. The criticism of the Gospel of St. Mark amounts to this; a generation after its first circulation men were taken up with the peculiar form of its composition, its intellectual outlook and religious teachings as well as its Apostolic origin and its striking style. The Presbyter John undoubtedly believed in the Petrine origin of the Teachings that are embodied in the Theme-Gospel of St. Mark, and felt little sympathy with those whose criticisms are embodied in the two phrases of limitation which may either be the contrasting words of the Elder or the explanatory interpretation of Papias himself. St. Mark did not observe in his composition the literary order that was supposed to give accuracy and strength to a sentence, an argument or a treatise, according to the opinion of the Presbyter John endorsed by Papias.

Nature Study.

The Birds of Blythswood.

Black-headed Heron. This, the commonest of the Herons, is a resident species in Blythswood. It has two recognised roosts in willow-trees, at an interval of half-a-mile, but it does not nest here. On 29 June 1924, three were noisy in the air, as if under breeding-excitement, and on 9 July following one was carrying a long supple twig near the cattle-dip. My presence may have cut short an evident intention of nesting, as no further evidence was forthcoming. These Herons feed out on the veld and in the stubbles during the day and gather at dusk to their roosting-trees. Captain Stoneham says that in Uganda this bird is semi-nocturnal in its habits, often feeding by night in the native potato patches, but with us it is a strictly diurnal species.

IN FLIGHT, HERONS CARRY THEIR NECK BENT BACK ON THEIR SHOULDERS,

but that this is a matter of convenience and not of necessity is shewn by their behaviour when harried by other birds. One day in Blythswood a Heron was being chivied by a couple of Rooks. To escape their attentions it rose from the ground and flew off. So long as it was followed by its tormentors it kept its neck at the stretch, and not until it had quite escaped the attention of the Rooks did it retract its neck.

Though resident with us, I have not noted particularly whether the roosts are occupied all the year round. I think they are so occupied but a detailed watch would have to be kept. The largest number noticed at a roost here has been eighteen; when disturbed at dusk they generally circle round and return to their perches; when disturbed at dawn they may settle on the adjoining meadow land and busy themselves with their toilet or even indulge in ridiculous prancing.

Purple Heron. Though resident in Eastern Cape Colony, the Purple Heron has only once been detected within Blythswood bounds, on 15 December 1923. Our extensive marsh seems hardly wet enough to attract this species.

Buff-backed Egret. During February 1924 one of these birds attended the cattle at Mr. Webb's, Mpukane, and roosted at night near the houses. On one occasion it was seen close to Blythswood. Other white Egrets reported to me at long intervals were most probably of this same species. A pure white feather picked up under a willow at one of the Herons' roosts in Blythswood on 21 August 1926 hinted at the presence of one of these birds in our midst shortly before that date.

Red-necked Little Bittern. The story of the only individual that has come under my observation was told in our columns last November.

Black Duck. Though these birds have not been observed in December, they are undoubtedly resident. The resident pair, at certain seasons acquire accessions to their numbers, but they do not seem to increase, and it is likely enough that their attempts to nest are frustrated by the iguanas. During the day these ducks lie up in the thickly fringed stretches of the streams, and about half an

hour before sunset they wake up to activity. Leaving their lurking-places they make for those parts of the streams where the water spreads out into broad pools, and, when disturbed at one pool, fly off quacking to another. In cloudy weather they come earlier to their feeding-grounds. Our Blythswood birds are permanently paired. Signs of display have been noticed on April 20th, when the drake in swimming sometimes kept his head close to the surface of the pool. In August the birds have in addition to their quack a faint whistling cry *weeep weeep*... heard in flight. They give undoubted indications of nesting in August, but so far their nest has eluded my search.

Yellow-billed Duck. The only haunt known to me for this species in our neighbourhood is the Butterworth vlei, where it has come under my notice in the months of June and July.

Red-billed Teal. This vlei-haunting duck is only a seasonal visitant to our area; a pair visited a temporary pool in Blythswood on 25 February 1922. On the Butterworth vlei pairs have been noticed in January, June and December.

Snakebird. A single Snakebird haunted a willow-clad stretch of stream in Blythswood from 26 February to 6 March 1924.

South African Griffon. In its hunting for carcases the Vulture often appears over Blythswood, generally in very small parties but once in a flock of thirty-three. These last were circling overhead like Storks, about 9 a.m. on a November morning, some keeping on a right-hand curve and some on a left-hand. They have not been noticed in the months of March, April, July and October.

Secretary. An unusual visitor. In 1921 a pair appeared on the first of May. On the twenty-first, my wife and I watched one sitting on the round top of a thorn tree. Once—when disturbed by some passing Glossy Starlings—it stood up and with lowered head nosed around to see what was the matter. It shifted its position and sank down again quite out of sight. We watched it for half-an-hour from the adjoining hill-top, wondering if it had its nest in the crown of the tree. On the seventh of August, a Secretary settled on the ground and sat down and after a while flew to a tree-top. At the beginning of 1928 I received from Mrs. Ross of Cunningham Mission the head of one that had been found in a helpless condition in the neighbourhood.

South African Harrier. Our marshes are apparently not sufficiently wet to attract this Marsh-Harrier in the nesting-period and Blythswood is only visited in the off-season from the beginning of July to the middle of September.

Pallid Harrier. This regular summer visitor from Europe arrives in the second week of November and remains till the latter half of February. It is generally seen quartering the valley, and, from its delicate colouring and its grace of movement, adds during the summer months a special charm to the landscape. Its usual prey probably consists of the small fry of the valley, but a bird as large as a turtle-dove has been seen dashing along in front of it to escape its talons.

Montagu's Harrier. This species appears to be much rarer with us than the last, but, owing to the difficulty of distinguishing the females on the

wing, their relative numbers cannot be determined without unnecessary slaughter. Montagu's Harrier has been noticed on February 28.

African Goshawk. A visitor from the surrounding district, noticed in seven months of the year. I have no records for January, March, July, August and November. Its dashing flight and its extreme boldness make it a terror in the poultry-yard and to small birds among the trees; yet, when resting in a tree, it may be harried and ridiculed with impunity by birds very much smaller than itself. Early one morning in December a Goshawk, perched near the summit of a gumtree at my house, was being tormented by a Greater Double-collared Sunbird, and later by a pair of Red-winged Starlings that settled on the pinnacle of the tree. One of the Starlings slowly but deliberately slid down the branch on which it was sitting, then with a swoop at the hawk caused it to fly off. The second Starling also swooped at the hawk, and both starlings venting their rough alarm drove the hawk across my garden to an adjoining gum plantation.

DURING AN EARLY MORNING WALK

on 18 May 1925, a confused mass of wings literally tore through the small trees on my left and came to ground just in front of me. The component parts of the mass dissolved themselves into a Goshawk and a captured Fiscal. With its wings spread over its victim and its wing-tips touching the ground, the hawk formed a kind of cavity within which its captive was securely held. At first the hawk assumed a somewhat crouching attitude, with its tail-feathers all alee towards me; within the cavity formed by its breast and wings lay the captive spread out on its back and having its head far into the recess. The hawk was in no hurry to begin its meal; many times it looked up to see that all was safe, only to look down again at its captive without touching it. Assuming confidence at length from my stationary attitude, it raised its body and shuffled backwards over the prostrate Fiscal till it had its grip nearer its throat. It then folded up its left wing and began to pluck the Fiscal's breast towards the abdomen. All this while a Glossy Starling that had witnessed the act of slaughter had been uttering its curses from a branch above. A glance on my part at the Starling disturbed the hawk. Off it flew, carrying its prey close along the ground, and the Starling swooped boldly upon it. The trio disappeared round a corner and were lost to sight.

Steppe Buzzard. This visitor from eastern Europe is found hereabouts from October to March, my extreme dates being October 6 to March 11. The birds are distributed with wonderful uniformity across the veld, at intervals of roughly a mile; where telegraph poles occur they are frequently used as perches but otherwise a termite-heap or a slight elevation of the ground serves the purpose equally well. In November, I have had five of these hawks in sight at once. Sometimes one will hover in the air, and, though it has an unwieldy look about it when so engaged, it is able to hang motionless in the sky.

Jackal Buzzard. This resident Transkeian species is a mere straggler to Blythswood in the first three months of the year, yet there is no reason known to me to account for its great rarity in our midst.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

Scottish Philosophy and Scottish Philosophers.

MY DEAR GEORGE,

In my letter to you on Darwinism in Scotland, I finished up by remarking that there were other intellectual views besides political at work amongst the educated classes of Scotland although radical utilitarianism was very widespread amongst certain parts of the community. I shall proceed in this letter to discuss what was distinctly known as Scottish Philosophy that began with the teachings of Hutcheson of Glasgow and ended with those of Dugald Stewart of Edinburgh. After 1829, Philosophy played a most inconspicuous part in the life of the land until its influence was restored by Sir William Hamilton, the famous metaphysician of Edinburgh. You will, therefore, excuse me if I go into some details concerning Scottish Philosophy and its influence on men during the days of its prosperity. To-day, of course, either Idealism of a school seems to rule the thoughts of men or Empiricism along with some theory of an evolutionary type. However, it is best to leave alone just now any form of modern day speculation as the preparation by Scottish Philosophy for the coming of evolution is a subject quite enough in itself for this letter.

What may be called in a narrow sense Modern Philosophy began with the speculations of David Hume. Now, Hume completed the age of a certain tendency which was not peculiarly Scottish. It had been manifesting itself from the Reformation onwards until it culminated in the middle of the eighteenth century. That tendency was more or less psychological as in Bishop Berkeley's idealism, the issue of John Locke's, and has its counterpart in a similar trend of thought at the present day. The problem thus turned upon the question of personality, to use a present day expression, its origin and its relation to knowledge. How has the Ego been created and what is the relation of the Ego to objective reality? Or again, is the mind a synthesis, a resultant of certain moments of impressions, or is it an entity, a unity by itself? And whatever it may be, what is the relation of the mind to the realities of nature and thought? The problem as so stated was faced by Hume

FROM THE STANDPOINT OF CAUSALITY,

and naturally so. Now, this attempt to interpret a psychological problem from the standpoint of causality by showing that the mind was the synthesis or accumulation of impressions at once raised a metaphysical question, for the solution was not psychological. Descartes had said in reply to similar questions: I think, therefore I am: Hume might have parodied the expression by saying: I feel, therefore I am a bundle of impressions.

In his task the Scottish philosopher carried to extreme the sceptical spirit with the result that knowledge could not be related and thus became impossible on philosophic grounds. Many answers were made to Hume's startling results but the only two that have had any significance in the history

of Philosophy have been the replies of Immanuel Kant and of the Scottish School of Common Sense. The reply of the German metaphysician of Scottish descent was the beginning of what is technically known as Modern Philosophy. All systems of thought, whether realistic or idealistic trace their beginnings to Kant and to the impetus that his Critical Philosophy gave to moral, intellectual and political speculation. In these days there is no prevailing secular philosophy of any kind set forth in a comprehensive fashion. The synthetic mind is largely wanting while the analytic prevails everywhere. All synthetic philosophies of the last century like Spencer's have disappeared and anarchies and empiricisms of various types have taken their place. The whole development of the Berkeley-Hume-Kant Philosophy has come to an end. It will not be enough to go "Back to Kant" although many urge such a return. Modern Philosophy has given way to a Philosophy that is still in the making;

HENCE THE CHAOS OF ECLECTICISM AND RATIONALISM AND THE INTENSIVE STUDY OF PSYCHOLOGY,

especially its pathology and the history of Philosophy, mostly its thinkers, at the present day. The reply of Kant to the speculations of Hume has had a century of life but the old question of a Scottish thinker, whether Kant did reply to Hume effectively, has arisen again and the tendency of speculation is to say that the German failed to answer the Scottish philosopher.

The second reply was made by those who were definitely called the Scottish School, the chief writers of which may be said to be Reid, Campbell, Stewart and Hamilton. The replies of these writers took definite forms but the rise of the Utilitarian School of Thought in Scotland as well as of the Neo-Hegelian swept the Philosophy of Common Sense into the sea of forgetfulness and that by the eighties of the last century. Although the Scottish Philosophy of Reid and Hamilton influenced considerably philosophic speculation in America and in France, it was practically unknown in England and Germany. Neo-Kantianism destroyed its influence in France while Hegelianism overthrew it in America. Utilitarianism on the one hand as associated with the names of the Mills, Bain and Spencer as well as Neo-Hegelianism associated with the names of the Cairds and their disciples destroyed its effects on the mental life of Scotland.

UTILITARIANISM IN SCOTLAND ULTIMATELY WENT UNDER

as it had in England, especially through the critical elements of the Neo-Hegelian School in Oxford. For at least the last forty years speculation has been governed more or less by idealistic conceptions and the spirit of logical criticism. Nearly thirty years ago the subject of the Bankruptcy of Science was a popular one; the Bankruptcy of Philosophy ought to be a pleasant subject at the present time.

Scottish philosophy had thus a short run in the land of its birth, a longer in France and a longer still in America. Only when the idealisms of Germany came to be propagated in America, did Common Sense fall into the background and Pragmatism with other types of thought take its place. German Idealism, Scottish Common Sense and American Realism are at present antiquarian modes of thought. New speculations will undoubtedly ignore them as well as many other types of former philosophies.

In one of its phases Scottish Philosophy ended in 1828 in Scotland, but it assumed another phase in the teachings of Sir William Hamilton of Edinburgh and of Ferrier of St. Andrews. Both phases, however, were accepted by French metaphysicians and applied to the needs of French life. The year 1870 ended the influence of the French School of Scottish Philosophy, for a new set of ideas had to be found to stabilise the administration of the Republic. These were found in the application of Neo-Kantianism to the circumstances of Society and the State. In these days a new History of the Scottish School of Philosophy is a great desideratum. Such books on Scottish Philosophy as those of McCosh and Laurie, and on British Philosophy as those of Masson and Seth are exceedingly valuable as reflective of the times in which they were written. But we live in a New Age, when the methods of study and interpretation differ from those of the last.

I am,

faithfully yours,

A. F. K.

Lexicography.

On Lexis, Taxis and Syntax.

We have already stated that in modern times Rhetoric has fallen very much into the background for reasons that might be easily conjectured. A comparison of the attitude of men towards the art might be made between that of the early Greeks of the fourth century before Christ, and that of the present day. When the art was first employed as invented it aimed at being purely practical and at preparing men to speak in their own cases before the Law Courts of Athens. Rhetoric was thus a practical art for which rules were devised by Grammarians and Sophists for purposes of persuasion, composition and oratory. As every one knows, the Greeks were born talkers just like some other races more primitive in their customs and lower in their intelligence.

BUT SPEECH TO BE EFFECTIVE HAS TO BE BROUGHT INTO SOME KIND OF ORDER

in order that it may appeal to the feelings and the intellect of men in the crowd Rhetoric was thus an art of public speaking at its initiation some five hundred years before the Christian Era. In course of time, art was extended beyond speaking and embraced much more than rules for the composition of a speech. Indeed so widely was the net cast by professional Rhetoricians or Sophists that not only was speech included within its range but also morals, literature and all sorts of knowledge that might be employed by a speaker in his attempts to sway opinion. Aristotle was the first to analyse the prevailing ideas of the rhetoric of his day and to dissociate Persuasion from Knowledge, Art from Science, and to produce a work that has influenced all rhetorical speculations from his day. It is this fact which makes one assert that whoever first practised the art of Rhetoric,

THE CREATOR OF THE SCIENCE WAS ARISTOTLE

and yet his limitation of the term has to be remembered in view of the fact that he regards rhetoric as a branch of logic and that it includes much more than the forensic aim to which older writers directed it. He included Logic and Ethics in Rhetoric, not as sciences inherent in it, but as tests and instruments by which deliberative speech and legal oratory had to be determined in matters of persuasion and conviction. It has been often pointed out that although the Rhetoric of Aristotle was limited by him through the peculiar circumstances and intellectual developments of his times yet many of his rhetorical opinions and rules were transferred to other matters besides those peculiarly designated rhetorical. This is easily seen to-day when speech has fallen so much into the background and writing has taken its place: when the orator is out of it and the writer out for influence. If then the books on Rhetoric to which we have referred, Blair's, Campbell's and Kames' reflected the growing tendencies at the end of the eighteenth century and applied as much the rules of rhetoric to writing as to speech, the reason was obvious for writing was beginning to play a part in influencing the public life to a greater extent than speech, whether from the Pulpit or from the

Rostrum. It is this transition that altered somewhat the outlook of Rhetoric and made it throw a greater emphasis upon composition. Now, what has taken place to-day in altering and extending the meaning of Rhetoric, naturally took place in Roman and Greek literature during the creative period of the later Republic, the Augustan Age, and the first century of the Christian Era. We find, throughout this period of two hundred years, the powerful influence of Aristotle showing itself in writers of various classes of literature. Of course it was especially those who professed the usual subjects included under the word Grammar who employed most and reflected most the ideas of the past. They wrought them out into details as such were demanded by the

EXIGENCES OF LAW, POLITICS AND PHILOSOPHY.

The above may seem rather a long introduction to a simple matter but still it appears necessary in order to bring out the full significance of the usages to which the Aristotelian words Lexis, Taxis and Syntax have been applied. For in the first century a Greek grammarian wrote a Treatise on Syntax that had a powerful influence in its day. Needless to say the work was somewhat elementary in its dealing with the art of Composition. Aristotle devotes the third book of his Rhetoric to a discussion on Lexis and Taxis and on other subjects related to these. Lexis is generally translated expression or diction. The word comes from a root which signifies speaking. In its present form it emphasises the choice of words and phrases in composing a speech and by analogy in writing a book. We have already stated that the word Lexicon denotes a word-book. Lexis embraces the rules by which a writer or a speaker should select the words to be used on various occasions, for one set of words or one type of language must be used for one class of subject while another for another. The farmer does not speak like the philosopher although the philosopher may speak like the farmer in dealing with agricultural operations. The scientist has to be very careful in using scientific terms with the direct definitions thereof in speaking on the subjects of knowledge.

THE PUBLIC SPEAKER HAS TO CONSIDER THE INTELLIGENCE OF HIS AUDIENCE

and their knowledge of language if he would influence them to favour his opinions. Diction has thus to be studied very carefully by orator as by writer who must fit the word to the subject as the judge the punishment to the crime. The prevailing rules of diction that Aristotle employed in his Rhetoric were not numerous or verbose but they were certainly pointed or piquant. They were such as commonsense approved and practice warranted. Their simplicity and expressiveness carried them down the ages even unto the present day, not only in their application to public speaking but also in their transference to literary composition. If to-day we do not hear much of any type of rhetoric the reason is that men have subordinated speech to writing. The legal orator would lose his case in these days, even before a jury.

Z.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9 a.m.

" " Sabbath School 9 a.m.

On Week-days—Training School Bible Class, 9 a.m.

" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at 10 o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - Mr Stormont

The Secretary - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 13th. The Second Session begins on July 14th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

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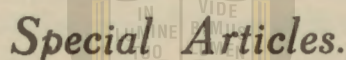
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*The Editor's Study:
On David Hume*

Lexicography:

—:0:—

Extra.

The Financial Condition of the Territories
A Countryman's Diary *Ama-Siko*
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Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

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Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

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Mr. Craig

Mistress

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Mistress

- - Miss Taylor.

THE BLYTHSWOOD REVIEW,

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of
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Events of the Day.

Indian Philosophy and Politics.

IN South Africa the month of September has been the beginning of the season of speeches on all topics of interest. Indian Philosophy has had an innings and so too Politics in which the Right Hon. V. S. Sastri, the Agent-General of the Indian Government, played a conspicuous game. The metaphysicians welcomed him more than the mob, the wise than the unwise. His addresses to both however have made him friends and more than friends amongst the thoughtful students of Politics and Philosophy. Mr. Sastri has brought to the knowledge of South Africa the fact that India has had a long history in which many attempts have been made to face the perplexing problems of life by means of the deepest thought, if also the strangest actions. He has shown to many how a Brahman faces the dilemmas of modern speculations in politics and thought. In doing so he has prepared the way for South Africa to study with the greatest care and the soberest zeal the problems of Indian Status that have been causing such restlessness in Natal and elsewhere in the Union. Mr. Sastri is leaving South Africa for India at the close of the year. It is stated that an Indian barrister will succeed him as Agent-General of the Indian Government.

Drought and Rainfall.

All South Africans are interested in the weather, and especially in the causes of Drought and Rain. Our climate is regarded as one of the best in the world—at times and so it is. But our country is a land of droughts: our rainfall is not

very large for any year; the rain comes at times in abundance and then the clouds roll by. Why? Cannot Science help the land or is it beyond the power of man to control the weather? Nothing is impossible with man, said a great soldier but he spoke doubtless only of States, Governments and peoples. The forces of nature may be harnessed but they are too stubborn to be controlled. Heresy! Not a bit! However, Drought has some cause or other. What is it? Forces are at work in the atmosphere of South Africa, that play peculiar tricks with our expectations, our prophecies and our science. It is to be recognised that meteorology is but a recent study. Most men have always taken the weather as it has come, and grumbled about it if not according to their convenience. But now-a-days action is being taken not to conserve water in reservoirs—a most expensive business, but to discover the reason of things, the causes of drought and the coming of rain. Hitherto folklore and empiricism have taught men patience and submission, have brought wealth to the witchdoctor and gossip to his clients. But now, science is tackling the questions of Rainfall and Drought with a vengeance. It is not satisfied with statistics that console but do not convince, or that create wonder, as some on another page will in the case of Transkeians, but no confidence even in the prophecies of the cautious and the skilled. In three directions the causes of the Drought and the Rainfall in South Africa may be traced with some interesting results; the Desert, the Eastern Oceans and the Polar Seas. An expedition has set out for the Antarctic Oceans to study the meteorological influences of icebergs and winds upon Southern Lands. It will increase our knowledge if not our control over the forces of nature.

The British Association.

THE British Association for the Advancement of Science met this year in Glasgow, Scotland; it will assemble in South Africa for its next great meeting and that at Cape Town, Kimberley and Johannesburg. Nothing very startling or very controversial seems to have disturbed the equanimity of the Scientists who enjoyed themselves thoroughly even in the depressed atmosphere of a City which has been passing through a long period of persistent unemployment amongst tradesmen in shipbuilding and in other industries. But Glasgow knows how to rise to an occasion, when like the present Scientists meet to discuss problems not only theoretical but also practical and to encourage one another in their search after truth and knowledge through experiment and experience.

The President's Address.

In his Address to the Association, the President, Sir William Bragg dealt with ancient crafts and modern industries, or the workshop of the single-handed craftsman, and the factory of modern invention. The speech reflected the genial and fascinating mind of the President as well as the intricate and perplexing problems of the day. As crafts are being brought forward as one of the solutions for the economic position and condition of the Bantu, they ought to be considered with great care in view of their history, and their competition with the factory-system of modern industrialism. The address of Sir William Braggs ought to be read and digested by all who are seeking to begin industries among peoples profoundly ignorant of their financial position and of their poverty.

Science and Industry.

It was but natural that the President of the British Association should approach the problems of modern industry from the scientific standpoint. He emphasised not the methods of science but rather its practice in relation to industry.

There was one matter, in itself of little importance if it did not seem sometimes to put modern craftsmanship in a wrong light. In-

stances of the marvellous skill of the craftsmen of thousands of years ago were often being discovered, but it was not to be thought that men could no longer do what was once in their power. To those who looked upon what went on in a factory or a mine, in the field, or on the sea, there were innumerable instances of beautiful craft work, beautiful because of their fitness for their purpose, their balance of design, their ingenuity, their history, their growth under human perseverance and thought. Every one could bring to mind instances of technical skill demanding imagination and intelligence as well as manipulative power which could be set alongside any in history. Let him name only one: could anything surpass the drawing of fibres of quartz, finer by far than a human hair, by means of the bow and arrow? It was a feat to imagine that it could be done, to anticipate that when done it could fill so perfectly an urgent need in the construction of many important instruments, and finally, to do it.

July 22—August 7, 1929.

Arrangements have been almost completed for the Meeting of the British Association for the Advancement of Science in South Africa from July 22 to August 7 next year. They are very elaborate, and very comprehensive. Over five hundred delegates are expected to arrive in the Union to hear the opening Address, to tour the country, to see the sights of Cities, Dorps and Veld, to visit the Caves and Ruins and other works of Nature and Art that delight the tourist and inform the scientist. It is for South Africa to give a great welcome to such a large band of intellectual and practical men and women as will reach our shores in July and study our country for weeks. Besides the numerous sectional gatherings of scientists, each listening to essays and debates on his favourite subject, two Congresses are to be held at Pretoria from July 21 to August 7, in which geological and agricultural matters will be discussed at length. The South African Association for the Advancement of Science are playing a conspicuous part in all the arrangements that the occasion demands. They have undertaken the duties that the first Meeting of the British Association necessitated in South Africa in 1905. Encouragement should be given the South African Association by those who are interested in Science, Art, Literature and Education joining its membership and thus increasing its influence in the interests of the prosperity of the Union.

Prophets and Priests.

An appalling and horrible thing has come to
pass in the land;
The Prophets prophesy falsehood
And the Priests applaud with their hands;
And my people love to have it so:
And what will ye do in the end thereof?

THESE words reflect the experience of the ages, and reveal the facts of life on which a pessimistic Philosophy of History may be constructed. The irony in "My People love to have it so" is as "appalling as horrible." Every generation witnesses to its truthfulness.

The prophet, Jeremiah, was in action a bold reformer and in outlook a great statesman. He lived at a time when, according to his prophetic diagnosis, his nation was following the policies of deceitful councillors and unscrupulous leaders. He saw what destruction these men were bringing upon the Jewish nation; he warned the people about their religious, moral and political lawlessness. Like the heathen prophetess, Cassandra, he was not believed, even when as a recognised teacher he spoke of the low moral condition of his times and the disastrous situation of political affairs. The professional politician would not listen to his voice nor would the Nation.

The Loves of the People.

The former were seeking their own economic interests and personal advantages; their friends were devoting their energies to the making of wealth, to the exploitation of the people and that by methods of chicanery, violence and injustice. The prophet lived at a time when religious hypocrisy hid itself under pietistic phrases, and moral lawlessness under pretentious superiorities. And the people loved to have it so! They preferred, rich and poor, high and low, that their nation should wallow in the mire of corruption and impurity and follow a religiosity and deceit that destroyed honour, purity and conscience. The attitude of statesmen and professionals is described as "appalling and horrible;" and the people loved to have it so! Well might the prophet ask:—And what will ye do in the end thereof?

A Debased Theocracy.

The Jewish People were governed by a Theocracy that professed to recognise God in their laws and liberties, their statecraft and their attitudes towards other nations, and the various relationships of their common life; in their Morality and their Religion. Monists in Statecraft they were the same in Religion and Worship. To them there was but one God, Jehovah, and but one Race, the Jewish. This was their theory of Government; their practice denied it continually. In every theocratic or pretended theocratic State, like South Africa, two classes of men have the power to lead the people wisely and well, if they use their privilege justly and equitably, without exploiting their positions in their own interests, personal or group, and without aiming at their own aggrandisement in wealth or in caste. Amongst the Jews the first cult was the School of the Prophets, the second the Caste of the Priests. They have their equivalents in modern life. Prophets were trained in their schools in the traditions of their Cult and in the history of their Race. Some were great moralists like Jeremiah; some great statesmen like Isaiah; some deep thinkers like Amos and Hosea. They understood their fellow-men and were trained to do so; they knew the strength and the weakness of the national character, the limitations of their theocratic governments, the political infidelities of their Statesmen and the innate heathenism of their own people. And yet the greater prophets proclaimed, like Jeremiah, the actual and ideal truth of things. The preachers of the day, they would speak out their message and only the truth.

Prophets and Preachers.

Zealous, they aroused or alarmed others with their earnestness. In outlook statesmen, in teaching moralists, they wielded a great religious power over the people. Courageous and far sighted, they feared no man, Nobleman, Prince, Merchant or King. This was one of the two great classes that held in their hands the loyalty and the destiny of their Nation. Their successors are the spiritual teachers of the present age. To-day the preachers of the Kingdom of God are expected to wear the prophet's robe. They too have been trained in the science and arts of the age, in its doctrines and its morals,

its literatures, its musical ritual and its philosophic speculations. They too have a Gospel and a message to deliver to their fellow-men; they too have the power and destiny of the millions in their hands. They too seek for truth and proclaim it.

Priests and Teachers.

The second class of men were the priests who attended to the public worship of God, the teaching of Law and the ritual of Sacrifice. Their duties were more or less a routine. Priests were continually in the public eye. The Chief Priest held a high office and was known and honoured everywhere. He was a Leader of the people and a Statesman of the priestly caste; at times he assumed a power over Prince and Peasant which even Kings envied. The greatest prophet might live for a time in the background; the High Priest was ever in the public eye. "The Hours" of the priest were the hours of the day; "the Hours" of the prophet were times of crisis, of strain, of exaltation or of defeat. The priest performed his sacrifices and his ritual; the prophet revealed to the nation its position in world-affairs and gave it a new interpretation and a new revelation of its destiny and of its God. These two classes were the great teachers of the Jewish Race. The second caste corresponds to-day to the teachers of the people, jurists, educationists, journalists, litterateurs, inventors and the rest, whose ritual is a continual struggle with the inert and ignorant minds of men and youths; whose routine is a sacrifice daily offered that men may be brought to some knowledge of truth and conduct, some enlightenment of life and affairs. The preacher of to-day is the ancient prophet speaking in the name of his God; the teacher of to-day is the priest searching after knowledge, the wider outlook and the higher vision, and seeking to impress them upon the rising generations and the nations that have failed to admit their claims.

Two Great Castes.

To the two great castes, spiritual and national, of his day, Jeremiah, declared that "an appalling and horrible thing" had happened. They had betrayed their trust, and their Nation;—and the people loved to have it so! Panderers to the rich and the powerful, the prophets and the priests, each for his own interests,

exploited the degradation of his fellow-men, truckled to them and their vices, backed up the vicious against the virtuous, the agnostic in profession against the poor in spirit, the wealthy parvenu against the poverty-stricken orphan,—and public opinion had nothing to say! The people loved to have it so! Jeremiah was a reformer, and well he might have been in a Nation corrupt from top to bottom. He was no optimist of the easy-going type so prominent in our day everywhere; he saw deeper than most men of his day.

Reformation or Destruction!

He saw that it was either Reformation or Destruction. What would the end be was his question to which the people gave no answer. They would have things as they were. They loved to have them so. They trusted unscrupulous leaders and betrayers of their Religion and their Polity,—and they chose exile and misery. They received both. A sad picture from beginning to end! "An appalling and horrible thing" that spiritual and political leaders should betray the honour, and interests of their Race! And yet history repeats itself,—for the people love to have it so! The prophets preached lies; the priests applauded and feathered their own nests; and the people approved their acts and words. And the end of it all was national death. History repeats itself even in modern times. The people would have it so!

What shall be the Aftermath?

We have commented above on a verse in the fifth, a sombre, vivid and withal pathetic, chapter of the Prophecies of Jeremiah, and that for certain, if somewhat cryptic reasons. Addressing native peoples, we have employed the language of exposition on a passage from the Book that they know best, that they read and study most. In their present condition of morals, politics and education, the words of Jeremiah will doubtless appeal to the thoughtful amongst them. For after all the people must be saved. They must be aroused by preaching to them the Christian Law of Liberty with its duties and responsibilities, by enforcing amongst them a stricter administration of Law and by creating among them a greater confidence in Government. It is for the modern Priests and Prophets to lead the way to this New Reformation.

D. D. STORMONT.

Educational

American Missionaries in South Africa.

By MRS. GRAY, Johannesburg.



AMONG the early missionaries to South Africa were six from the United States of America and I think it would be pleasant and interesting to this generation to hear something about them.

There had been great revivals of religion all over the States in 1830 and the stories of those wonderful movements showed what the powerful preachers and Christian workers were then doing for the Kingdom of God. Some had raised their voices against slavery, some against the drinking customs of the time, some against infidel books and papers—and some in favour of carrying the Gospel to the people of Africa.

TO THE SOUTHERN STATES SLAVES HAD
COME FROM AFRICA—

and the consciences of many people said: "We have sinned as a nation. How can we show our sorrow and our desire to make restitution to the people of Africa?" Young men at Princeton University were ready to go abroad. One of the students obtained the address of the Rev. Dr. John Philip, at Cape Town and asked him if he knew of a field of work, and if men coming out to Africa would have to wear the clothing and adopt the fashions of the South African people! Dr. Philip's letter in reply was printed and is in the Princeton Library to-day. Later on, three men and their wives from the Northern States, and three with their wives from the Southern States left Boston in Dec. 1834 and arrived in Cape Town after a long and trying passage early in 1835.

It was decided that three of the group should come up country to work among the Matebele—in Mozelekatze's country—and three should go to Zululand and obtain permission to work among the Zulus. First of all they went to Bethelsdorp to study the language they would need, and to get wagons and some instruction and experience from older missionaries. The Rev. Daniel Lindley and his wife were from the South. They had given up, and freed their own slaves—but were accustomed to the negroes and so were their companions Dr. and Mrs. Wilson and the Rev. and Mrs. Venable.

AFTER A LONG TIME OF WAITING

because of drought and the difficulties of transport, these fine, cultured, delightful young people came up to Zenderlings Post—near

Zeerust in what is now the Transvaal, and began their work among very warlike and very hostile people. I have known and revered and loved Mr. and Mrs. Lindley, and when I was a little child I was for a time in their home. Mr. Lindley must have been a very handsome, attractive young man, for in old age, he was tall, courtly and dignified. Mrs. Lindley had soft, pretty brown hair, and quick, alert, sprightly manners. Both were splendid in horsemanship, and were noted for their skill and gracefulness, even in advanced years. They were greatly beloved and admired by Dutch people, who soon found that the Lindleys understood horsemanship and animals as well as how to treat natives, without spoiling them, and yet always showing firmness, kindness and justice towards them. Mr. Lindley was a fine shot, yet never killed buck except for food. He would go out, sure of his aim with one bullet and come home often with a big buck.

Alas, at Zenderlings Post—they found

THE MATEBELE IN A STATE OF FEUDS
AND WARFARE WITH THE DUTCH;

and because of terrible conflicts the Venables and the Lindleys had to flee in peril of their lives, Mrs. Lindley holding her tiny baby girl in her arms, riding for hours over a very rough country and through cold and wet—with only biltong and brown sugar to eat for hours and days. Dr. Wilson's wife was ill of fever, and though assegais were flung through his hut, and men and women, bloody and wounded, were all about, yet at last when it was realized that Death was near—all withdrew and left the noble doctor alone with his dying bride. He then watched till life ebbed away and making a hole in the ground he buried his young wife—"Jane Smithers, from Virginia, aged twenty-one years." Her last words were full of peace and faith and trust and she said she prayed that others might carry on the work she had hoped, but had been unable to accomplish. Dr. Wilson marked the sacred spot, and then himself worn with fever, and almost starved—went to the Coast through a perilous and war-stricken country.

The Rev. Daniel Lindley and Mr. Venable left their wives at Port Elizabeth and went up to Zululand to join Rev. Aldin Grout and the Rev. George Champion, two of the men from the Northern States, who had journeyed to Dingaan's great kraal, and had started Mission work there. The third missionary from the Northern States, Dr. Adams, was in Natal and had already built a small temporary house—and was reporting that several hundreds of natives were attending worship; that large numbers also came to his day school. This was at a place called Mulazi, not far from Durban. However it was evident from the Piet Retief Massacre and other occurrences that

IT WAS BECOMING UNSAFE TO CONTINUE
EITHER IN ZULULAND OR IN NATAL,

and Mr. Lindley, Mr. Grout, Mr. Venable and Mr. Champion, with Dr. Adams were obliged to hasten away. Amid great perils and dangers they finally returned to Port Elizabeth and to Bethelsdorp, where the ladies had been staying during the time of prospecting and reconnoitring. Alas, Mr. Grout was scarcely in time for his wife died a few days after his return—and the Venables and Champions were so enfeebled by the vicissitudes through which they had passed and were so constantly assured that South Africa was not peaceful enough for Mission work that they assented to the call from America to return.

The Rev. George Champion had proved a remarkable Zulu scholar and greatly endeared himself to those who knew him in Natal. His name lives on there to the third generation in many a Zulu home. Of his wife and of Mr. and Mrs. Venable I have little knowledge. They all and Dr. Wilson died young—but the latter finished his missionary career in West Africa among the natives of Liberia, and the Champions worked to the end among the American negroes.

MR. AND MRS. LINDLEY WERE YOUNG
AND STRONG

and did not wish to leave the field. So Mr. Lindley accepted a call to be the Predicant of the Voortrekkers in Natal, for a mere pittance, until the Zulus were settled and work could be begun again among them. Dr. and Mrs. Adams after some months returned to Umlazi, and later moved to Amanzimtoto as native kraals of great size were being built in that neighbourhood. The Rev. Aldin Grout accepted a government post and salary as chaplain, for a brief time, and then when Umpande came to the Zulu throne and Dingaan's warriors sought for land and for peace in Natal, he settled at Umvoti, near one of the kraals of the late king Chaka, who had once been called "The Napoleon of the Zulus."

In 1847 Mr. and Mrs. Lindley left their Dutch Congregations and took up the work, to which they had promised their lives, at Inanda Mission Station, among large and influential tribes. Inanda is an attractive district, and Mr. and Mrs. Lindley were constantly on horseback visiting the great kraals in the valleys and on the Mountain Side.

THERE THEY WORKED LONG AND
EARNESTLY

until ill health and old age overtook them. They had been most faithful and most consecrated, and hundreds of Zulus felt their words of power and counsel and were influenced by their beautiful, simple, steadfast lives. One of the Old Colonists wrote of Mr. Lindley

He was a good shot.

He was many sided.

He was a good Missionary.

He was a good friend.

He was a good Colonist.

He was loved by everybody black and white,

No one could ever humbug Mr. Lindley!

Mrs. Lindley had a very busy life. She was the soul of hospitality and of kindness. Early mornings she was on her knees in prayer for her children and the people about her before she began her busy days' work. She had eleven children, and no home could have been better conducted in thrift, neatness and order. On her 60th birthday I heard her say in the morning to her fourth son "Hurry up! get up! Let us have a gallop on the Highland! It is six o'clock—and I want to call all my women to the meeting this afternoon."

NEAVOTE AND SUGARCANE.

Rev. Aldin Grout settled at Neavote—the station now called Groutville. To-day the whole district is covered with sugarcane. Then it was a vast jungle filled with wild animals, and large throngs of people lived all about the Mission House. Mr. Grout took the little baby girl his first wife left him to her grandmother in America and returned with a very energetic capable helper—one of the first women to leave Mt. Holyoke Seminary and Mary Lyon's influence, to engage in Mission work in Africa. Many others came later—including Miss Ferguson and Miss Bliss so well known in educational work. The Rev. Aldin Grout and his wife were splendid pioneers, and were busy over the translation of booklets and hymn books and portions of the Scriptures. The fine old Church at Groutville was erected during his period of service there. He was a Northerner and believed in hard work, and set a noble example, helping natives as well as other missionaries to build their homes. After long years of toil these good people retired, and like Mr. and Mrs. Lindley, died in America. They were always devoted to the work and the people of South Africa.

DR. ADAMS AT AMANZIMTOTO WAS A MODEL missionary, a cultured and faithful physician. He and his wife rejoiced on receiving the first Zulu convert into Church membership. From all over Natal, and even the Free State, Dutch people and natives flocked to Dr. Adams' Surgery, and Dispensary and he was called by Government more than once to help in important decisions on Native affairs as Mr. Lindley and Mr. Grout were also. They were men of wide vision and good judgment and were greatly respected. From early till late Dr. Adams toiled, but alas, he was cut off in his prime, and laid to rest beside the little stream at Amanzimtoto. The Station, later, was called "Adams" in his memory.

(To be Concluded.)

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Local

The Financial Condition of the Territories.

Values in the Country.

It is somewhat difficult to know exactly the financial position of the Transkeian Territories. Many speculations have been advanced concerning the solvency or the insolvency of the native peoples. This is recognised, that notwithstanding the large losses consequent upon the great droughts that have been quite common during the past four years, the people are still richer in cattle than they were several years ago. But two matters have to be taken into consideration in estimating values in this position:—that most of the stock of the Territories is scrub cattle; and the market for them is very small.

Values and Stock.

The General Council has encouraged the breeding of better stock, yet but little advance has been made in this direction, and not enough to create a market outside of the Territories. Large herds of inferior cattle do not imply much wealth in terms of finance. Ten years ago an ox could be sold on the market for £10 or £12; to-day £5 is regarded as a good average price for the same. And yet in the face of the reduction of values in the case of native wealth, the people have to face increased values in the case of imported goods, clothing and such like things. It requires more income on which to live to-day in the Territories than it did ten years ago; and yet the value of the stable industry, cattle rearing and sheep rearing, has either gone down considerably or remains almost stationary. Facts like these make it very difficult to estimate the financial position of the Transkeian Territories at the present time. All statements concerning financial matters can only be relative and thus imperfect so far as they concern the agricultural and farming communities.

Wealth from outside the Territories.

Again, it must be remembered that the mines and docks contribute very largely to the present financial position of the natives. Thousands leave the Territories year by year for work elsewhere, at the mines, in the towns and at the seaports. A large stream of wealth flows back to their homes, which otherwise would be on the brink of starvation in very many instances. There is, however, another source of information that may be tapped in the interests of the financial position of the Territories. It may be regarded as purely European in its flow. Trade by Europeans reflects considerably the general financial condition of the people. It is indicated by the returns for Income Tax. They show that the financial position is not such as to cause much anxiety on the part of those who are interested in the welfare of the people and the development of the country.

Income and Ratios.

The Transkeian Territories include four districts; East Griqualand, Tembuland, the Transkei and Pondoland. The returns for these districts in Income Tax show that for the year ending June 1926-27, the taxable income of individuals amounted to £730,204. It may be considered that this figure represented European income, although it is well known that a number of natives also return amounts on which Income Tax has to be paid. The European population of 1926 was 16,058. If the taxable income be divided roughly by the European population it might be said that the Income Tax represented £45 for each individual. This is the first fact then of a sober and fixed nature to which attention has to be directed. The taxable income of the European inhabitants of the Territories with a hypothetical number of natives amounted in 1926 to £45 per head of the European population. (See Page 72)

A Countryman's Diary.

The month of September has been somewhat disappointing in the Transkeian Territories so far as rain is concerned. We stated last month our expectation of showers falling in the second week of the month. Rain fell but not in any quantity save on the sea-board. Everywhere are ominous signs of drought, on the mountain side and in the valley, on the plateau and on the plain in the veldt, but not in the gardens and the forests. Everywhere, even the early grass, that sprang up after the light showers, has been withered up by the hot winds that have now made their appearance. You have only, however, to look into the gardens and into the forests to see green colouring in its pristine beauty. The trees have awoke from their winter sleep; the shrubs are now bursting with life, and flowers are beginning to appear. Such seem to be drought-proof, so strong is the life that Spring has strengthened in them. A few days rain will bring green colouring everywhere; men are asking when the drought will break. It is possible that within the next four weeks slight showers may fall, harbingers of the Pacific and Indian Monsoons and of the Spring rains. The break in the weather is due in the Transkei on or about the 23rd October: it will occur earlier in other parts of the Union.

Local and General.

A portion of the Bible in Afrikaans is to be published by the middle of next year.

Sir Arthur Conan-Doyle, the well known writer, is visiting South Africa this month.

Lord Balfour of Burleigh, has joined the Directorate of the Standard Bank of South Africa.

The Prince of Wales and the Duke of Gloucester are on their way through Africa to South Africa.

An Afrikaans Eisteddfod was held in Bloemfontein at the beginning of September. It is about time for natives to organise and subsidise a similar type of Olympic Games.

The idea is being restored in Great Britain which urges a steady emigration to South Africa similar to that which has been proceeding in the case of Canada and Australia.

Dr. Alfred B. Xuma, M.D., of Western University, Chicago, has begun work on the Rand. He is one of the doctors who will take charge of the Bridgman Memorial Hospital.

Both in Great Britain and in South Africa the journalistic dull season has been enlivened by lengthy discussions on the Doctrine of the Immortality of the Soul. They have all ended as they began.

It has been declared by a leading statesman that too much need not be expected from the Kellogg Pact against war. More than fifty countries have already signified their adhesion to the New Treaty.

A Vacation Course for Native Teachers began at Tsomo on the 24th September and extended over five days. Chief Inspector Bennie, Inspector Storey and Mr. Barker, the Inspector of the District, were present during its course.

A Convention has been signed between Mozambique and the Union of South Africa. The maximum numbers of Mozambique natives on the Rand will be 100,000 in December 1929 and in 1933, 80,000. South Africa will have, therefore, to make up a shortage of 30,000 for the Mining Industry.

A Conference on International Law, Trade and War has been held by the International Law Association at Warsaw in Poland. It is well understood that great attempts are being made to solve some of the grave perplexities of International Law and to establish an uniform system of Law on subjects over which conflicting views are held at the present time. Twenty-two countries were represented: many problems were faced by the delegates and that most successfully. Three attitudes were represented by the Lawyers in Session; the first, that strict Justice should be established on a firm basis; the second, that Justice should reign outside of Politics and the third, that Justice should be upheld with mercy. The Humanitarian, the Politician and the Lawyer were thus represented in the counsels of the Conference. Their attitudes were strongly indicated in the discussions over the question of the Extradition of Criminals. A compromise of the three views ended in this that extradition for political offences should be barred, but for acts causing loss of life, or serious personal injury, the judicial authorities of the State to which application was made might, if they thought fit, order extradition, though the crime had a political motive.

A most unfortunate incident occurred on the 15th September at Klerksdorp, a town on the railway near Potchefstroom in the Transvaal. The Right Honourable V. S. Srinivasa Sastri, P.C., Agent-General of India in the Union, and his Staff had gone to Klerksdorp on Saturday to attend a Banquet that was to be given by the leading gentlemen of the town in honour of Mr. Sastri. The banquet passed off most successfully with one hundred and thirty-eight European guests including the Resident Magistrate of the Town and District. The guests assembled later in the Railway Institute Hall to hear a speech from the Agent-General. There he had to submit to a type of violence and impudence from a certain number of the audience. The Mayor of Klerksdorp, Mr. J. Jooste, adjourned the meeting to the open air where Mr. Sastri resumed and completed his speech of an hour's duration. On its conclusion the Mayor and others apologised for the rudeness to which the Agent-General had had to submit. The Government have also expressed their regret for the incident. As criminal proceedings will doubtless be taken against the men involved in the incident, in accordance with the spirit and contents of a recent Act, comment would be out of place at the present time. The Press of the country has uniformly condemned the outrage.

The death is announced of Dr. Eugene Stock, the well known Secretary of the Church Missionary Society. He was the author of several important books among which was a large History of the C.M.S.

From careful study of the hatching of the egg in the case of the Black-headed Gull, Mr. F. B. Kirkman reckons that the process of emerging from the shell takes in that species about 48 hours. The process presumably begins with the onset of lung-breathing and blood-circulation in the chick; the ensuing pulsation of the chick's body leads to the automatic upward tapping of the egg-tooth, situated near the tip of the upper mandible, on the inside surface of the shell. The persistent tapping gradually produces a network of cracks occupying about a quarter of the circumference of the shell at the larger end. Thirty or forty hours' continuous tapping results in the drilling of a small clean-cut hole somewhere in the cracked area. In some cases this hole is then steadily enlarged, and in others a second hole is drilled about half an inch from the first and the two holes are eventually joined by a simple split in the shell. The resulting breach, in either case, extends roughly over the width of the cracked area. The tapping is then succeeded by periodic thrusts of the chick's whole body, resulting in the extension of the opening sufficiently far to allow of the escape of the chick. A few hours' wind and sunshine transform the bedraggled little creature into a happy and attractive chick in down.

It appears that the statement attributed to Viscount Haldane, that Germany was his spiritual home, was not his own creation, but the interpretation of a Germany professor to whom in conversation Lord Haldane casually remarked;—"To Lotze I owe much of my spiritual education". This misinterpretation of a cursory remark led to the coining of the phrase. Still in one sense the phrase was perfectly true and reflected what many men of Haldane's generation believed of their philosophic and theological education. It was the political exploitation of the phrase that was most unfair both to Lord Haldane and to German philosophy. In the eighties of the last century, Lotze had quite a run amongst Scottish and English philosophers and critics of the Hegelian School, in whose works may be traced obvious imitations of the German thinker. Several of his works were then translated, especially his *Logic*, his *Metaphysic*, his *Microcosmos* and other smaller Treatises. Lotze had a vogue more on account of his literary and philosophic essays, found in his *Microcosmos* than of his more scientific works. He stood in relation to the philosophic speculations of his time in the same position as Rudolf Eucken and Henri Bergson to-day, whose works as essays appeal more to readers than to students of Philosophy. The natural effect, of course, is that their popularity is ephemeral seeing that in these days the History of Philosophy as inherent in a system has curtailed very greatly the value of any metaphysic of thought and the results of its realisation. Like Fichte, Lotze has but a passing influence in thought though more in politics. The vogue of Lotze in Britain produced two good books—Prof. Sir Henry Jones' *The Philosophy of Lotze* and Bosanquet's *Logic*.

In June, 1928, altogether 6,332,738 passengers travelled on main and suburban lines of the Union and South-West African Railways being 79,010 more than in the same month of the previous year.

The All Blacks of New Zealand who have been touring the country in the interests of football have now left South Africa and are on their way back to their homes. Although they were very successful in many matches, they finished the Test Matches with the South Africans in a draw.

At the end of July last, there were 15,846 European labourers in the Railway Administration's Service of the Union, comprising:—

12,694 in temporary and permanent employment;
1,791 employed on a casual basis; and
1,361 employed on new construction works, under piecework conditions.

During July, 1928, European labourers numbering 212 were promoted to graded positions.

The Wellington Movement.

At the conclusion of a recent case, that, arising out of the Wellington Movement, came before the Circuit Court in Butterworth, Justice Gane made the following remarks;—

"It is common knowledge that there is a certain organisation in the native territories, the members of which are travelling about the country preaching the story that assistance for the natives is coming from America, that coals of fire will come from the west and drive the Europeans into the sea, and that the natives will be liberated from all taxes. A person preaching such trash, said the Judge, was betraying rank ignorance, and was only taking advantage of the ignorance of his fellow men. Any person obtaining money in support of a doctrine of that nature was doing so by fraud. It was one thing to have a society for the uplift and education of the native, but a society that preached about assistance from America was quite another matter. It was pernicious nonsense. Anybody reading the newspapers could see that America, above all nations, was endeavouring to have universal peace and prevent war. It was only a few days ago that an agreement was signed by America and other Powers to the effect that there would be no war in the future, and that any nation declaring war would be regarded as an outlaw. That America was coming here was an absolute falsehood; it would be the last thing in the world likely to happen, and any person obtaining money on a promise of this nature would be doing so by fraud."

It was about time to emphasise the fact that obtaining money by false pretences or promises is a criminal act whether it be done in the interests of political propaganda or personal aggrandizement. The difficulty to prove fraud arises from the peculiar circumstances of the native people and their adverse attitude towards supplying evidence. But still it is well for all to know that many are exploiting them in ways that are fraudulent and illegal. No one should give donations to any who may present subscription sheets to them unless they are assured of the legality of the objects and of the relation of collectors to a recognised body of responsible men.

Ama-Siko.

Umntu ofundileyo wakutala wafunda futi ezigabula ingqondo wada wayakufika emfundweni eqiqisayo—liberal Education—unokuyibona lento kutiwa Yinqubela: Evolution. Uyawafunda amabali entlanga ngentlanga uyayifunda imiteto yendalo; ayiqiqe lendalo edalwe ngum Dali epetwe yimiteto yendalo: Laws of Nature. Abone apo okuba akuko nto emileyo yonke into iqubela pambili.

Ilanga, inyanga, ulwandle, umhlaba zonke ezo ziyaguquka aziyiyo lanto bezikade ziyiyo. Zonke zipetwe ngumteto wenqubela. Zonke zibeka pambili ziya entweni engeyiyo le ziyiyo namhla, kuba zonke zisuka entweni engeyiyo le ziyiyo namhla.

Kuba ngakumbi kwaku kangelwa emabalini entlanga. Kuba zona ziyinto evela izolo; ziguquka, okunye zibange, ngewakana elinye leminyaka.

Zonke ziyahamba, kukade zihamba, ngayo lendlela yenqubela. Zonke zivela ebunyameni naseburwadeni bemvela. Aluko olwavela lufundile, aluko olwavela lunengqondo eqiqayo. Make sika ngele izinto zomntu siyibone lento yenqubela.

Izixobo.

Izixobo zemvela ngamatye. Aliko ilizwe elaka lamiwa ngumntu elingayi xeliyo lonto—Europe, America, Africa, Asia imbali inye. Aya colwa lomatye kuwo onke lawo. Awapele ndawo E-Xesi nalapa e-Nciba napina.

Ilitye libetwa ngelinye libe bukali libe sisitshe-tshe. Sipelelwa ngelinye libe nentunja libotshelelwe entongeni libe lizembe, libotshelelwe elutini libe lutolo libe ngumkonto kute kunjalo kwavela imboni yabona okuba amatye atiyo ebaselwe umlilo avelisa isinyiti. Waqala umntu walahla izixobo zamatye waxoba ngesinyiti kwavela yimbi imboni yabona intlobo ngentlobo zesinyiti. Alahlwa ama kaka enkomo kwavela izigcina ntloko nezigcina sifuba namakaka adalwe ngesinyiti esihle sikapukapu kanti silushica.

Kwavela yimbi imboni yabona iruluwa kwavela imipu kwalahlwa amakaka nezigcina ntloko. Namhla umntu ubabá nezulu esibakabakeni atobele intshaba zake idanamiti.

Lonqubela yeyama waka waka eminyaka Isiko layo linye. Umntu ufumana ngengqondo yake into enoncedo kanti uyakuyilahla akuqubela pambili afumane inye.

Izindlu.

Wavela umntu waxoba ngamatye kanti amaramco maninzi. Indlu yake yaba semtini pezulu, emqolombeni nasemnxuneni pantsi komhlaba. Wazama njalo ukuzinqabisa. Wati akufumana izixobo ezingati zizizo waqala wadala indlu yake. Wati, eswele impaphla eyiyo yokuqingqa amatye nokucwela imiti wadala intete ngolusu lwenyama-kazi wadala ongqu pantsi ngengca nezibonda. Namhla waka izindlu ezinokuma amawaka eminyaka. Iseyindlela enye le yenqubela. Ufumana into ayilahle akufumana entsha elungileyo kunaleyo kanti nayo uhlalele ukuyilahla.

Ukudla.

Wavela umntu wadla iziqamo zehlati, inyama namasi. Kwavela imboni ezabona ingqolowa, i resi umbona njalo njalo. Kwako ukulima. Walima umntu ngolugxa lomti. Kwavela isinyiti walima ngegaba. Kwako ukudala ikuba kwa botshwa ihashe nenkomo. Namhla amakuba atsalwa zimotolo.

Unqulo.

Umntu wavela wanqula izinto ezingapele ndawo. Wumbi ugxumeka umti awuzobe ngamabala bala anqule wona. Wumbi umisa ilitye ati ngu Tixo wake. Wumbi unqula into ati ilapa emlanjeni. Wumbi unqula ilanga nenyanga. Eli liti Sunday Monday endaleni emantla e Europe lalisiti Sun-Day Moon-Day imini zokunqula ilanga ne nyanga. Wumbi unqula oyise abafayo. Wumbi uti otixo ngama wakawaka kuko naban-gamadoda kuko nabangamankazana. Yonke lonto yeyobunyama bemvela.

Wati umntu akuqika akucinga Into: edalwe ndim ayingenqulwe ndim. Ayiboni, ayicingi, ayisebenzi: ifile mna obonayo, ocingayo, osebenzayo, ohleliyo andinge nquli nto ifileyo. Waqala umntu wazivutulula izitixo zake wafuna lunqulo lumbi. Obawo bafile mna ndihleli. Eyabo ingcinga nawabo ama cebo afa ekufeni kwabo. Mna ndisa-cinga, mra ndisa ceba ndisa zama. Andinge nquli bona. Okufileyo kufile akunako ukulawula okuhleliyo. Kuyo yonke lonto singati indlela yomntu inye yilendlela yenqubela. Zonke intlanga, ezaba yinto enoluto, zahamba ngayo lendlela. Eyokuma ndaweni nye ayiko. Impilo ibako ngokuhambela pambili. Olukangele emva luyabanga, olunamatele entweni zemvela luzitabela ukufa.

Intlalo yomntu kuku fumana into imncede aze afumane enye ayilahle leya njalo njalo, futi equbela pambili nento zake zonke.

Yonke lento sitete ngayo singati xa siteta inteto yokuqika ngama siko nakuba ikakulu entweni ekekileyo eli liti i Siko liteta enve into.

Ama-Siko.

Tina singade sitande ukuliweza izwi elinje: *"Isiko lemvela yinto yobunyama nobudenge"*, yinto yokulahlwa kwakwavela ukanyo nenqubela eyiyo.

Kuba elisiko lidalwe yilontlalo yobumnyama: nokuba-ke libe yinto enoluto ngelo xesha kunamhlanje lipelelwe lixesha alise nanto linceda yona liyinto yokulahlwa kwezi mini zikoyo.

Make sizekelise sicokise

Indawo yom Nini Ndlu

Iseentla, ngasekunene wakuvela ngomnyango. Umntu oqiqayo unokubuza Eli siko livela pi lidalwe yini?

Impendulo ipandle. Lidalwe yindlu nazimeko ekwaku-hleliwe kuzo. Indlu ngungqupantsi incinane Kakade ke iziko lise sazulwini hleze kutshe udonga lwengca. Kakade-ke lulunye nje ucango indawo emnandi ingapaya kweziko umntu ahlale ekangele umlilo ekangele no cango. Ulapo-ke umnini ndlu.

Pezu koko ilizwe limiwe relerele, ama rameo anengozi maninzi nezigebenga ziko into eli polisa ayiko. Lendlu, nesibaya, igcinwe ngumnini ndlu ulala izixobo zikufupi. Kungavakala into esibayeni naselucangweni upakama exobe kade. Akasoze agqite pambi kweziko ukuya emnyango. Uyaka gudla ilongo aligudle ngalengalo yekohlo le ipete umkonto ihlale ilungile. Nokupuma kuyakukokela ikaka umkonto uhleli ulungile. Indawo yake-ke ingasekunene ukuze asuke kuhle ukuya emnyango. Eli-siko-ke lidalwe yindlu nazimeko ezaziko.

Lihle lilungile e Mbashe ngo 1820 linento eluncedo apo ngeloxesha kulondlu.

Kangela u 1920 e Bayi Umfo unendlu emagumbi mane. Ingcango zimbini, ifestile ziko, amaziko mabini omabini ayame udonga. Lilodwa igumbi elilala umninindlu lilodwa elo kudlelwa kulo. Ipi ngoku indawo yomnini ndlu? Entla ngasekunene! Hayi, leyo into yafa kwakufa landlu eyadalwa yiyo. Namhla kuvele indlu entsha nje kukwavele isiko elitsha. Indawo yomnini ndlu isekupeleni kwetafile. Uhlala apo nje ngomongameli owongamele yonke into ehlala kulo tafile. Indlu entsha nemeko ezintsha zilicitle isiko elidala zavelisa isiko elitsha.

Isekwa yilanto siyiboneleyo entweni yomntu ondala into iyahlhlwa kwakuvela inqubela.

Ukwaluka ngo 1820.

Ngo 1820 into ka-Sibuta u Maci ihleli e Mbashe yonwabile. Ilizwe lipangalele, kufuyiwe iyindyebo. Into yokupila ngokusebenza ayiko. Umsebenzi walomzi ufezwa lusapo nabafana. Amadoda wona into yawo kukupuma umkosi, noku-zingela, kukuhamba enkundleni, nokubuta kuxoxwe indaba.

Inkwenkwe ka Sibuta iyaluka kakade lonto yinto yenyanga ezine. Yimihlali nemidlalo, zizidlo namadini, zintlanganisela zomelwane lonke. Inkwenkwe iyalungiswa, isiwa ebudodeni, iyaqeqeshwa iyafundiswa iyalwe isondezwe kwiminyanya yakowayo. Kuba oka Sibuta unqula yona. E Mbashe ngo 1820 lento kungatiwa inoluto lisiko elililo lokulungisa inkwenkwe.

Kangela-ke umzukulwana ka Maci. Ngo 1920. Use Bayi. Ufundile utata ipepa lase Qonci uyalitata nelase Dikeni, pezu koko utata nelase Edinburgh. Sisikutali unomsebenzi onguwo. Upetwe yi wotshi. Ngo 8 usemsebenzini apume ngo 6. Usuku lokupumla yi Cawa. I holiday ingaba ziveki ezine nezintatu enyakeni. Unayo imali e bankini. Uhlale eyifungele into yokuba eyake inkwenkwe iyakuba yindoda. Iya e-Colijini iya e Edinburgh iyakuba ligqira elililo. Inkwenkwe-le uyondlile kakuhle, imbekile ikutele esikolweni inxamele e-Colijini inxamele e-Edinburgh. Umcmibi wayo kukupumelela uviwo iqubele kolunye uviwo kuba iyabona kukude apo ifunzele kona. Iqondile okuba yona iyakulungiswa ukuze ifumane obububo ubudoda zi Professor e-Colijini nazi Professor e-Edinburgh.

Ukwaluka e-Bayi.

Ekwalukeni kwo mzukulwana ka Sibuta e-Bayi ngo 1920 aziphe ndawo into ezazi xatyisiwe ngu Sibuta e Mbashe ngo 1820 esiti yena zinoluto kanti namhla e Bayi zilahlwe. Nazi ezinye—

1. Akuko dini liyakwenziwa.
2. Akuko ntlanganisela yomelwane oluyakufumba kulomzi lutshonise amalanga imini ngemini.

3. Akuko msebenzi walomfo nalenkwenkwe oyakumiswa ngulom cimbi.

4. Akuko nantwana iyakutetwa ngeminyanya kungeko nantwana iyaku singiswa kuyo.

Konke oko kwafa, kufile kuku 1920 nje kusedodeni efundileyo nje. Lomnyanya ayinanto iyaziyo ngokulungisa inkwenkwe ehlalele ukulungiswa e Colijini nase Edinburgh.

Into yokugondwa apa yile ezanto zika 1820 ezazi xatyisiwe ngu Sibuta kanti namhla zifile azibulawanga yingqoboko. Zibulewe yingqondo yomntu ofundileyo waqabuka waqubela pambili.

Kuba lo uyingqola ekude le nengqoboko kanti ufundile uqabukile nguye kanye uyazikaba azicite into zakudala ngeratshi lemfundo. Ati kwehla nezonto zobunyama nobuntwana mna ndivindoda ndifundile mna ndihleli ndikangele pambili ndibeka pambili. Into yokukangela emva ndibéke kwiminyanya iyafa ikangele emva nayo ayiko apa.

Kanti ke lenkwenkwe iyaluka apa e Bayi ngo 1920. Kakade indlela yayo inye. Iyakusiwa egqireni elililo. Lonto ibe "yi private" yalendlu Koti kukolwesi tatu usuku ibe semsebenzini wayo; uyise yena engawuyekanga owake. Yonke lonto ifezwe nge shumi le sheleni.

Kube-ke njalo kuyiwa kulento siyaziyo sonke loko e Edinburgh, London, Pretoria, Kapa pipi kubantu abaqabukileyo bentlanga zonke zenqubela.

Indoda iyakuzibonela into etandwa yiyo nengondwa yiyo. Enye ise usana olusebeleni egqireni enye ise ingati ute tyi njalo njalo. Omnye ati woziyela xa kuqonde yena, omnye ayicase yonke lento. Nto ehleli ipandle yeyokuba lamfeketo ka Sibuta ka 1820 ifile yona.

Elokupeta.

Andingi kungatiwa ndiwa casile ama siko akwa Ntu kudala ndalitetayo kweli nase Scotlan eliti ako ama siko angawo afanele ukulungiswa agcinwe u Bawo bandixelela kudala ubudenge obukoyo bokutyabeka izinto ngegama lobu-Hedeni zizeke ezonto zilahlwe zinga cokiswanga ukuqondwa zilahlwe ngegama eli lodwa. Kakade bubudenge obo kuba kwezinye intlanga kwamanye amazwe ama Krestu abona atata izinto kuba Hedeni zalungiswa zagcinwa zanoluto noncedo.

Kanti-ke kunjalo nje kuko obunye ubudenge obufana nobuyata. Buseko nanamhlanje bude buvele nakwabangati bafundile. Umntu oyakufutshanisa ati lisiko lakuti eli, obawo baligcina, lelo hlanga atsho anamatele kulo. Ubetwa kukulanda uhlanga lakowabo asuke acime amehlo asvele ukubona into enoncedo nento engenalo. Ingqondo eqiqayo ayiko. Nto ikoyo bubumfama botando.

Obu ubudenge bunto nye nobu busaseleyo emaqabeni womva umfo enezimvi kusitiwa yindoda ecikoza emigidini. Lento yokurozisa umbona mna andiyiqondi. Yinto yomlungu le ayinako ukulunga kum. Obawo bebengayo lento ifika nezintwana. Mna andiyikuyingena lento.

Ngelilelake uti uyateta utetelela isiko lakowabo kuba yena etanda uhlanga lakowabo.

Inqubela yona ayiko apo Oteta oko ukuteta uyakufumanana ne "Titshala" eyakumqondisa naxa angavumiyo ukuqonda. Isisu esipetwe lipango yeyona nkunzi apa ezi Titshaleni. Yiyo eyafundisa intlanga indlela ye nqubela yaziqelisa ukulahlala amasiko amadala apelelwe lixesha.

Oriental Thought in Europe.

In the Nineteenth Century.

In the eighties of the Nineteenth Century, Dr. Max Muller of Oxford was the first after H. T. Colebrooke (in 1823-27) to introduce into English thought full knowledge of the Six ancient Systems of Indian Philosophy. The impetus of his teachings was so great that it led to the translation of the leading Indian Classics into English and also into German. The study of Oriental religions and philosophies in the latter country dated as far back as the time of Goethe who familiarised with others the literary world of his time with some of the beauties of Indian Literature. Goethe has been to many the pathway to a wider knowledge of Oriental speculation than even such German philosophers, especially of the Romantic School, as utilised their reading in Indian Classics for their own speculations. In Germany, France, Britain and later in America were to be found students of various systems of Indian thought and especially such as devoted their attention to Sanskrit, Comparative Religion and Mystical Philosophy. The doctrines of the Upanishads, the Rigveda and other Classics were studied with interest during the past hundred years by select bands of scholars and especially by men whom Sir Wm. Jones, Muir and Muller inspired in England; and Oldenberg, Schlegel and Deussen taught in Germany. Indeed, just as many were introduced to the Six Systems of Indian Philosophy and Literature by Max Muller, so many were introduced by Paul Deussen to Indian Metaphysics and Psychologies as they had been to Indian Logic by the appendix to Thompson's *Laws of Thought*.

European Scholarship and India Literature.

We make the above observations in view of the often expressed opinion that Europe knows but little of Indian speculative thought. The real truth is that it was European scholarship that first revealed to the Indians themselves whatever significance there was of an intellectual metaphysical type in their ancient literature. For more than half a century those who were trained for the ministry of the Christian Church have been perfectly well aware of the significance of the Upanishads and Rigveda and of the monistic speculations that underlie them. Haeckel's speculations of a monistic type and Hegel's of the same compelled thinkers to face the issues involved in a pantheistic or a materialistic conception of life and nature.

For some time past, Indian professors and students have been turning their attention to the study of Oriental Philosophy and they have produced quite a number of able Treatises. Most of the latter are lectures that have been delivered to students in the classrooms of the various Universities and Colleges of the country. In their books the modern scientific method is being observed to some extent seeing that it is impossible to go very far in any Eastern speculation without coming up against certain barriers of language, interpretation and thought.

The Higher Criticism of Oriental Scriptures.

What is taking place in India is taking place in Turkey; what concerning Indian systems, that concerning the Al Koran. Modern methods of study, and especially that known by the name of

the Higher Criticism is being applied vigorously by many students who have studied in Europe and that to the consternation of the established religious and philosophic authorities and to the votaries of ancient faiths. The mental activity that has been set free under the guidance of scientific method will undoubtedly end disastrously for many old speculations, prejudices and customs. Just as in the case of the Laws of Manu so in the case of the Upanishads, Rigveda and Bhagavad-Gita, page after page must be ignored as being perfectly useless for modern life and perfectly ridiculous for current thought. It will take a few generations of modern speculation to eliminate the power and influence over the masses of Indians that the ancient forms of doctrine and worship have had and still possess. The poetry of the Ramayana, the parabolism of the Dhammapada and the mysticism of the Gita have realised themselves so much in the language, customs, idolatries and Temple worships of India that they will not be easily overthrown by modern Science or by scientific method. For Science and Philosophy emphasises intellect or will; Poetry and Mysticism feeling or the lack of it.

Theism and Pantheism.

But still a beginning has been made in the direction of seeking a purer element in the early philosophies of India than what are seen in the natural workings of pantheistic beliefs. For after all something may be said, especially from the standpoint of politics and law for a monistic arrangement of human society. We see to-day the powers that absolutism may wield in bringing into the line of advanced civilisation countries like Italy, Spain and Turkey. Absolutism is but a monistic theory or speculation applied to the practice of government. Just as monism preaches the subordination of the individual to the State at the present time in these lands, so another form of the same theory teaches the isolation of the individual from all moral and social relationships. India has had full acquaintance with the latter type of monistic practice while ancient Greece with its Tyrannies and Autocracies and several modern countries with their Militarisms and Absolutisms have realised the former in their government and development.

Dualism and Christianity.

Of course Christianity teaches dualism and submerges the individual neither in the State nor in the Deity. It is this fact that makes the Religion of Christ so revolutionary for it upsets things as they are both political, social and domestic and insists upon the rights of the individual against the State. Even in some of its forms it preaches a cosmopolitanism that is in harmony neither with individual loyalty to the established State nor with full obedience to State Law. As in Indian, so in some modern political speculations, it is either Idealism or Nihilism, Self-determination or Nirvana,—or rather both! So also fulfils its destiny and issues the Creed of Monism, be it idealistic or nihilistic. Only extreme views of Christian theory meet such on their own level. All Monistic theories must be criticised from their own standpoints, and not from that of dualism or any dualistic philosophy; from the demands of feeling and aspiration and not from those of will and intellect. Such is the mental attitude of the day.

The Philosophy of Kapila.

The Right Honourable V.S. Sastri, the South African Representative of the Indian Government, delivered before a Society of the University of the Witwatersrand an address on the dualistic Philosophy of the Sankhya system to a very appreciative audience. The Upanishads have had a great vogue in India for thousands of years. The basis of their Philosophy was monistic and idealistic. These had full expression given them in various treatises but were opposed by the Sankhya Philosophy. Two beliefs are attributed to the purer development of early Indian Philosophy, the evil in matter and the transmigration of souls, both ending in a common pessimism.

It is this fact that relates the speculations of Schopenhauer to that of the East,—the type of thought, curiously enough, circulated in Germany before the war of 1870. It gave way to that of Nietzsche, the Doctrine of the Superman. The Philosophy of the Upanishads similarly created a spirit of pessimism, by saying that life was an evil; desire was the essence of life, pain followed desire and happiness could only be attained by the freedom of the Self from its essential element.

THE SANKHYA SYSTEM EMPHASISED A DUALISM

and an absolute distinction between the Soul and Matter, the Essentials of Creation. This recognition of a dual element in life was first made clear by a pre-Buddhist thinker, Kapila. Opposition to the monism of the Upanishads created the philosophy of Kapila as also of Buddha. Both emphasised Salvation in different ways: the Sankhya speculation in seeking deliverance from the misery of transmigration, the other through renunciation. In one thing the former differed from another, the Yoga system, inasmuch as the latter asserted the existence of a personal God; while the former denied that belief. It was to the practical experience and issues of the Sankhya System that the lecturer devoted his chief attention. Though not a philosopher, Mr. Sastri expressed himself in terms of his experience and in this way made his lecture most instructive and most telling.

In view of the interest that has been aroused in Johannesburg through discussions, as ancient as modern, over the Immortality of the Soul, a further exposition on Indian Philosophy and

THE TRANSMIGRATION OF SOULS

might be of some service to those who are interested in such speculations. The monism and pessimism of the Upanishads, that had as a consequent physical asceticism, was not the original religion of the Indians but sprang from the metaphysical ideas of philosophers. The Vedas, of which some assume the Upanishads as parts, contained a buoyant, youthful and joyous religion which has retained the affections of the common people unto the present age. The joyous religious life of the Middle Ages in Christianity was succeeded by a moralism and a Puritanism that saved the souls of Nations in much the same way as the Philosophy of Sankhya the Self of the Brahman. The philosophy of Kapila though dualistic recognizes only two existences, matter and soul, but does not recognise the deity, unifying or creating both. It thus differs from various theistic systems of Indian thought.

Local and General.

Public interest in Christianity and Islam was shown on September 9th in Cape Town when a debate took place between the President of the Cape Malay Association, Mr. A. Gamiet and the Theological Professor at Stellenbosch, Dr. J. Du Plessis, over the merits of the two Faiths. The City Hall was packed to hear Mr. Gamiet's address on Islam and Professor Du Plessis's on Christianity.

The well known Chief Jonathan, of Basutoland, died on September 10th at his native village. He was buried on the 13th in the presence of a large number of Europeans and a vast assembly of Basutos. The Rev. C. Sekhesa of the French Protestant Church conducted the funeral ceremony. The Chief Jonathan had reached an advanced age after seeing great changes taking place in the life and prosperity of the Basutos. The Chief Commissioner of Basutoland delivered a short address at the graveside in which he urged upon the House of Molapo their duty to use their power as Chief Jonathan had done.

Italy is rebuilding itself in more senses than one. In Italian cities great renovations are taking place. The housebreakers hammer is active everywhere. Renovation of old buildings is taking place rapidly while new erections are being undertaken by most of the large cities. Every attempt is being made to bring the Municipal Management abreast of the social demands and scientific facilities of the day. Even school children are having many privileges, free meals, holidays, school books, medical assistance, gratuitous medicines and free transport. Thus has Facism taken and realised a page from the professions of Socialism.

An unfortunate position has been created in South Africa by the limited passport with which Mr. Ballinger, the European Adviser of the I.C.U. entered South Africa. Trouble could have been easily evaded by following the usual methods of emigration. Strong opposition has been expressed by certain Conferences of farmers and others against the extension of Mr. Ballinger's passport. Such an attitude, however, is exceedingly unwise, especially in view of the fact that the country has to deal with the Native Trades Union. The Government has practically refused to assist in its organisation, a very grave mistake indeed. If other industrial bodies elsewhere have offered their services to organise the I.C.U. they ought to be assisted in obtaining information concerning the industrial position of affairs in South Africa and in guiding the native organisations into making themselves Trades Unions under the recognised laws of the Union. It is one of the gravest faults of South Africa that it has allowed strangers and foreigners to do the work of education, religion, business, politics and other affairs rather than that the people themselves should face these things. Until Conferences in South Africa criticise less and construct more, the foreigner and the stranger will always come to do the work that the country requires but that its citizens refuse to perform.

Taxable Incomes & other Statistics of the Transkeian Territories.

The taxable income of the Union of South Africa amounted in 1926-27 to £55,169,811. We may assume for economic purposes that the most of this was paid by Europeans. Now, according to the census of 1926 the European population amounted to 1,676,660. The taxable income, therefore, is roughly speaking £32 per individual throughout the Union. These figures show that the Territories are financially in a most satisfactory position in comparison with the Union as a whole. With its £50 per head, Natal is in a more favourable position than the Transkeian Territories but none of the other Provinces reach the same average sum per individual as the Territories. Men have therefore very little about which to grumble, as may be shown further by certain details set forth in the annexed Table. The Income Tax

Returns for 1927-28 are due to be sent to the Commissioners this month. They may be better for the Territories even than last year, as theirs were better than 1925-26 by several thousands. At least let us hope so.

Some Comments on the Figures Below.

It will be seen that the recorded rainfall for 1926 shows that Lusikisiki, Port St. Johns and Willowvale, far exceed the figures of other parts of the Territories for they had reached more than 40 inches for the year. Matatiele, Mount Frere, Engcobo, Bizana and Libode had more than 30 inches while the other districts of the Transkei were in the twenties, except Tsomo which had only 17.13 inches for 1926. While Mount Frere had a large increase in rainfall 7.05 inches Tsomo had a large decrease 5.26 inches. These are exceedingly interesting figures and ought to be consulted by those who are afraid that the rainfall will be less this year than last year. It is most interesting to notice that the European population numbered at the last census 16,058 an increase in five years of 1,382. In the matter of taxable income in relation to European population the district of Nqamakwe stands at the head while Idutywa follows very close. These two districts appear to be the wealthiest in the Territories, indeed in the whole of South Africa.

Districts.	Area in Square Miles,	Re-corded Rainfall, 1926.	Deviation from Normal Annual Rainfall.	Population Census, 1921.		*European Population Census, 1926.	Taxable Income of Individuals, 1926-27.	Revenue Collections, 1926-27.
				European.	Non-European.			
<i>E. Griqualand.</i>		In.					£	£
Matatiele ...	1,317	31.34	+4.43	1,858	42,794	2,285	80,561	23,124
Mount Ayliff ...	369	22.72	-4.31	206	20,302	233	8,260	8,972
Mount Currie ...	1,084	28.30	+0.93	2,334	16,438	2,613	131,219	20,769
Mount Fletcher ...	929	27.58	-0.16	241	26,503	238	8,398	10,575
Mount Frere ...	684	34.81	+7.05	348	43,048	364	25,153	15,092
Qumbu ...	564	26.29	-3.88	267	35,013	253	14,355	13,245
Tsolo ...	649			427	33,664	457	18,983	13,134
Umzimkulu ...	1,006	25.69	-2.35	564	40,820	622	18,600	13,453
<i>Tembuland.</i>								
Elliotdale ...	299	27.54	+0.37	250	30,771	275	10,982	10,637
Engcobo ...	1,063	34.25	+3.32	624	59,250	680	35,808	34,606
Mqanduli ...	508	27.75	+1.94	310	41,560	311	19,694	16,361
St. Marks ...	471	25.35	+0.48	383	37,585	390	15,001	13,398
Umtata ...	632	24.48	-1.13	2,267	46,053	2,304	104,407	32,279
Xalanga ...	366	20.98	-1.13	793	15,142	733	7,155	7,634
<i>Transkei.</i>								
Butterworth ...	263	21.30	-3.85	752	20,218	850	32,367	12,206
Idutywa ...	448	21.31	-1.32	440	31,458	440	35,912	15,420
Kentani ...	434			274	40,817	325	18,849	14,210
Nqamakwe ...	425	26.85	-1.42	246	33,820	256	21,303	10,656
Tsomo ...	397	17.13	-5.26	256	27,079	235	10,664	9,797
Willowvale ...	537	43.49	+2.66	324	42,411	371	17,174	14,440
<i>Pondoland.</i>								
Bizana ...	709	35.12	+0.97	223	45,364	266	12,649	15,152
Flagstaff ...	428			200	32,166	264	18,196	12,044
Libode ...	535	30.97	+4.30	172	29,076	199	8,814	11,195
Lusikisiki ...	931	46.73	+3.08	230	54,275	259	16,284	21,445
Ngqeleni ...	446			184	40,667	225	7,114	13,923
Port St. Johns...	340	44.28	-4.79	324	21,482	414	16,508	8,462
Tabankulu ...	517	29.16	-1.74	179	40,362	196	15,794	13,611
TOTAL—THE TRANSKEIAN TERRITORIES	16,351	—	—	14,676	948,138	16,058	730,204	405,840

The Blythswood Review

A South African Journal.

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THE BLYTHSWOOD REVIEW, SEPTEMBER, 1928.

To the Reader.

Whereunto shall I liken this generation?

One generation passes away, another generation cometh.

I gave my heart to know wisdom and folly.

Jerusalem shall dwell from generation to generation.

THE younger generation always thinks itself superior to the older and it is—in one thing. It has the future before it with its dazzling hopes and its splendid opportunities, its perplexing duties and its unforeseen responsibilities. It has the future before it, and youthful vigour on its side. The older generation has passed its prime and has been sobered by the realities and the problems of daily life. It has been said with some truth and much irony that a man of forty is either a fool or a physician, either able to diagnose the symptoms of his state and character; to see wherein he is strong, wherein weak; to recognise where he has seized his opportunities or let them slip; to know how he can minister, to a mind distressed—his own. A man must be the physician of his own soul, or a fool. As physician, he is told to heal himself: as a fool he is mocked.

So speaks the wisdom of the world and men believe and act on it. And yet there is a great gulf fixed between wisdom and foolishness that neither maxim nor aphorism is able to bridge. Fools are not born like poets; they are made by themselves: they are their own creators and creations. And they pass away in their time and generation. They saw no vision; they felt no inspiration; they failed to realise the poetry of life but lived its prose. They came, they saw but they did not conquer either themselves or their surroundings. They accepted things as they were; and they were once young! Or rather, they were never young, for "they were fools." "A fool at forty is a fool indeed" may be satire, but the line has a truth as well as a sting in it. Every generation carries

within its life two classes that those who love antithesis in poetry and prose designate by contrasted terms; the righteous and the wicked, the good and the bad, the learned and the ignorant, the clever and the stupid. No generation is pureblooded even in its youth. The younger generation possesses the future, and the vision—as a generation. This is its strength and also its weakness. For all poetry has to be tried in the furnace of reality; every vision by its powers of realisation, every youthful generation by the accomplishment of its aims. There is wisdom in youth and folly also, just as there are also in age. And what is true of the individual is true of every generation; even of one which has the future before it.

The younger generation is superior to the older in other respects besides that of its poetic visions. It enters into a goodly heritage of the creative races of the past. Its surroundings have been created for it, whatever such may be, in Literature, Art, Science, Knowledge, Morals and Religion. Its work on these is the greatest task for its vigour and its character. For life calls upon it to fashion the old in accordance with its needs and to create the new in accordance with its vision. Youth can accomplish great things through the living forces of its devotion to an ideal; it can also fail through the selfishness of its aims. These are but common places in the philosophy of history but they have their significance in the affairs of life. It is the fools who falter, the wise who excel. Wisdom is justified of its children, is a saying of old that is ever new in its repetition to generations, old and young. So too is folly which flaunts itself in pleasure and excitement, in seeking it knows not why and in finding it knows not what. In these days of the criticism of the younger generation by the older, men have to remember that they too were once young and—; each man will supply the missing word for himself. Youth is not all wise nor all foolish; nor is age. But the former has this great advantage that it has time on its side for the re-creation and regeneration of human life and society under the guidance of the culture and the wisdom of the Ages. May no shadow obscure the vision of the new generation into whose hands will soon pass a goodly inheritance of Faith, Knowledge, Power and Enlightenment!

The Mission Field

The Missionary.

CHAPTER XXI.

The Literary Styles of the Gospels.

IT is now necessary to sum up that part of our literary argument which has already been set forth in relation to the claim that Jesus Christ is an Historic Personage. It is yet too early to determine the full significance that has to be attached to the Claims, Works and Teachings of the Historic Christ. It will be remembered that in approaching this subject we deliberately proposed a legal method in contradistinction to a literary method for the discussion of the evidence before us. That evidence we deliberately limited to the Gospels and to their interpretation from a monistic standpoint. The legal method demanded such a type of enquiry for evaluating the Gospels and their contents, as we assumed as a literary fact the generally expressed opinion that the Gospel of St. Mark was the first published of the four Gospels. This position differed from the early belief that St. Matthew had been the first Gospel circulated. With such an assumption we proceeded to point out that the Gospel of St. Mark was a document of second class evidence, while the other Gospels were tentatively regarded as depending upon it and thus of third class evidence.

NO DOCUMENT OF FIRST CLASS EVIDENCE WAS BELIEVED TO EXIST.

Modern scholarship has assumed the existence of such like documents, however, and has named them, Sources. In considering these Sources we came to the conclusion that they could not be very easily determined by the methods that have characterised the study of the Synoptic Problem. Indeed we attempted to show how difficult it was to find a scientific method that would be able to discover original documents embedded in second and third class evidence. The problem so far has been regarded as a purely literary one and has been studied quite apart from the subject matter of the Gospels. It may be as well, therefore, to emphasise the position to which we have arrived through our former discussions.

The point we are seeking to establish from the literary standpoint is this, that we have

IN THE GOSPEL OF ST. MARK SUFFICIENT EVIDENCE TO PROVE THE EXISTENCE OF THE HISTORIC CHRIST.

That Gospel is assumed as by modern scholarship to be the first circulated and published within the Christian community and outside of it. It was influential in Church circles at least ten or fifteen years before any other of the subsequent Gospels appeared. If, therefore, we could think of a period in Church life when there was but one Gospel of an authentic type circulated amongst Christians, then we have a good idea of what we have been seeking to establish, the priority of St. Mark, its influence and its value in the eyes and over the

minds of the early Christians. Now in such circumstances such a document would be interpreted entirely in harmony with the Christian spirit of the people who received it. It is quite possible that various interpretations would be given to the Work and Teachings of Our Lord by the Christians of the early Church of 50 A.D. But still the Gospel would be interpreted monistically. Its language could only be influenced by the Christian thought that it had created or that was traditionally held by the Church which received it as authentic and authoritative. Our endeavour is to get back

TO THE POSITION OF THE EARLY CHRISTIANS

who received and interpreted monistically the first published Gospel, seeing that we are seeking to evaluate a document of second class evidence.

The other Gospels will be considered when we reach another position that naturally arises after full consideration of St. Mark. We have already pointed out that although no certainty can be held concerning original Sources, yet in the Gospel of St. Mark evidence may be traced which enables us to infer first class evidence in the descriptions of an observer in the latter part of the Gospel. This personal observation on the part of St. Mark gives greater value to the Gospel than has hitherto been generally recognised. If the conjecture can be established that St. Mark himself related his observations and knowledge in the later chapters of his Evangelium, then we have a personal witness to the Crucifixion of Christ and thus to the Historic Christ. In such a case the Gospel is made up of information derived from certain sources and the personal observations of the writer himself. The tradition preserved in Papias attributes the information to the teachings of St. Peter seeing that St. Mark was his interpreter. We discard at this point of our enquiry the tradition, and place no value upon it. It is doubtless correct but will not assist us in our present argument.

We have pointed out certain facts of a literary nature that seem to establish the date generally of the Gospel of St. Mark. The Four Gospels show the influence of Greek and Latin literary tendencies in their structure though not in their style. The first century A.D. witnessed the completion of certain literary tendencies in classical literature that, begun in the first century B.C., exhausted themselves at the close of the first century A.D. Two of these tendencies are reflected in the four Gospels. Two of the Gospels, that of St. Matthew and that of St. Luke, are constructed in harmony with the biographic forms in classical literature. They follow what we have called Descent, Artistic Unity and Appreciation, while the other two Gospels that of St. Mark and that of St. John follow the structure of the Theme. We have, therefore, two literary structures both from a classical source. Now, in the case of St. Mark the inference is plain that the writing belongs to the first century. Indeed, the four Gospels have the literary marks of the first century upon them. It is impossible to regard any of them, as some critics have done, as reflecting any literary tendency of the second century. When the reader approaches the literature of the second century, he finds himself in a totally different atmosphere of thought to that of the first and also discovers different literary forms in its compositions.

THE GOSPEL OF ST. MARK IS EVIDENCE
OF THE SECOND CLASS,

according to our legal method of approach, and is undoubtedly a literary production of the first century A.D. In it there may exist evidence of the first class alongside of the hearsay evidence of those who, like St. Peter, accompanied Jesus; or of documentary evidence, difficult to discover in any of the Gospels. Further, it has been pointed out that the first Theme-Gospel followed a chronological order in its contents but did not follow a literary order in its composition. The first fact is an inference from the Gospel itself as we have it before us; the second is a statement handed down from John the Disciple by Papias and set forth at length with other statements in the historian, Eusebius. We pointed out that the influence of Aristotle which, lost for 200 years, was restored about the beginning of the first century B.C. could be traced in language and thus in form and idea in the classical literature of the first century A.D. It was his conception of order in composition which prevailed amongst certain writers, although it was ignored considerably by such a writer as Plutarch. St. Mark had not conformed to the recognised canons of literary composition that traced their origin to Aristotle's Rhetoric. His writings were, therefore, criticised from the standpoint of literary composition, as the writings of Plutarch were likewise. We have thus reached this point in our argument concerning the date and literary value of the Gospel of St. Mark. Its structure and qualities are such as to compel us to accept it as a document of the middle of the first century A.D. It is impossible to state within a limited space any further evidence concerning the influence of Aristotle upon the literature of the first century and thus to appreciate the criticism recorded in the extract from Papias. Elsewhere this part of our discussion will be augmented and completed.

IT IS NOW NECESSARY TO TURN TO
ANOTHER LITERARY PHASE

that is common to the four Gospels and yet has to be emphasised very strongly in the case of the first published Theme-Gospel. It concerns the styles that may be traced in their delineations of the Work and Teachings of Christ. It is necessary to repeat what has already been said that while the Gospels reflect in structure the classical tendencies of the first century,—just as the Epistles of St. Paul reflect other classical tendencies,—so the style of the Gospels is Jewish to the core. The Theme-Gospel of St. Mark is a Jewish composition in classical form. All the marks of the style,—not of the language which is another problem altogether,—point to Jewish mentality, Jewish outlook and Semitic Literature. Hebrew and Aramaic are essentially Languages that form in style and structure a great contrast to Latin and Greek. This is seen most distinctly in the style of St. Mark; both general and special. Although language may be considered the chief element in style, it has not that position in the Theme-Gospel. Another factor relates the Gospel, and a most distinctive one, to Jewish literature and mentality. It will now be discussed briefly in its relation to the value of St. Mark and as direct evidence in itself.

Nature Study.

The Birds of Blythswood.

Bateleur. A specimen obtained at Ntseshe on 20 July 1908 is now in the King Williamstown Museum. In Blythswood itself no specimen of this widespread species has been observed.

Yellow-billed Kite. In our area this Kite is a summer visitor, its extreme period of stay being from October 15 to March 13. Near Tsolo I have seen it as early as August 25. The bird usually occurs solitarily, but occasionally in pairs. On 31 October 1927 I came across a Kite that had all the appearance of nesting; it flew out from a euphorbia-clad hillside and persistently hung about in silence. On November 5, when I again visited the spot and passed under the suspected tree, the bird once more appeared above me. I could not satisfactorily prove that the bird had a nest.

Black-shouldered Kite. One pair is resident in Blythswood. The birds undoubtedly nest, as immature birds are met with, but their numbers do not increase. These birds are very confiding, and sit tamely on the telegraph-posts and telegraph wires or on the tree tops. As they live on small rodents they deserve every encouragement to settle near our houses. Their form of display is, in my experience, quite unique. One of the pair, presumably the male, rises beneath his mate or swoops down upon her and endeavours to catch her by the bill. The number of unsuccessful attempts that are made indicate the difficulty of the performance; when however he succeeds, both birds somersault through the air before he lets go his grip. August is the usual season for this display, though it is also performed in September and October and attempted in December. In another form of display, the displaying bird flies round high in the air, keeping its wings all the time above the plane of insertion and maintaining a steady wing-beat.

Lanner. Mainly a winter visitor. In 1921, a pair were prospecting at the Bushman's Rocks on June 25; in the following year on the same date one was perched on a tree in the centre of Blythswood; in 1925, on June 27, a pair were circling high overhead in the sunshine. The bird has also been noticed in February at the Bushman's Rocks, and in May and November flying over Blythswood.

European Hobby. From December 16, 1827 to January 9, 1928 one haunted a dead gum-tree near the Printing Department.

South African Kestrel. Except during the breeding-season, the Kestrel occurs singly or in pairs in our neighbourhood; it has been observed from March 21 to September 26, with solitary occurrences in February and December. Our numbers are restricted to a single pair, which, from March 21 till the end of June, are fairly noisy. The birds may be absent from Blythswood during the day, but they come in at sunset about the same time as the Cape Canaries to roost in our trees, and on a dull misty morning loiter at their roost in the morning. Their favourite roost is in a bare gumtree. A pair of birds have been seen playing in the air on May 24, and, although only a single bird may be seen on many occasions, there are signs that the birds are paired all the year round. The breeding-haunt of the Blythswood pair has not been traced.

Lesser Kestrel. During the summer months parties of Lesser Kestrels visit our trees, arriving in November and, after a short stay, passing on to merge in bigger flocks. In 1921, twenty-five appeared on November 13; in 1923, three on November 30; in 1925, twenty on December 22; in 1927, six on November 21. The largest number seen here was forty-seven on November 29, 1927; about 5 p.m. they came in to the heart of Blythswood from the western hillside in a long drawn-out string and settled first on the dead blue gum associated with the Hobby. Very seldom are they seen after the New Year, but in 1921 we had seven on February 16.

Barn Owl. The Barn Owl is best known by its unearthly shriek which, in Blythswood, is indulged in all the year round. Three, or perhaps four, pairs are resident here. During the day the birds lie up in disused chimneys, in rock crevices, in nests of the Hammerhead, or, when nothing better is available, they remain perched on the open branch of a tree. They are ruthlessly killed by those who have a superstitious dread of them as well as by certain sportsmen who blaze away at anything within range. On 12 October 1921, one entered a house in process of construction and was promptly killed; on the 23rd of the same month one was shot at the Bushman's Rocks, and on 17 December of the same year a third was brought to me alive but duly set free.

A BARN OWL IN A HAMMERHEAD'S NEST.

On 7 September 1921 I put a Barn Owl out of a Hammerhead's nest, and on the 10th eight of us, provided with a ladder, visited the site. The ladder was duly set in position, and I climbed to the nest. Out flew first one Barn Owl, then a second. Inserting my arm full length into the capacious hole, I reached two eggs, both of which I put in my pocket. Inserting my hand a second time to explore the floor of the nest, I found another isolated egg in quite a different corner. The two Owls that had been disturbed seemed thus to have been incubating separately, one sitting on two eggs and the other on one. The nest-floor was strewn with numbers of pellets and with the remains of pellets. The two eggs, on being tested, were found to be incubated and were restored to the nest.

Spotted Eagle Owl. Although I have no record of this species for February and December, I believe that our local pair is resident. In Blythswood itself, this species haunts the willows by day; when silhouetted against the sky, the bird is of course quite conspicuous, but when perched on a leafless willow with a background of wattle (as by our Blythswood stream) it harmonises absolutely with the bare willows. Its alternative haunt, during the breeding-period, is on the rocky face of the adjoining Bushman's Rocks. Its solemn "Fool, fool!" goes on from March 11 till October 21, being most generally heard at dusk, but sometimes also at dawn. Laying takes place in July; and, if the first setting comes to grief another is laid within a short time. Some account of the nesting-habits was given in February 1924.

Marsh Owl. The Marsh Owl is resident in Blythswood. During the non-breeding season the birds are gregarious, and a dozen may be seen at once in the air in two different marshes. In consequence of the excessive drought of 1927 and

the very drastic cutting down of the long marsh grass for thatching purposes outside of Blythswood, the Marsh Owls gathered in our central marsh, where abundance of long grass available for shelter still remained, and as many as twenty-four were put up at one time. The nesting-season corresponds with the dry season, March to September, so that the young escape the danger of being carried off by floods. Each successive season, there is generally one nest—sometimes more—under observation. The story of the nesting has been told in our columns in June 1926.

European Roller. Odd members of the migratory band that annually invades South East Africa reach Blythswood towards the end of December. While here, they resort to conspicuous perches such as a bare tree-top or a telegraph wire, and they are not shy. I have notes of four only within our bounds, and their extreme dates are December 22 till April 2.

Malachite Kingfisher. Not observed in February, May and August. This little Kingfisher explores all our streams and is equally at home in the reed-margined as in the willow-bordered stretches of water. It is a fearless little fisher, darting down from a reed on a tadpole and returning with its prey gleaming in its bill to its reedy perch, and hammering at the reed with the tadpole preparatory to swallowing it. Although it is believed to nest, it has not yet been traced to its nesting-burrow.

Brown-hooded Kingfisher. Although the resident pair is undisturbed, their numbers do not increase. The two birds strictly adhere to the wooded area of Blythswood; usually they are in the trees overhanging the water, and in their favourite haunt they endure scrutiny without flying off. From their tolerance of observation I feel sure that on occasions when we have failed to detect them they have been looking at us from their perch. The river bank skirting their favourite haunt is riddled with holes, which we take to be the successive burrows of the birds.

ITS LOUD CLAMOUR IS HEARD ALL THE YEAR ROUND,

being less pronounced in the latter half of December and in January. At certain seasons the birds leave the river-fringe and resort to the trees in the heart of Blythswood; there from a tree-top they may enliven our woodland with their wild cries, sometimes remaining stationary, at other times traversing our wooded area and uttering their defiant challenge from a succession of outposts. Such displays may be part of the mating-season or they may be a warning to all rivals to keep their distance. On 28 January 1923 one settled on the bare top of a tall tree at my house and for half-an-hour maintained his loud *klay-hee-hee-hee-hee* or *klee-hee-hee-hee-hee*, uttered from three to five times in succession. A second Kingfisher answered the Challenge, and the first, falling into silence, flew off to another tall tree, where, from his lofty perch, he resumed his uproar, maintaining now a clearer, bolder, lower note *klee klee klee klee*. On the second of June I have heard one making a noisy round of our woodland.

I have also heard the species among the Bushman's Rock scrub, where I suspect a second pair are located.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On David Hume.

MY DEAR GEORGE,

If you are not tired after reading my last letter to you in which I discussed Scottish Philosophers, then I shall weary you by writing about certain speculations of one in particular, who was as much a literary man as a notorious philosopher. I refer to David Hume, whose Works you will find in any good Library and whose Life has been described time and again by various writers. The great authority, however, in the biographic line is Hill Burton, whose "Scot Abroad," and "History of Scotland," are known to all those who are interested in the past and present development of the Scottish people, their Law, Institutions and Religion. In my last letter I referred to the fact that David Hume was the inspiring spirit in the creation of German Idealism and Scottish Common Sense at the end of the eighteenth century. He asked questions concerning the Ego or Personality and its relation to nature, reality and knowledge that aroused Immanuel Kant of Koningsberg 'out of his dogmatic slumber,' as he put it, and aroused also Scottish thinkers to face

THE METAPHYSICAL PROBLEM OF EXISTENCE.

I notice that in one of the South African papers many essays have been printed recently in which the problems, faced by Kant and Reid as well as by others of the German and Scottish Schools, are again being discussed with confessedly imperfect knowledge but for practical ends. However, let this be only a passing reference and let it also be an intimation of the perennial interest of men, learned and not learned, in the problems which interested Hume. Kant and Reid as well as the literary and learned men of their day. I have now said enough on this phase of Hume's influence on Modern Philosophy. I shall pass on to another influence of Hume in the region of Religion and especially in his attitude towards the Miraculous.

I do this all the more readily because I am able to refer you to a recent brilliant Lecture on

"DAVID HUME AND THE MIRACULOUS,"

by Dr. A. E. Taylor, Professor of Moral Philosophy in the University of Edinburgh. Hume's attitude towards the Miraculous created a great sensation in his day. His arguments have been time and again discussed, related to the growing knowledge of the past two generations, and confuted from the standpoints of various philosophies. And yet they persist in one translation of thought or another for they have not been finally eliminated from ordinary types of thought, owing to obvious mistakes and ignorance in their exponents and opponents.

My dear George, what I mean is something like this. If you were to meet a man with a philosophy under his hat—even his Sabbath tile—that is intended to explain even a part of Nature or of Human Nature, you would do well to criticise him, if you would criticise him, not from your standpoint of knowledge and experience but from his, or you had better leave him alone. You will never convince him that you are right or that your experience is wider than his, or that your knowledge is greater than his. You will doubtless irritate him, and in anger there is but little peace.

A PHILOSOPHY CAN ONLY BE DESTROYED BY ITSELF REVEALING ITS OWN INCONSISTENCIES

whether in logic or in life. Some people forget that life has as much to say to philosophy as logic. Everybody knows, except wise young men, that logic is not life, that theory is not practice, that life often, too often laughs at logic, and practice seldom, too seldom, corresponds with theory. If the theories of sociologists could be realised according to their desires, they would make the earth a paradise within a few months but,—theory has its noblest place only as a constructive element of thought. But Human Nature, well—it is Human Nature, strong enough to break all the bonds and nets with which men may seek to tie it. 'Tis life generally that kills a philosophy. The shores of the ages are strewn with the wrecks of logical speculations and great philosophies. In other words you must employ the instruments provided by a philosophy to show the weaknesses inherent in its own logic or in its own metaphysic. There is no use attempting to cope with a system of thought by arranging another system alongside of it. For after all much may be said for the belief that one speculation grows out of another,

AS THE AEROPLANE OUT OF THE MOTORCAR.

What Dr. Taylor has done in the case of David Hume and the Miraculous is to explain the argument of Hume according to the philosophy and metaphysic of Hume himself. Needless to say he has done it most brilliantly in the Cambridge Leslie Stephen Lecture, of 1927. I refer you to this Lecture with the greatest of pleasure as I know that you are interested in that perpetual problem, Nature and the Miraculous. You will be as interested in "Philosophy and the Miraculous" according to David Hume. Now, there are one or two points I would like to bring to your notice before you sit down to read Dr. Taylor's Lecture. I would remark first of all that you ought to read very carefully Hume's Statement on the Miraculous as it is found in his "Enquiry concerning Human Understanding." It is always best to go to sources before you read comments upon them. It is fairest to the author to do so. You ought to be your own commentator in the first instance. I would impress upon you in the second place the necessity of studying carefully what biographers have said, especially of Hume's motive for writing certain phrases in his discussion on the Miraculous. You will soon find out that while some readers have taken the statements seriously, others have regarded them as ironic. In other words some have isolated the remarks of Hume from his personality and have treated them

AS LOGICAL INFERENCES FROM A PHILOSOPHY OF IMPRESSIONISM,

while others have related them to the trend of the metaphysical and political ideas of his day and to his peculiar character of geniality and irony. Amongst those who have dealt with Hume from the personal standpoint is one who knew him personally and from whose Autobiography much may be learned concerning David Hume. I refer to the Autobiography of Dr. Alexander Carlyle, 1722-1805, a modern reprint of which you may find in any good Library. I shall not discuss Dr. Alexander Carlyle but shall refer only to one or two things that he says in his most interesting Memoirs.

My dear George, you must remember that in the days of David Hume Scottish thinkers were very active over many political, economic, scientific, moral and religious subjects. Indeed amongst the learned class there was quite a ferment on these topics just as there is to-day on new phases of the same subjects. The men associated with the literary life of Scotland brought forward throughout the whole world as never before the greatness of Scotch Philosophy and Learning. You should read in this connection Buckle on the Scottish intellect; only read his remarks and chapters with care, intelligence, knowledge and criticism. Now for my quotation from Dr. Carlyle. "I was one of those who never believed that David Hume's sceptical principles had laid fast hold on his mind, but thought that his books proceeded rather from affectation of superiority and pride of understanding and love of vainglory."

The Lecture by Dr. Taylor is a sufficient comment on these remarks from the Autobiography of Dr. Alexander Carlyle.

I am,
faithfully yours,

A. F. K.

Lexicography.

In the Greek Language the English adverbial but not the conjunctive phrase, 'in order,' is variously rendered and that according to the conception underlying it. The word, order, of course is used in very many senses and its meaning has to be determined in its relation to the sentence or statement in which it is found, and so we may add is the phrase, in order. Thus the latter may denote any regimental or battle array as it does in Shakespeare:—

"I hear their drums. Lets set our men in order and issue forth and bid them battle straight."

Here the usage may be characterised as physical seeing that men have to be brought into ranks and made ready for attack. Another meaning of the word is to be found in English Writers. Thoughts may be arranged in order, that is logically. The name of this arrangement is very obvious. There is also a scientific use of the word in such sentences as state that the world was made in order, or according to a certain arrangement. An English poet has declared that order is Heaven's first law, and an American that "the world was built in order,

"AND THE ATOMS MARCHED IN TUNE."

It may be considered, however, that this use is somewhat poetical, but still the usage is there. In essence, however, the usage of this word is metaphysical, the projection of a physical arrangement upon the essential elements that go to create the world.

Another usage of the word may be indicated and that from its use in Rhetoric, whether the word be used in speech or in writing. In this sense order means the placing of words and the construction of sentences in accordance with rhetorical devices whereby the subject matter is presented to the mind in such a form as to strike the imagination, arouse the feelings, stimulate the memory, inform the intellect and compel the judgment. This rhetorical use of the phrase, in order, draws attention to the force of language, the beauty and harmony of expression, the substance, arrangement and interpretation of the subject matter. Reference may be made to one more usage. Sometimes the phrase is used to denote succession of events. At the present day some papers print a diary of events according to the successive days of the week or of the month. They set forth events in order,

IN CHRONOLOGICAL ORDER.

Other usages of the phrase may be ignored at the present as we wish to emphasise only one or two of those that we have formulated. 'In order' is a phrase that may be used to denote physical, metaphysical, logical, analogical, rhetorical and chronological relations. The reader has to determine which when he comes upon the words in any English sentence. A witty Frenchman has remarked that English is a most wonderful language. In it you can say nothing and mean everything and use the same word for both. It is a commonplace in most languages that the word 'nothing' may

mean everything. The value of a word depends upon its relation to other words in a sentence so far as its significance, and not its grammar, is concerned. Undoubtedly modern languages and not English alone have many words carrying very heavy burdens of meaning seeing that by various devices men have been able to curtail their vocabulary, and use separate words in various senses. We find in a Dictionary beside us that the word, from, has some fourteen meanings quite distinct, so useful is it to those who employ it. There is a legal tradition that a Scottish law case was decided

ON ONE OF THE PECULIAR USAGES OF THE WORD, "FROM."

Now, we find in many Greek words similar usages to the above but not so numerous, and that from the eighth century B.C. or from the time of Homer. Instead of having one word or one phrase as in English with a large number of usages, Greek preferred to have a number of words or phrases expressive of the different conceptions that have been adumbrated in the example of the adverbial phrase, "in order". Or to say the same thing in other words, what meaning the English mind has saddled upon a phrase or a word, the Greek has differentiated and has employed a separate word for each conception. It has differentiated between chronological order and physical, between rhetorical order and logical in accordance with the analytic genius of the ancient Hellenic mind.

When we examine the usages of the phrase "in order" in the Augustan Age and the First and the Second Century A.D. we find distinct words for different conceptions of the same. The reader has to determine from the context of a passage the usage of the adverbial phrase. The ordinary reader of course slips past the words without much interest in their significance but the careful reader has to use his judgment in determining what the words in their grammatical and literary connection mean. Several examples may be given to illustrate these remarks, commonplace no doubt, but not needless on that account.

THE IDEA, "IN ORDER"

Before setting forth the examples that have been collected in illustration of the use of the phrase, "in order," it appears necessary to state more in detail what has been already mentioned that the Greek mind drew distinctions and employed different words to express these that the English prefers to express by the various usages of single and prominent words. Although an analytic language in grammar, English is not so in ideas and language. Rather is it synthetic in these—a most wonderful fact to foreigners. As we propose to examine the ancient usages of the phrase or the words rendered "in order," and especially as they appear in the New Testament, we must point out one or two important facts concerning them. The first is that the words may express grammatically either an adverbial or a verbal idea, quite apart from the distinctive force of the word employed. We find the verbal idea very prominent in Greek. Thus "to-arrange-in-order" is a full verbal conception, and contains no adverbial modification of the idea whatsoever.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.

" " Sabbath School 9. a.m.

On Week-days—Training School Bible Class, 9. a.m.

" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised for a

Two Years' Course of Training
IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL.

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

Religious, Social and Educational Work.

[Registered at the General Post Office as a Newspaper]

Price 6d.

—:0:—

The Payn Cup Advertisements

Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

THE Rev. D. D. STORMONT, M.A. (Oxon.), B.D., LL.B.

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
MR. J. BAIKIE, B.A.
MR. C. E. WARNER, B.Sc.
MR. M. M. WIGGETT, B.Sc.
MR. JOHN FORREST
MR. A. D. McNAB
MR. J. CRAIG
MRS. CRAIG

MR. J. B. LUTI
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MR. SAMUEL MTIYA
MR. EDDIE NGCEBETSHA
MR. ALBERT CWALA.

MISS M. McDUGALL
MISS G. McDUGALL
MISS E. McBAIN
MISS B. TAYLOR
MISS BALDWIN
MISS COOPER
MISS SOGA
MISS AGNES BOTHA
MISS LEGINA FELEZA.

The Blythswood Training School.

Principal Teacher Mr. A. B. W. Marlow.

Mr. Baikie.

Mr. Wiggett.

Miss Cooper.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department, - Mr. Warner Junior Department Mr. Sotashe.
" " - Mr. Luti " " Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.
Assistants, Mr. Mduba,
Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.
Laundry & Cookery " "
Needlework, - Miss Baldwin

The Farm Department.

Superintendent, - Mr. McNab

The Blythswood Bookroom.

Manager, - Mr. McNab.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Stormont.
Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master Mr. Craig Mistress - Mrs Craig.

The Girls' Boarding Department.

Lady Principal - Miss McBain Mistress - Miss Taylor.

THE BLYTHSWOOD REVIEW,

A South African Journal
of
Religious, Social and Educational Work.

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Events of the Day.

Native Affairs in the Union of South Africa.

IT is stated that the next Session of Parliament will begin on the 5th January, 1929, and that Parliamentary Elections for the Senate and the House of Assembly will take place towards the close of the year. Preparations are being made throughout the country for the coming Session and Elections. Amongst these the Native Policy of the Government, embodied in five Bills, that have been for sometime before the people, takes the first rank. Already much time and energy have been spent upon the modification of the original Draft Bills, and that by Committees and Conferences. A new Committee has been appointed to put the final touches on the measures so that they may be brought before next Parliament early in January, 1929. Two blue-books have appeared in which the evidence of interested parties, European and Native, have been set forth at length. From these it is obvious that two or three issues are at stake, Land, Franchise, and Organisation.

The Land Problem.

The theory of Native Segregation demands for its practice more land for the Tribes, and thus more protection from European competition. In certain parts of the Union, such can only be obtained by expropriating the farms of Europeans and transferring them to Native Territories. Measures for this end have been proposed in one of the Bills, but they are regarded as not sufficient for the demands of growing populations and tribal segregation. More land and still more land is

being demanded on economic and segregation terms that are in conflict with European farming interests of the highest value. How to buy out such is a problem of Finance on which but little light has been shed by the evidence published. It appears, however, that the Native Affairs Department aim at complete segregation of new Native Territories after the fashion of the Transkeian Territories as much in the interests of the Tribes themselves as of their effective administration. Proposals have been suggested whereby the Government should spend several millions in solving the Land Question by purchasing all European farms in certain Districts. But no details have been given and so the suggestions fail to carry either weight or conviction. The new Committee may be able however to show a way whereby segregation as much demanded by Native as by European may become effective so far as land is concerned. A good and equitable Land Bill will protect the Native against European exploitation, and will give him an incentive to use the soil more than he is doing.

The Franchise.

It is the protection of Native Land that makes the Franchise problem apart from its political significance, so difficult to solve. At present the Natives of the Cape Province possess the full franchise in accordance with the original Ordinance that conferred Parliamentary Government on the Cape of Good Hope. The gift of the Franchise came from Great Britain and has been valued by the Natives as such. The Act of Union has entrenched it in politics so far as the Cape Province is concerned. The new Franchise Bill proposes to eliminate the present vote and its application, and to introduce a new form of Native Franchise

throughout South Africa. Those who have never had franchisal rights in the Natal, the Transvaal and the Orange River Provinces are to receive them under the new type of Parliamentary voting. The Natives are to have their own elected Parliamentary representatives as they have at present nominated Senators in the Upper House. Their voting power is to be segregated just as their lands are. It is plain that a political, economic and legal dilemma arises that is not to be easily solved. Political rhetoric and racial sentiment have to be discarded in any attempt to face the Franchise position that arises from the fact that the Native requires protection in land, liquor and other matters and yet demands full franchise rights. At present the Cape Native vote is a protection-vote, while the European vote is pure. As it has been asked more than once during the past thirty years:—Is the Native prepared to give up protection of his lands and Territories and enter into the political arena on the same terms as the European? If so, the latter is quite prepared to meet him on such terms of equality, indeed would welcome such terms, for then European capital and energy would soon make itself felt in parts of the country that have made but little progress for years past. In relation to the European vote the Native is a protection-vote. It is very difficult for a legal mind to solve such a dilemma as Native Protection in Land has brought into the political arena. The best brains of the country have been devoting their attention to this matter; the revised Bill will embody their combined wisdom. Unfortunately, political and racial prejudices on both sides may complicate matters considerably, and equality or protection suffer in the end.

Very Rev. Dr. G. H. Morrison. 1865—1928.

It is but eighteen months since Dr. George H. Morrison, the Moderator of the United Free Church of Scotland for the year 1926, and Mrs. Morrison visited the Union of South Africa and left behind them many pleasant memories of their presence in our midst. Dr. Morrison was the first Moderator of his Church to make a tour of the South African Mission

Field during his year of office. Wherever he went he was received with enthusiasm by all classes of the people. His geniality and kindliness captivated and made friends everywhere; his gifts of preaching and sermons of simplicity attracted to his services in various towns and cities crowds of hearers and worshippers. And now the great scholar, preacher and divine has passed away to the sorrow of those who knew and appreciated his charm of manner, his powers of thought, and his love of knowledge.

Dr. George Herbert Morrison was the son of Dr. Thomas Morrison, Principal of the Free Church Normal School, Glasgow. His uncles were also well-known, Dr. Donald Morrison, Rector of Glasgow Academy, where Dr. George H. Morrison received his early education, and Dr. Alexander Morrison, Principal of the Scots Church College, Melbourne, whose son, Morrison of Pekin, was one of the most distinguished publicists and journalists of the past generation. Dr. Morrison was educated in Arts at the Glasgow University and in Divinity in the Free Church College there. For a short time, between his Arts and Divinity Course he assisted Dr. Murray in the compilation of the Oxford English Dictionary. This work was a pleasant recollection to him and introduced him to the beauty and methods of Oxford. On the completion of his divinity course of four years, Dr. Morrison acted for a time as assistant to the Very Rev. Dr. Whyte of Free St. George's, Edinburgh. Subsequently he became Minister of the Free Church in Thurso, and St. John's, Dundee. In 1902 he became Minister of Wellington Church, opposite the University of Glasgow. In that position Dr. Morrison had a powerful influence upon the religious and academic life of Glasgow and of Scotland, and not there alone. For through his numerous books of devotional literature and his weekly contributions to the religious press, he made his name known through the whole religious world as that of a man deeply devoted to the work of preaching the Gospel of Christ to all classes of society in a winsome and graceful manner and style. Many in South Africa will deeply regret the death of Dr. Morrison at a time when his influence as a Christian teacher and scholar was growing stronger and stronger over young and old.

Educational

American Missionaries in South Africa.

(Continued.)

By MRS. GRAY, Johannesburg.



ALL who knew Dr. Adams and his devoted wife, never wearied in speaking of their consecration, their organization, and their pretty, simple, but home-like dwelling. Dr. Adams' funeral was largely attended by great throngs of Zulus—and by the officers and men of the British garrison in Durban and by many members of the Government. He rested from his labours—among those who had learned through him to know Christ as the Great Physician, and his grave testifies to his life, even to this day—although seventy years and more, have passed since then. Mrs. Adams went back to her native land, and died a few years later. There is an excellent likeness of her, tall, stately, a woman of taste and dignity, a noble pioneer.

The grave of Mrs. Dr. Wilson was long neglected and unknown—but in 1912 the slab of rudely cut slatestone placed in the grave, by Dr. Wilson, was discovered, and a Club of American women placed over the spot a suitable monument. It stands beside the railway at Zenderling's Post—telling that young Jane Wilson aged 21, was there laid to rest. So young, and so far from her native Virginia—the first American woman to be laid in Transvaal soil. Mrs. Hannah Grout was buried in Bethelsdorp, Cape Province, and her grave has recently been put in good order—by descendants of kind friends who knew and loved her.

NEW REINFORCEMENTS.

After these faithful American missionaries had founded the work in South Africa, and those who remained after the first fierce wars and fightings realized that peace and a firm Government had been established, it was thought well to send to America for reinforcements—and soon others came—and opened new stations, translated the entire Scriptures, introduced a printing press, and established schools. Education has always been a part of the policy to be fostered at the American Stations as the buildings and the institutions at Adams and Inanda so evidently have shown.

MRS. M. K. EDWARDS.

The first lady Missionary to be sent out, alone, was Mrs. Mary K. Edwards in 1869—and her devoted life drew to a close when she had passed her ninety-ninth year. Thousands of Zulu girls have passed under her instructions, and have realized how many sided and how wide was her vision. She had mealie and

pumpkin and potato fields dug and planted under her care. Tree planting was a great hobby. She devoted much time to the culture of many kinds of fruit and all sorts of vegetables. She had needlework of all sorts thoroughly taught, and was indefatigable with poultry. She, however, put first things first, and strict truthfulness, honesty and morality were constantly inculcated. She was a remarkable Bible Student and had a wonderful memory to the end, and literary culture in its widest sense marked her whole life. Above all she was a humble, earnest Christian, finding in her Saviour's love and guidance her greatest joy. Other ladies have followed her—and are doing noble work—but her life can never be forgotten.

Systems and their Creeds.



DR. E. Stanley Jones has cleverly drawn out the chief principles of various systems of thought and practice in a series of statements that invite comparison and consideration. Each system, he says, must be judged by its output, its fruit. "The outcome is the criterion." What we are trying to produce? The ends of the different systems of thought and faith may be summed up as follows: Greece said, "Be moderate—know thyself"; Rome said, "Be strong—order thyself"; Confucianism says, "Be superior—correct thyself"; Shintoism says, "Be loyal—suppress thyself"; Buddhism says, "Be disillusioned—annihilate thyself"; Hinduism says, "Be separated—merge thyself"; Mohammedanism says, "Be submissive—assert thyself"; Judaism says, "Be holy—conform thyself"; Modern Materialism says, "Be industrious—enjoy thyself"; Modern Dilettantism says, "Be broad—cultivate thyself"; Christianity says, "Be Christlike—give thyself."

Students of Comparative Religion will be able to add in the necessary details by which the central principles of various types of Thought and Religion are so graphically delineated in the above quotations. These phrase most brilliantly the ideal and intellectual conceptions of well-known forms of life and conduct. Men, however, who profess various Religions or Philosophies seldom conform to their beliefs and requirements, for the world is too much with them and their lives are bound up too much with self-interest. Speculation and practice seldom accord, for intellect and spirit are generally at conflict with will and desire. Besides, social surroundings are not overcome by individual culture nor is communal society regenerated except by the individual, educated and cultured, seeking to impress his ideals and character upon his fellows.

Forms of Speech

Direct, Indirect and Mental.



GRAMMARIANS point out that in giving a report of what anyone has said a writer has two ways in which to phrase the speech, the one by reporting the very words of the speaker, the other by adapting the words according to the needs of his composition. The former is called Direct Speech; the latter Indirect Speech. Thus in the sentence: The man answered, "I do not know anything about the matter;" the words of the speaker are in Direct Speech and are supposed to be the very language that he used. In the sentence, The man said that he did not know anything about the matter: a noun clause is employed by means of which either the sense of the words or the adaptation of them to the form of the sentence and the circumstances is expressed in an indirect way. Thus, whatever may be said by anyone may be expressed in one of these two ways,—by Direct Speech or by Indirect Speech. It is the function of the grammarian to distinguish between the two, or at least to draw attention to the differences that arise when these forms are employed to denote the utterances of a speaker.

DIRECT SPEECH AND INDIRECT SPEECH

differ in many ways and give rise especially to certain modifications in the structure of a sentence. Thus, a direct form of expression such as, "I shall see you to-morrow," undergoes certain alterations when it is embodied as an objective clause in a sentence or in a paragraph. If we transform the sentence into Indirect Speech, it loses its grammatical force as a principal sentence and becomes a subordinate one; "He says that he will see me to-morrow," or, "He says that he will see him to-morrow," are two forms at least into which the Direct Speech may be phrased. It is obvious that two distinct speakers are implied in the two objective clauses of Indirect Speech. It is also obvious that in the case of the second speaker two different persons are denoted in the objective clause by the pronouns, he and him. And yet both forms of Indirect speech are reports of a simple sentence in Direct Speech. At the same time it may be remarked that the pronouns, so ambiguous at times in English, are not ambiguous in other languages; since different pronouns are employed to bring out the distinction which exists in the case of he and him in the above objective clause. Again, when the principal clause of a complex sentence by means of which Direct Speech has been transformed into Indirect Speech changes its tense from present to past or future or otherwise, the objective clause has to follow suit and change the tense and even the mood of the original statement. "He says that he will see him to-morrow," becomes, "He said that he would see him to-morrow," according to certain recognised rules concerning the Consecution of Moods and Tenses. These and similar differences have to be recognised in all clauses and forms of sentences in which Direct Speech has been transformed into Indirect Speech.

Now, it may be very easy to throw into a subordinate clause the sentence that forms Direct Speech.

IT IS NOT SO EASY TO RESTORE FROM THE SUBORDINATE INDIRECT SPEECH THE ACTUAL LANGUAGE OF A SPEAKER,

and that quite apart from the adaptation or the interpretation of the words which the writer may employ. Direct Speech embraces the actual language of the speaker while Indirect Speech need not imply such an inference when it is transformed from its Indirect to its Direct form. There is always some uncertainty owing to the subordination of the original expressions to the grammatical form and literary requirements of a sentence or a paragraph in which Direct has been rendered into Indirect Speech. It, therefore, requires the greatest patience, discernment and knowledge on the part of the reader to distinguish or to discover quite clearly the original utterances, in their indirect form. The fact remains, however, that these two forms of speech, Direct and Indirect are recognised in all languages. Every language has its peculiarities in the matter of Indirect Speech. Indeed, it is Indirect Speech that gives a language its striking characteristic no less in grammar than in composition. Grammar is but the analysis of the method by which the mentality of a race expresses itself in its prevailing types of expression and composition. Comparative Grammar reveals the differences not only in sentence construction but also in national mentality. For as a tradition and according to its traditional usage, a language dominates the minds of its speakers as much as it also reflects the peculiarities of their modes of thinking.

Thus far our remarks have been perfectly elementary and such as every school boy learns as soon as he begins to study and read another language besides his own. He will never grasp even his mother tongue with any accuracy until he has analysed the structure of sentences and compared them with the different structures observed and preserved in various languages. Now, the substance of what has been already said may be summed up in the remark that speakers may have their words reported in two different literary forms, Direct Speech and Indirect Speech. This elementary fact will play a most important part in our discussions on the Styles of the Gospels, for the writers of these reflected the mental tendencies of a particular race and literature in their matter and their workmanship. We have already seen that in the literary structure of the Gospels their writers have followed a characteristic tendency of the first century A.D. We shall now attempt to show that

THEY ALSO FOLLOWED A PARTICULAR STYLE OF COMPOSITION

that reflects the peculiar mentality of the Jewish race after the fashion of Semitic literatures. The Theme-Gospel of St. Mark will be employed to substantiate this opinion. It is well known that some recent scholars have applied a similar idea in connection with the linguistic problems that arise over the various Gospels and especially over the Gospel of St. John. We need not refer to the books of such, as we have abstained throughout these chapters from referring to recent authorities. It has been enough for our purpose to summarise their ideas in so far as they were of service to the thesis that the Theme-Gospel of St. Mark, a work of second class evidence for the most part, brings us into touch with the Historic Christ. (See page 120).

History and the Old Testament.



VERY teacher knows how difficult it is to teach children History and its significance. Some pupils are very good at History because in the homes from which they come they have been accustomed to hear conversations on present events, or to read books upon past heroisms. They have been trained from their childhood to read stories and such like literature as appeal to their fancy and their imagination. Such children have had advantages in their homes that a teacher of history is able to utilise in his method of instruction and in the matter of his lessons. Other children have had no such advantage; they have not been encouraged to read in their homes nor have they heard discussions on passing events; their interests have not been of any mental or literary type whatsoever. Their minds have not been taken up with the things of thought or the meaning of life. Their characters and tastes reflect their homes which may be perfectly illiterate, or ostentatiously cultured. The culture may be found in the furniture and the surroundings and only there; the ignorance is to be found in the mind and the character and not only there.

Some Difficulties in the Teaching of History.

In these days of compulsory or of voluntary education the teacher has to face problems of psychology, which surroundings, tastes, habits and character have created for him, in his endeavours to teach History to his pupils. No reference need be made to the teaching of History in Native Schools for the subject is universally ignored. Whatever knowledge of the past Natives may possess arises, not from their education nor their schools, but from hearsay, the statements of their fathers and grandfathers and the sermons and teachings of their ministers, and evangelists. When, therefore, we speak of the difficulties in teaching History we refer mainly to European children. Some of the latter are prepared to understand what is meant by the study of the past, seeing that they have been introduced in their childhood by books and conversations to the peculiar ways of the world and the historic forces in Society. Their minds are easily attuned

to the melodies, harmonies and discords of human life, as they are written by historians and taught by their pupils. Other children have not had these advantages and may be excused if they find the subject exceedingly difficult to understand,—so difficult indeed that they are unable to grasp the significance of events and the interpretation of their recorders. The former class of children have a grounding in childhood, and any grounding in childhood, such as in instrumental music, ever surpasses an attempted grounding in later years.

Theories and Practice.

Now, teachers of History are encouraged by educationists of the method-type, whose ignorance of practice is commensurate with their belief in theory, to begin the teaching of History by selecting from the records of the past stories and tales of a particular type. Psychologists of one school or another believe implicitly that History is philosophy speaking by examples, and moral philosophy at that. They, therefore, would encourage teachers to choose a moral, whatever that may be, and select an historic example to emphasise its significance. But then, History is not all morals, far from it. Indeed there are who declare that the pages of History are the records of crime, intrigue, ambition, vanity, the conflict of classes, of individuals, of nations, of races, and that from these things the only moral and solid moral that can be drawn, or ought to be drawn is:—"Do not do these things. Follow after righteousness and peace, and let the world hasten to perdition." It may be psychologically correct to train the fancy and imagination of children by records and tales of heroism, of graphic fictions and exaggerated facts. The art of modern journalism seems to imply that the minds of adults are no better and no wiser than those of children who live in a world of make-believe, but still neither fiction nor journalism is History, nor are their interpretations regarded as philosophy. Something more is needed than an appeal to the imagination if History is to be taught for its truth, value and significance. More than morals have to be faced and interpreted if men are to realise what human life is and what man is able to accomplish.

Law and Literature.

We make the above observations, not for any academic value that they may possess, nor for any heresies that they may criticise. These remarks are made in view of certain proposals that have been recently made concerning the Holy Scriptures. It appears, according to certain scholars, that men, and especially Christian men, are beginning to demand a simplified form of Christianity, so simple indeed that it may be formulated in a few phrases, either of a positive or of a negative nature. Towards this end some believe that a particular attitude must be assumed towards the Old Testament, in particular. That Covenant is a dark horse in every Christian speculation and it is never hobbled. In every race towards perfection of character that horse breaks in and seeks to win in a canter. Both as a Law and a Literature, the Old Testament presents perplexities to the Christian mind that ignorance of History and of its methods of study make greater than they really are. As a Literature the Old Testament reflects life, and in a spirit that no other Literature, ancient or modern, has ever excelled or will ever excel.

Carlyle and the Old and the New Testaments.

We need not go back to Carlyle to realise as he did that the greatest thoughts of the world and in the world are embedded in the Scriptures of the Old and New Testaments, or borrowed from them. The Prophets and Seers, the Preachers and Litterateurs of this age are only imitators at the highest and pupils at the best of the great Poets, Historians and Lawyers of the Ages that produced the Old Testament. There are who would, eliminate the greatness of Jewish Literature from life and culture and that because it reflects every phase of life, passion and aspiration. They would reduce it to a minimum of flaccid, Morals or banish it from the Christian Church. Indeed, one Mission Church has already done so and has declared its faith in the New Testament alone.

Elimination or Revision?

In other words, some would have the Old Testament reduced so as to fit the intellectual capacity of the child or the junior school boy, because Christian teachers have found how successful the

journalist has been in making things simple through his art for even the adult mind of the present generation. The Christian Church is, therefore, called upon to give up its inheritance because of the religious mentality, or the lack of it, of the present generation. This is an easier thing to do than to lay a solid foundation in the home and in the school-room, in the methods of History that may be applied to the Scriptures, and in the training of the schoolroom, that may give a grounding in the understanding of the affairs of life to teacher and to pupil alike. The Christian Church cannot afford even to get rid of its dark horse, which as Law alone has often run many a stiff race to moral and religious victory.

Mt. Sinai and Mt. Calvary.

The attitude towards the Old Testament to which we have referred is not new. The circumstances that have arisen to restore an old form of opinion are these. In the first place, the study of the Old Testament has proceeded along particular lines during the past generation and has resulted in a clearer conception of the relationship between the Old Covenant and the New, the Old Testament and the New. We see more perfectly than before the complete historic progress and continuity from Mt. Sinai to Mt. Calvary. If the next place it is the fashion to declare that the Old Testament bases itself upon natural theology and progressive revelation, and the New Testament upon psychological theology and final revelation. The Old Testament reflects the search after God, the value of Man and the significance of History, while the New Testament proclaims the final revelation of God in Christ, the Immortality of the Soul and the Living Spirit of God in History. And again under such and similar interpretations of the Scriptures, some minds have been drawn entirely to the completed revelation of the New Testament, while others have held both Testaments together, seeing that they regard Christianity as an historical Religion. The conflict, therefore, arises between the claims of an Historic Faith and the claims of a Psychological Individualism; of a Universal Religion and a Personal Faith. It will be with the disintegration of Scripture, that the stream of redemption will disappear.

D. D. STORMONT.

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Local

Statistics of Native Education.

The Education Department of the Cape Province has published its Educational Statistics for 1927. The summaries appear rather late in the day, but better late than never. They are very carefully compiled and well arranged in a form, that will enable those who understand Statistics, and value them, to find very easily answers to various questions about the progress of Native Education in the country. It is very obvious that much time and work has been devoted by the officials to the intricate compilation and production of the Statistics for the past year. On another page we discuss the general position of Education in the Cape Province; here we confine ourselves to the Statistics of Native Education.

Elementary Education in the Cape Proper.

It is exceedingly easy to form general impressions on the present position of Native Education seeing that its Statistics have been printed separately from others on European and on Coloured Education. For, we must remember that the Education Department of the Cape Province administers Education, as European, Coloured and Native.

In the Cape Province Proper, Native Schools number 542, while the teachers in them number 1057. The largest number of Schools, 112, is found in the Kingwilliamstown District. Glen Grey accounts for 60 and Herschel for 49; Queenstown for 30 and Peddie for 28; Victoria East and Vryburg each for 21. Other Districts of the Cape Proper have fewer than these; ten having only one Native School each. The average number of pupils on the Roll during 1927 reflects to some extent, although not altogether, an equal ratio in relation to the number of Schools. Thus, Kingwilliamstown had on Roll 9,304 pupils with an

average attendance of 6,780; while Glen Grey had on Roll 4027 and an average attendance of 2943; Herschel 2604 and 2233; Queenstown 2860 and 2380 while Victoria East had 2433 and 1960, and Vryburg 1515 and 1230. The natural inference from these figures is that in some Districts, the Locations are larger than in others and that the Schools consequently reflect this fact on their Rolls, and in the number of their teachers. The total number of pupils enrolled in the Native Schools of the Cape Proper is 45,741 with an average attendance of 36,556. Of these 1186 were Boarders in Native Institutions.

And in the Transkeian Territories.

In the Transkeian Territories where there are 27 Districts, the number of Schools in operation in 1927 was 1,095, practically twice as many as in the Cape Proper with a staff of 2257. Schools 71, are found in the District of Mt. Frere. Engcobo accounts for 70, Umzimkulu for 69, Matatiele for 65, Qumbu and Umtata each for 63; Willowvale for 58, Tsolo for 56 and Nqamakwe for 53. The other Districts have Schools of fewer numbers, the lowest being Elliotdale 5. The highest number on Roll, 5,763, for the year is found in Matatiele with an average attendance of 4481. Mt. Frere follows with 5481 and 4117; Nqamakwe with 5431 and 4231; Umzimkulu with 4699 and 4006; Tsomo with 4355 and 3116; Engcobo with 4354 and 3335; Willowvale with 4230 and 3448. These Districts are those that have had more than four thousand on the Roll during 1927. The total number enrolled was 76,211 with an average attendance of 60,011. Of these 1077 were Boarders in Native Institutions. In 1927, 122,261 pupils were enrolled in Native Schools in the Cape Proper and in the Transkeian Territories with an average attendance of 96,854. Of these 2263 were Boarders in Native Institutions.

A Countryman's Diary.

The month of October has been true to type. It is the beginning of the rainy season which will now continue until April next year. Early in the month rain began to fall but in slight showers. These continued to grow in volume towards the end of the month. The break in the weather was due about 23rd in certain parts of the Transkeian Territories. Even before that date heavy rains had fallen and made a great change on the face of the country. It only required such to set free the forces of life in the earth. Lands that had been sandy in colour began to be green again with new grass. There is thus a prospect of food increasing for stock within the next two months. Already in certain parts of the country ploughing is proceeding in view of early maize planting.

In many gardens the flowers are springing up beautifully and the potatoes are showing above the ground signs of their growth beneath. During the month of November will proceed the sowing of many flowers and plants, marrows, cucumbers, melons, beans, pumpkins, cauliflowers and cabbages. Grape vines should be topped. The moles are having a most lively time just now to the consternation of the gardeners, and guidwives. Their hills are seen everywhere just now; but their swiftness is too much for the ordinary mole-catcher. The birds are having a quiet time.

Local and General.

At the last census of the Indian Empire, 171 men per 1000 were able to read and write in their own vernaculars, but only 20 women per 1000.

Mr. J. Elder Iverach has published a new novel, "Nikolaas," in which he deals with the racial differences between the Jews, Dutch and English.

It is proposed to hold a Conference of Churches on matters connected with Missions; also one to deal with the matters of Marriage and Divorce.

The salary of Mussolini, the Italian Dictator, is £270 a year,—a marked contrast to the emoluments of politicians in other countries. The value of the lire however is an uncertain quantity in these days.

Professor Willoughby, formerly Principal of Tiger Kloof, has published another volume on the Bantu under the title of "The Soul of the Bantu." The volume will be a welcome addition to his "Race Problems in the New Africa."

September 19th was the General Election in Rhodesia. Much interest was manifested in the political campaign and much humour kept speeches from falling flat. Three Parties were in the running, Labour, Rhodesian and Progressive.

Old Age Pensions have not taken on in some parts of the country but they will in due course when people realise their rights to them. Those who are entitled to them and do not require them ought to draw them and hand them to some Charity.

They are preparing in Great Britain for a general Parliamentary Election next year. The usual question of Protection is being brought forward and its merits discussed in comparison with those of Free Trade.

The annual assembly of the Congregational Union began its sessions at Port Elizabeth on 11th October. An address by the Chairman was delivered, in which reference was made to the Union of the Churches.

Many teachers from various lands and different types of schools met recently at Geneva at the National Bureau of Education, where they spent two weeks in studying how the League of Nations seeks to develop the spirit of co-operation amongst the Nations. In this way their theoretical knowledge of the League becomes practical.

Miss G. C. Thompson, who has done excavating work in Egypt and Malta, intends to conduct next year an investigation of the Zimbabwe Ruins at the instance of the British Association for the Advancement of Science. Some solutions of the many questions concerning these and other Ruins in South Africa may have a partial solution, after the spade and the pick have done their work.

Rather a peculiar Bill is to be introduced into Parliament next Session concerning Native Labour. The Minister of Justice declares that he will introduce a Measure to prevent young natives from going to towns. His reasons for doing so are that their labour is required by European farmers and that town associations are not good for them. The Bill is to be published immediately. It will certainly open up grave questions of individual liberty as well as of the wages of Natives in agricultural employment.

The South African members of Parliament who have just concluded their visit to Canada under the auspices of the British Empire Parliamentary Association have been greatly impressed by what they have seen in that Dominion. "Our tour has shown us that the British League of Nations is the freest, the most responsible and the greatest political organisation ever dreamt of by men, and that Canada, in example and spirit, is the strongest unit of the Commonwealth." They found the agricultural resources of Canada enormous; its Educational and University Systems part and parcel of the Nation. Each Province has its own University which caters for its needs.

Congratulations must be given to Mr. Jackson Arosi for taking first place in the competition for the Smith Bursaries at Lovedale. Mr. Arosi is a former pupil of Blythswood. He was educated in the Training School and passed from it with the Teachers' Certificate. He has been teaching for sometime at a school in the Main Mission, Tembuland. He has been continuing his studies in view of proceeding to higher certificates in the interests of his profession. The success of Mr. Arosi will undoubtedly encourage other teachers, who are privately studying in order that they may proceed to the South African Native College in course of time. Other Blythswood students are found on the list, (16) Jaconia Sokupa, (18) Jameson Ntombela, (24) Petros Masiza.

Fingoland News.

(By a Native Correspondent)

At the last meeting of the District Council of Nqamakwe some of the subjects discussed were the following:—The application for a trading site at Nqanculu by Mr. J. C. King was granted. The request made by the District Council to the Railway Department for a Motor Service between Ndabakazi and Cala was refused on the ground that the state of the roads between the two places was far from being satisfactory. A motion introduced by Councillor Xabanisa that the Railway Department be requested through the Divisional Superintendent, East London, to consider the desirability of putting up a Waiting-room and Shed at Emgcwe Halt was unanimously carried. Councillor Ntloko's motion that free movement of cattle in the District of Nqamakwe be allowed to any individual who produces a permit granted by a Dipping Supervisor was withdrawn on the ground that arrangements have already been made by the General Council giving authority to Dipping foremen to issue permits at the neighbouring cattle dipping tanks for the movement of cattle. Councillor Sopela introduced a motion that all demarcated Forest Reserves in the Nqamakwe District be fenced in. It was stated that the request had already been provided for.

SUBJECTS OF INTEREST.

The following subjects have been referred back to the people and the District Councils by the last session of the General Council:—

- I. Sale of Goods on Credit to Natives.
- II. Native Custom re divorce.
- III. Responsibility of fathers for torts of their sons.
- IV. Restriction of the Number of Cattle on Commonages.
- V. The interpretation of Proclamation re inferior rams.

MR. TABERER, DIRECTOR OF LABOUR,
AT JOHANNESBURG.

Mr. Taberer, who is touring the Native Territories with the object of enlightening the Natives about changes that have taken place in regard to recruiting labourers for the mines, arrived at Nqamakwe on Sept. 28th when a large meeting was held in the Court Room. He explained the new changes as follows:—

I. That all Natives who desire to go to the mines will be given a sum of £1 19s. 7d. to defray their Railway fare and that that money will be required to be paid back after one month.

II. That Native labourers when they arrive in Johannesburg will be allowed to choose for themselves the mines they wish to go to, but such mines must be those that are under the charge of Mr. Taberer. The wages are 1/8 per day. Those who work hard get more.

III. That any labourer who upon examination by a doctor is found unsuitable to work in the mines will be given some work to do outside.

The Meeting asked Mr. Taberer to pay the labourers from 2/- upwards but this was refused in toto.

The Bantu Presbyterian Church.

The Sixth Assembly.

Moderator:

THE RIGHT REV. J. LENNOX, O.B.E., M.A.
S.A. Native College, Alice.

Clerks:

Rev. R. W. Shepherd,
M.A.
Rev. M. Sililo

Treasurers:

Rev. T. B. Soga
Mr. D. A. Hunter,
F.R.S.G.S.

The Presbyteries.

Mankazana
Kafraria
Transkei

Umtata
Griqualand East
Natal

Zoutpansberg.

The Meeting of the Seventh Assembly will be held in Sept. 1929 at Somerset East.

Moderators.

1923 Rev. Wm. Stuart, M.A., Burnshill
1924 Rev. James Dewar, M.A., Maritzburg
1925 Rev. Yekelo Mbali, Cunningham
1926 Rev. P. L. Hunter, M.A., Gillespie.
1927 Rev. J. H. Soga, Miller.

Statistics.

Congregations	Outstations	Elders	Deacons
48	634	677	701
Salaried Evangelists	Preachers	Members	
88	1,963	23,172	
Candidates	Adult Bapts.	Infant Bapts.	
6,070	670	2,842	
Sab. Schools	Teachers	Scholars	
215	371	5,944	
Day Schools	Teachers	Scholars	
370	667	24,802	
Women's Association			
4736			
Government Grants for Schools		£38,830 17s. 8d.	
Quarterly Offerings	... ..	£3,991 4s. 5d.	
Other Offerings	... ..	£1,382 19s. 2d.	

—O—

Farewell to Mr. Barrett.

On Oct. 5th a meeting of farewell to Mr. Barrett, Magistrate of the Nqamakwe District, who has been promoted to Umtata, was held in the Court Room. The attendance, consisting of Chiefs, Headmen, Councillors and the people, was fairly large. Punctually at 11 o'clock Mr. Barrett came in accompanied by his successor, Mr. Munscheid from Herschel. Mr. Barrett having introduced the new Magistrate explained that he was leaving the District. Mr. S. Milton Ntloko then read an Address on behalf of the Native Staff. Councillor Sopela followed by reading an illuminated Address on behalf of the Native Community of the District of Nqamakwe. Mr. Barrett suitably replied to both Addresses and mentioned the places at which he laboured and came in contact with the Natives before he came to Nqamakwe.

The District of Nqamakwe has lost a good Magistrate and a staunch friend of all classes of the Native people. We wish him God-speed in his new sphere of labour.

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U Ntsikana.

NGU REV. B. J. ROSS, M.A.

Baseko, nakuzo ezi mini zokanyo, abafundi-leyo abateta nge zanga ezenzekayo ngo Ntsikana: Nkomo etetayo: Silaite saqekakayo njalo, njalo. Into ezinjalo zahlala zixelwa kuzo zonke intlanga eziseburwadeni. Kuba lento ikuku kolelwa kwi zanga lupawu lwabantu bonke abaswele imfundo eqiqisayo. Kuba okunene ingqiqo yabo isenye neyabantwana; abantu-ke abo abahlala beyoliswa zintsomi ezixela izanga.

Endalweni le abase-Roma baxela amaweke odumo aseka lomzi, besiti acolwa yingcuka ezintsana yawondla namatole ayo; aza atata apo ukomelela nokukalipa. Ama-Greeke axela elawo igora elabulala izigebenga esililiso linye, isidlabantu esinga nge-Ndlovu. Pezu koko loyisa abafazi abazinzwakazi ezenza ingoma eyoba ubucopo bamadoda ziwatate ziwase emzini wazo opantsi kolwandle. Elama Trishi igora lakalimela inyoka zafuduka zonke kwelozwe. Elama Ngesi labulala inyokakazi emapiko etimla umlilo. Nama Scotshi ayazixela izanga ezenzeka ngeyawo indoda. Abakwa Rarabe balanda elokondo baxeke ezenzeka ngo Ntsikana.

Kuti kodwa kwakugabuka inkungu kuvele ukanyo olululo umntu abone ukuba yonke lonto zintsomi zokuyolisa intsana. Yinto inye neziya sazibaliselwa ngama xegwazana: Nkomo eyesuka umtsi yatsho pezulu enyangeni yahlala kona. Yiyo lonto inyanga le ike inge inempondo. I-Nkosi yama Zim enobugqi kuti ibinzwa ngun-Nkosi wonke itsho pantsi yonke lomikonto kuba umtakati usuke akafule kungabiko mkonto unokufika kuye.

Izanga ezinjalo zihlala zimnandi ebantwaneni zikoleke nakubantu abakulu ngemini zoburwada nobumnyama.

Isifo.

Lento yokutanda nokukolelwa kwizanga ifanele ukubako kubantu abasehleli nenkolo nkolo zokutakata nokukafula nokuteta nemishologu njalo, njalo. Kanti kuti kwakuvela ukanyo nenqubela lento isuke ijike ibe sisifo esibulalayo, sibulale yonke into elusizo olululo emntwini.

Kwezenqubela imini umntu usizakala ngento enye: ukusebenza: asebenzise umzimba asebenzise ubucopo. Lento ikukusebenza ibuhlungu kumntu wonke ozalwa ngabantu abangayiqeliswa-nga lonto. Kunjalo nje asinto ifane iqeleke—ibe nofuzo lwayo lokutanda ukusebenza. Kuti-ke, kuba into yokungayitandi lento yokusebenza ipuma kade egazini, umntu ongayiqeliswa-nga kwako yisemkulu akufikelwa bubunzima afune amacebo. Icebo kwimini zenqubela linye. Sebenza, zingisa, usebenze ngomzimba wako usebenze nangobucopo bako. Lonto ko-vela eburwadeni ihleli ifana nokufa ukuba mbi kwayo. Yena usuka afune wambi amacebo. Sivuke apo isifo sokutanda izanga nokukolelwa kuzo. Yena utanda ukuhlala pantsi asebenzise umlomo: atete eve ukuteta. Ahlale njalo axelelwe-ke ngoku izanga eziyakwenzeka zimncede engasebenzanga. Yena into yake kukuteta kukupulapula inteto akolelwe kwezo nteto kuvela izanga zimhlangule kulento angayifuniyo yokusebenzisa ezake izandla nobake ubucopo.

Eso sifo sinzulu, sihleli siko kuzo zonke intlanga ezisahlali eburwadeni bemvela. Ihleli

isisimanga into yokupuma kade kwaso nokuvuka kwaso apo besingati sinexesha sipumile. Kuko umzekeliso we Nkosi ongavumiyo ukuvakala. Lowa we Talente. Omnye unikwa kakulu, omnye anikwe kancinane. Okuteleyo wasebenza ngezwana olivila akasebenza wahlutwa nalontwana anayo. Osebenzisa umzimba wake ukulisa amandla awo osebenzisa ubucopo bake ukulisa amandla abo ohlala pantsi akangele izanga ezizakwenzeka zimncede engazixamlanga yena uzitatela ukufa. Kuba ubucopo busuke bulimale buswele amandla okucalula into eyiyo nengeyiyo; buswele amehlo okubona into eyinyaniso nebuxoki kuba bupandlwe zezizanga bulindele zona. Lento ihleli iko kuwo anabali entlanga ixela icacise isifo sokukolelwa kwizanga.

E—S. Africa u Nongqause wayibengeza lonto kumntu wonke onamehlo. Kwabonwa uhlanga lukulelwe luxakiwe ziréfile zabamhlope. Kwafunwa icebo. Ayabiko ingqondo yokubona ukuba into eyakuhlangula uhlanga inye ukusebenza, kusebenze imizimba nobucopo. Kwatatawa icebo lokukolosisa abantu kwizanga kwakangelwa abantu abayakuvuka sekukade befile konakala.

Um Gitshima wabona amawabo ehleli ebubini wayiswela ingqondo yokuba bonisa ukusebenzisa imizimba nobucopo. Waba kolosisa ngezanga, Wati bayakutwalwa, behleli pantsi, basiwe kwelelinga konakala.

O Wellington no Maqolo basahleli kulonto yezanga abantu bona basebunzimeni. Icebo linye lelukuzihlangula besebenzisa umzimba nobucopo. Elo lenza kade, elo linenxamleko kusuke kuxelwe izanga eziyakuvela zihlangule abantu behleli pantsi beteta ngemilomo belindele ezo zanga. Sobona apo kopelela kona oko. Sisesisifo esinye esi soku-kolelwa kwizanga.

Kwezi mini kuko nje ne-College efundisa imfundo eyiyo, kuko nododana oluwela ulwandle lufunde pipi lifikile ixesha ekufunekayo okuba lemfeketo yezanga ikwelelele apa ku Ntsikana. Kungenjalo uyakuba ngumntu wentsana nabasahlali eburwadeni. Kanti uhleli efanlewe kukuba ngumntu oxatyisiweyo ngumntu wonke emazantsi Afrika omhlope nontsundu; ngakumbi ngowakwa Ntu onokanyo. Abo-ke bapumile kulento yokukolelwa kwizanga: azisangeni kwezabo ingqondo.

Imboni.

Into yokuqala neyona inkulu apa ku Ntsikana yile waba yeyokuqala Imboni, entweni zonqulo, kwa Ntu.

Lento Imboni inye. Abantu boyibona into bengama waka bayibone iminyaka babone bengaboni bafane bajame ngokwenkomo. Bayabona ngamehlo la enyama abaqiqi ababoni ngamehlo obucopo. Koti kunjalo kuti vu umntu abemnye abone, aqike, aqonde. Bati-ke ukuba banokuwa abanye aba babone ngokuboniswa nguye. Ababonise yona lento ikade ipambi kwabo bengaboni.

Imboni zibako kuyo yonke into esetyenzwa bubucopo bomntu. Uluntu oke luboniswe zizo. Lonto siyibona enabalini entlanga zonke.

Abantu bahlala izizukulwana belibona ilanga, inkwenkwezi, inyanga, nemigca kungeko nto bayiqondayo. Kwati vu Imboni e Italiya yabona yaqonda kwavela imfundo eyiyo ngento zonke ezihamba esibakabakeni nemikondo ezihamba ngayo.

Kwakona, bahlala izizukulwana uko usebenza umteto omkulu wendalo—lo womtsalane: Law of Gravitation—upete into zonke, upete neziqu zabo. Ababonanga. Kwavela Imboni e England yabona yaqika yaqonda kwasizakala yonke into engumntu.

Kwakona, bahlala izizukulwana iko ibonwa lento isi "steam" kungeko mntu uyiqondayo. Kwati vu Imboni e Scotlan yabona yaqika yaqonda kwavela yonke into ehamba nge "steam" kwasizakala ihlabati lipela zinjalo imboni ukubona; zibonisa abangaboniyo kukwanjalo nasentweni zonqulo. Abadisipile be-Nkosi bahamba nayo iminyaka babona izimanga nemisebenzi yamandla, bafundiswa bayalwa. Babona bengaboni beva bengaqondi. Yakwelela i-Nkosi kwavela ingxaki nemicimbi enzima baposisa, balahleka. Kwati vu Imboni u Paulos ongazanga ayibone enyameni i Nkosi wabakalimela wababonisa: babona kwazizakala zonke intlanga.

Zimboni zonke ezo. Zibona into ebonwayo ukubonwa oku ngabaninzi; kanti-ke zona zibona nangamehlo engqondo, ziqiqe, zibone okungabonwayo ngabaninzi kanti kupambi kwabo.

Waba yilonto u-Ntsikana kweyake indawo. Izwi lika Tixo lafika kwa Xosa. Lavakaliswa kumawaka eva abona lomawaka eva abona engaboni engaqiqi engaqondi. Bati Lento yinto yomlungu, yinto yoluhlanga lucasene nati, ayiteni nolu lwetu uhlanga. Babona oko; balicasa wavela apo u Ntsikana wabona yena waqonda. Wateta waxela wati Lento yeyom-Dali, ivela kuye. Lom-Dali odale izulu nento zonke ezikoyo uyateta namhla, uteta nati. Usivelele usibizile singambizanga tina. Lento ayiteni naluhlanga yinto yesidalwa sonke esingumntu. Wayibona lento oko injalo kwahlukana apo namawabo. Yena waba Yimboni ebonayo bengaboni bona; bala ukuboniswa.

Kungoko sithi u Ntsikana waba yimboni. Kwezonzulo waba yeyokuqala emazantsi Afrika. Ufanele ngoko ukuhlala ehleli ebekiwe exatyisiwe sime simile isikumbuzo sake.

Yena no Hintsa zimboni zodumo kwa-Ntu. Kuba ngu Hintsa owaqala wabona waxela ukuba u-Xosa no-Mfengu luhlanga lunye. Wayeteta lonto u-Hintsa obawomkulu bengaba fana. Kanti iqala izolo eli lonto ukucaca kwabafundileyo bazinikela ngengqondo nenkutalo emsebenzini wokucokisa amabali ezizwe zakwa-Ntu. Ibe pandle ngoko into yokuba u-Hintsa yimboni yodumo kwezombuso u-Ntsikana yena eyiyo kwezonzulo.

ISIKUMBUZO ESISISO SIYAKUBA SESI.

U-Hintsa Imboni Kwezombuso.

U-Ntsikana Imboni Kwezonzulo.

Asateta omabini lomadoda konendlebe zokuva Omnye uti yibani yimbumba lusapo lakwa-Ntu. Omnye uti nqulani u-Tixo lusapo lakwa-Ntu.

Umprofeti.

Baseko abayipikeleyo into yokumenza umprofeti u Ntsikana Ipandle into ebapeteyo abo. Bazama ukudumisa isizwe esithiyo nobani abathiyo. Elinye iciko licikoze lacikoza lada lapulukwa yinteto. Lati ngaleyalo incazelo nembongi le yakowabo kungatiwa ingumprofeti. Waba uyakuma njalo u Tikoloshe ezingcongolweni.

Pezu koko inteto esusela ekulahlekeni ihamba ihambe ipelele kwasekulahlekeni. Ati-ke yena u Ntsikana ukuba kanti uzakwenziwa intwana efana nati bomtina. Kodwa-ke ikakulu inteto enjalo izalwa kukuswela ukuyiqonda lento ingumprofeti. Soka silinge ke ukuyilanda londawo.

(Isaqutywa).

The Revd. Elijah Makiwane.

The passing away of the Rev. Elijah Makiwane at Somerville Mission on Wednesday 22nd August is a great blow to his widow and family and friends, and has cast a gloom over the whole Bantu Presbyterian Church of which he was Senior Native Minister.

Nor is the blow unfelt even past the confines of that Church, for Mr. Makiwane's name was known far and wide in Kafraria and beyond.

He died of a chill following a cold caught when on a journey riding on horseback in wet-weather from Idutywa to Somerville, attending a Good Templar's Meeting. The journey in such weather and such roads was too much for his strength. At his age it was a brave thing undertaking such a journey at all. The result is that he died in harness, as no doubt was his wish.

HE PLAYED MANY PARTS IN CHURCH LIFE.

A remarkable thing about Mr. Makiwane in his later years and during the period of his retirement from the active ministry as a minister Emeritus, was his willingness, more than willingness to render service to his church. He loved to attend Presbytery Meetings, and frequently this entailed long journeys on horseback. He was a member of Somerville Kirk Session and Deacons' Court and assisted in the work of preaching. He acted for a time as Chairman of Somerville Deacons' Court and Manager of Somerville Mission Schools. For a time also he acted as Moderator of Ugie Mission. On the very eve of his death, and before his fatal illness had shown itself, the General Assembly proposed to send him for a time to carry on the work of our Church among the lepers at Emjanyana. He was well over seventy years of age and had well earned his time of retirement and rest, but he loved his Church, and loved still to serve her as he was able. This deserves to be stated and remembered as one of the honourable and praiseworthy things in his career.

He was a man of strong character. It is no injustice to any one to say that he was the greatest man among the Native Ministers of our Church, and ranked among the two or three great names among the Native Ministers of the Churches of South Africa. In Church courts or in public meetings he was always an outstanding personality. His courage, his wisdom and shrewdness, his humour, his skill as a debater, his sense of justice, his zeal for the welfare of his fellow countrymen were unsurpassed by any other minister amongst us. There was no other Christian statesman, no other leader and guide of the Native people quite like him or equal to him among his brethren.

HE DID NOT ASPIRE TO HIGH OFFICE IN THE CHURCH.

Such a man should have, and had he desired it would have, reached high office in the Church, corresponding to his abilities, but he was not ambitious in this way. He had a touch of humility as well as a touch of greatness. He would sit in a meeting and listen to other men speaking, and then when all were done, he would get up and say what ought to be said—but he had no desire to sit in the chair or to preside over others.

I have been told that he was over 60 years of age and had been 30 years in the ministry

before he became Moderator of our Synod and he only held that office once. I sometimes think that he would have made a great Moderator of the General Assembly of the Bantu Church of South Africa. By his retiral from the active ministry he just missed being the first Native Moderator of that Church. He would certainly have made one of its notable and distinguished Moderators.

AS A XOSA SCHOLAR AND THEOLOGIAN.

Something must be said of him as a Churchman and scholar, as a preacher and pastor.

He was a faithful Churchman. In a time of great stress and strain he stood faithful to his Church and remained one of her wisest and most sagacious leaders. He was a man of foundations, and his natural caution stood him in good stead. He was of great service to his Church and other Churches by his work as a translator. He was one of the translators of the Bible into Xosa. He translated the Bantu Church Book of Common Order and the Shorter Catechism into the vernacular. He was a fond of preaching and spoke thoughtfully and deliberately. He always conducted Divine Service with great reverence and dignity. He was a good pastor sparing no pains to advise and comfort others in their need.

Such a man with such gifts as an Ecclesiastic and Christian Minister, would have made a great Professor of Pastoral Theology, a great Tutor in a Training School for the Native ministry. His day for such work was not yet, but his example is very living and inspiring to us who remain, and who even now take the torch from his hands and carry it on, that those who sit in darkness may see the great Light.

R. MURE.

Blythswood Institution.

In view of the enquiries that are being made concerning the opening of a Native High School at Blythswood, we would request that those who are prepared to send pupils to the Boarding Department for the VII. and VIII. Standards should inform the Blythswood Office before the end of November. As soon as full particulars of numbers are obtained from intending students for the High School, an announcement will be made whether it will be practicable to begin a High School next year or not. All communications must, therefore, be made before the end of November.

To the Principal,
Blythswood Institution,
Butterworth.

Transkeian Territories General Council Scholarships.

[As many are enquiring about the General Council Scholarships, they may be referred to the instructions below. It is to be noted in particular that the first requirement is the Junior Certificate of the University. The Teacher's Certificate of the Education Department is not accepted as an equivalent for it. Candidates ought to read very carefully the conditions attached to the Scholarships.—*Editor, Blythswood Review.*]

1. Provision for the institution of scholarships to enable Native students to attend the South African Native College at Fort Hare has been made by the Transkeian Territories General Council. Subject to the availability of funds these scholarships will be allocated to the Territories of Fingoland, Tembuland and East Griqualand in the proportion of two, two and three respectively; provided that if in any one year any quota for any Territory be not filled, the surplus scholarships may be utilised for pupils in either of the remaining Territories.

2. Each scholarship will be ordinarily for five years, at the rate of £30 per annum.

3. The scholarships will be limited to Native pupils who have passed the Junior Certificate examination and whose fathers or guardians are local tax or quitrent payers resident in a district within the jurisdiction of the Transkeian Territories General Council.

4. In selecting pupils regard will be had to the financial circumstances of their parents or guardians, and scholarships will only be granted where it can be shown that, without monetary assistance, the pupil cannot be sent to the South African Native College at Fort Hare.

5. Forms of application may be obtained from any magistrate of a district under the Transkeian Territories General Council, or from the Secretary to the General Council, P.O. Box 40, Umtata.

6. The following procedure will be observed in allocating the scholarships:—

(a) Completed forms of application are to be sent to the magistrate of the applicant's district of domicile,
(b) The magistrate will, if considered necessary, augment the information contained therein in any manner that may be found desirable, and will obtain certificates of character, fitness and attainment of applicant and financial position of parents or guardians from the Principal Teacher or Missionary Head of the institution at which the applicant last attended.

(c) The application will then be sent to the Secretary to the General Council, who will forward the forms of application received to the School Inspectors of the respective areas in which the applicants completed their studies. The School Inspectors will be asked to furnish their recommendations in order of considered merit and return the applications to the Secretary to the General Council.

(d) The final selection of successful applicants from each Territory will be in the hands of the Chief Executive Officer of the Transkeian Territories General Council.

7. After the holder of a scholarship has matriculated, and before the scholarship has extended to post-matriculation work, a special report will be obtained from the Principal of the College as to the holder's character, ability and general fitness for higher education.

8. Students who have entered for the Junior Certificate examination will not be debarred from submitting application by reason of the fact that they have not actually passed the examination. Where such application has been made, the student, if successful, must notify the Secretary to the General Council immediately the results are published.

9. All applications for scholarships must be in the hands of the magistrates by the end of the year.

Applications received after that date will not, in the absence of exceptional circumstances, be considered.



Football.

Payn Cup Final.

Blythswood 4—Umtata 2.

The football season of the Transkei Native Football Association was brought to a close at Idutywa on 6th inst. when Blythswood F.C. met St. John's College F.C. in the Final Game of the competition for possession of the Payn Cup.

The opening passages were scrappy owing to the nervousness of the players and mistakes were frequent. The hot day and the strong breeze were telling against the players and accurate play was difficult.

From the kick off St. John's became aggressive and attacked through their left wing which thus early promised to be a source of worry. A skilful pair composes this wing and their footwork was pleasing to watch. They bred danger every time they got on the move and within five minutes of the start they capped their outfield work by converting a nicely crossed ball from the right with a beautifully timed shot which gave Vazi no chance whatever. It was a 'picture' goal.

SOME SURPRISES.

With a goal in hand and the wind in their favour the Umtata team played football with confidence and skill and with the Blythswood defence looking anything but sure of itself matters looked decidedly hopeful for St. John's. But it is the surprises of football which help to make it so fascinating. Ciliwe had evidently been causing his opponents considerable anxiety and although he was not getting his crosses over he always made ground rapidly and was decidedly tenacious.

V. Dingiswayo at inside right was providing the surprise of the match. Possessed of speed, he was always difficult to overtake, and his passes to Ciliwe on the right and to Ndiki at centre were really good.

One of these passes Ndiki snapped up and he delivered what was intended to be a rocket shot but which proved to be quite a mild one but it was good enough. To the surprise of everyone the St. John's goalkeeper failed to stop it and the teams were level once again.

THE STRUGGLE BEGINS.

The game developed into a dour struggle of spoiling tactics lightened with occasional clever touches from one or another of the players. Neither team could master the other and get going properly and mistakes continued to be frequent. Umtata still looked the likelier lot to score and they did. Again the ball came from the

right and again it was sent home but this time from a glaringly offside position. But the referee said goal and goal it was. The first half drew to a close without further incident of note, with the score Blythswood 1, St. John's College 2.

THE SECOND HALF OF THE GAME.

The opening of the second half showed that Blythswood had no intention of tamely accepting defeat. The half backs now assumed a control of the game which they had previously failed to do. They contested every foot of ground with the Umtata forwards and were more sure of their tackling and placing. They were now forcing on the game to better purpose and as time wore on they completely mastered the opposition. The backs with less pressure to withstand were now kicking with greater confidence. The forwards now receiving better support were making better headway and the Umtata goal was fairly often under siege. It spoke volumes for the St. John's defence that their citadel did not fall before it did. St. John's possesses a good pair of ready kicking backs and these together with the inability of the Blythswood forwards to cap their outfield work with goals kept the game for some time at the half time score. Eventually the scores were levelled by Ndiki.

THE RESULTS FOR THE CUP.

The teams now went at it hammer and tongs. The St. John's boys were obviously rattled. Struggle as they might they could not get out of the grip of the Blythswood halves. Sibindlana, Saba and Ntloko had certainly assumed command of the game. Sibindlana was rampant, Ntloko was allowing little indeed to pass him and was now placing the ball to advantage, Saba excelled in breaking up the Umtata inside men's moves. With a little more attention to accurate placing, this half back will deserve to rank with the best.

The Blythswood forwards responded well to the support of their halves, and Sifile lying in a good position placed his team on the lead. The *coup de grace* was soon after administered by Ntombela with a smartly taken goal and Blythswood ran out worthy winners.

Result Blythswood 4—Umtata 2.

Dates of Examinations 1928.

The Departmental Examinations for 1928 will begin on the following dates:—

Senior and Junior Certificate Examinations:	28th November.
European Primary Higher Examination ...	7th December.
European Primary Lower Examination ...	10th December.
Bilingual Certificate: English ...	11th December.
Bilingual Certificate: Afrikaans ...	10th December.
European Infant School Teachers' Examination ...	6th December.
Teachers' Drawing Examinations ...	3rd December.
Teachers Woodwork Examinations ...	4th December.
Coloured Teachers' Examinations ...	6th December.
Native Teachers' Examinations ...	4th December.
Duke and Duchess Competitions ...	7th December.
Art Examinations ...	19th November.

narrow sense of style than of the wider which we are adopting. Even were it proved that

THE THEME-GOSPEL HAD BEEN ORIGINALLY WRITTEN IN LATIN

and that the present Greek text is a translation, what we have said would still be useful, even if the Greek Text reflected a Roman mentality as a translation, not a Greek mentality as an interpretation. The question concerning the Theme-Gospel reduces itself therefore, to an analysis of the mentality and style of the work itself.

We reassert that the style of the Gospel of St. Mark is distinctly Jewish. It reflects all the characteristics of Jewish literature and manifests that very kink which distinguishes it from the literature of other nations. A comparative statement of the intellectual characteristics of the three chief nations of antiquity will have its value at the present time in view of the various conjectures that have been recently made concerning the four Gospels. Brief remarks however seem to be alone necessary to appreciate the force of the argument that the Theme-Gospel of St. Mark follows a classical tendency in form but a Jewish tendency in matter. Concerning the other Gospels we have nothing to say at the present time, except what we have already attempted to prove, that the writers of each of them followed a classical tradition in structure and form.

THE COMPARATIVE STUDY OF POETRY

reveals this fact concerning the Jewish genius that in one branch of poetry Hebrew excels. It matters not whether its masterpieces be compared with those of the past or with those of the present time. The Great Hebrew Lyric is unmatched in any other literature. The Prophets and Psalmists have no rivals in expressing the outpourings of the soul towards God. The world has seen nothing so brilliant, so masterly, so artistic as the Hymns, Prophecies and Psalms of the Semitic mind. Now, these great forms of poetry spring out of the depth of profound piety and express the feelings of religious aspirations. It matters not whether they express a moral or an intellectual judgment upon men or upon nature; upon the aspirations of men who would reach Heaven or upon the efforts of those who would pursue peace, all are united through the moral and mystical Semitic feeling of the nearness and the greatness of God. It is this characteristic of the Semitic mind that differentiates it from the intellectual outlook of the Greek and the legal outlook of the Roman. Greek literature reflects to some extent certain qualities that are found in the works of the Prophets and the Psalmists, but only to a small degree.

FORMS OF SPEECH.

It is not in poetic substance and outlook alone that the mentality of the Hebrew differs from that of other ancient races. It employs a form of composition that is decidedly most characteristic of its literature. Hebrew is the language of Direct and Mental Speech and in this it contrasts markedly with those of Ancient Greece and Ancient Rome. As this is one of the points that we are to emphasize in the case of the Gospels, we have dealt on pages 114 and 120 with the subject of Forms of Speech.

Nature Study.

The Bird-Queen.

Gene Stratton-Porter, whose books I hope you will read some day, was one of the outstanding bird-lovers in the United States of America during the last generation. From her very infancy she loved the birds, and at the home of her childhood, Hopewell Farm, Wabash County, Indiana, she lived with them on terms of closest intimacy.

As a mere child she picked up a woodpecker that had paid with its life the penalty for eating cherries in her father's garden. Not understanding its inability to move, she tried in every way she could think of to get the lifeless creature to fly; whilst so employed, she caught sight of her father, and, by questioning him on the subject, she learned that the bird was dead. She had not previously known the word 'dead,' and, after getting into her head why it was 'dead,' she said to her father:—"If you will make the boys stop shooting woodpeckers, I will not eat another cherry. The birds may have all of mine." She adhered faithfully to her bargain till her mother decided that there were cherries enough for household and birds alike and so released her from her vow.

THE FRIEND OF THE BIRDS.

From her earliest days she was the friend of all the birds that nested within her father's grounds, not only of the exquisitely-coloured songsters but even of the great horned owls and the exasperating chicken-hawks. Well she knew that the hawks were not in favour with her father, and every day she gathered from beneath their nest—known to none of the family save herself—the tell-tale fragments of rabbits and birds, and consigned them to the stream to be carried off by the current. One summer morning, as she was returning barefooted from an early visit to a favourite robin's nest, she heard the crack of her father's rifle and saw one of her chicken-hawks whirl to the earth. Her father made towards the bird; she too sped noiselessly in the same direction and, as her bare feet made no sound on the hard path, she made up on her father without being noticed by him. The sight of the wounded bird, sitting back on his tail with one wing-tip broken and bleeding and with eye betokening mingled fear and defiance, almost drove the little girl out of her senses.

A STARTLING EPISODE.

Her father gripped his rifle by the barrel, intending to dispatch the hawk with the butt-end. But, as he swung his rifle round, she sprang between him and the hawk and narrowly escaped death from the descending rifle. In great concern over his daughter's narrow escape, he dragged her away from the threatening bird, saying as he did so:—

"Are you mad? I barely missed braining you!" "I'd rather you did hit me," she unexpectedly replied "than have you strike a bird when his eyes are like that! Oh, Father, please don't kill him! He never can fly again. Give him to me! Do please give him to me!" "Keep back!" cried her father, "He will tear your face!"

But Gene, confident in the friendship she had already struck up with the bird, ventured for the first time in her life to contradict her father and cried out:

"He won't! This bird knows me. He knows I wouldn't hurt him. Oh! do please give him to me!"

Then, twisting herself from her father's grasp, she laid hold on the bird, which promptly huddled against her for protection.

Her father was bewildered at the sight. "God knows," he said in all reverence, "I do not understand you. Keep the bird, if you think you can!"

She attended to the bird's wounds and within two weeks he was as well as he could ever be. By that time he was eating out of the girl's hands and within a month he was following her everywhere about the grounds.

A STRANGE GIFT

This incident made a great impression on her father's mind. In the following spring he called her one morning to ask her if she would like to have as a gift the most beautiful thing ever made by man. Eagerly she assured him of the joy it would give her. Then he told her he had something for her far finer and far more precious than anything man had ever made or could make, a gift straight from the hands of the Creator. He then formally bestowed on her the personal and indisputable ownership of every bird on his land. No reservations were made regarding cherry-eating woodpeckers, night-screaming owls or plundering hawks, but every bird of every kind was freely given to his daughter.

What a day that was for Gene! And what years of delight it foretold! At once she began taking stock of her possessions. Hers were the ruby-throated humming birds, the flaming cardinals, the gorgeous bluebirds and orioles, and many another friendly species. Hers too were the kill-deers by the creek, the chicken-hawks in the state-oak, the little screech-owls in the hollow apple tree and the great horned hooter of the woods. No queen on her throne ever felt so rich or so proud as the little girl who owned every bird on her father's land.

THE QUEEN AND PROTECTOR OF THE BIRDS.

That same day she began a systematic search of the trees, the farm-buildings and the fields, to determine the number of nests on her preserves. Every climbable tree was climbed, and the unclimbable were examined from below. Every bush and every corner of the fence were minutely examined. In the exploration of the big berry-patch east of the dooryard she almost tore the hair from her head and did tear her apron to pieces, and she emerged with scratched and bleeding hands and face and feet. Nests galore rewarded her patient search, more in fact than could be visited in one day or kept under continual observation, and sixty of the most conveniently placed, belonging to the rarest and prettiest species, were selected for undivided attention.

Like other queens, she felt the cares of office. She considered herself appointed to watch over all her subjects. She engaged on a steady warfare with cats, snakes and squirrels and tried to ward off the crows and the jays from the nests of the other species. She took endless pains to get on friendly terms with all her charges. She believed she was called to help the birds in feeding their young. Half of her breakfast she slipped into her apron pockets, and to this she added worms, berries and fruits gathered carefully each day, with grain taken from the bins, pounded fine and soaked

till it was soft. So wonderfully did this Queen of the Birds captivate the hearts of her little *protégées* that they swarmed all over her, perching indiscriminately on her head, her shoulders and her hands, as she stood beside their nests feeding their young.

In the hour her father crowned her Queen of the Birds, she was dazed with the wonder and the marvel of his gift; and at the end of a life-time experience with the birds, his gift seemed to her more wonderful than at the first.

[Adapted with permission of the publishers from Gene Stratton-Porter's 'Homing with the Birds.']

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The Birds of Blythswood.

Ground Hornbill. Parties of from three to five may be met with in every month of the year except December and January. On one occasion, 10 March 1924, one was put out of the scrub at the Bushman's Rocks; otherwise, the birds have always been seen on the ground. I suspect that our Blythswood birds are always the same family-party, and that their territory is much wider than Blythswood. Their nesting-haunt is unknown to me.

Trumpeter Hornbill. Though it has not been detected within the actual borders of Blythswood, this Hornbill occurs at Mbiza, as I have been informed by Mr. Bryant, and is well-known in the Tsomo valley.

Crowned Hornbill. The head of one killed at Ntseshe was passed on to me in July 1915 as a great rarity. In the last seven years at Blythswood the species has been noticed twice, on passage from its winter to its summer haunts. In 1923 six passed over on September 13; again in 1927 four birds rested in our gardens for two days September 4—5.

African Hoopoe. The period during which I have noted this species at Blythswood, from February 27 to December 30, would seem to indicate that a closer watch at the beginning of the year would in all probability prove that it is resident in our midst. The characteristic *hoop hoop* that gives rise to the bird's name has been heard here from April 30 to December 11. This cry demands a great effort on the part of the bird and is accompanied by a swelling out of the throat and a convulsive movement of the tail; for the first *hoop* the mouth is slightly opened, after which it is practically closed.

Another equally distinctive call of the Hoopoe is its croak, uttered by the birds both when perched and in flight. This croak, which I have sought to render as *huk, rukruk, krek krek* and in various other ways, is heard from May 28 to December 10 and may yet be proved to be uttered all the year round. In June and in November, calls which may simply be variations of the croak have been heard during times of display.

Living as it does on insects, the Hoopoe is both ornamental and useful in our gardens. In its search for beetles, crickets and grasshoppers, the bird walks nimbly over the ground. Sometimes it sits down and hammers the ground with its bill. On a stretch of veld covered with blown sand I have watched one repeatedly make a momentary squat; this action seemed intended to disturb the insect life which from the rapidity of the bird's feeding was evidently very abundant. R.G.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, OCTOBER, 1928, —

To the Reader.

Search the Scriptures.

SOME would exalt the personal element in Religion and ignore entirely the historic element. Such would eliminate the Old Testament from their Religion and accept only such parts of the New Testament as each deemed relevant to his soul's salvation. The wider elements of Religion make no appeal to them whether they be inspired by the Ecclesiastical or by the Missionary Spirit. Individualism of a mystical type rules thought and conduct, or at least appears to do so. It prescribes a narrow conception of religion, and magnifies personal experience to a great extent. It attempts to measure religion by its own test and by it alone. The old position, that in the Scriptures are to be found sufficient clear and definite statements and doctrines that will guide a man in the Christian life, has been so employed as to belittle the great difficulties, interpretative and metaphysical, that are found in the New Testament and the greater historic and spiritual that are found in the Old; or to ignore them all; to infer therefrom a narrow idea of the Christian Faith, or to separate the old revelation from the new. Many, therefore, seek for what they name a simple and experiential faith. Experience alone becomes to them the test of Faith and Truth.

Whether the individual is to be a judge of the Christian Faith with his pronounced limitations and his profound ignorance, according to the discoveries of those who work amongst the masses of people, is a question at issue. It is not a simple Faith, that seems to be needed; it is more than that; it is any Faith at all based on knowledge, reason and authority. To deny the validity of the Old Testament in matters of theology is somewhat fantastic. To accept it as a progressive revelation of Law, Life and Literature is but common sense. To trust to experience in matters even of an individual faith is hazardous, for imagina-

tion and idealism are apt to play their parts to the detriment of truth and reality. Men are not sufficiently educated, neither in the facts of Science nor in the beliefs of Religion to trust themselves to create a new Scripture for their own guidance and enlightenment. The last modern Scripture of Humanity has fallen flat, and all such will suffer the same fate that seek to build themselves on the preferences of individuals, even moralists, and not upon the Church of Christ and its Scriptures of the Old and New Testaments. According to one great German philosopher of the 18th century, the education of mankind would proceed with such rapidity and enthusiasm that in days to come men would have no need for the guidance of any Scripture save, according to the opinion of another German philosopher, the Gospel of St. John. Mankind has not yet reached that apocalyptic stage, and the Johannine Problem is not yet solved, either from the literary or from the spiritual standpoint. More reading of the Bible is required in these days when, even in our European Schools, its teaching is ignored and its history unknown; more instruction in its history and less criticism of its difficulties.

But it might be said that many of the stories and deeds narrated in Holy Writ are not in harmony with the ethical principles of Christianity or of the present day. We had better leave the present day alone, for its Ethics are difficult to discover and the exponents of its moralities disagree amongst themselves. A certain type, however, of flaccid humanitarianism, the offspring of obtrusive wealth and worldly wisdom, of mental ease and debilitating complacency would seek to evade the sight of the dark corners of human life or to deny the fact of their existence. Its preachers speak in terms of rhetoric to men whose imaginations they seek to pervert, or whose feelings to console. The virility and strenuousness of the outlook and doctrines of the Scriptures are too much for those who would apply an artificial idealism to life for the edification of others and for their own vanity. It is not for such to judge the Old Testament, its poetry, law and literature but it is for them to begin anew to understand what history can teach and archæology expound of that Religion which has revealed the Light to men and the Way to the Messiah.

The Mission Field

The Missionary.

The Literary Styles of the Gospels.

CHAPTER XXI.

VARIOUS questions arise concerning the literary style and original language of the Gospel of St. Mark. An attempt will be made to discuss the style as we find it in the present text of the Theme-Gospel. It is this subject that interests us most at the present time, and not that of language. The word, style, may be employed in a narrow and in a wide sense. It may emphasise the use of language or the use of form. Thus, when we speak of a dramatic style, we may mean the choice of language in which contemplation over action is set forth, or we may mean the form into which language has been forced to adapt itself. In the one case the excellency of the style depends on the artistic use of words, suitable to the subject of discussion and to the representation of the argument. Treatises on Rhetoric from the days of Aristotle to the present time have devoted much space to the terms of diction, indeed so much space that it would almost seem as if words and words alone belong to style. There is, however, by teachers of Rhetoric a strange repetition of the older ideas that were in circulation in Classical Literature during the first century of the Christian Era, no less than of the Greek ideas of the fourth century before Christ. To be clear in statement, to punctuate correctly, to use a verb with design and to employ short sentences rather than long, are rules that are applied to-day as much as they were over 2,000 years ago. And yet Roman Literature, like other Literature, abounds in works that do not follow these plain rules. Even Greek itself contains many examples of writers who have not followed the ancient dicta. Now, these four Aristotelian rules which have been repeated century after century and are being repeated more to-day perhaps than one might expect, give to the word, style, a wide meaning. The choice of words, the manipulation of the verb, the formation of the sentence and the punctuation of it seem elementary rules but they reveal the fact that style covers more than words.

IT COVERS THE SENTENCE.

This way of looking at style is what we term narrow for it ends with the sentence. This employment of the word, however, is fully recognised by all writers who emphasise more the verbal accuracy of language than the formal presentation of thought.

An extension, however, of this conception is also recognised. It takes into account the paragraph; indeed the whole workmanship of an author in his various works. In this way one may speak of the style of Shakespeare or of one of his Plays, of the prose style of Matthew Arnold or of one of his books. Much more is implied by such expressions than an author's employment of expressions and words, or of his type of sentences; his method of argument, his utilisation of examples and his employment of form are all included. This is the wider conception of style which embraces, not only the narrow, but expands it. It is

in the wider sense that the word, style, is employed in this discussion.

Style then embraces language, expression, the sentence, the paragraph, the work and the workmanship of an author. The rhetorical and logical rules that are applicable to certain parts of style may be said to be common. They depend more or less upon the genius of language and the exigencies of grammar. No two languages are alike either in grammatical construction or in literary genius. It is this fact that makes it so difficult for a scholar in the case of translation from one language to another to bring out the peculiarities of a foreign language. Some languages are more easily translated into others of a like group, but others are exceedingly difficult to express in a fitting translation. Two ways are open to the translator, either to give a literal version of a work, in which case the peculiarities of a language and its genius may be adumbrated; or to express the thought of a foreign writer in the corresponding phraseology of his own tongue. Both these methods have been attempted with some success; both have been criticised in vigorous phrases. The effect of such efforts and such criticism introduces us to the knowledge that every language has its own genius and every tongue reflects the mentality of its speakers.

In its widest sense style reflects the genius of a language and the mentality of a people. The latter influences considerably the use of the former. The mentality reflects itself in the usage of words and their expression in sentences, but it does more; it influences most considerably the formative style of a paragraph or of a book. Very few will deny that every nation that has expressed its thoughts in literature has shown its own idiosyncrasies in thought and in expression, in form no less than in matter. Every nation has expressed through its literature its own peculiar way of looking at life and knowledge. Such statements are but commonplace but they are employed to emphasise the distinction in national mentality and intellectual outlook that characterise the various literatures and civilised peoples. No two nations have a similar point of view, no two nations produce

A SIMILAR TYPE OF LITERATURE,

no two nations are alike in character and characteristics, no nations express themselves on the same subjects in exactly the same way.

This may be shown from another form of experience than that of literary comparison. It is well known to all those who are engaged in work amongst Bantu peoples that in matters of interpretation and translation, an idea may undergo a marvellous change in the process of rendering it from one language into another. So much is this the case that an explanation of the mystery has been sought in what is called, a kink of the intellect. Every nation, people and language possesses its own peculiar kink and that not only of intellect but also of judgment. Every language reflects this peculiarity. It is one of the distinguishing marks of its linguistic and literary style. This then, is the first point that has to be recognised in applying the test of style to the Gospel of St. Mark. Whether the Gospel was originally written in Latin and translated into Greek is of no concern at the present time, seeing that this question is dealt with under the conception rather of a

The Blythswood Review.

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THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

Economics and Politics as Art and Science.

MY DEAR WILLIAM,

I know that you are interested in Economics and Politics both as Science and Arts. Most people judge these subjects from the standpoint of Art and not of Science. Indeed, you remember how contemptuous men were in the olden days over the claims of Economics, or as they called it, Political Economy. It was regarded as a dismal Science even when it was expounded by Adam Smith and those who succeeded him. It was a dismal science from this standpoint that it was studied in isolation and not in relation to other branches of learning. It was something like pure mathematics and pure grammar, subjects that are purely speculative and that would seem to have no relation to reality. If there be any subject that ought to be related to reality that subject is Economics. It was so by Adam Smith who produced an Ethical Treatise on the Moral Sentiments as well as the Wealth of Nations. The trouble hitherto has been that the complementary ethical theory to the economic speculations has been uniformly ignored to the detriment of both. The Moral Sentiments has disappeared as a Treatise, while the Wealth of Nations has been greatly misunderstood. It is only within recent years that

THE PHILOSOPHY OF ADAM SMITH HAS BEEN
REGARDED AS A WHOLE.

Notwithstanding the lesson that scholarship has received from isolating certain speculations from others, it still continues the same tendency, especially in Economics and Politics. It is strange that even yet the Moral Element figures with no great prominence in the economic speculations of the day.

Some types of mind are so given to the practical that they cannot realise that the practical is based ultimately upon the theoretical and that even the most successful, practical minds are only expressing ideas that are seeking to realise themselves. There is a delightful story told of an Arab, who as a builder applied to a North African Municipality for powers to build a house for a client or merchant. The French officials informed him that he would receive permission to build a house, provided he sent in his plans. Weeks passed and no plans appeared. The officials then began to make enquiries as they were very anxious to see that certain Municipal regulations were observed by the contractor. The Arab was summoned before the Municipal officials and asked for his plans. He said that he had no plans, but that he would ask a question:—"How can I show you plans before the building is built?" More men than Arabs proceed on exactly the same lines. They work and think without plans of any kind and fail to realise that even in their work they are unconsciously following a plan. The practical is not all practice; sometimes

MUCH THEORY LIES BEHIND A SIMPLE PIECE OF WORKMANSHIP.

My dear William, you will say that all that I have been saying is obvious and that you knew it all before. I am glad that such is the case. I must take credit, however, for restoring to your memory certain facts that are often forgotten in the case of practical men like yourself. However, it is well to know that you recognise that behind activities lie ideas, behind practice lie theories. Theories create practice.

I suppose that the present position of political affairs in Italy has been of some interest to you, seeing that as one of their products a dictatorship has arisen in that country. Mussolini has had many detractors and many eulogists. He has been called everything; but little recognition has been made of the fact that he has been carrying out a logical system of Economics and a particular philosophy of Politics. In the case of Italy, Economics and Politics have been united in practice to a moral conception of the functions of the State with the result that Italy is no longer the Italy of the past with its erratic Parliamentary policies, its slipshod methods of local government and its fearsome toleration of Secret Societies and warring sects. Literature has never been able to unite Italy nor is it doing so to-day. Language has not been able to unify Italy although Religion has.

BUT FASCISM HAS UNITED ITALY

and is fast making that country the most powerful in Southern Europe. You may have read in these columns an article in which an attempt was made to show how German metaphysics had influenced Scottish culture and how that, unconsciously to most, idealistic philosophy permeated the religious, moral and practical life of that country, just as it did the German Empire. The particular type of German metaphysics to which attention was directed was Hegelianism. This system of thought had been taught in Great Britain and under the name of Neo-Hegelianism, it had influenced considerably the economic and political ideas of the past generation. Its language had become commonplace on the lips of thinkers and so no wonder was expressed at the proposal of President Wilson during the discussion over the Treaty of Versailles that self-determination should be one of the principles in rearranging the affairs of the Nations. In other words, the vocabulary and ideas of Hegel are so widespread that most men are perfectly unconscious of their effect and their influence. When, therefore, Fascism sprang into existence one was inclined to search for the philosophic principles of that form of political faith. Hegel produced Marx and Bismarck. Hegel has also produced Mussolini. To understand the former you must know Hegel; to understand the latter you must also know the same system of German thought. I am sure that a strong case can be made for the opinion that without idealism—notwithstanding the apparent opposition to its Italian exponents by the Fascists, Fascism could never have become the predominant form of government in Italy as it is at the present time. Let me tell you something about the reception of Hegelianism in Italy in the olden days and that in contrast to another type of thought in that country.

It was in the sixties of the last century that Hegelianism began to be propagated in Italy. The chief exponent of the philosophy was Augusto Vera, a Professor in the University of Naples. I have seen the University overlooking the Bay and wondered somewhat at its influence over the thought of Italy. Its Philosophic School was for years in the hands of Vera who was a Professor of the History of Philosophy and the Philosophy of History, two subjects on which Hegel wrote elaborately and to which he applied the doctrines of his metaphysical Logic and Psychology. The propaganda of Hegelianism is most easily accomplished just in those subjects of which Vera was a master. Later writers, however, such as Croce and Gentile, of the present day have modified considerably the teachings of Hegel and Vera and have sought to teach only what they regard as truth, applicable to present day circumstances. The chief truth that they have seen realised in Fascism is not the Dictatorship of Mussolini so much as the Absoluteness of the State in relation to the individual and the safety of the Nation.

I am,

faithfully yours,

A. F. K.

Lexicography.

Forms of Speech, Direct, Indirect and Mental.

We continue here our remarks on two forms of Speech that have been set forth on page 114.

Before proceeding, however, to apply such elementary knowledge as has been stated with respect to two forms of speech found in literature and in conversation, we must draw attention to a third form which is somewhat difficult to name. It is neither Direct Speech nor Indirect Speech and yet it partakes of the nature of both. One might say with some assurance that this third literary form dominates to a large extent fiction and other types of introspective composition. It is from fiction generally that examples of this form of expression are taken; they may also be found in other types of literature besides the novel and the poem; both fictions, the one of particularism, the other of universalism.

THE NOVEL PARTICULARISES, THE POEM NEITHER UNIVERSALISES,

fictitious experience outside of the range of reality, time, space and conditions. The third type of literary expression is not altogether fictitious but it is introspective and in this way links itself to forms of fiction that find themselves expressed in various forms of literature. Perhaps what has been said will be more easily understood, when we contrast, as we ought to do, the three types to which we have referred. Direct Speech embraces the actual words of the speaker in addressing any person or any audience. In Direct Speech the speaker addresses another than himself or a number of people. In Indirect Speech a reporter transforms the direct utterances of a speaker into another form altogether. The reporter informs others what he believes to be the meaning of the speech but he alters the original sentences into subordinate clauses so that he may adapt them to the structure of his sentence. The reporter addresses his readers and employs the words of a speaker in so far as they suit his form of composition. It is easy, therefore, to determine what is Direct Speech and what Indirect Speech. The speaker addresses his audience directly, the reporter addresses his audience but transforms the speaker's direct into the indirect speech of his narrative. Now, the third form of expression which is so difficult to name, cannot be phrased in the same way as the above because it contains characteristics, most distinctive of both forms of speech. It arises when the speaker directly addresses himself or when the writer makes his fictitious character address himself in language of introspection or of rhetoric. Some people are very apt to speak to themselves. It is the form of expression that conveys this activity through a literary style which gives rise to a third class of speech, neither direct to others nor indirect, but introspective to oneself. There is no novelty in drawing attention to this form of speech, nor is there any need now and here to criticise it and the language employed to delineate it. It has been often said that

IN THE BRAIN OF A MAN THERE IS PERPETUAL ANTAGONISM AND DISCUSSION BETWEEN TWO MEN,

the man himself in one aspect of his being and another man in another aspect of his being. Both men in the brain speak to one another, not through a voice but through mental activity. There is no need to say anything more about this. Everybody knows its truth. The two voices may be heard any time by the man himself as he ponders over the perplexities of life and conduct. There are speeches, there are voices that are not heard save by a man himself, and that in the waking hours of the day as well as in the watches of the night. When such are expressed in literary form they may partake of the characteristics both of Direct and of Indirect Speech; they may also partake, and to a large extent they do, of the characteristics of the literature of fictitious adventure, hope, aspiration and delineation. In descriptive works of travel this form of composition may be found as well as in the novel. It reflects the introspection and the talking of a man to himself. Modern literature more than ancient has cultivated this third style of speech: it is to modern Letters that one must turn for good examples of its power and its efficacy in interesting the mind and influencing the judgment of its readers. It has its counterpart in certain forms of modern journalism. It might be called

INTROSPECTIVE SPEECH, OR, INDIRECT SELF DISCOURSE.

Some have named it Veiled Speech, others Indirect Free Style, some Experienced Speech, others Represented Speech. It has sometimes been thought to be a peculiar French phenomenon but it may be traced in English Literature to the days of Jane Austin and is also found in German, Danish and Spanish. Introspective Speech is more vivid of course than Indirect Speech and yet in its grammatical form it is linked to Direct Speech. This is the reason why we have said that Introspective Speech or the speaking of a man to himself, not vocally but mentally, relates itself both to Direct and Indirect Speech. It partakes of some of the characteristics of each but it differs from both in this that it is purely mental in origin and utterance. Perhaps then the three forms might be named Direct Speech, Indirect Speech and Mental Speech. The prevailing tendency of either one or other of these styles in literature springs out of the mentality of a people. It is this latter fact on which emphasis will be placed in the case of the Theme-Gospel of St. Mark.

THE MENTALITY OF THE SEMITES

Now it is the peculiar mental gift of Semitic races that they reflect in their literatures the Direct and the Mental Forms of Speech. It has been noted time and again that Hebrew is the language of Direct Speech. It is this fact that has made its greatest literature, the Scriptures of the Old Testament, so powerful in influence and so unique in character. A contrast with the mentality of the Greek and the Roman as shown in their literatures will bring out the significance of the statement that Hebrew is the language of Direct Speech, and let us add of Mental Speech also.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.

" " Sabbath School 9. a.m.

On Week-days—Training School Bible Class, 9. a.m.

" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s. Second Session, £2 15s.

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA,

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School will be organised for a

Two Years' Course of Training
IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
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THE FEES OF THE SECONDARY SCHOOL:

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

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THE BLYTHSWOOD REVIEW.

A South African Journal

of

Religious, Social and Educational Work.

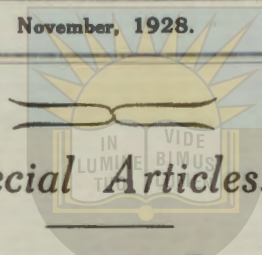
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Events of the Day

The late Mrs. Dr. Stewart of Lovedale.

The Government Native Medical Service

Modern Theology and Creedal Formulæ

The Life Story of the Rev. J. S. Morris

To the Reader

The Missionary:

Direct Speech in St. Mark.

Nature Study:

*The Birds of
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The Editor's Study:

Socialism and Communism.

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Extra.

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U-Ntsikana

Views and Reviews

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The Cabinet

Advertisements

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Prospectus of Blythswood Institution.

Ora et Labora.

1928.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

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Boarding Master

Mr. Craig

Mistress

- - Mrs Craig.

The Girls' Boarding Department.

Lady Principal -

Miss McBain

Mistress

- - Miss Taylor.

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Mrs. Stewart of Lovedale

Ob. October 31st, 1928.



ON the 2nd of November there was laid to rest, beside the grave of her husband, the Rev. Dr. Stewart of Lovedale, the mortal remains of one who has played a most prominent part, gracious although retiring, in the development of Scottish Mission work in South Africa throughout the past 60 years. Mrs. Stewart passed away at her residence in East London on the last day of October, and was buried on Sandili's Kop near Alice, in the presence of some 1200 Europeans and Natives who had assembled to pay their last respects to one whom they had known for so many years.

We give here the first part of a short sketch of the Life of Mrs. Stewart.

Early Influences.

Mrs. Stewart was the youngest daughter of a family which in its day had a great social and public influence both in the East and in the West of Scotland. Shipbuilders in the East, the Stephen family were trained by inclination and circumstances, in the wider outlook on life and commerce that the Russian War and the American Civil War had precipitated upon the world. All wars have the tendency to upset Society, to create new values in life and conduct and to force upon men broader issues than national, and wider interests than local. These two wars of the sixties had this effect upon Scotland and England to a marked degree and upon such as had interests beyond the seas. The family of Mrs. Stewart was influenced in this way; they saw the changing tendencies of their profession and of commerce, and early in the seventies, after another great war, the Firm transferred many of its

workmen from the East Coast to Lint-house, a farming area now included as a suburban town in Glasgow. There they built up a shipbuilding business that is known throughout the whole world.

The Sphere of Adventure.

It was in such an atmosphere of adventure, progress and prosperity that Miss Mina Stephen, the youngest daughter of Alexander Stephen, was reared and educated. She possessed the caution, solidity and venturesomeness of the shipping East Coast character as well as the energy, liberality and determination of the commercial West. Her marriage in 1866 to Dr. Stewart allowed her to manifest her talents in the highest and to use her liberality in the greatest of works.

Her interest in Mission work began very early and also her influence. Off the main road that runs from Glasgow to Renfrew on the south side of the river Clyde, not far from the shipbuilding yard at Linthouse, still stands a Manor House in the centre of a large farm, Shieldhall. The farming area around it has been gradually decreased by town extension and the erection of large Co-operative Stores, but the Manor House is still seen as one of the striking features of the landscape by the visitor from the car that runs along the highway. In that Farm House was devised the scheme whereby Central Africa was opened up to Mission work and Livingstonia was devised. Dr. Stewart and Mrs. Stewart with her brother, Mr. John Stephen, were the chief actors in this mission drama.

No one who knows the story of the inception of Livingstonia, can pass the way of Shieldhall without pondering on the faith and genius of those who sat from the evening of one day to the dawn of another over those plans that made the name of Livingstone a heritage of Central Africa, and a Scottish Church Mission a reality. The pathos and romance of it all!

The University of the Witwatersrand.



CONSIDERABLE interest has been aroused by the publication of a Committee Report on the establishment of a Government Native Medical Service by the University of Witwatersrand, Johannesburg. It is proposed to extend the Medical School of the University and to include in it a new Department for the training of native medical students. There is room in more senses than one for such extension in the large and beautiful grounds of the University. Three things will have to be faced by those who are to see to the development of this Scheme; the erection of College Buildings and Hostels on the one hand and the accumulation of Funds for the various purposes of the Medical School on the other. But the essential element of this or of any scheme for the training of natives will be found to lie ultimately in the selection and discipline of students and in the control and utilisation of a Bantu Medical Service.

A Government Native Medical Service.

It is recognised that College development and initiatory funds are the material things with which Committees will have to deal in the usual way of appeals to the country and to the Government. To obtain such will be a much easier matter than to obtain at the present time students, suitably educated in learning, character and outlook from amongst the few that are preparing themselves for any professional career or for that of a medical man. The Committee Report on the proposed Medical Service contains a large amount of instructive information as well as many suggestions of a theoretical character. It need not be any objection to the Scheme that the marks of socialistic principles are seen throughout its details for after all it is only by carrying out native tribalism into civilised socialism that there is the slightest hope of making the Natives move in matters of health and in other directions at the present time. We welcome these proposals for the training of natives in medicine, especially on the ground that it is to be a Government Native Medical Service. Every word in its designation is to be emphasised in its application and regulation.

Financial Proposals.

It is proposed that Funds should be provided by the Government for the training of candidates for this Service; that the Native Development Fund should be drawn upon for the creation of a Loan Fund for Medical Students. It is estimated that £12,500 should be set aside for this purpose and that other sums should be also provided for Bursaries. The Medical School itself will require for its erection and equipment £60,000, rather a small sum of money in the circumstances, with an additional £5,000 for hospital facilities. It is anticipated that the additional University staff required for this new Department will add £6,000 to the annual expenditure of the Witwatersrand Medical School. The annual cost of the materials to be used will amount to £2,000. Thus, after the initiatory expense of £60,000, the Department for the Government Native Medical Service will demand an income of £8,000 per annum.

Millionaires might assist.

These are not large sums in view of the needs of the Bantu people. A splendid opportunity is offered the millionaires of South Africa to provide £150,000 for the erection of College and Hostel Buildings and for the endowment of such. Will they avail themselves of the opportunity or leave socialistic legislation to control future development? £5,000 will be required for the erection of a Hostel for fifty students and £600 annually for its administrative staff. The Committee have drawn out tentative financial estimates; they need hardly expect their items to agree ultimately with the real cost of the undertaking; they must regard their figures as a minimum. However by such an extension of the Medical School of the University of the Witwatersrand, provision will be made for the training of students, health officials, nurses and midwives for work amongst the Bantu people. The cost is negligible, if only suitable men and women are forthcoming for the Government Native Medical Service. Indeed it is rather surprising that such a small sum will be able to accomplish so much in the circumstances of South Africa. We have to remember however that behind it are the resources of a progressive University, of the Native Development Fund and of the Government.

Modern Theology and Creedal Formulæ.

MODERN speculations of various types and current philosophies of differing schools are playing rather conspicuous parts in ecclesiastical affairs and religious discussions at the present time; and not in these alone. Recently in one of the Northern Parliaments of Europe, a discussion was conducted with due political solemnity and subtlety on the question of the Divinity of Christ and voting took place upon the necessary legality of Church teachers and ministers to profess the traditional Christian Creed in relation to their positions in the Church. The incident was not the first that has excited some amazement amongst educated and intelligent men during the past ten years nor is it likely to be the last. The British Parliament refused but recently to sanction certain modifications in the Book of Common Prayer, and that after much controversy of a political, philosophical and theological nature. The attitude of various forms of political practice, as seen in Russia, Mexico, France and elsewhere is well known to be anti-Christian as well as anti-clerical, and that for reasons as much historic as rationalistic, as much political as scientific. Within the Churches themselves, strife has arisen and is still growing between those who name themselves fundamentalists, and those who call themselves modernists. These facts are well known to every reader of the newspapers and the magazines of the day: they are apt to be exaggerated in their popular representation for purposes of literary sensation and ecclesiastical excitement.

Methods of Ecclesiasticism will not avail.

Students of Theology and Church History see no novelty in the present movements within and without the Church. They face no new problems of the Christian life, but only old phases in modern phraseology, old remedies in democratic shapes. What astonishes one is not so much the perplexing questions that have arisen concerning the Person of Christ and the formulæ of Creeds as the methods political, legal and ecclesiastical, that have been employed to bar their discussion in the Church itself.

Men have not learned much yet from the futile efforts and facile expedients of past ecclesiasticisms, when they think and believe that by a democratic majority of votes in a Parliamentary, or in an Ecclesiastical Assembly, they will be able to establish truth and combat error. What such and similar methods effect is to bind more than ever the Christian Church to the legalism and legal-demands of the State and to deprive it of its spiritual and intellectual liberty, its greatest gift to humanity and its grandest profession in the interests of the redemption of man. Truth is never determined by votes nor is authority established by them. They are but imperfect means for the practice of expediency, that virtue of all true ecclesiasticism, and state-craft. The Church and men seek for Truth, and will obtain it at whatever cost.

Controversies Old and New.

Amongst the many controversies, that are disturbing the peace alike of Church and State, are several that are not new to modern times and circumstances. They arise from the past history, ecclesiastical and political, and from the old solutions of dilemmas, philosophical and theological. In a sense there is nothing indeed new under the sun in Fundamentalism or Orthodoxy, Modernism or Rationalism,—to use these words in a technical sense,—save their relation to the knowledge, the enlightenment, the science and the politics of the day. Old problems reappear as soon as a New Learning begins to make its influence felt in society, and it matters little whether they first arose for solution by Politics, Economics, Law or Theology, Science or Philosophy. These facts, however, detract in no wise from the seriousness of controversial subjects, or from the necessity for intellectual examination of past solutions under the methods of modern study and with the tools of scientific accuracy. It will not be enough to characterise modern errors in Religion as ancient heresies that have been already solved by creedal formulæ or ecclesiastical contracts, and then pass on to practical matters and confessional propaganda. More is required to meet the intellectualism and the mysticism of the age than condemnation either of the one or of the other. Rather must both be absorbed into a Christian philosophy of Life and Belief that will reconcile the ways of God to

man. Besides, a clear understanding of the forces that have pressed to-day upon educated men the consideration of ancient religious problems and their solutions, is absolutely necessary, if men are to be guided towards just judgments, and abiding truths. What these forces are may be a matter of opinion. No doubt however exists concerning the influence of philosophy and science in restoring to an energetic life subjects of controversy, creedal and theological, literary and political that were supposed to have been decently buried long ago. But such forces, influences and subjects belong to the domain of speculation, theory, hypothesis and learning. They are apt to be overstressed in their influence and effects, in their praise and condemnation. They have each and all to be brought to judgment by another and final power that even creates and guides them, Christ Himself, the Giver of Life and Light.

The Person of Christ.

It is around the Person of Christ that they mainly centre and thus around the Redemption of Man. Modern Theologies of certain schools seek to interpret Jesus Christ in the terms of a prevailing psychology and a scientific biology that are not final, although considered the philosophies and the thought of the age. Such Theologies are in the main apologetic and are liable to the dangers of relative opinions and changing hypotheses. The analysis of a Personality will not explain more than the superficial elements of character: the application of psychological or of creedal formulæ, and of biological and evolutionary theories to Personality is only possible as an anatomical intellectualism. Just as in science Anatomy is separated from Physiology, and both are independent the one of the other in theory and study, so the modern theories of the Person of Christ are separated from the Life and Personality of Our Lord. Jesus Christ is Life; His Personality and not his alone, is a mystery, that intellectual categories and scientific discoveries have been baffled to solve. This apologetic theologies of a modern type recognise and yet attempts must be made to interpret as far as the intellect can, and the modern mind will, supply the necessary knowledge for such a task. Caution is needed in all circumstances: it has not always been observed by scientists and theologians.

Behind the present controversies lies another of greater issues.

If it be an idle dream to suppose that Theology can pursue an independent path in the forest of knowledge and call it the King's Highway, it is just as idle a dream to believe that Science can hack its way through the overgrown bush of tradition and name it the Way of the Absolute. Both Science and Theology, the hypotheses of limited experience, and the formulæ of creedal beliefs are hand-maidens, to Truth, and Life: each plays a subordinate part in the drama of character and personality. It avails nothing to overstress the relative truths of either, even when phrased in the prevailing philosophic formulæ of the day. What will accomplish most in the way of satisfying the modern mind,—always in a state of flux,—and the Christian intellect,—slow to move even in faith—is to create a Christian Philosophy, centred not on a Christological but on a Theocratic interpretation of Life and Conduct. For present day controversies have behind them more than a merely metaphysical discussion on Personality or a psychological: they witness to a deeper strife between the spiritual and the materialistic, the theocratic and the democratic interpretations of man's destiny and human life. The ultimate issue at stake is whether the Kingdom of God is to prevail or the Kingdoms of the World over the minds and consciences of men.

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Impressions of Christianity.



ON the 11th November, the Agent-General of the Indian Government addressed a crowded audience in the City Hall of Capetown on the subject: "What impressions Christianity Has Made upon Me." Mr. Sastri is a Brahman, and judged Christianity from his personal experience and education as such. He also discussed the Caste System of India. It is impossible to treat in any adequate way the impressions and criticisms of the orator at the present time. This task must be left to another occasion. It is enough to state that the speech of Mr Sastri is worth reading as an expression of opinion on vital matters of policy and conduct. D. D. STORMONT.

Educational

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.

(By REV. E. H. HURCOMBE.)

I: LABOURS IN THE TRANSKEI.

THERE is living in quiet seclusion in East London a retired Wesleyan Missionary, whose life-story is well worthy of permanent record, and should prove of interest to a very large circle of friends. We set ourselves the task to chronicle some of the leading events in a thrilling and most useful career.

James S. Morris was born at Fort Beaufort on 31st August 1848, and was baptized by the Rev. John Ayliff. His parents belonged to the 1820 Settlers, who came out in the ship "Albany." Most of his education he received at Lovedale, his teachers being the Revs. W. Govan, (founder of Lovedale); R. Templeton, Bryce Ross; and Mr. John Bennie, who was a student, then a teacher at Lovedale. Among his school-fellows were men who rose to great renown, and who have left their mark upon the building up of the South African Nation: the brothers Robert and Walter (later Sir Walter) Stanford, Richard (the late Sir Richard) Solomon, William (now Sir William) Solomon, James Solomon, Alex. Bailie, Walter Morris (James' later brother), and many others. The late Dr. Stewart followed Mr. Govan at Lovedale, and had most to do with the development of that great Training Institution, but that was not in Mr. Morris's time, though he knew him well, and had the highest regard for him. Mr. Morris always looked upon Dr. Stewart as one of Africa's greatest men, in some respects after the type of Cecil Rhodes.

"THE LORD DIRECTETH HIS STEPS."

While James Morris was still a lad he was fond of reading, and greatly enjoyed sea stories. These inspired him with the desire to become a sailor. He told his father of his wishes and, though he may not have fallen in with them, he showed his wisdom by not opposing them. So, soon after he left school, James, with his father's consent, took a seat in the Post-cart, and started for Port Elizabeth, with his mind filled with thoughts of the many thrilling adventures awaiting him as a sailor. A short experience on the "Precursor," coupled with a terrible bout of seasickness, and the Captain's inability to promise anything beyond conveying him to London on the chance of securing him a place on some ship there, led him to the conclusion that he had better leave the vessel. The Captain readily agreed, probably influenced by relatives with whom James had stayed for a time in Uitenhage, and soon he was glad to find himself on *Terra Firma* again. In later life Mr. Morris often thought of this episode. It was evident God had other work for him to do, and his subsequent career proved the wisdom of Solomon's proverb: "A man's heart deviseth his way, but the Lord directeth his steps."

After this he remained at home for a time, but was not settled.

THE SPIRIT OF ADVENTURE.

was still alive. Just then the Basuto War with the Free State broke out, and James, with his elder brother, started on horseback for the Free State, to join Webster's Volunteers, his brother being about 22 years of age, and he 17. They were together in one engagement, and then left for Bloemfontein with the object of seeing President Brand, and ascertaining from him what their position would be in the army. When they arrived at the Caledon River it was in flood. On the opposite side they noticed a boat tied up. Both brothers were strong swimmers, so they swam across, and returned with the boat. They drove their horses into the water, and forced them to swim to the opposite side; then, packing their saddles and themselves into the boat, they successfully crossed also.

They were about to proceed on their journey, when the elder brother's gun went off. James was quite close to him at the time, and on looking round he saw the blood streaming from a dark wound over the heart. The bullet had pierced the main artery. He walked a few steps, then sank to the ground. He knew he was dying, and cried to God for mercy. James prayed also, as best he could. Both had often attended Religious Services, but neither, as yet, 'knew the Lord.' The scene that followed left an indelible impression. James' brother lived for about three quarters of an hour, then expired. His body was taken into Smithfield, and there it was buried. With his brother gone, James felt he could stay no longer, so he turned his steps homeward.

THE GIFT OF POWER.

When he reached Queenstown he heard people talking about a wonderful man named Taylor—a preacher from America, who had been conducting services in Port Elizabeth, Grahams-town, Fort Beaufort and other places—and that numbers had been converted. To James Morris this was 'a strange language.' From the days of his boyhood, he had, in a way, belonged to the Methodist Church, but never had he heard people talk in this fashion about being 'converted' and having 'peace with God.' He was, therefore, on the alert to see and hear this man. On Saturday, July 6th 1866, Bishop Taylor arrived in Queenstown, and took the services there on the morrow. He was a remarkable looking man—tall and with a flowing beard. When he entered the Church he took a seat near the pulpit. While the Rev. H. H. Dugmore conducted the preliminary part of the service, he sat with his head resting on the back rail of the front seat, apparently in deep and earnest prayer, oblivious to his surroundings. When Mr. Dugmore had finished Mr. Taylor took the pulpit and preached. His subject was 'The Gift of Power.' In the evening he preached again, this time from the text: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33: 11.)

During the sermon the lamps gave some trouble, and while they were being attended to, Mr. Taylor sang (he had a sweet voice) an appropriate solo, the first verse of which was as follows:—

"Sinners hastening down to ruin,
 Why will ye die?
 Jesus is your soul pursuing,
 Why will ye die?
 Though from Him you still are flying,
 All His power and love defying,
 Hark, how loudly He is calling
 Why will ye die?"

During the singing of the solo

AN EXTRAORDINARY INFLUENCE

came down upon the people. All over the Church heads were bowed in silent prayer and deep penitential sorrow. At the close of the service Mr. Taylor invited all who wished to see the Lord to come forward. As soon as the invitation was given a large number came to the front and knelt around the Communion Rail. James Morris was amongst the number, and this was ever afterwards regarded as a most important event for him, for it proved to be the turning point in his life.

Soon after his conversion James Morris began to take part in Christian work, first in addressing Sunday Schools, and later on preaching to the Natives. In 1872, he came forward as a Candidate for the Wesleyan Methodist Ministry. He was accepted, and was appointed to take the place of the Rev. W. Rayner at Tsomo, the latter having been appointed to the Queenstown (English) Circuit. He had been at Tsomo only a few months when he received a letter from the Rev. W. Shepstone, Chairman of the District, instructing him to move to Wodehouse Forests, to take the place of the Rev. E. J. Barrett, who was appointed to Butterworth. The Rev. Charles Pamla was sent to the Tsomo for a short time.

AT WODEHOUSE FORESTS AND TSOMO.

At Wodehouse Forests, Mr. Morris was put in charge of an extensive Circuit, with preaching places far from the Central Station. Some of these were difficult to reach, but they had to be visited for the renewal of Membership Tickets and administration of the Sacraments, at least once a Quarter. James Morris was young and strong and a good horseman, and he had little trouble in mastering these difficulties. The Wodehouse Forests' people were a fine type of Native. Among them were some who were most liberal in their contributions towards the support of God's work. The gifts at a Missionary Meeting held in a comparatively small Church at Cofimvaba, with sod walls and mud floor, totalled about £100 sterling. One man as his contribution gave a horse, a cow, several sheep, and some money. We do not see such Missionary Meetings now. Those were the good old days! Between the Missionary and his people there existed a close bond of love and confidence. There were no Secession movements then.

After a happy term at Wodehouse Forests, Mr. Morris was appointed to Tsomo. That Circuit was not so extensive, but the work and responsibilities were great. One of the most urgent needs at that time was a new Church. The work of erecting this Mr. Morris undertook soon after his arrival. It was

A FORMIDABLE UNDERTAKING,

but it had to be faced. There were very few competent builders in the Territories in those days. Mr. Morris's first difficulty, therefore, was to find a suitable man to take the contract. He engaged one man; he dug the trenches for the foundation, raised the walls up a little way, then gave up the job. A second man was engaged, who raised the walls a little higher, then also gave up. Mr. Morris then rode into Queenstown, and engaged the services of Mr. Lange, a master-builder. He came out to Tsomo, and after rectifying the mistakes of the previous men, started operations, and went steadily on to the end. When the walls were ready for the roof, the Missionary was faced with another difficulty. The corrugated iron had been purchased, and had come as far as the Kei River, but was there held up by the floods. There were no bridges in those days, and as the rains were copious, the iron might have remained there for weeks and perhaps months.

At this juncture, Mr. Taylor, the carpenter, father of Mr. S. Taylor so well known in Butterworth, came to the rescue. He had been in the Army, and offered to construct a raft, if Mr. Morris could secure some large watertight casks. In due course, the casks were found, and the raft constructed, and later conveyed to the Bolo Drift. Some Native swimmers were engaged, ropes were attached to the raft by which means it was drawn to and fro, and thus all the iron for the Tsomo Church was floated across the Great Kei River. It reached Tsomo in time for the builders to complete their contracts without further trouble. This Church is built entirely of stone, and was at that time the largest Native Church in the Territories. The opening was a great event. The contributions poured in, and though the debt was not entirely wiped off at the Opening ceremonies, it was at a subsequent meeting—the cost of the Building being about £1,000 sterling. For 50 years this Church has served the needs of the Tsomo people, and still stands.

During Mr. Morris's term at Tsomo, two important events in his personal history transpired—his Ordination and his Marriage. By the latter he obtained a helper who has faithfully, and bravely, shared with him the burdens, difficulties, joys and sorrows of a ministry of nearly half a century. She is, happily, spared, to share with her devoted husband, the well-earned rest of life's Eventide.

In his reminiscences, Mr. Morris loves to mention some of the most prominent residents of the Tsomo at that time. First, there were Jantje Ngcinca and Matthew Mngqibiso—these were the two Headmen. Then among the workers were Mlokotj, Funani, Masiza, Sigenu, Qina, Dledle, Radasi; these men are still represented by their descendants in the modern work of the Church. Old Mary Dledle was an outstanding figure in those days. She took a great interest in the Missionaries, and was not backward in instructing them when opportunity occurred. On one occasion when the Rev. W. B. Rayner was preaching, with old Mary as one of his hearers, he tried to quote St. John 3. 14, but said 'Unyoko' instead of 'Inyoka'. This was too serious a blunder for Mary to let pass, so she called out "No, Mfundisi not Unyoko (mother) but Inyoka" (serpent). (See Page 132.)

THE BLYTHSWOOD REVIEW.

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Local

Native Higher Education.

In 1927 the average attendance in Native Schools throughout the Cape Province was 96,854. Of this number 2,263 were boarders in Native Institutions. As every one knows Institutions are scattered throughout the country to meet the local needs of the people. They are arranged on much the same lines and all aim at having the usual Departments of the Normal or Training School, the Practising School, an Industrial Department, a Domestic Science Department and a High School, each following the curriculum of the Department of Education of the Cape Province. The boarders in Institutions are generally those who come for Normal, Secondary and Industrial Education from various parts of the districts, in the midst of which an Institution has been organised.

Native Training Schools.

The Native Training Schools number 15, in which there were residing 737 male and 819 female students; 670 in the First Year, 434 in the Second and 430 in the Third of the Native Primary Lower Course, with 18 in the Native Primary Higher Course and 4 in that for Infant School Teachers. 1556 students were, therefore, in training for Teachers' Certificates in the Institutions, while other 51 were found in other Native Schools. These figures, however, show a decrease of 60 students over those of 1926.

In the Secondary Schools 221 pupils were registered of whom 163 were in Standard VII and 58 in Standard VIII.

13 teachers were employed in these Schools, thus giving to each an average of 17 pupils.

Industrial Schools.

In the case of Industrial Schools and Departments, 17 pupils have been instructed in Blacksmith-work, 4 in Book-binding, 225 in Carpentry, 58 in Gardening, 43 in Masonry, 10 in Printing, 43 in Shoemaking, 23 in Tailoring and 11 in Wagon-making. The total number of pupils in Boys' Industrial Departments was 362. In Girls' Industrial Departments 112 were taught Cookery, Housework and Laundry-Work, 106 Spinning and Weaving and 93 other Domestic Work. The total number of pupils in 9 Schools was 221 girls. Of these numbers 45 boys and 97 girls were in the Industrial Departments of Transkeian Institutions.

Summary.

Thus 1,556 students were in the Training Schools, 221 in the Secondary or High Schools; 362 in Boys' Industrial Departments and 112 in Domestic Science Departments of the Institutions. If we divide these numbers roughly by 4 we shall be able to discover the annual output of these various schools. A very significant feature about the numbers is that only 45 boys and 97 girls were in the Industrial Schools of the Transkeian Territories. To them might be added another 100 who were being trained in the Agricultural Schools of the General Council. These numbers seem to be out of all proportion to the amount of energy and advertisement that is being expended in the way of attracting young people to industry and labour.

A Countryman's Diary.

Everywhere the land is green and the gardens are beautiful with flowering plants, glittering leaves and opening buds. The birds are having a happy time of it and the butterflies are winging it everywhere. Sometimes the air is filled with the twittering and calls of birds, that have recently appeared; and yet everyone desires more rain. People are never satisfied, especially farming people who depend so much upon their crops and their gardens. During the month we have had one or two most perfect days, full of sunshine, cloudless skies and moderate heat. Now and again a cirrus cloud appears to give way for a few hours to a cumulus that precipitates itself in the afternoon in a thunderstorm. And yet we need more rain! One drove through a part of the country recently that still had the marks of the Great Drought upon it. Nothing short of a four days' flood could affect much change on the dust-covered soil.

November is the month in which there is still time to sow with some success cucumbers, melons, marrows, pumpkin, rhubarb and beans. Cauliflowers and cabbages should be planted at once. Vines should be topped and tied down and attention should be paid to ripening potatoes. The Natives are busy ploughing and sowing, even although the thunderstorms have been few and the rainfall somewhat disappointing. We are afraid that the average rainfall in some of the Transkeian Districts will not be so large this year as it was last. However during the weeks that are still to run before the end of the year, rain may fall in abundance and thus make up the average yearly rainfall.

Local and General.

The Cabinet of the Parliament of the Union of South Africa resigned at the beginning of the month and was reconstituted with one change, the appointment of Mr. H. W. Sampson instead of Mr. W. B. Madeley to the Ministry.

Strong representations are being made to the Government over its decision to limit grants under the Children's Protection Act. During last year the grants had been increased to £127,000 on account of the great poverty and misery that had been revealed by various Committees on Child Welfare.

The Chapel of St. Martin in Canterbury Cathedral has been restored through the gifts of intimate friends of the late Lord Milner, and was dedicated to his memory on Sabbath 4th November by the Archbishop of Canterbury. In the chapel is this inscription:—"This chapel is dedicated to St. Martin of Tours, and is restored as a shrine sacred to the Christian spirit and service in memory of Alfred, Viscount Milner, who devoted his life to the social and national well-being of his country at home and overseas."

It has been noticed in a Girls' Reformatory where trades are taught for the development of character that rabbit-farming is much more effective in dispelling sullen ill-temper than dress-making or weaving.

The Right Hon., the Most Rev. Randall Thomas Davidson, G.C.V.O., D.D., the 94th Archbishop of Canterbury and Primate of all England, preached his farewell sermon at Canterbury on the 5th November. Dr. Davidson has resigned from his See and is to be succeeded by the Right Hon. and Most Rev. Cosmo Gordon Lang, D.D., the 89th Archbishop of York and Primate of England.

The King has conferred on the retiring Archbishop a peerage, an honour for which there is no precedent in the history of the Church of England. Dr. Davidson will, therefore, remain a Member of the House of Lords, and will continue those eminent services for the Church and the Nation that have characterised his activities as a peer during the past 33 years. Various changes are anticipated in the administration of the Church of England in view of the conditions of Ecclesiastical politics in Britain. The Right Rev. Dr. Temple, the Bishop of Manchester, has been appointed Archbishop of York.

A large gathering in the Zionist Hall at Cape Town celebrated the Eleventh Anniversary of the Balfour Declaration, the historical treaty, which restored Palestine to the Jews as a National Home. A remarkable document, in which sympathy has been expressed with Zionist ideals and aspirations, has been signed by the Administrators of the Four Provinces of the Union, by the Principals of the Universities in South Africa and by many Clergy and Politicians. Already twelve million pounds have been voluntarily subscribed by the Jewish people throughout the world for the development of Palestine.

After what has been considered one of the most violent and vigorous elections for the Presidency of the United States of America, the Republican nominee, Herbert Hoover, has been elected to that post. The Political Policy of the United States will be a continuation of that which has been followed during the past four years. It contains one or two items of International interest. Mr. Hoover has declared that the United States of America must be master in its own house; he recognises that the Law of Prohibition is such a moral obligation on the President as must secure on his part its honest enforcement and the elimination of such abuses as have characterised its administration during the past four years. The American home must be protected in the interests of a high standard of living; farming through a home market and industries through co-operation on economic equality with every phase of national activity. The President Elect will not favour any increase in emigration as restrictions will protect Americans from widespread unemployment; and again, he will not "favour any general extension of the Government into the operation of business in competition with its citizens." The Foreign Policy of the Government will depend on changing circumstances and the natural evolution of present responsibilities.

A new Native paper, *The Bantu Nation*, has appeared in Aliwal North, in which articles of a most interesting nature appear in English and in Native languages. It forms a weekly Review of Social, Educational and Political Questions, and is published every Thursday at the subscription rate of 12/6 per annum. There is room for the circulation of such a paper in the northern part of the Cape Province and elsewhere.

Mount Etna in Sicily is throwing forth great streams of lava on orchards and towns in its neighbourhood. Thousands of people are homeless and many have been killed. The present eruption seems to be greater than any that has occurred for many years past. Mount Etna is on the East Coast of Sicily and may be easily seen from ships passing through the Eastern Mediterranean into the Strait of Messina. On its South is the town of Catania, a seaport which is linked to Messina in the north by a railway. The streams of lava have become so large as to approach this line of railway along the coast. On the South East slopes of the mountain, the towns are densely populated, seeing that the soil there is exceedingly fertile. Catania was destroyed by a volcanic outbreak in 1169. The present outbreak is the twelfth that has occurred since that date.

It has been suggested that a Conference should be held on Native Law. In this matter the Native Affairs Department ought to take the lead in summoning those who are best acquainted with the social and legal conditions of the Native people at the present time and with Native Law, Custom and History. Already much has been done to collect and codify certain phases of Native Custom. The Natal Code, the Transkeian Penal Code and various other Acts and Proclamations with new collections of facts might form the basis on which the Conference would ultimately act. We have already urged in these columns the advisability of setting apart two or three Government officials to collect and arrange material for the codification of Native Law and Custom. Lawyers have already valuable collections of Cases, decided by the the Native Appeal Court for the Transkeian Territories and by the Natal Native Court. Why not set apart the officials who have gained much experience in editing various books on Statutes, Proclamations and Court Cases to the most important work of consolidating Native Law? This duty will be anyhow a necessary corollary to the Bills, which are to appear before Parliament in 1929 as the Native Policy of the Government. It would be best to have sound information arranged through the efforts of the Native Affairs Department and with the assistance of those University Professors and Lecturers, who are engaged in Departments of Bantu Studies, before any Conference be called. We have greater confidence in the efforts of men specially set apart for the work of Codification than in the discussions of Councils, Assemblies and Conferences. The Codification of Native Law and Custom is a national duty and should be financed by the Government, for ultimately the Parliament of the Union will have to sanction whatever may be recognised as Native Laws in the interests of South African development.

Sabbath, the 11th November, was observed as Armistice Day throughout the Union of South Africa.

Some of the various Examinations of the Cape Department of Education end earlier this year than the last day of the session. The Training School Examinations end on Monday the 10th December.

The Provincial Council of the Cape Province will begin its Sessions at Cape Town towards the end of January, 1929.

The following Ministers constitute the new Cabinet :—

General the Honourable JAMES BARRY MUNNIK HERTZOG, Prime Minister, Minister of External Affairs and of Native Affairs.

The Honourable TIELMAN JOHANNES ROOS, K.C., Minister of Justice.

The Honourable Dr. DANIEL FRANCOIS MALAN, Minister of the Interior, Public Health, and of Education.

Colonel the Honourable FREDERICK HUGH PAGE CRESWELL, D.S.O., Minister of Defence.

The Honourable NICOLAAS CHRISTIAN HAVENGA, Minister of Finance.

The Honourable FREDRIK WILLIAM BEYERS, K.C., Minister of Mines and Industries.

The Honourable CHARL WYNAND MALAN, Minister of Railways and Harbours.

The Honourable PIETER GERT WESSEL GROBLER, Minister of Lands.

General the Honourable JAN CHRISTOFFEL GREYLING KEMP, Minister of Agriculture.

The Honourable THOMAS BOYDELL, Minister of Labour.

The Honourable HENRY WILLIAM SAMPSON, O.B.E., Minister of Posts and Telegraphs, and of Public Works.

Dates of Examinations 1928.

The Departmental Examinations for 1928 will begin on the following dates :—

Senior and Junior Certificate Examinations:	28th November.
European Primary Higher Examination ...	7th December.
European Primary Lower Examination ...	10th December.
Bilingual Certificate : English* ...	11th December.
Bilingual Certificate : Afrikaans ...	10th December.
European Infant School Teachers' Examination ...	6th December.
Teachers' Drawing Examinations...	3rd December.
Teachers Woodwork Examinations ...	4th December.
Coloured Teachers' Examinations...	6th December.
Native Teachers' Examinations ...	4th December.
Duke and Duchess Competitions ...	7th December.
Art Examinations ...	19th November.

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Views and Reviews.

"Dragon Lizards of Komodo."

By W. DOUGLAS BURDEN;

Published by G. P. PUTNAM'S SONS, 1927.

The pictures that have appeared in the illustrated papers have made the public familiar with the existence of the Dragon Lizards of Komodo, and have whetted the public appetite for the fuller account given in this volume by the leader of the 'Expedition to the Lost World of the Dutch East Indies.' The island of Komodo, on which these Dragons have lived so long undetected, is one of the Lesser Sunda group, twenty-two miles by twelve in extent, and so difficult of access that it remained unvisited by the great naturalist-traveller in those regions, Dr. A. R. Wallace.

Native rumours of the existence of the Dragons remained unsubstantiated till 1912, when some pearl fishermen happened to anchor there, and in the same year a description of the animal was published by P. A. Ouwers from specimens brought from the island by collectors specially sent to obtain them. With a view to prevent the extermination of these prehistoric monsters, the Dutch Colonial Government, in 1915, created their range a reserve and closed it to hunting. Of this latter fact our author was unaware till his arrival at Batavia in the end of May 1926, but an interview with His Excellency the Governor-General resulted in his being given for a period of two months the use of the government boat *S.S. Dog* with letters of introduction to all the residents of the Sunda Islands and permission to take fifteen Dragons for scientific purposes.

The story of the hunt for the Dragons and of their capture—the last great find that a naturalist could make, according to our author—is told, with a good deal of interesting padding, in these pages, and is illustrated with beautiful pictures which help to visualise for us the creatures themselves and the haunts in which they live and which shew us in the end the marvellous reproductions of the mounted group in the American Museum of Natural History.

The discovery of the Dragons of Komodo has created in the minds of naturalists almost as great a sensation as that of the Okapi did at the beginning of the century. Little did the palæontologists who have described and 'restored' the fossil dragons of our rocks imagine that one of the race 'dating back about sixty million years' was still treading the surface of this earth—a stone-deaf creature, attaining in the case of the male a length of over nine feet and capable of swallowing the whole hind quarters of a boar at one gulp. The interest that has been aroused in these monsters and the value that in consequence is attached to them threaten to create a new profession—Dragon-poachers—in that lonely isle; twenty skins were sent in the early days of 1927 by native poachers from Komodo to Macassar.

The pages of this story could be rendered more captivating by omitting certain phrases and expressions that enhance in no way the workmanship of the writer.

ROBERT GODFREY.

A New Series of English Readers.

Now is the time for teachers to begin collecting new Class Books for the coming Session. We would draw attention to a new series of Readers,

LONGMANS' ENGLISH READING BOOKS FOR NATIVE SCHOOLS,

Books IV, V, and VI. These are just newly out and are peculiarly fitted for Native Schools. The selections that have been made from English writers are balanced by selections from South African writers. The former introduce pupils to the beauties of English style and a knowledge of other things besides those of South Africa; the latter attract the attention of the pupils to their surroundings, customs and habits of life. So far, then, as this series is concerned, it provides just the kind of information and interest that will appeal to the imagination and industry of those Natives who are in Standard IV, and above; for the books need not be confined to the Standards, they contain much that will be of service even to students in the Training Schools. Attention might be drawn especially to the V and VI Readers where we have

MANY FINE SELECTIONS OR ADAPTATIONS FROM VARIOUS SOUTH AFRICAN WRITERS

such as Sir Percy Fitzpatrick, Mr. Fitzsimons, Mary Byron, C. Bell, M. W. Waters, Dudley Kidd, H. T. Waters, Godfrey Callaway, the Hon. Charles Brownlee and others. The books are exceedingly clear in their print and strong in their binding, qualities that are especially needed in school books. Native teachers are advised to consider the claims of this series in the interests of their work.

First Principles of Grammar.

Mr. W. E. C. Clarke, M.A., has published through Longmans Green & Co., a class book on the First Principles of Grammar. South African teachers know the *Class Book of English Grammar* that Mr. Clarke published several years ago. It was intended for advanced pupils and met their needs excellently. That Grammar introduced certain principles that were novel to many teachers. The basal idea, on which the Grammar was constructed, was that the sentence, and not the word, constituted the norm of the philosophy of Grammar. It was the sentence and not the word, the speech and not the form, that was of real interest to the learner, the teacher and the grammarian. This has now become an accepted position by all those who study Grammar, its philosophy and its methods of teaching. The one characteristic of *First Principles of Grammar* is its simplicity. The book is one that a young teacher ought to read with great care, for he will find in it much information of a most interesting and instructive character. The book ought to be used with a reading book so that even in reading much practice in the application of what is learned in the Grammar may be given the pupil and not only during the set time for grammatical instruction. A good selection of exercises has been made but they must be augmented by the teacher from class reading-books. The chapter on the Verb is excellent.

Sports and Pastimes.



Cricket.

The Cricket season has now begun; even matches have already been played with discomfiture to tyros and untrained. Already the young boy and the young man are beginning to realise that cricket requires skill, strength, physical capacity and mental agility. It is not the strongest boy or the swiftest youth that makes the best cricketer, nor is the winner the person who can break the handle of his bat or strike the ball farthest. There are other ways of producing ducks than by having bails scattered. A clever fielder may make many a catch for the simple reason that the cricketer cannot use his strength well or control the movement of the ball by a careful manipulation of his bat. In other words, a cricketer, like every other body, has to undergo training, has to discipline himself and has to practise to keep his muscles in order and his mind to concentration. If, therefore, we draw attention to one or two points at the beginning of the season we shall do well.

In discussing them we have in our mind the Native boy who thinks at the beginning that

TO PLOUGH THE EARTH WITH HIS BAT

is a mark of distinguished cricket and to break the handles of many more a mark of perfect prowess. We have seen these great feats and have always recommended to young boys and youths new to the game what they ought to remember, that cricket was not really a ploughing match!

It has been often said that a good cricketer must be a good cricketer all the year round, just as a footballer must kick the ball all the year round. It is not the match or the contest that is the valuable thing about cricket and football; it is the discipline, the training, the agility, the skill, the physical liveliness and the mental alertness. If you would be a good cricketer, you must begin to train yourself in the ways of temperance in matters of food, sleep and exercise. Health and strength come from moderation in all things and most especially in food. This is not recognised by young cricketers, who think that after a heavy meal they have the right amount of strength to win a match. It is then that they have just the right amount of strength to lose the match.

FOR AFTER A HEAVY MEAL OR AFTER SELF INDULGENCE,

the keenness of sight, suppleness of muscle, strength of wrist and expertness of hand, degenerate for physiological reasons known to every school boy. Before a game a good player must have had a good night's rest; after a match he must repeat the dose of Nature's Sweet Restorer, not purchasable as a patent medicine.

It might be taken for granted that those who are beginning to play cricket this year have not been following any rules concerning the control of their bodies and the exercise of their limbs. I am afraid that Native young men are not given to

much exercise; they prefer lolling about to active walking, or sitting on the ground to jumping over bars. The effects of neglect of exercise are very noticeable in native men after 30 years of age and later on. It is well for school boys to be exercised, even more than they are in drilling and running, if they would be good football and cricket players.

THE LAWS OF HEALTH

of which every youth has heard and in which he seldom has faith, have to be observed and practised, if he desires to be a good cricketer. Now, one of the outstanding rules concerning the body is to exercise it by running, leaping, jumping and other gymnastic feats. A physically lazy boy will never be a good footballer or a good cricketer. How could he? He lacks activity and every kick or hit makes him perspire, sigh or groan; he has not his body under control through discipline and exercise and so he pants and makes ducks for his side. Here then, is the first lesson that the young cricketer has to learn; Exercise your body in accordance with the laws of health; Keep yourself fit in body and mind; Practise and become perfect in the manipulation of the eyes, the muscles and the wrists, and then do not be disappointed, if, after much practice, you are not chosen for the First or the Second XI. Back to practise again until the day comes, when you will be chosen as a good cricketer to sustain the reputation of your School. This is sufficient advice at the present time for the beginner at cricket, who is anxious to fit himself for the game and earnest to bring his body and mind under the discipline of sportsmanship. Exercise! Exercise! Exercise!

—O—

Blythswood Institution.

In view of the enquiries that are being made concerning the opening of a Native High School at Blythswood, we would request that those who are prepared to send pupils to the Boarding Departments for the VII. and VIII Standards should inform the Blythswood Office before the end of November. As soon as full particulars of numbers are obtained from intending students for the High School, an announcement will be made whether it will be practicable to begin a High School next year or not. All communications must, therefore, be made before the end of November,

To the Principal,
Blythswood Institution,
Butterworth.

U Ntsikana.

NGU REV. B. J. ROSS, M.A.

(Isusela kwelangapambili.)

I-Testamente Entsha.

Wofika kutetwa ngaba profeti abalapo. Into ke leyo engekoyo Igama eliti "Profeti" liko Elo gama sisi Greeke. Kulenteto-ke yesi Greeke eligama lixela Umntu Ocaza Izihlabo. Lendawoyeyokuqondwa ngumntu otanda ukuyiqwalasela ayiqonde incwadi ayifundayo. Ama Greeke axabisa anelela kakulu izihlabo. Aba nendawo ezingcwele zodumo—Oodona, Delphi nezinye—apo kwakuhlutywa izihlabo. Izihlabo ezo zapuma ngenteto enzulu eyintsonkota inteto engaqondwayo luluntu olu. Kwabako bantu bazi cazayo izihlabo. Bati ukuti oku kuxela oku, njalo njalo. Kwatiwa ngaba profeti abo. Lendawo ayina pike kwaba saziyo isi Greeke. Kwitestamente Entsha kuthi kwaku setyenziswa elo gama siqonde ukuba kutetwa umntu ocaza izihlabo. Ngaleyetu inteto ngumshumayeli lowo. Kuba umshumayeli onguye akateti nto iyeyake ucaza izihlabo zezwi lika Tixo Uhleli-ke ento nye nalo ubizwa ngeli gama kwi-Testamente Entsha.

I-Testamente Endala.

Apa inteto yesi Greeke ayiko. Kuko isi Hebre. Eli gama liti Profeti aliko. Nto ikoyo kakulu zizihlabo nabantu abenza izihlabo. Siti abatata igama lesi Greeke sibabize ngalo. Abo bantu-ke abapele ndawo. Ngamini itile babako bemakulu omane ngamini nye bazihlaba izihlabo; baxoka bexokile.

Kanti ke kumana kubako amadoda ateta into atunywe yona ayinikwe ngu Yehova. Ngaba Profeti abangabo-ke abo.

Umbuzo apo ngulo. Umsebenzi wabo ubuyintoni? Kukufundisa abantu bakwa-Sirayeli unqulo olululo.

Kuti-ke wakululanda olunqulo lakwa-Sirayeli kucace msinya into etetwe ngu Paulos. Lwa susela "kwiziqalelo ezingena mandla" Lwaya lukula ngokukula lucaca ngokucaca ekuhambeni kwezizukulwana Lwaxela yonke into epilileyo enoluto lwaqubela pambili futhi lupetwe ngumteto wenqubela. Lwahluka ngalonto kuzo zonke ezinye inqulo. Kute seluneminyaka eliwaka luko olunqulo lusebenzela pambili futhi kwenziwa imigudu emikulu yokulucokisa. Lonto yeka Samuweli no-Davide no-Solomon. Lwamiswa lwasekwa unqulo ngento ezine lakuba lucokiswa ngabo

- (1) Intlanganisela e Yerusalem.
- (2) Abenzeleleli nama-Levi.
- (3) Amadini nokuhlambulula.
- (4) Abaprofeti.

Umsebenzi wezanto zone uyaziwa. Zatschayelela ukufika ko Nyana ka-Tixo. Zadalwa ngum-Dali zamiswa zizicaka zake ukuze zipumeze lomsebenzi. Zabunjwa zayimbumba esebenzela pambili, zaba sisitunzi sezinto eziyakuzi. Isiqu sona singu Yesu.

Wafika-ke u-Yesu, sabanga isitunzi. Sabanga kuba ufeziwe umsebenzi waso. Sabangiswa ngumnini kusidala.

Siyaxelelwa kwi Testamente Entsha ukuba u Nyana weza nomnqopiso omtsha. Ukuze kute-twe izwi elinye "Ngokuti oku, Omtsha, uwalupali-sile owokuqola. Ke lonto yalupeleyo yalixego isondele ekuteni shwaka."

Wokumbula umlesi okuba u Yesu waka-watata u Yohane no Yakobi no Petros wenyuka nabo entabeni. Kwavela u Moses no Eliya. Bateta naye. U-Petros isinxami esifane sitete singaqondanga satanda ukuba kwakiwe apo iminquba ibe mitatu. Ngelilelake uti lamadoda azakuteta: anento azakuyixela. Awatetanga nalinye. Elibekiswe emntwini kusuke kwako zwi elipuma elifini lati "Lo ngunyana wam oyintanda, endikolisiweyo nguye; mveni yenu."

Ukutsho liti yahlukana nokusukelana naba profeti abangasayikuze batete efikile nje u-Nyana.

Iminyaka liwaka elinamakulu asibozo anemivo zabangayo zati shwaka ezonto zone, zibangiswa ngumdali wazo kuba u Nyana efikile.

Inkohlal ka Nkohlal.

Ilapa, Umntu uti uyamazisi u Nyana ukuba ufikile abe esateta teta ngaba profeti. Apikele ukuvsa into ekudala yati shwaka. Kunjalo nje usuka atate le itandwa nguye kweziya zine zaba yimbumba avuse yona yodwa. Ayenze lonto elixesha axelayo naye okokuba into ebishayelelwa seyifikile. Isuke inteto yake icasane yodwa kuba idibanisa into ezingenako ukubako zombini:

Umntu oteta into evanayo enokuvakala ngum Yuda yena ususela kweliti Unyana akakafiki. Utsho aliweze ati u Yesu wayengumhlelekisi. Atsho alucite lonke olunqulo luno Yesu abuyele koluya lunaba profeti. Ati Intlanganisela e Yerusalem; Abenzeleleli nama Levi; Amadini ne Ntla-ambululo naba Profeti zone ezo zisahlalele ukuvu-swa andule afike u Nyana ka Tixo elo liyavana, liyavakala kuba yena esiti izinto ezadalelwa ukutshayelela ziyakuvuka zone zitshayelele. Liyavakala kuba yena esiti ayiko into yokuba yena abe ufikile u Yesu kuba ebona okokuba ezonto atanda ukuzimisa azinako ukuma ukuba u Yesu seleko. Nati sitsho. Kodwa-ke sikokelisa eli liti. U Yusu ufikile azinako ke ukubako ezi zifunwa ngum Yuda.

Yiyo lonto sitshoyo ukuti akuko mprofeti owaka wako oko afikayo u Yesu. Nto ingasuke ibeko yileya eyahlala imana ukubako. Amaxoki agidima engatunywanga, atete engapiwanga nto yokutetwa, izapuselane ezihamba zipukaneka zizibangela amawonga akude nazo. U-Ntsikana wayengeko apo yena; waye nengqondo eyiyo ezibekile nokuzibeka. Ngaba bapikele ukumenza umprofeti abafeketayo ngaye bamse kulomaxoki.

Kum ukuteta kwabo akuvakali. Bandixelela isanga esingangeniyo kobubam ubucopo. Bati nanku sibona umlenze wenkomo uhamba wodwa. Emitatu kudala yabangayo yati shwaka. Lo wona usahamba siyawubona. Elam apo linye. Kani-pinde nikangele nicokise nikangele hleze kanti lento niyibonayo yilanto naziqelisayo ukuyipupa yada yamana ukunifikela emapupeni emibonisweni yobusuku yiyo-ke lonto niyibonayo ingati yinto eyako yako kanti ubuko bayo bukulomapupa nala mibono.

The Blythwood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, NOVEMBER, 1928, —

To the Reader.

Look not every man on his own things,
but every man also on the things of others.
Let this mind be in you
which was also in Christ Jesus.
Who being in the form of God;
thought it not robbery to be equal with God;
but made Himself of no reputation, (emptied
Himself)

and took upon Him the form of a servant,
and was made in the likeness of men;
and, being found in fashion as a man;
He humbled himself and became obedient unto
death,

even the death of the Cross.
Wherefore God also hath highly exalted Him
and given Him a name which is above every
name;

Jesus Christ is Lord, to the Glory of God the
Father.

THE passage in his Epistle to the Philippians, wherein St. Paul urges a species of altruistic conduct upon his readers, is one that has given rise to much detailed exposition and more vigorous controversy. The Apostle was dealing with classes of people who were apt to be egotistic and vainglorious, high-minded and quarrelsome. They had not learned to love the LORD with all their heart and their neighbours as themselves, nor had they realised the significance of the teachings of JESUS CHRIST and the Love of the Gospel.

St. Paul, therefore, and then, urged upon the Christians of Philippi a way of conduct that would be more becoming the Gospel of CHRIST than that in which they were walking. What the Philippians required was a new spirit, the true spirit of the Gospel of CHRIST. Conflicts would arise amongst them from the attitude of vain men, and persecution at the hands of heathen opponents. These things could only be overcome in the spirit of love, and it could only arise by men cherishing a true harmony of soul and mind. Each had to count the other better than himself; each had to esteem his neighbour for CHRIST's sake. Humility had to become a reality in the case of every Christian if he would fulfil the teachings of the Gospel and honour the Church

and JESUS CHRIST. In establishing these principles of the Gospel, St. Paul appealed to the Philippians in the first instance as one who had taught them the way to God. Were they to follow his advice, he would rejoice over their actions and over their spirit. In words of pathos and simplicity, the Apostle appeals to his converts, "Fulfil ye my joy. In lowliness of mind let each esteem others better than themselves." The spirit of self-assertion has to give place to that of self-sacrifice if the aim of the Gospel of Christ is to be accomplished.

In these days we have become so thoroughly cognisant of the law of self-sacrifice by the teaching and practice of the Christian Church throughout the ages that we fail to realise the deep significance of the change from self-assertion to self-sacrifice on the part of men, not only in the past but also at the present time. St. Paul recognised how imperfectly the law of Love and Sacrifice appealed to human nature. It was not sufficient for him to advise pathetically his Christian converts to change their spirit because of their respect and esteem for himself. A disciple may do much for a master, a pupil for a teacher, a son for a father, but they are the exceptions to the regular course of human nature and St. Paul knew that this was so. Let the spirit, the mind and the feelings of a Christian be those of JESUS CHRIST, the LORD OF ALL.

Through this appeal St. Paul urged that simplicity of spirit, which ought to unite Christian men everywhere and at all times, in the home and in the Church, in language that has on it the Pauline sensitiveness of deep feeling, literary structure and emotional grandeur. The Apostle wrote from Rome to the Philippians a passage that, even on the surface, is a pæan of glory and a song of victory. It is more. The unexpectedness of its occurrence in his Letter makes the passage all the more wonderful and its statements all the more impressive. These facts may explain somewhat the strange emphasis that has been made upon certain of its words and phrases to the forgetfulness of its purpose and value in exhorting men to esteem their neighbours better than themselves. The passage has given rise to bizarre expositions and has been used for texts to speculations and doctrines that theology and philosophy have produced at various times in the history of the Church.

The Mission Field

The Missionary.

CHAPTER XXII.

Direct Speech in St. Mark.



ATTENTION has been drawn to the fact that Hebrew is the language of Direct and Mental Speech. This may be shown in two ways, either by contrast between the formal elements in Classical Literature, or by reference to the various literary styles in the Old Testament. Perhaps one of the finest examples of the Direct Speech of Hebrew is to be found in the Ten Commandments and in other Laws of the Mosaic Code. Here we have in the style of the Ten Commandments a brilliant example of Direct Speech. A comparison between these and other Laws of a greater antiquity, bring out very clearly a prevailing tendency in Jewish Literature. Thus, in the Hammurabi Code, 2285-2242 B.C., the oldest Code of Justice in the world, Direct Speech is not employed to set forth the Laws, but they appear in a pure, indeed modern, hypothetical and objective form. A similar remark might be made concerning the Twelve Tables of Roman Law; they are objective Laws in expression and application. It is true that many of the Laws in the Mosaic Code are expressed in a hypothetical way, but still the Direct Form of Appeal is common and makes a distinctive and subjective impression upon the mind that is wanting in the legal forms of other ancient Laws. This peculiar phase of Jewish Jurisprudence has given rise to the belief that the Ten Commandments are not Laws at all but partake more the form of exhortations than of anything else. In other words the Ten Commandments and much of the Mosaic Code are regarded as belonging to a different formal element than the legal. They cannot be claimed as positively legal enactments owing to this very form of subjective and Direct Speech.

THUS, "THOU SHALL NOT STEAL."

is regarded and set forth as a Direct Speech to a man from the Lawgiver or his representative. It is interesting to compare this Style with the legal form that is found universally throughout the Hammurabi Code. Thus Article 22 reads:—"If a man has carried on brigandage and has been captured, that man shall be put to death." This Law is not expressed in the language of Direct Speech but in the language of Objective Hypothesis. Or Article 14:—"If a man has stolen the son of a freeman, he shall be put to death." If we translate into the latter form the Commandment, it would run as follows,—"If a man be proved guilty of selling another into captivity he shall be put to death." The subjective Jewish form, however is customary whether we regard it as an expression of exhortation or of law, whether of negation and restraint, or of command and punishment. The use of the word, Commandment, may, therefore, be considered as ambiguous at the lowest, although at the highest it undoubtedly means Law as against Exhortation. It may be a blend of both

that only a Theocratic Constitution could firmly administer first under a tribal and next under a national public opinion. It is Law, however, expressed in Direct Speech.

Other instances of the same style are to be found in various parts of the Old Testament wherein also the Subjective Element of Mental Speech may be found, as predominantly in the Psalms. Direct Speech is one of the characteristics of the Prophetic writings where it is used for much the same reason as by Moses and other Lawyers in the delivery of their Codes. The Prophets had behind them a particular type of Government, the language and relationship of which had to be considered and employed in all deliverances to the people. Direct Speech owed its essentials to the theocratic basis on which Jewish Life, Law and Literature were built, and so too Mental Speech of a religious and subjective type. The distinct language and outlook of a theocratic form of Government differ essentially from those of other types of Government. "The Lord said" is a common phrase in all Jewish Literature, and what He said is continually expressed in Direct Speech. In the case of the Prophets, their Mental Speech is set forth as if it were Direct in accordance with the principles, already set forth concerning the usage of that style of expression.

LIFE AND LAW WERE INTERPRETED

in terms of Religion by the Prophets, Poets, Lawyers and Historians. Jewish mentality was dominated by the thought of the Divine, and thus formed a deep contrast to others of antiquity regulated by Law or Philosophy alone. It is the mentality, the Religious mentality, of the Jewish people, that found itself expressed in the Direct Speech of their language and that created the Mental Speech of their introspective Prophecy and Poetry. In contrast to the Hebrew mentality, we have the Babylonian in the Code of Hammurabi, its counterpart in many ways, the Corpus Juris Civilis of Justinian 529, A.D. and in Modern Codes, like the Code Napoleon, in many imitators and in Modern Statute Law. The old distinction, therefore, between the Roman, Greek and Jewish mind has something of truth in it, when it declares that the soul of the Greek expressed itself in Philosophy, of the Roman in Law and of the Jew in Religion. Science claims to-day to be a dominant influence in the life of man. With its universality in education, it may create one Soul of Man, and eliminate national and racial mentalities. This remark is made for the sake of contrast and not with any belief in its truth.

Enough has been said, therefore, to appreciate the two tests that have to be applied to the Theme-Gospel of St. Mark as a Jewish document. Is the theocratic element powerful in its vocabulary, phrases and spirit, and is its style Jewish, in which Direct and Mental Speech play so conspicuous a part? Were we to apply these tests to Greek and Latin Literature in the first century, whether written by Romans or Greeks or by classical imitators like Josephus, we would see at once that these tests would fail conspicuously. They do not reflect the mentality of such. Even a religious writer like Virgil with his broad imperial views cannot have such tests applied to his *Æneid*, but the Theme-Gospel of St. Mark as well as the other Gospels fulfil the two conditions that

are the analytic of Jewish mentality. Whatever may be thought of the literary style and vocabulary of the Gospels, this must be said of their general style and matter, that they reflect neither a Republican nor an Imperialistic mentality, neither a philosophic nor a legal but entirely

A THEOCRATIC MENTALITY, DISTINCT AND CHARACTERISTIC OF THE HEBREW MIND.

So much is this the case that the Trial of Christ is limited in its delineation and interpretation to the theocratic outlook. It is on this account that the Trial of our Lord presents difficulties to a legal mind. These were of little account to those who were dominated by the idea of the Kingdom of God and its possible realisation on earth. The Trial of Christ may be reconstructed in accordance with the supposed Roman and Jewish procedure of the day; the charges against Christ may be formulated as those of witchcraft and blasphemy and thus brought within the limits of an extension of the first and second Commandments. But an indictment of this nature is only of consequence to those who, like the Romans, seek to interpret life, conduct and procedure according to jural ideas. It makes no appeal to those who seek to interpret conduct and its results in terms of the Kingdom of God and that notwithstanding the fact that the sense of Justice, or Righteousness, its imitation, application and issues, play a most conspicuous part, alike in Jewish Law, Poetry and Prophecy. It is plain from the foregoing that the Theme-Gospel of St. Mark is essentially a Jewish document in matter. Its thought is dominated by theocratic aims; its style also by Direct and Mental Speech.

The argument and the test of Direct and Mental Speech are not so easy to apprehend and apply as that of the theocratic element in Semitic Literature and that on account of several literary facts of a peculiarly oriental type. It has to be remembered at all times in reading the Theme-Gospel of St. Mark that

ONE GREAT PRINCIPLE DOMINATES ITS FORM AND WORKMANSHIP

in much the same way as another the later Theme-Gospel of St. John. Every part of the Gospel has to be related to the truth and thesis that Jesus Christ is the Son of God. Every incident and every quotation must be so interpreted, whether it be a miracle or a parable, a saying from the Old Testament or a sermon by St. John, the Baptist. Now the essential literary elements in parable, miracle, sayings and sermons are expressed in Direct Speech throughout St. Mark. It is this very fact that makes the vivid narrative and literary grace of the Theme-Gospel so succinct, impressive and harmonious in its every part. Direct Speech, is found everywhere and that in indicative and imperative forms. But the question arises whether the Direct Speech of the miracles and the parables is to be regarded as a peculiar feature of Hebrew Literature, and thus of Jewish mentality. If the answer be given that the descriptions of the Miracles and the Parables of Our Lord reflect the recognised and dominant characteristic of Jewish Literature and mentality, then, the test of Direct Speech finds in St. Mark a very wide field for its application.

Nature Study.

The Birds of Blythswood.

Wood Hoopoe. A straggler from the surrounding area appeared in my garden on 13 February 1926 and remained in Blythswood till the 17th. I have examined a specimen obtained at Ndabakazi on 12 November 1910.

European Nightjar. On 27 December 1927, on the edge of our little graveyard, one of these Nightjars rose at my feet and silently glided down towards the pool and gained the opposite bank of the stream. My wife who was with me marked it down and guided me to the spot. The bird again rose and, after covering a few yards, settled with wings and tail fully spread. It kept ahead of me by very short flights and uttered a short croak. As I stooped to pick it up, it opened its enormous gape in threatening fashion. The bird had probably struck a telegraph wire or a fence-wire as it had damaged its breast-bone; it was a female, with an empty stomach.

South African Nightjar. One haunt of this species is known to me in Blythswood, at an open weed-covered stretch dotted with stumps of wattles that project but a few inches from the soil. On such a stump the Nightjar blends so marvellously with its surroundings that, to anyone ignorant of its presence, it remains undetected unless and until it happens to be flushed. A second haunt is on the scrub covered hillside at the Bushman's Rocks.

The birds have been observed from December to March inclusive, as also in October; their exact status, therefore, is not yet determined.

Black Swift. During the summer months, from September 13 to 17, the Black Swift appears in flocks, either alone or in company with the White-bellied Swifts. Here, as elsewhere, the movements of this Swift are controlled by the atmospheric conditions. As they do not nest hereabouts, they are not compelled to descend to the lower strata of the atmosphere unless when their food-supply is occupying these strata, and they may therefore be often hawking over us at such an altitude as to be unnoticed.

White-bellied Swift. Occurs for the greater part of the year, generally in small parties, but sometimes solitarily. The extreme dates for Blythswood are from August 8 to May 19, though April at present is a blank.

White-rumped Swift. This Swift is surprisingly rare within the limits of Blythswood, being seen usually in pairs or solitarily. Once, in March, four appeared at my house in company. The dates which I have noted for its occurrence—November 2 to December 30 and from February 16 to April 17—indicate how far its period of stay here falls short of its normal stay at its breeding-haunts. Pairs visit our verandah at the beginning of November and even as late as February, prospecting for a Swallow's nest which they might appropriate; similarly birds that enter our church

and have such difficulty in finding their way out again may be regarded as on the lookout for a nesting-site. So far, however, the species has not been found nesting with us. Single Swifts sometimes join the foraging bands of Cliff Martins or pass overhead at dusk on their way to their roosting-quarters.

Speckled Mousebird. In writing the story of this species for the issue of August 1926, I alluded to the fact that, although Blythswood adjoins haunts occupied by these birds at the Bushman's Rock and the Ngamakwe bush, the Blythswood gardens escaped their attentions altogether. It seemed as if these outside haunts provided sufficient wild fruit to satisfy the local population. The drought of 1927 has, however, quite altered the situation. On September 8th, fourteen Mousebirds appeared in my garden, and, finding around them an extensive area of suitable ground waiting to be occupied, the birds settled down to what is likely to prove permanent colonization.

Meanwhile, the period January 10 to March 28 constitutes a gap in our local records.

Red-faced Mousebird. Mr. Bryant reported to me that a flock of these birds were on his premises at Mbiza on 2 August 1923.

Trogon. Occurs, as Mr. Bryant informs me, in the Ndakana Bush.

Black-crested Cuckoo. A regular summer visitor, whose extreme dates are from October 5 to March 18. We would fain wish it to be more common than it is, because of its fondness for the hairy caterpillars that infest the wattles; its present numbers, three or perhaps four pairs, are, however, too small to make any appreciable difference on this wattle-pest. When the swarms of flying termites are emerging from their underground hatcheries, the Black-crested Cuckoo may be present at the feast; but, in strange contrast with the majority of the self-invited guests, who dash hither and thither through the swarm, it hops awkwardly over the ground to pick up a puny share of the toothsome morsels. In the food of the young, at least when reared by the fruit-eating Bulbuls, fruit takes a prominent place.

The usual dupe of this Cuckoo, and indeed its only proven dupe in Blythswood, is the Black-headed Bulbul. In 1924 and again in 1926 our garden pair of Bulbuls spent the month of February in attending to young Cuckoos. In the latter year they brought their charge to our very door, and one of the Bulbuls was busy on the 4th purloining the verandah grapes with the Cuckoo waiting on the stair-rail. On the 15th the trio were in front of the verandah, and one of the Bulbuls was feeding the whining youngster on chunks of fig. On the first of March, the young Cuckoo was whining on the garden path; my approach set one of the foster-parents into wild alarm, and while he maintained an unceasing *jé jé* the other Bulbul quietly provided for the wants of the youngster. The attendant Bulbul gathered its food-supply mainly from our vegetable-patch, but once it flew into the air for an insect; its uproarious mate took no part in the feeding, but remained on sentinel-duty.

There has been a suspicion, requiring however confirmation, that the Black-crested Cuckoo has

tried to make dupes of our pair of nesting Red-winged Starlings, and a Cuckoo has certainly been seen dashing through the fruit trees with two Starlings in hot pursuit; as soon as it was left alone by its pursuers it was joined by its mate.

Another fragmentary observation was made on 20 February 1924, when a Black-crested Cuckoo was seen in our marsh hunting, as if for nests, among the long grass.

Black-and-grey Cuckoo. On 3 December 1927 one of these Cuckoos was haunting the river-scrub below the Bushman's Rocks.

Red-chested Cuckoo. This regular summer visitor has a comparatively short stay in Blythswood, its extreme dates being from the first day of October to the first day of February. Its loud call which, like that of the Black-crested Cuckoo, sometimes disturbs the night has made this bird one of the best known of our native birds. The bird is as shy of observation as the northern Cuckoo, and is much better known by its call than by its appearance. Owing to this shyness, it for long eluded my endeavour to discover whether or not it resembled the northern Cuckoo in calling with its bill closed. At length, on 23rd December 1925, one gave me a good view of the performance; it was perched on a bare branch at the top of a tall gum, and, in calling, it was seen to swell out its throat and open its bill clearly and widely for each note. On 10th November 1926, at morn another perched lengthwise on a steeply-slanting bare branch, and once more let me see the distinct opening of the bill at each of the three notes. This latter bird, on flying off, uttered a subdued sound which was only audible close at hand.

No opportunities of watching its nesting-habits have been available at Blythswood.

Didric. From October 13 to March 26 the Didric has been heard in Blythswood uttering the song from which he derives his name. With or without an indrawn preliminary note *ho-*, the Didric, with swollen throat and open mouth, sends forth his challenging *dee dee dee deederick*. During December constant display goes on among the tree-tops; during display a whinnying call is uttered. The male on such occasions is provided with a caterpillar, which from its limp condition must have been specially prepared beforehand by the bird for its intended purpose, and, approaching his mate, gesticulates with spread wings and bobbing tail and then presents her with his offering. The whinnying is indicative of the presence of at least two birds; sometimes three birds are present.

Young birds, without any attendant foster-parents, have turned up in our garden at the end of February and in the middle of March.

Emerald Cuckoo. This typical forest species is quite out of its element in Blythswood, yet, on 3rd November 1922, one visited our trees and delighted us by rehearsing his song many times.

Burchell's Coucal. The rainbird occurs at Butterworth, but has not yet been detected within Blythswood bounds.

Black-collared Barbet. Occurring in the mimosa tracts by the Tsomo and by the Gcuwa, this Barbet is only a straggler to Blythswood. In 1926 one appeared after the middle of January and remained with us till the 10th of April.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

Socialism and Communism.

MY DEAR WILLIAM,

It is a long time since I wrote you a letter and then I had to close it somewhat abruptly. You will think that I have forgotten you altogether, but it is not so. You will remember that I wrote you, not very fully, on Individualism and Socialism and that you told me you had read what I had written on Individualism with the greatest of interest. It was something new for you to have an analysis of economic life. The subject was new to you, you said, not only in relation to your circumstances but also with regard to your knowledge. You have been brought up under sunny skies and the Southern Cross, in an atmosphere, totally different from that of the individualism, which commerce, trade, business, industry and agriculture have created in other parts of the world. What then was said in brief even instructed and interested you, especially since you had endeavoured to talk over the matter with others and to apply individualistic, economic and philosophic principles to your circumstances, knowledge, your modes of thought and your methods of working.

My dear William, there is one thing that you must seek to evade and that is to be

CONQUERED BY TERMS AND ESPECIALLY BY TERMS OF CANT.

Whenever you see the word, 'slogan,' in a paper, pass it by for it is a most misleading word and spells prejudice in every connection. A Scotch word, it was employed to designate a war-cry, or the gathering-word of a Clan. It was also used as a by-name for an individual to distinguish him from others of the same name. Both meanings, however, were local, one confining itself to the Kingdom of Fife and the other to the Scottish Hills and Borders. To-day it is used most indefinitely but seems to imply at times a maxim, the pretensions of an individual, or a phrase, the motto of a political party. Anyway it is used by men who seek to blow their own horn and no doubt it was this fact that caused the word to be sometimes mistaken for a horn and written 'slug-horn.' Originally the war-cry of the old Highland clans of Scotland, the term has degenerated and been applied to those College Yells that are not harmonious but are distinctive of caste and culture! It is one thing to hear 'the slogan's deadly yell' of the warlike mountaineers and the reiterated maxims of political and literary parties. The cry was a reality, the maxim is pretension. Beware of the latter.

You will ask what I have been talking about. "What has slogan to do with Individualism and Socialism, and why should I beware of any slogan of a literary or political type?" It is just because the word has degenerated in its meaning and application that I wish you to beware of it, for Individualism has become the slogan of many political parties, just as Socialism and Communism have become those of others. You cannot phrase in war-cries nor in catch-words what is denoted by these three terms without misunderstanding their meaning and their application, and judging them in their pretensions quite wrongly. In other words, if you would study Individualism, Socialism and Communism, you must do so quite apart from their attempted realisations by politicians and statesmen. These three

economic and philosophic terms cover a series of facts and that in a logical way that must be considered as accurate facts and logical inferences in the first place. More than a definition of terms is required to understand the application of the principles of these concepts, more than prejudice to judge of the soundness of their meaning, and more than criticism to value the methods of their application. In these days

WHEN SOCIALISM IS IN THE SADDLE, IT IS WELL TO STUDY THE KNEES OF THE HORSE.

When the Government of South Africa begins to blot out private enterprises for the sake of socialistic control, and that in more than the form of business, it is about time to consider in its general principles as well as in its details, the claims of Socialism as a factor in its Economics—and also Communism. I shall write you in this letter only a few ideas that must be expressed before one gets at the principles of either of these systems for the economic and political organisation of a New Society of an international type.

Socialism is often contrasted with Individualism but that is owing to the fact that its aim is to replace certain organisations and functions, that have been the creations or the privileges of the individual. It is on their practical side that the principles of Socialism are brought into conflict with those of Individualism, and that only within a particular and limited range of the life and work of Society and the State. In other words, if you desire to know what Socialism really professes, you must consider its formulated principles from a purely academic and philosophic standpoint in the first instance. When you know and understand these, you will then be able to compare Socialism with other proposals and forms of Society which it seeks to displace. You must get rid of a great deal of your knowledge of society and experience of life, before you are able to enjoy the rarified atmosphere of academic peace and philosophic contemplation. Prejudices and idols of various kinds play upon the mind of a man, even when he is determined to form a just judgment on men and things, opinions and principles, that may be submitted to him or that may come his way. It is difficult to approach any such in the spirit of free thought.

CIRCUMSTANCES AND INCLINATION ARE TOO MUCH FOR A MAN

to break even willingly from his accustomed routine of life, bias and knowledge. Those who follow the spirit of free thinking apart from that of controversial criticism are as biased and imperfect in their judgments as other people. You know yourself how difficult it is to form a judgment on any matter, in which you are interested. Your interest may become a very strong prejudice; and it is so also even in matters of indifference. Your indifference may become a very strong bias against or for any subject or opinion, for which you have, as the phrase is, no time.

My dear William, you will perhaps wonder at this outburst on my part and at the seeming contradiction of several of the statements therein contained, but in studying any theory or *ism*, even in the spirit of the academic, the lowest of all practical knowledge and of free thought, the untrammelled of all controversial criticism, you must realise what a difficult task is before you to find the principles of an economic faith and to satisfy the criticisms of its professors. It is impossible to please everybody in the exposition and criticism of a system of economic thought, even when such has only logical and academic opinions applied to it. It is less possible to please those who profess a political system; it is utterly impossible to satisfy the likes and demands of those who would practically superimpose one system of life upon another or destroy one utterly in the interests of another.

It is the custom, not of Socialists alone but of most theorists, whether Realists or Idealists, to declare that their systems have been generally misunderstood. You will understand why. The theoretical system might be quite plain; the socialism of Plato is perfectly plain; the various Utopias of the Middle Ages and of modern times are easy to read and to follow. It is only when such are related to prevailing conditions of Society that much more is read into the schemes than are formulated, and that more difficulties are seen than are contemplated by the writers of idealistic systems whether political, economic or philosophic. Take down More's *Utopia*, Harrington's *The Commonwealth of Oceana*, Morris' *News from Nowhere*, and recent speculations by Wells, Lenin, Trotsky, and others and then say whether it is very difficult to understand the principles of these various writers, literary for the most part. But when you begin to seek to relate idealistic opinions to Society or even amongst your own

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friends, you will find what a struggle is before you in seeking for their realisation in life. Socialism is not the only system of economic and political thought and practice which has complained that it has been misunderstood, even by its exponents. Such a complaint is almost universal in the case of any new hypothesis whether scientific or philosophic that has been presented for the enlightenment of men and the benefit of Society. In the case of Socialism there may be justification for the remark that it has been misunderstood by many and that for the simple reason that there is no one theory of Socialism. Socialists do not agree amongst themselves. Their specifics for the regeneration of Society may have some economic drugs in common but their political pharmacopœia is not standardised. This accounts for the various expositions and criticisms that have hitherto been promulgated for the edification of Societies and Governments. If then one brings before you only the common elements in the various systems of modern Socialism, he does so in the hope that, at least you will be able to see the Socialistic Pillars of a new Society, National and International, and to examine their concrete. I shall deal with these in my next letter to you. The summer is now upon us and the end of the year near.

I am,
faithfully yours,
A. F. K.

The Thrilling Life-Story of the Rev. James S. Morris. (By REV. E. H. HURCOMBE.)

Continued from page 126.

SIKO RADASI WAS ANOTHER REMARKABLE PERSON,

He had been to Healdtown as a student, but had no Teacher's Certificate; yet Mr. Morris declares he was the most popular and the most successful teacher he ever had. The Missionary says he never knew anyone who could train a choir as Siko could. At the opening of Tsomo Church he gave a Concert. He only used Sankey's Hymns, which had just come out, but a Concert was a great success. Captain Blyth, the Chief Magistrate, so well known in the Territories, was present, and after the Concert remarked that he had heard great singers in Europe, but had never heard singing which moved him as the singing of Radasi's choir had.

Besides being a good teacher, Siko Radasi had also, by his unaided efforts, become a carpenter and a mason. In addition to the five Schoolrooms which he built at Tsomo, he also erected a Corn Mill at the Tsojana, which was driven by water, and in which the Fingos could grind their corn. The grinding stones of this Mill he prepared himself. He was a Native genius.

(To be continued.)

Lexicography.

Dynamic Dialogue.

Attention may be drawn to the fact that a new edition of the Works of Walter Pater has been published by Macmillan. The last appeared in 1909 and several of its volumes have been out of print for sometime. We dealt recently with Forms of Speech and pointed out that at least these were three in number, Direct, Indirect and Mental. Difficulties were stated concerning the name of the third. In his book on Plato and Platonism, Walter Pater drew attention to another form of speech that is worth consideration. In dealing with the Genius of Plato he says:—

"From first to last our faculty of thinking is limited by our command of speech. Now it is straight from Plato's lips, as if in natural conversation, that the language came, in which the mind has ever since been discoursing with itself concerning itself, in that inward dialogue, which is the 'active principle' of the dialectic method as an instrument for the attainment of truth.

FOR, THE ESSENTIAL, OR DYNAMIC, DIALOGUE, IS EVER THAT DIALOGUE OF THE MIND WITH ITSELF, which any converse with Socrates or Plato does but promote. The very words of Plato, then, challenge us straightway to larger and finer apprehension of the processes of our own minds; are themselves a discovery in the sphere of the mind."

A Dynamic Dialogue, however, differs from Mental Speech in this that it is a dialogue and not a monologue, the peculiar feature of the latter.

Direct Speech in Hebrew Law and Custom.

Perhaps one of the most brilliant examples of Hebrew Direct Speech, to which reference has been made in these notes, is to be found in what is known as "The Shema." In the sixth chapter of Deuteronomy the fourth verse begins with the word, "Shema," "Hear." The first word gives its name to a passage that is fundamental to Jewish belief and custom in much the same way as the opening words to the various Books of the Pentateuch. The Shema is a Creed in Direct Speech:—

Hear, O Israel.

JEHOVAH OUR GOD, JEHOVAH IS ONE:

And thou shalt love JEHOVAH, thy GOD with all thy heart and with all thy soul and with all thy might.

And these words, which I command thee this day shall be upon thy heart:

and thou shalt teach them diligently unto thy children,

and shalt talk of them,

when thou sittest in thine house,

and when thou walkest by the way,

and when thou liest down,

and when thou risest up,

And thou shalt bind them for a sign upon thine hand.

and they shall be for frontlets between thine eyes.

And thou shalt write them upon the door-posts of thy house and upon thy gates.

It might be remarked that two kinds of Direct Speech are to be distinguished, the one descriptive more or less and employing the indicative mood in its verbs; the other imperative in mood and contents.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s, Second Session, £2 15s

Business Department.

The Principal - - - - Mr Stormont
The Secretary - - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA.

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1928.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments ;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

[illegible]

[Registered at the General Post Office as a Newspaper]

Price 6d.

Advertisements

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

The Institution is under the direction of the United Free Church of Scotland. Its object is to furnish to Native Young Men and Young Women fitting opportunities for acquiring Moral, Literary, Educational and Industrial Training suitable for the needs of the Country, and for the work of the Christian Church, and Schools. The Departments, or Schools, are four in number, and are regulated according to the Course of Training of the Education Department of the Cape Province of the Union of South Africa.

The Blythswood Institution Staff.

THE Rev. D. D. STORMONT, M.A. (Oxon.), B.D., LL.B.

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
MR. C. E. WARNER, B.Sc.
MR. M. M. WIGGETT, B.Sc.
MR. JOHN FORREST
MR. A. D. McNAB
MR. J. CRAIG
MRS. CRAIG

MR. J. B. LUTI
MR. J. SOTASHE
MR. ELLIOT MDUBA
MR. DAVID NCANISA
MR. SAMUEL MTIYA
MR. EDDIE NGCEBETSHA
MR. ALBERT CWALA.

MISS M. McDOUGALL
MISS G. McDOUGALL
MISS E. McBAIN
MISS B. TAYLOR
MISS BALDWIN
MISS SOGA
MISS AGNES BOTHA
MISS LEGINA FELEZA.

The Blythswood Training School.

Principal Teacher - Mr. A. B. W. Marlow.

Rev. R. Godfrey.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department,

Mr. Warner

Junior, Department

Mr. Sotashe.

" "

Mr. Luti

" "

Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Assistants, { Mr. Mduba,
 { Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.

Laundry & Cookery " "
Needlework, - - Miss Baldwin

The Farm Department.

Superintendent, - - Mr. McNab

The Medical Department.

The Blythswood Bookroom.

Manager, - - Mr. McNab.

The Printing Department.

The Manager & Editor, Mr. Stormont.
Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

The Institution is a Boarding School, and provides Board, Education, etc., for its Pupils at £7 5s. or £9 5s. or £12 5s. each per session of 20 weeks. In the scholastic year there are two sessions of 20 weeks. Jan.—June; July—Dec. The yearly fees are £14 10s; £18 10s. and £24 10s.

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

- Mrs Craig.

The Girls' Boarding Department.

Acting Lady Principal - Miss Baldwin

Mistress

- Miss Taylor.

THE BLYTHSWOOD REVIEW,

A South African Journal

of

Religious, Social and Educational Work.

[Registered at the General Post Office as a Newspaper.]

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DECEMBER, 1928.

PRICE 6D.

Events of the Day.

The Health of His Majesty, The King.

THROUGHOUT the Empire, the health of His Majesty, the King, has been creating grave anxiety, on his behalf, and profound sympathy with the Royal Family. Each day's Bulletins have been read with the deepest feelings of admiration for the patience and courage with which His Majesty has been fighting almost against odds in his struggle for restored health. Even in his illness, the King has interested himself in the affairs of the State and Empire, and has shown his greatness of mind and heart even in days of gloom. The Empire is proud of such a Monarch; and men pray for his speedy recovery to health and strength.

Native Education: Salary Scales.

THE new Salary Scales in Native Education that will become operative from the 1st April 1929 have been published in the Education Gazette. These have been inspired mainly by the Native Commission which has been interfering considerably with the organisation of Native Education in the various Provincial Departments of Education. The motto of the Commission seems to be to reduce expenditure on Native Education. Doubtless these are its instructions from the Prime Minister and Minister of Native Affairs. Notwithstanding the large surplus that the Treasury reports for the past year, money cannot be found to subsidise adequately Native Education in the four Provinces of the Union, or at least the Native Commission, which seems to advise and control the Administration of Educational Finance, is perfectly unable to obtain funds that would put Native Education on a sound basis.

Instead of making Education a factor in the development of the native people, it is professing political maxims of a sentimental kind and is seeking to reorganise Native Education on a plan of financial curtailment. Why the Native Commission should have this power it is difficult to say seeing that its activities are not liable to political criticism in Parliament or elsewhere. The pleasures of bureaucracy may be those of the members of the Commission but responsibility is awaiting in them. It is not our intention at the present time to criticise the supposed aims and policies of the Native Commission. It is enough to draw attention to the method by which it is encouraging Native Higher Education, which is very backward, and the Europeans who are devoting their energies to it. This might be best effected by making a comparison between European teachers in European Schools and European teachers with equal qualifications in Native Higher Schools.

According to the Education Ordinance of 1921, the scale of salaries of Principal Teachers in European Schools of a similar class to those of Native Higher Schools are as under.

Scales of Salaries.

1921—Scale of Salaries of Principal Teachers in European Schools.

	Women.	Men.
Training Colleges	£500-£600	£750-£900
Training Schools	£450-£550	£675-£825
High Schools		
Group A.	£500-£600	£750-£900
Group B.	£450-£550	£675-£825
Group C.	£400-£500	£600-£750
Secondary Schools		
Group A.	£350-£450	£525-£675
Group B.	£310-£410	£450-£600

Scale of Salaries of Assistants in European Schools.

	Women.	Men.
Qualifications		
C.	£195-£360	£240-£540
D.	£225-£360	£285-£540
E.	£255-£360	£330-£540

1929—European Scale of Salaries in Native Institutions and High Schools.

A.	£220-£330	£285-£495
B.	£190-£300	£240-£450
C.	£160-£270	£195-£405

Principal Teachers' addition to above Salaries..

	Women.	Men.
Institutions under 100 students	£60	£90
100-149	£80	£120
150-over	£100	£150

Comments, Contrasts and Demands.

From the foregoing Table it is obvious that the highest salary possible to the Principal Teacher of the largest Native Training Schools and High Schools is £645 while the largest salaries to men of similar qualifications and status in European Schools is £900. Again, the highest salary of a Lady-Principal Teacher is £430 in a school of over 150 students. The corresponding Lady-Principal in a European School is £600. We need not discuss the lower salaries; they can be calculated by any one who takes the figures from the above Tables. Men and women, therefore, who are about to engage in the higher work of Native Education know what is in front of them so far as emoluments are concerned. They are expected to do more work and to take more interest in their work than others on the ground that they are missionary in spirit. It is supposed by the Native Commission that all the European teachers, necessary for the Higher Education of the natives, will volunteer for such work in that spirit which the Commission itself seeks to realise, that spirit of sacrifice which begins with a grave reduction in finance and a graver in power. For, the belief of the Native Commission notwithstanding, men require emoluments in proportion to their qualifications and work, and more in a fair-trade country like South Africa where the cost of living is so high and the Government financial surplus is so large. It is plain that a new reorganisation of Native Finance and Native Education is required and that not through the theoretical application of educational nostrums on the part of the Native Commission but through a thorough discussion of Native Education outside of Provincial Councils and inside the Houses of Parliament. Such a discussion is bound to come and the sooner the better for Native Education and the Bantu people.

Mrs. Stewart of Lovedale

Ob. October 31st, 1928.

We give here the second part of a short sketch of the life of Mrs. Stewart. A fuller will be given in a later number of *The Review*.

A Family's Influence and Outlook.

The Stephen family produced men who were interested in public life, in Church development and in the welfare of the communities in which they lived. They used their influence and their liberality in many directions, Mr. Alexander Stephen in that of Education, and Mr. John Stephen in that of Religion. Mrs. Stewart was naturally interested in both and had full opportunity for her talents and influence in the South African Mission Field. On the 2nd January 1867, Dr. Stewart and Mrs. Stewart arrived at Lovedale and were associated with its development for 40 years. Her brother, Mr. John Stephen, interested alike in Central Africa and in South, assisted considerably in the development of Lovedale and Livingstonia, but the active influence 'behind the scenes' was undoubtedly Mrs. Stewart, whose sympathies with the Native people and their struggles in life grew deeper and deeper as the years passed on. But these did not narrow her outlook nor limit her kindness. She was well-named by the natives, Nobantu, the Mother of the People.

From 1867 till 1905 Mrs. Stewart was closely associated with all the activities of Lovedale. During furlough, she advocated the extension of the Institution in addresses that showed her to be a mistress of phrase, prudence, humour and wisdom. A good speaker she could speak her mind, as the phrase is, and that to the discomfiture of critics who had no real knowledge of the work abroad of the Christian Church. Many delightful stories are told of her expertness and courtesy in such circumstances that give delight to those who knew her and knew her aims. Mrs. Stewart possessed remarkable gifts of a social and business type. Everyone who knew her recognised her command of geniality and self-suppression. It was such a spirit of kindness that made her home well known for its hospitality and its culture.

Science, Philosophy and Method.

IN these days everybody professes to know a great deal about Science but mostly in a discursive and disjointed way. It is impossible for any man to know all the Sciences, even in the elementary stages through which a student has to pass if he would reach the higher reaches of Knowledge. It has often been said that many philosophers use their imagination to such an extent, that by it they attempt to fill up their ignorance of the Sciences. Like the poets they take much for granted and work in a region of speculation in order to create cosmological and psychological theories that would interpret the Universe. This they do to escape the hard work of plodding through the various Sciences which deal with Nature and Humanity. What has been said of philosophers is equally true of the scientists who seek to confine themselves to one or more Sciences, to dogmatise upon them, to theorise from them and to apply their theories to the Universe. Many students of Nature forget that their particular Science is not all Knowledge but is most likely a very insignificant part of it. It is true that one or two Sciences are fundamental, Physics, Chemistry and Physiology, and that around them may be grouped other Sciences, or at least they may be related to them. Now, it is just in this direction of unit-grouping that we look for the appearance of Speculative Science. The speculations of Science may be regarded as similar in type to the Philosophy of Knowledge; as such both are metaphysical in their assumptions, for speculation in Science and Philosophy and other forms of knowledge depends upon generalisations that have not in themselves any objective reality. They are purely mental, even in their generalised laws and inferences, and thus essentially metaphysical in their speculative phrases and methodised forms.

The Function of Philosophy.

Philosophy generalises upon the knowledge that the various Sciences and Arts reveal to the passing ages and through the advancing culture of men. It depends upon the Sciences and the Arts for its material, which it seeks to unite under one great idea or other. It

reads unity into all things and interprets everything in the light of one great principle, but it confines itself to the things of earth. Philosophy is not prophetic or supernatural; it is an analysis and synthesis of the ideas of things as they are at a particular time and under changing conditions. It resembles Theology in one way, and that is in its use of a dominating concept whatever the idea may be. To-day, many regard the idea of Evolution as that which dominates Human Society and so they seek to interpret all phases of national and individual life in terms of some evolutionary hypothesis. The difficulty about this Intellectual Evolution is this, that it is indefinite both metaphysically and scientifically; it is a tendency or rather a stream of tendency that is continually changing. A famous statement of an ancient Greek philosopher was that the stream remains, that is the river banks and its bed remain fixed, but the water is continually changing. If a man places his one foot in the water, the stream is changed before he is able to place his other beside it. Evolution is not the banks and the bed of the River of Life; it is but the stream of tendency. And yet philosophers are perfectly satisfied to accept the flux of development as the dominating idea in human life. They seem to forget what lies beneath human nature and circumstances, which may dry up the river of Idealism and Evolution.

The Function of Science.

Now, Science, like Philosophy, seeks to interpret the Universe and Man in terms of an idea, an evolutionary hypothesis. In these days the great trouble with the scientist lies in this, that no two Doctrines of Evolution agree so far as the factual knowledge and speculative laws are concerned. Notwithstanding great activity and invention in the practical Sciences and Arts, and, notwithstanding great development and utilisation of the skill of scientists and workmen, yet the Doctrine of Physical Evolution is as unstable as that of Intellectual. Both may be utilised in the interests of unity or in the attempt to obtain a unity of knowledge, but then both fail in as much as new knowledge overthrows conventional and practical ideas and beliefs. It has to be remembered that Practical Science is not an offspring of Nature but the production of the mind of man. One will

wait a long time before he sees Nature producing an aeroplane, a motor car or a gramophone, or even a loaf of bread. It is by means of mental adaptation and invention that such things have been made. Nature does not grow roast-beef on trees, or pies on bushes. The Science of mechanism is mental, the adaptation of man's knowledge to man's needs. When, therefore, we praise or condemn the great advances of Practical Science, we are actually praising man himself. "To praise the book is to praise the authoress:" to praise the machine is to praise the inventor. Nature may supply the materials but man supplies the mind. The distinction, therefore, between Natural Science, or the Science of Nature and adaptation of natural things for the ends of civilisation and the comfort of man has to be observed. The two are distinct; this is very often forgotten. So then we have in Science a flux Doctrine of Evolution, just as we have another in Philosophy, while in confused minds we have the adaptation of the things of Nature by the skill of man regarded as a Natural Evolution. We can quite understand that poisonous gas is an imitation of the poisonous gas of a volcano, although it has been created by the chemist through the manipulation of certain elements for the purpose of destroying life. But a poisonous gas is made by the utilisation of the skill and knowledge of man.

Scepticism of Knowledge.

One might say that these views of Philosophy and Science are somewhat sceptical. They are sceptical in so far as a fixed metaphysic of truth is concerned, and what else could they be? The Vitalistic Science of to-day will be the laughter of to-morrow as the Mechanical Science of the nineteenth century is that of the present day. All things flow; all things change; Doctrines of Evolution flow; Doctrines of Evolution change; but the banks and the bed of the river of time remain as they are, and human nature is much the same from generation to generation. The Philosophy of to-day,—well, it is Chaos. It requires a Milton to sing its praises, and no Milton is appearing on the horizon. Every philosopher believes that he has the solution of the Universe under his hat; every philosopher smiles at his neighbour's rig-out and declares his hat to be most unbecoming; it

is not in the fashion and so is out of date. It is a transition time in the region of Philosophy and Psychology, men say, but they said the same 50 years ago, and the transition has been into intellectual chaos. For years man had no soul to save; now he is all soul to reveal. Evolution is in flux but human nature is much the same from generation to generation. We cannot see that any one can be other than a sceptic in his attitude towards Science and Philosophy at the present time. No man will go to the stake for his confident belief in the truth of any Science or of any Philosophy. But, and here is the recompense, the methods of Science and Philosophy, the intellectual means by which scientific facts and philosophic generalisations are discovered have still to be considered. No man can grasp all the subjects of Science or the disciplines of Philosophy; he may be able to grasp and understand the methods and means by which scientific and philosophic knowledge is reduced to a unification of thought. In other words, the banks and the bed of the river of speculation may be regarded as the methods and means of discovery and speculation, but these efficient are products of critical minds and inventive man, just as the machine is the physical result of his skill and adaptive knowledge. It is the method of Science and of Philosophy that is valuable. Whether it be truth or the metaphysic of truth is another question but that it leads to practical results is obvious to every one who seeks to drive a car or to rule a country.

**At the close of its
Fifth Year
The Blythswood Review
wishes**

**its Readers and its Friends
A Merry Christmas
and
A Happy New Year
with
Health, Joy, Happiness
Prosperity and Peace.**

D. D. STORMONT.

Educational

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.

(By REV. E. H. HURCOMBE.)

(Continued.)

II: AN APOSTLE OF PONDOLAND.

N 1875 a new phase began in the missionary life of the Rev. J. S. Morris, for he was then transferred from Tsomo in the Transkei to be the first Missionary at Buntingville in Pondoland. The late Rev. Peter Hargreaves once said, in referring to the conditions of that country at that time, "Pondoland is a place to which men do not wish to go, and when they do go, they want to get out of it again as soon as possible." But that was not the experience of Mr. Morris; he was glad to go and willing to stay.

It would take a great deal to deface the memory of his first arrival at Buntingville with his bride. There were no roads in Pondoland in those days, and how these earnest pioneer missionaries ever found their destination in the darkness of the night was almost miraculous. The old house had been unoccupied for six months; rain came in through the roof; thorn trees had to be put in front of the verandah to keep the cattle out. There was no one to bid them welcome, but they were made of sturdier stuff than to be daunted by disappointments or to waste thought on vain regrets. They bravely took up their God-appointed task with both hands, and for twelve happy, strenuous years they unitedly pursued their dual ministry. And now, as in reminiscent mood, the old veterans review that long decade of toil and struggle, they think of their varied experiences with feelings of pleasure, and at times, with a longing desire to live them over again.

"The dark places of the earth are full of the habitations of cruelty"—Pondoland at that time presented a striking illustration of the truth of these words. The Pondos were kind and respectful to their Missionaries; but when under the spell of their superstitious belief in witchcraft, they were often cruel and unmerciful. On one occasion, when riding with one of his Station men, the latter pointed to a certain spot, saying: "There was once a kraal here but the head of that kraal was 'smelt out', and every inhabitant of the kraal was killed; even the dogs were destroyed."

The Mission Stations, by common consent of Chiefs and people, were regarded as 'Cities of Refuge.' Any poor 'smelt out' individual who managed to reach the sacred precincts of the Mission Station was safe. This arrangement was strictly adhered to by both Chiefs and people, and so enabled the Missionaries to save many a poor doomed creature from a cruel death.

The Missionaries and their wives were sometimes subjected to exciting experiences. One night Mr. Morris was in his study when he heard someone coming up the stairs in great haste. It was the Native Trade-Teacher. He knocked at

the door, and breathless with excitement, called out "Umfundisi the Pondos are upon us." The Missionary hurried down, and when he got outside he heard the "War Cry," and knew at once that something was wrong. He ordered his horse to be saddled and brought to him. As he rode off, he heard the report of a gun, and galloped away in the direction from which it came. When he reached the spot, he saw a dark mass of something, which proved to be a number of armed Station men. While he was enquiring the meaning of the disturbance, one man sprang forward and began

BRANDISHING HIS ASSEGAI

before him. The Missionary immediately put his horse on to the top of him, and he turned and fled with Mr. Morris after him, and his horse's hoofs uncomfortably near the coward. As he ran he cried out "Taru, taru, Umfundisi!" (mercy, mercy, Teacher). At last he tumbled into an 'indonga' (deep ditch), and there the Missionary left him.

Mr. Morris then turned and charged into the crowd, which scattered in every direction. Whenever any number got together he put his horse upon them, and kept this up until they were entirely dispersed. While the Missionary was in the midst of all this, the Native Teacher came up, riding another horse that also belonged to Mr. Morris. He tried to follow the Missionary's example by charging into the people, but they warned him to desist, saying "We will submit to the Umfundisi doing this, but you had better not try it on."

When all was over, it was reported to Mr. Morris that a man had been injured. On examination, it was found that a bullet had passed right through his body, and that he was lying quite dead. The Chief, Nqwiliso, held a big Court case on the Station. Some of the men who were in the fight denied being there. One man whom the Missionary had actually seen there, did this, and Mr. Morris had to witness against him. In the end he confessed, saying: "Umfundisi, you are right. I was there." And putting out his leg, and pointing to some wounds on it, he declared, "Here are the marks of Matatiele's hoofs" (Matatiele was the name of the Missionary's horse ridden that night). This incident, and there are others of a somewhat similar character, will give some idea of the experiences Mr. and Mrs. Morris had in those far-off days.

When the Rev. John Kilner came to South Africa as the deputation of the London Missionary Committee, he visited Buntingville, and in an interview he had with the Chiefs, advised them to build an Institution for their boys. They were favourable to the project, but before definite steps were taken.

THE PONDOMISI WAR

broke out, and everything was suspended.

The match that set the whole country-side ablaze was the tragic incident in the Sunlenkama Valley, when Mr. Hope, the Resident Magistrate at Qumbu, and his assistants, were cruelly murdered by the Pondomisi. News of this terrible tragedy was sent next day (Sunday, 25th October 1880) from Umtata to Mr. Morris, in a letter written by Mr. Sweeney, Mrs. Morris's brother, who was in the Chief Magistrate's Office. The messenger arrived just after the morning Service. The news greatly startled the Missionary and

his wife, who feared the Pondos might also be implicated; but with characteristic calm, the usual afternoon Service was held without a word about the news to the people assembled. Late that night, a Native clerk arrived from the Chief Magistrate's Office, with a spider and a pair of horses, to bring Mr. and Mrs. Morris to Umtata for safety. After discussing the situation with the Chief and people, it was decided to remain at Buntingville, as Mr. Morris thought that to leave the Station might precipitate events, and help to drive the Pondos into the war. The Native Clerk was, therefore, sent back to Umtata with a note, stating that the Missionary thought it would be immature to leave Buntingville. Later Mr. Sweeney and two Cape Mounted Riflemen arrived, stating that the country was ablaze, and declaring that it was unsafe for them to remain. The Missionary then explained the position to the Chief and the people, and said that he would take his wife to Umtata and then come back again to Buntingville. They started off and on arrival at Umtata found the people had all formed a camp around the Court-house, and two private dwellings, which were fortified. The Chief Magistrate sent out messengers in all directions to carry the news to the farmers and traders living in the country, and then everyone collected their goods and came to Umtata.

In a few days very urgent messages came through to Major Elliot (later Sir Henry E. Elliot, K.C.M.G.) Chief Magistrate at Umtata, pleading for relief to be sent to the besieged party who had fortified the prison at Tsolo, and taken refuge therein. In this little building of 17 ft. by 34 ft., 33 souls were shut up for eight days, amidst such awful anxiety and peril. It is worth while to set forth the names of some of the beleaguered party, for it included individuals who were to later on have much to do with the moulding and control of the National life of the people: there was Mr. Welsh, the Resident Magistrate, and his wife and family, among the latter the little son, who to-day so worthily fills the office of Chief Magistrate of the Transkeian Territories; the Rev. W. M. Cameron, afterwards Bishop Cameron; the Rev. R. and Mrs. Stewart, of St. Augustine's Mission; Mr. and Mrs. Leary, traders near St. Augustine's, and parents of the Rev. W. Leary; Mr. W. Leary, who afterwards became Chief Magistrate, also Mrs. Glen Leary, and other sons who have held prominent positions in the Civil Service; and, amongst others, five faithful Native constables. Major Elliot could render no assistance to these besieged people, as he was surrounded by thousands of Natives, who, if they had made a determined attack on Umtata with its handful of armed men, would have captured it, and so got possession of the country right down to the borders of Fingoland. Of course, the news of the outbreak travelled rapidly amongst the Natives, and in a very short time the Pondos collected in large numbers, and camped with Chief Nqwiliso on the opposite side of the Umtata River, a few miles from the township.

THE PONDOS PROFESSED TO BE LOYAL,

and when these appeals came from the Tsolo Magistrate, Major Elliot sent to the Chief, saying the Pondos should prove their loyalty, by collecting an army and going to the relief of Mr. Welsh and

the besieged party. For some time the Pondos were not disposed to go, giving the following reasons: "First," said they, "If we go without any Europeans, the Tsolo Magistrate will not come out, as he will not trust us; secondly, we are afraid of Umhlandlo—he is well armed now with the guns he seized from Hope, and we can have no chance against him." On hearing the first excuse, Mr. Morris immediately went to Nqwiliso, and asked "Will you go if I accompany you?" The Chief at once gave an affirmative answer, and the brave Missionary straightway offered his services, which the Major gladly accepted. After appointing six men to accompany the Relieving Column, Major Elliot gave Mr. Morris carte-blanche to organise the expedition.

Early next morning, after an Address by the Chief Magistrate, and three cheers from the camp, the little company started forth on its errand of relief. On leaving, Mr. Morris had two horses handed over to him by Major Elliott, both being saddled and ready for use. In handing them over the Major said, "I am lending you two horses. One is my riding horse; he is a very easy horse, you had better ride him. The other belongs to Major Bourne. He is the swiftest horse in the camp. Should you be attacked and have to fly, throw my horse away, jump on the other horse, and depend on his speed to get you out."

In arranging for the Expedition, the Pondo Chief, Nqwiliso, assured Mr. Morris that soon after crossing the Umtata River, they should be joined by a body of Pondos, and when they reached Gungululu, about 18 miles out, they should be reinforced by another body. But these promises were not kept. No Pondos met them across the Umtata, and on reaching Gungululu, they only found Nqwiliso's secretary, and two other Pondos. At the latter place they were told that if they went on to Siyo's kraal, five miles further, they would find Qumbelo, the Chief's brother, and the Pondo army.

At this point, for a moment, Mr. Morris was tempted to waver. He saw that his Station Headman was suspicious, and he hesitated, but in the end determined to push on. Mr. Morris says: "I shall never forget the strange feeling which came over me. A bright sunny day, with hardly a breath of air, even the silence was oppressive. As we moved on, we passed some Pondo kraals. Some men sat beside the huts; they looked at us, but said nothing. Their silence seemed to say, 'You may pass on, but you will not come back'."

At length the anxious party reached Siyo's kraal, but there was no army, only Qumbelo, and possibly a dozen Pondos. The Missionary's suspicion was now stronger than ever, and remonstrating with Qumbelo, telling him that Nqwiliso had not kept his promise, he threatened to return to Umtata, and bluntly reminded the Chief's brother that that would probably mean war with the Pondos. Qumbelo begged him not to carry out this threat, asking him to remain at his kraal until he had sent messengers to Nqwiliso. Mr. Morris and his party felt themselves in a most awkward predicament, until just at this juncture, two wagons with the Buntingville Station men, whom the Missionary had sent to, with the request that they would offer to accompany him came in sight.

(To be continued.)

THE BLYTHSWOOD REVIEW.

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December, 1928.

Local

The Growth of Interest in the Native Problem.

Those who were interested in Native development were perfectly well aware years ago of those needs and demands now formulated in the Native Policy of the Government. The fact of the matter is that very few politicians knew anything whatsoever five years ago about the Native Problem, although much had been written about it in newspapers and journals by those who were seeking to solve some of the racial, economic, educational, moral and social questions that had first shown themselves in the eighties of the last century. These matters were considered as being outside the range of the interests of the political world and entirely within that of the Mission Churches. This may be made clear by an example and a conversation of an instructive and comprehensive type.

A Conversation on Church and State.

On one occasion a politician and a missionary discussed the Native Problem. The latter pressed its serious importance throughout the nineties and its growing strength, racial and economic, in the twentieth century. The former considered it of little consequence and less significance in comparison with economic strife and racial challenge amongst the Europeans of South Africa. "We hand over to you the solution of the Native Problem. Let the Churches do their best to solve it, for we have neither time nor opportunity even to consider the matters that bulk so large in your eyes." So expressed the politician the thoughts of his own mind and those of the masses of the Europeans in South Africa. But what if the Churches and the missionaries refuse to touch the Problem. What if the missionaries enter into the economic sphere of labour and advise as economists, the Natives as to their rights and responsibilities. What if the same begin a political propaganda in favour of the

Bantu people so that they may participate in the Government of South Africa as well as in their own self-government! What if the Churches use their influence over the Bantu to organise them politically and economically for their own benefit and for the sake of justice. Are you prepared to allow the Churches a freedom of interference with the economic and political life which you are continually criticising in order that the Bantu may be raised both educationally and economically? Are you prepared to subsidise the Churches for the educational advancement of the Bantu as you have subsidised the Europeans throughout South Africa? Or if the Churches refuse, and they will refuse, to enter into the economic and political life of the country and refuse also to take upon themselves the solution of the Native Problem, what then?" The politician replied for himself and for many others that in such circumstances the Native Problem would become something different from what it had appeared to those engaged in the conflict of races, the competition of trades and in legislating for the economic and educational betterment of the Europeans in South Africa. This conversation took place during the Great War but its implications are as applicable to-day as they were then.

A Possible Appeal to S. Africa.

The problems that began in the eighties throughout South Africa have grown in intensity during the last forty years and that mainly on account of the lethargy of politicians who confined their public remarks to platitudes and maxims over the Native Problem that were pleasant in phrase and sound but unsound in theory and practice. Only when Departmental requirements necessitated action was action taken. And now after four years the country is informed that no finality has been reached by political Parties which had agreed to regard the Native Problem as outside partisan politics. An appeal on it may be made to the country at the end of the next session of Parliament.

A Countryman's Diary.

A most pleasant change took place in the weather during December. Although the November rains had brought green grass everywhere,—a most pleasing sight to the eye,—yet they were not sufficient to meet the needs of the cattle that had been gradually losing strength during the drought. We remarked that three or four days rain at the beginning of December would make a great alteration on the face of the country and would encourage farmers to plough up their land as speedily as possible. The month has received that and more rain so that we would not be surprised to find the yearly average of rainfall as much as, if not more than, that of last year, for when the large floods came, as much as eight inches were reported in certain parts of the country, while at least four inches fell in four days in the Territories. The results of this are to be seen everywhere, in garden, veldt and mountainside. The hopes are that this rain will continue week by week until the end of March in which case the cattle and small stock are assured of food.

Sheep are doing well although as usual a large number of lambs went under through the drought, and some through the rain.

The gardens are looking well, especially the flowers.

The coming month will witness the sowing of cabbages, cauliflower, lettuce, peas, carrots, parsnip, onions and beans. The ground also should be prepared for the planting of trees.

Local and General.

The Parliament of the Union of South Africa will assemble in Cape Town on the 25th January for its fifth and last Session.

A National Government has apparently been established at last in China. It has its work cut out to secure Peace in the Provinces.

A new Roman Catholic Seminary for Native students is being built at Mariathal, Natal, and another for Coloured students at Cradock, in the Cape Province.

The Political Parties, Nationalist, Labour and South African, have been holding various meetings throughout the country in preparation for the election next year.

6,524,886 passengers travelled over the main and suburban lines of the Union and South-West Africa during September, 1928, representing an increase of 312,483 travellers.

Sir John Carruthers Beattie has been appointed Vice-Chancellor and Principal of the University of Cape Town for the next five years. The new buildings for the University are proceeding so fast that the opening ceremony is expected to take place very soon.

Within twenty years the population pressure in Central and Western Europe will have terminated, if the present flow of population continues. As an increase of population is always a factor in the creation of war, the standardising of a nation and its inhabitants through natural circumstances may conduce to future peace.

People ought to be very careful how they send their orders or make their bids. A merchant sent an order for two or three apes and had 203 sent him. At a Paris auction sale a Frenchman bade for one umbrella as he thought and found that 92 had been knocked down to him for his sixteen francs. Both got more than they bargained for and consequent trouble as well.

The Education Department of the Cape Province has published a scheme of salaries for teachers in Native Training, Secondary, Practising and Higher Boarding Schools. The scale is operative from 1st April 1929. It is a great improvement on the old scheme of salaries so far as Native teachers in Primary Schools are concerned. The salary scales are to be found in *The Education Gazette* of the 6th December.

Throughout the Union at various public meetings expression has been given to the anxiety and concern with which the news of the illness of His Majesty, the King, have been received by the public. The deepest sympathy has been expressed with Her Majesty, the Queen, and the Royal Family, and prayers have been offered on their behalf and on behalf of the King at Church services throughout the country.

The Health Section of the Secretariat of the League of Nations is making its influence felt throughout all the world by supplying information of an exceedingly valuable type to the Governments of the various Nations, and at the same time by advising every country of threatened dangers to health. A fixed Intelligence System has been organised by means of which the movements of disease are watched and reported to headquarters. By this means of information Governments are able to inform and instruct Departments of Health and their officials.

The New South African Medical Scheme of the United Free Church of Scotland has already sent out four medicals for the work in the Colony, the Transkei and Natal. At Selunkama, Dr. Paterson has been working for the past year and now a dwelling house and an hospital are in the way of being erected. Mrs. Paterson has collected a fund of £500 for the hospital. At Emgwali Dr. Waugh, formerly of Blythswood Institution, is now settled and will soon have a house and dispensary built for her work in the areas around. Dr. Sheena Macvicar has been appointed to the Victoria Hospital, Lovedale. At the Gordon Memorial Mission, Natal, Dr. Gale, a well known South African, has begun his work amongst the surrounding Zulus. It is possible that another Medical Mission may be established at Impolweni, near Maritzburg.

The Queen of Swaziland has been received into the Wesleyan Church.

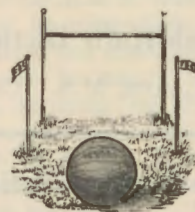
The King of Afghanistan is attempting to bring his nation into the line of Western development by adapting European institutions to the needs of his country. It has been said that the introduction of the bowler into an Oriental country always means reformation and revolution, the one in the direction of cleanliness, the other in opposition to progress. The King has introduced the bowler and he has now to face the opposition of the most conservative of the Afghan tribes. He is, however, determined to bring his people and Afghanistan forward to meet modern demands in much the same way as Kemal Pasha has brought Turkey and the Turks.

The following Teachers in the Transkei have been placed on the Good Service List:—

Aver, Sister Theodora, Hardenberg (R.C.) Native School, Matatiele. Beme, Ethel N., Mpozolo (E.C.) Native School, Willowvale. Gaula, Henrietta G., Ngqungqu (E.C.) Native School, Mqanduli. Maposa, Sarah J., Munyu (U.F.C.) Native School, Idutywa. Mayekiso, Crina V., Ntsume's (Wes.) Native School, Tsomo. Mduli, Martha N., Ezolo (Ind.) Native School, Nqamakwe. Mgidlana, Jemitha, Nqanculu (B.P.C.) Native School, Nqamakwe. Msaseni, Andriena, Nobanda (Wes.) Native School, Nqamakwe. Mzinyati, Henrietta, Upper Xolobe (E.C.) Native School, Tsomo. Njoloza, Irvine A., Rwantsana (B.P.C.) Native School, Kentani. Nyozela, Samuel, Vinindwe (Wes.) Native School, Idutywa. Pamla, Bryce R., Keti (B.P.C.) Native School, Idutywa. Siswana, Langa, Mevana (Wes.) Native School, Willowvale. Sotomela, Rebecca, Malan (B.P.C.) Native School, Willowvale. Tupaana, Goulden R., Ciko (Pres.) Native School, Willowvale.

The perplexing Transkeian problem is yet the sale of cattle and sheep. Theorists declare that the scrub cattle of the Territories ought to be replaced by those of a better breed. This has been repeated for years past, but would the theorists inform us how we are to secure a market for the present class of stock in order to secure money for the purchase of a better breed of cattle? The Government would never dream of advancing money for the purpose of benefiting the native cattle owner nor would the Banks. The cattle are there ready for sale but the money is not forthcoming. Provision is not made for marketing stock that perish in crowds during the drought of winter because of the lack of fodder. Again, those who have replaced the so-called scrub cattle by a better breed of cattle have not gained so much as theorists propound but have lost in price what they have gained in breed. The fact is we do not require academic advice in the country; what we need is market for our surplus stock. When, therefore, is the Government going to lift the embargo upon the transfer of cattle into markets of the Colony and not keep the Transkeian Territories hedged in on every side by restrictions? This problem is propounded every year for solution and nothing is done. Even the registration of cattle under their true owners' name might do something towards creating an economic interest amongst the natives themselves, but what they need is markets.

Payne Trophy Presentation.



On Saturday Nov. 17th a pleasing little ceremony took place in the grounds of Blythswood Institution in the presence of a small gathering of students and members of the Institution Staff. The occasion was the formal presentation of the Payne Floating Trophy or the Payne Cup, to the Blythswood Football Club. Introducing Mr. Zacharia Kabane, Secretary of the Transkei Native Football Association, Mr. Craig, the Boarding Master of the Institution, said that he was pleased to welcome to Blythswood Mr. Kabane whom the Association had delegated to make the formal presentation of the Trophy. Referring to the Cup Mr. Craig pointed out that its value lay in what it represented in endeavour and achievement.

THE CUP WAS NOW IN BLYTHSWOOD

largely because the team had not been unduly cast down in defeat nor unduly elated by success but had maintained a most sporting spirit. It had come to stay, for, many young players were coming forward who would worthily uphold the name of the Club and not let the Trophy go easily. They looked forward to next season in a spirit of the highest optimism.

MR. KABANE EXPRESSED HIS PLEASURE

at being selected to hand the Trophy to the successful team. He was sorry Mr. Yotwana, President of the Association was unable to be present as had been hoped. He did not believe that the Cup was ever won through luck alone. During the years the competition for its possession had been in existence, he had always felt that the Cup had really gone to the best team. He, personally, should have liked to see the Cup cross the Bashee. It had never been won by any club on the other side of that river. It would have been good, if it had gone there this year just to show that it is a Cup for that side as well as this. Honours should go round. Still, he was pleased Blythswood had won and he congratulated the Club

ON WINNING THE TROPHY FOR THE SECOND TIME

in the four years of its existence.

Receiving the Trophy on behalf of the Club, Billy Sibindlana thanked Mr. Kabane for all the kind things he had said. He also asked Mr. Kabane to convey to the Association the thanks of the Players for its work during the season. They were glad to have the possession of the Cup for the second time. It had been hard work bringing the team up to the standard required for success, and he wished to thank the Boarding Master for the part he had played in training the team. The meeting closed with a vote of thanks to Mr. Kabane.

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The late Very Rev. George H. Morrison, D.D.

BY THE REV. R. MURE, ROSS MISSION.

The passing of this truly great preacher, great pastor and personality at the age of 62, has been a shock as well as a surprise to the Scottish Churches, and indeed in a sense to the whole English speaking Christian world. He had a great spirit, and was full of brightness and buoyancy, but he was never a very robust man. Methodical and conscientious beyond most men, he toiled hour after hour and day after day, praying, studying, preaching, writing, never slackening, always efficient and even brilliant; for the last 25 years Minister of a large crowded city congregation, preaching these wonderful sermons, so full of grace and power; often helping his brethren by preaching in their churches; preparing meditations and sermons almost weekly for the religious magazines; publishing books of sermons, and yet never letting his pastoral work down; rejoicing in the constant stream of spiritual energy, toiling terribly yet always rejoicing.

Dr. Morrison was a shining example of continual consecration to the Lord's service. In its way there was nothing like it in Scotland or in any other Church anywhere in these days. It has to be admitted at once that the strain was too great for him, or for any man, long to endure. Such a life and such a work meant that sooner or later strength to overcome sickness would fail, and the great preacher and genius would die before his time.

THE SECRET OF HIS POWER.

The secret of his unrivalled power as a Christian Minister was no secret. Every one knew it. He was a great preacher. He was a prince in the pulpit. His voice was quiet but clear. He had a silver tongue like Lord Mansfield, men could not choose but listen. But he was no "vox et praeterea nihil". What he said was arresting. He was a great man of prayer, and an earnest cultivated student. He thought out and generally wrote out carefully every address and sermon. His words flowed easily and gracefully, but they did not cost him nothing. They had been hammered on an anvil. They were the fruit of earnest prayer and thought. There was a fire within him that burnt up the dross and left only the choice refined gold.

Men were amazed at the sermons that came week after week from Wellington pulpit, the style clear as a bell, the English pure and undefiled, the sound and even brilliant exposition of Holy Scripture, the wide and pointed application of the Truth to modern needs, and all touched with a grace and a beauty of word and idea that held the listener. It was like the eloquence of Newman without his burden of argument; it was like the clearness of Robertson of Brighton with far more of the heart of the Evangel. There were no other sermons like these in his time. It is indeed true, that with his passing at 62 years of age, a great light has, at least in our day, gone out of the religious life of Scotland.

A great preacher is not always a great pastor, but it might be said of Dr. Morrison that he was a great preacher just because he was a great pastor. Always methodical, he mapped out his time so that the pastoral visitation and especially the visitation of the sick should be amply done. Even on Sundays between sermons he would sometimes snatch an hour for another visit to one or two sick folks who were in his mind. This was the secret of the sympathy and understanding of humanity that shines through his sermons. He was naturally of a sympathetic temperament, but the years of regular pastoral work, made of him, with all his quiet dignity, a man of heart and of feeling even an intercessor and a mediator, known well by his own people but in its scope and breadth a thing almost unique in the annals of Christian Ministry of his day.

He was no Ecclesiastic but he knew well all that was going on in his Church and left ecclesiastics to their own work. He knew what his own work ought to be. As he said in my hearing less than two years ago, when he for the first and last time and that for a few hours only, visited us in Umtata during his South African tour; "I have been a preacher all my days"

A UNIQUE TOUR.

We here in the South African mission field have just cause to remember him with love and gratitude. He was the first of the Moderators from Home to visit us during his year of office. We do not know what led him to think of us, but his visit was greatly appreciated here. In every place he received a great welcome. His fame had gone before him. His writings were known to many. His courteous presence and silvery voice all added to the effect. Government officials, municipalities and heads of the various Churches all united to welcome him, the Press added its welcome and the leading South African Dailies gave ample space to his daily doings. The tour became a thing of prominent and public interest like a Progress. There has probably been nothing like it in the case of any other visitors from the Home Church to this country. From Rhodesia to Cape Town the Dr. and Mrs. Morrison travelled visiting the Missions of our Church and also the chief centres of the South African Presbyterian Church. Generally his meetings were in the City or Town Hall and he received a municipal welcome, but he spoke also in Churches, School Halls or in the open air at Receptions and Garden parties. He travelled generally at pressure and according to programme addressing two or three or more meetings daily.

We know now that the programme prepared for him was too full, and the itinerary mapped out left too little time for rest or leisure. Unfortunately too his visit fell in the rainy season and it so happened that when he left the Railway line and proceeded inland by motor the weather was unusually bad with sharp thunderstorms including one at least severe hailstorm; the roads at times being almost impassable, oxen having to be used to pull the motor through the mud. To townspeople unused to such travelling these weeks of touring among the missions in bad weather must have been very trying: as for example, twice when a thunderstorm overtook them en route and they were soaked by the rains in a moment and

had to pursue their journey in great discomfort in a motor slipping from side to side of the road or as happened several times pulled by oxen. Fortunately a hospitable roof was never far off; but the strain of such journeys was very great. I remember going to Rainy Mission to meet him towards the close of his tour and while he was travelling by motor out of the track of railways, just after a spell of bad weather and bad roads. As the car pulled up I stepped forward and for a moment hesitated, almost failing to recognise him. He looked so tired and jaded and I actually asked him "Are you Dr. Morrison?" He arrived at 1 o'clock and addressed three meetings there on that day afterwards shaking hands and chatting with a great crowd of people. Next day he drove into Umtata and addressed a meeting of Presbyterian Natives at 11 a.m., attended a reception in the City Hall at 3 p.m. and preached in the same place at 7.30 p.m. They were strenuous days and no doubt he was taxed frequently beyond his strength. It was fortunate that Mrs. Morrison accompanied him although she too was much in demand and fully occupied, being an excellent public speaker and an exceptionally fine soloist. At nearly every meeting which Dr. Morrison addressed she followed with one or two solos, generally hymns, and she gave addresses at all the many women's gatherings en route.

IMPRESSIONS AND MEMORIES.

The impression of them during their visit to our District is that of two gracious strangers who at once became friends and were so appreciative of their reception and so willing to respond either by speech or song, which they did in the most finished and brilliant way, far beyond what we have been accustomed to. My impression also is that they were somewhat tired and overworked and indeed 'killed by kindness'.

The Memory abides. Even some who only saw and heard Dr. Morrison for a brief hour still recall him and refer to his addresses and to Mrs. Morrison's solos; and for us the United Free Church Missionaries whom he took such pains to visit and the Native ministers and office-bearers and Congregations to whom he gave addresses of greeting and counsel so wisely and with such an unforgettable grace, the memory of it all is deep and precious.

— O —

I. O. G. T., Butterworth.

We are greatly indebted to the Rev. D. B. Davies who, on behalf of the native section taking advantage of Dr. Hester Davies' visit to Butterworth invited her to celebrate the eighth Anniversary of the I. O. G. T. with them.

A large gathering of about 300 natives listened very attentively to the Temperance lecture, which she gave in the Ayliff Church at the Mission on Wednesday 17th October.

The lecturer illustrated the scientific part by explaining from a chart the working cells in the building called "man". There were wall cells, oilmen, bone men, food making men, gasmen, policemen, motor men, shop men, painters, and then the biggest men, the chiefs, those who rule the body, the brain men.

These cells live in different parts of the body, and are bathed by the water in the blood, streams running in every part of the body. This fluid has in it the food which keeps the cells alive.

What happens when we pour alcohol into this fluid? Every cell gets drunk.

When THE POLICEMEN, THE WHITE BLOOD CELLS

get drunk, they let the consumption, fever and pneumonia germs get away, instead of catching them and killing them. Then the Doctor is very anxious because the policeman cells of the body are drunk, and cannot help him, and the person dies. Alcohol is a thief; it drinks up the water of the body cells. It steals the gas that burns the fires which keep us warm and make us strong. It not only runs after the gas men, but it loves the chiefs of the body, the brain cells, and steals the fat from them. This makes the cells weak, eventually they die. The man is now drunk, but afterwards his brain gets so bad that he sees snakes, spiders, mice and moths; he may now get insane, and spend his life in the Asylum or die. You see alcohol is a murderer, besides being a thief. When a man's brain is not made dead, cooked, as you can see by experiment, how alcohol cooks the white of an egg, it does the same to the brain, and the man now wants drink all the time, because he feels so very ill. He wants another drink, and now paralyses his brain, and he does not know how ill he is. He now banks all his money in the drunkard's bank, the canteen, and so he drinks more and gets sicker and sicker. His brain is now so cooked that when God speaks to him, he cannot hear His voice. He only hears

THE DEMON ALCOHOL

saying "Get more, get more", until his body, his mind, and his morals are all destroyed.

Alcohol is a dangerous weapon put into man's hands to destroy himself, bodily, mentally and morally. Its fascinating qualities veiled its destructive properties, hence a vicious circle is produced. The greater the fascination, the greater the destruction, the greater the destruction, the greater the fascination.

The Scriptural warning was vividly upheld by science. Alcohol like ether and chloroform can penetrate into any cell of the body. It therefore easily passes the defences of the body. It passes, from cell to cell, until all are bathed in an alcoholic bath. Alcohol takes up free oxygen used to replenish the fires of the body. The fires burn low, poisons and foods are not burnt up, and the avenues are clogged. The drinker now feels ill; another drink is needed. This in turn, makes him worse and so the fascination grows.

Alcohol, like chloroform and ether, dissolves the delicate fat out of the brain cells, hence the pleasant narcotic effect which paralyses his sensibility. All his sorrows and troubles vanish, while unconsciously to him, the destruction goes on. Finally the constant repetition exhausts and destroys the brain.

The lecturer was warmly welcomed and afterwards thanked. Every one enjoyed the study of the wonderful body God had made, also the Scriptural instructions that, "Wine is a mocker, and strong drink is raging and whosoever is deceived thereby is not wise."

L. D. D.

Umteto.

By the Rev. B. J. Ross, M.A.

Umntu oke wayiqiqa lento ingumteto walinga ukukangela yona yodwa ebutweni bayo uyakubona okuba kungatiwa ngelibanzi ihleli intlobo ne.

- (1) Umteto Wemvela okunye Isiko
- (2) Umteto Wombuso
- (3) Umteto wakwa Lizwi
- (4) Umteto Wendalo

Umteto Wemvela.

Lomteto uhleli ungenaluto lwakuya pi. Ngo-wabantu abase sentlalweni yemvela yoburwada. Kuti ke kwakufika ukanyo kubeko ukuzibonela nokuziqiqela komntu ngamnye uqale anyibilike. Umntu uyakuti lomteto uvele ngapi, wadalwa nini ngobani, waka ntoni ucita ntoni? Kutwe sawu va ngobawo nabo bavela uko kade. Nto ingapaya kwaleyo ingaziwa bani ibe yinto yabantwana-ke leyo bona bapatwa ngegunya kungeko nto bayaziyo bayiqondayo luti lukula ukanyo kube kokona lomteto unjalo unyibilikayo.

Umteto Wombuso.

Singati lo umteto ngowabantu abaqabukileyo. Bayazenzela bazenzele bebona. Kuyakudibana amadoda amakulu anamava ingqondi nabafundileyo baxoxe, babambane babonisane boyisane badale umteto. Udalwe kujongwe ukwaka into ezitiyo nokucita into ezitiyo kube kwayilonto ekugquleni nasekucitweni umteto owadalwa emaxesheni adlulileyo kubonwa okuba awusancedi nto okunye uyona kwezi meko nakula maxesha akoyo.

Esinye isizwe siyenza ngenye indlela lento esinye ngenye kuba imibuso yahlukahlukile. Uko umbuso ono kumkani uko ongenaye ongamfuniyo nganto. Naleyo into ibako ngokuzibonela kwizizwe ngezizwe. Naxa-ke kunjalo into yokudalwa nokucitwa komteto ihleli ifana emongweni wayo kwizizwe ezino kanyo.

Umteto wakwa Lizwi.

Singati lo umteto awuveli ngokuzibonela nokuzitandela kwesizwe. Wona ulawula ungulo uza ngokutyilelwa. Ube ngumteto we Zulu.

Ubutataka.

Yomitatu lemiteto ihleli inobutataka iti ukuze izuze igunya elililo ilifumane ngesazela somntu. Umntu owamkele watobela ngokutumakalala kuba epetwe sisazela esikuye isiso esimnyanzelayo Ongenaso eso sazela angawutobeli. Iko into yokumbamba ohlwaywe ade abulawe kuba esapula umteto. Lonto yenziwa kuzanywa ukomeleza umteto kanti kunjalo nje amasela awazange apele nezibulala mntu zihlala ziko.

Ikwa yilonto nakulo wakwa Lizwi Umntu wokula ewazi umteto aqeqeshwe ngawo ngabazali bake. Kanti omnye uyakuti lento yonqulo neyokutobela imiteto yakwa Lizwi andinanto nayo mna. Aqale njalo iminyaka afele kulonto engabanjwanga wanyanzelwa bani, kuba umntu otobele lemiteto ngopetwe sisazela esikuye ngapakati. Lendawo

icaciswa kwa zizibalo kuti kutetwa ngomnqopiso omtsha odalwa ngu Tixo kubeko eli "Ndiyakuti ndiyibeke imiteto yam ezinqondweni zabo Ndiyibale ezintliziweni zabo Ndibe ngu Tixo kubo nabo babe ngabantu kum" Babe ngabantu abanento ebapeteyo kubo ngapakati: isazela isisiso.

Kuti kwaku kangelwa indawo ezinjalo kuvele umbuzo oti kungaba uko-na umteto owomeleleyo ongapulwayo. Uko: lo siti sifunisela esi Xoseni ngo wendalo.

Umteto Wendalo.

Kuko ndawo mbini ntatu esingalinga ukuze cacisa sitshayeleda. Yonke into ekoyo inomteto wayo. Yaba yinto ekoyo ngomteto. Ukubako apa ingabiko paya kukwa ngomteto. Nokuba iyahamba iyasebenza konke oko kungomteto wayo olapa kuyo olawula yona.

Make sikangele umbane lento ihleli isoyikeka emntwini. Udaleka ube yinto ekoyo kungomteto wawo. Ukuba lapa ungabiko paya kukwa ngomteto. Ubeta apa ungabeti paya kwangomteto.

Ekuqubeni kwake umntu ude wayifunda wayiqonda lemiteto wati ke ngoko kwakwazi ukuwudala umbane, wona lo ulenya emazulwini, adale into enokubulala amawaka karti kuba eyazi imiteto ewulawulayo uyakwazi ukuwulawula awenze isicaka sake. Naku o Tram, o Loliwe ne Enjini ezingapele ndawo zihamba ngombane. Naku izixekokazi ezikulu zibanekwa ngombane. Udalwe ngumntu upetwe ngumntu omnye nalo ulenya emazulwini. Lonto uyenza kuba eyazi imiteto yendalo elawula lento kodwa-ke kuba engumntu engem Dali uke aposise alibale ize ke into edalwe nguye ibuyé naye imbulale.

Kwakona naku umntu enduluka e Kapa ababe esibakabakeni pezulu aye kuwa e Tekweni. Unduluka nge blakfesi afike nge dinala. Akunga bugqi akunga tamsanqa afane wabagana nalo. Usebenzise ubucopo bake wayilanda wayifumana imiteto yendalo elawula lento kwakwazi ngoko ukuyenza.

Kwakona nanku ndihleli endlini yam e Toleni ndiyiva yonke inteto yomfundisi eshumayela e Johannis. Ndiyive yonke ingoma eyenziwa e-konsatini e Kapa. Akuko lucingo lusuka apa luye kwezo ndawo. Umntu usebenzise ubucopo bake wayiqonda imiteto elawula lento ehamba apa emoyeni ingabonwa bani ingaviwa bani. Yena uyakwazi ngayo lomiteto ukuyi nqakula ayenze ivakale.

Kuko ndawo apa efuneka icacile. Lemiteto yendalo ayipele ndawo ngobuninzi bayo. Umntu onanto enoluto afunde yona ngayo uhleli esiti eyona mininzi andiyazi ayaziwa bani.

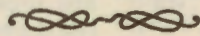
Kungeko mntu onokuyazi yonke kuba engumntu engem Dali. Kuba lendalo edalwe ngumntu Dali nemiteto yayo ihleli ebukulwini bayo ingapaya kwengqondo yomntu. Nakule yaziwayo akuko mntu unalo nebongo eli lokuyazi yonke. Omnye wazi le yalento asebenza yona omnye wazi le yale isetyenzwa nguye. Wobuza kulo ati andinayo nentwana endiyaziyo kulonto. Hamba uye kubani osekutini nguye osebenza lento, eyam yile.

Ukulinga ukuyi cacisa lento ingumteto wendalo siyaku teta ngomteto omnye owazeka kapukapu sibe ngokwenjenjalo siyazekelisa.

Umteto wom Tsalane, Law of Gravitation.

(Isaqutywa).

BLYTHSWOOD INSTITUTION, 1929.



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The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, DECEMBER, 1928, —

To the Reader.

Beloved, I wish above all things that thou mayst prosper and be in health even as thy Soul prospereth.

ALL the Nations of the world are seeking after prosperity at the present time. The material elements in life bulk largely in the minds of most Governments and of most Nations. Some are more prosperous in these days than others, and that as the result of the Great War and the setting free of wealth for the purpose of national and other debts. Four Nations are conspicuous at the present time for their great prosperity, America, Canada, Britain and France. A fifth may be added, Italy, which has stabilised Law and Government, Commerce and Trade, under a Dictatorship. The prosperity of these Nations has created envy and jealousy on the part of others, which have not been able to accommodate themselves through political strife to the conditions of post-war development. It is somewhat difficult to speak of the real financial condition of Germany as it is also of its military position. Diverse views are held concerning both. But that Germany is recovering itself both financially and politically there can be little doubt. All these Nations are regarded by others as being abundantly rich and that through such various means as War Loans, Unstable Values, Trade and Commerce. Never have America, Britain, France and Italy been so prosperous as they are at the present time. It is their prosperity that has created many of the troubles between them and other States.

The Soul of a Nation does not always prosper in proportion to its material circumstances and riches. Wealth breeds many vices, although it affords also scope for the cultivation of many virtues. Poverty has its virtues as well as its drawbacks. Its use depends entirely on the mind of those on whom it falls.

We see this in the individual and we also see it in the Nation. Thus the newer Eastern States of Europe which the Treaty of Versailles has created, have not yet enjoyed the prosperity which they expected from nationalism. Political and racial conflicts rage more or less in all of them and these tend to keep back material prosperity as well as abiding peace. Poland, Jugo-Slavia and Hungary are still in a state of turmoil, Government succeeding Government, conflict conflict. It is stated with some authority that the real reason for the turmoil in these new States is nothing less than the self-seeking and self-aggrandisement of the leaders of political parties. Each political party is out for its own interests and not for that of the State. Men are making wealth at the cost of their fellows and exploiting the Government for the sake of personal ends. Of course, it is not only the Eastern States of Europe in which such a state of matters is believed to exist.

Too many Governments are partisan for classes, cliques and unions, and too few neutral toward such in the interests of the State itself. In the East, China is an example in point. That country is now obtaining a stable National Government with which other Governments are prepared to treat on matters of Foreign Affairs. How long the National Government will exist no one can say but at present it controls certain Provinces of China and the coast belt. Japan and England have already begun negotiations with China in the hope that its Government may bring peace and prosperity to the Nation. Here again it is the soul of the Nation that is not prospering; until it does so, men need not have much confidence in the stability of its Government and the progress of its peoples. Similar remarks may be made on many other Nations, Portugal, Mexico and some South American States. After much conflict settled Governments seem to have been established in these lands, in the interests of Law and prosperity. The past year has strengthened the forces of Peace throughout the whole world; it will be regarded as a turning-point in the political affairs of the Nations. The remark that it requires ten years to bring within moral, legal and political control the forces that spring into existence through war seems to have been realised at length. For the year ends with marked signs of prosperity and peace.

The Mission Field

The Missionary.

CHAPTER XXII.

Direct Speech in St. Mark.



THE Theme-Gospel of St. Mark fulfils completely the conditions which determine its authenticity and claim as a Jewish document in literary style and interpretation. In these circumstances it is impossible to accept any conjecture that would see in St. Mark a Roman or a Greek delineation of the Person of Christ or a philosophic or imperialistic origin of His Teachings. The Theme-Gospel requires no such subtleties of academic speculations to interpret its aim and meaning: St. Mark interprets itself. As a document, it reflects the tendencies of the early part of the first Century and combines a classical literary structure with a Jewish style. There is no need to apply the test of Mental Speech to any details of the Gospel: it will be employed in due course. What then shall be the answer to the question that has given rise to our discussion on Structure and Style;—Is St. Mark a public or a private document? Was it intended to enlighten the few or the many; to meet some early Church ecclesiastical and theological conditions or to meet the needs of certain Societies of Christian men in definite parts of the Empire? The better judgment on all the facts that scholarship has collected in the interests of sound learning must regard

ST. MARK AS A PUBLIC DOCUMENT.

Its chief characteristic as a Theme-Gospel warrants such a conclusion, even apart from the inferences that might be drawn from the subsidiary arguments that have been urged in favour of its structure and style. The significance of this conclusion can only be understood in its fulness when the Theme-Gospel and its Teachings are applied to Christian life, thought and conduct.

Our literary enquiry is now ended. It may be well to sum up what we have attempted to show in the case of St. Mark as a literary document of second class evidence for the Historicity and the Teachings of the Lord Jesus Christ. In the foregoing we have considered certain principles that seem necessary to be established before we can approach with the full degree of assurance the Life and Teachings of Our Lord from the standpoint of History. The assumption was made that, for the Christian, Jesus Christ is absolute and also that for man the soul is absolute. These two conceptions have hitherto dominated our enquiries and will continue to do so as the application of certain principles is made to the records of the Gospels. An attempt has been made to prove the Historicity of Jesus Christ, and that from the evidence of the first published Gospel, the Gospel of St. Mark. Seeing that it is recognised as a document which has been used by the writers of the other Gospels, it has had assigned to it the position of second-class evidence. The other Gospels fall tentatively into third-class evidence. First-class documentary evidence of the Historic Christ is exceedingly difficult to obtain, unless through the Gospel of St. Mark itself. We have deliberately excluded evidence of another type,

which might be regarded as first-class historic evidence, seeing that we have not adopted the critical methods of History in our enquiry but rather the formal methods of legal procedure. The evidence, that might have been employed from history and for history, has been ignored, as it forms by itself another argument of a most distinct type and cogency for the Historic Christ. In any full argument for the Historicity of Our Lord, historic criticism and evidence must play prominent parts. We, therefore, have confined ourselves entirely to the documentary evidence as set forth in the Gospels. St. Mark has been regarded as a first-class document of second-class evidence. An attempt has been made to show that part of the Theme-Gospel might be regarded as first-class evidence in which case the

GOSPEL OF ST. MARK WOULD BE A FIRST-CLASS DOCUMENT,

partly of first-class evidence and partly of second class evidence, for the Historicity of Christ. It is this fact that has made us declare the necessity of interpreting St. Mark in a monistic fashion. The problem, therefore, is to interpret St. Mark by itself without any reference to the interpretations and adaptations of any of its language and statements that may appear in later Gospels. Wherever differences may arise between other Gospels and St. Mark, it is not St. Mark that requires to be explained; it is the attitude of the Evangelists who used his Gospel. It might be said that in insisting on a monistic interpretation of St. Mark, we are ignoring the methods of the Synoptic Problem and of the Higher Criticism. That is so, for such imply an evolution in the thought of the Early Christian Church and an interpretation of the Teachings of Christ in harmony with its environment, that only time could create. What we desire to obtain is the original Teachings of Christ before such an evolution and adaptation could have taken place to that degree, which the other Gospels seem to manifest in their extensions of St. Mark. Again, it has been pointed out that St. Mark is a Theme-Gospel like the Gospel of St. John and not a Biographic-Gospel like those of St. Matthew and St. Luke. Its structure is Classical but its style is Jewish; it has all the marks of Hebrew and Aramaic style in its utilisation of Direct and Mental Speech and its presentation of the Life and Teachings of Our Lord.

We have now reached the end of the prolegomena, that appear necessary for the understanding of the Life and Teachings of Christ as originally set forth in a primary document of the Christian Faith. The narrowness of our enquiry excludes reference to much information of a literary and historic type, that is to be found in most Modern Commentaries. We have deliberately abstained from making mention of any of these in the foregoing chapters. It will be enough to refer here to the Bibliographies, found in the various volumes of *The Expositor's Year Book*; the Commentaries on St. Mark by Allen, Bartlet, Bacon, and Rawlinson, the Essays by Professor Turner in recent volumes of *The Journal of Theological Studies*; *The Four Gospels* by Canon Sweetser; *The Life and Teachings of Jesus Christ*, by Bishop Headlam—to confine ourselves to some recent English research and literary work on The Gospel according to St. Mark, and the Teachings of Our Lord.

One or two remarks remain to be phrased concerning the aims and the methods which we have been following. Our attempt has been to establish the validity of the belief that Jesus, The Christ is Historic; that to the Christian He is Absolute, and that as a primary document of the Christian Faith, the Gospel of St. Mark tends to establish these claims. It has been asserted that the first published document of the Christian Church which has come down to modern times is the Theme-Gospel of St. Mark. The Gospel as such is apologetic in the technical sense as are the Gospels of St. Matthew and St. Luke in a biographic. In this respect the Gospels of St. Mark and St. John have the same apologetic end in view to establish the fact that Jesus Christ was the Son of God, the Logos of Christian Philosophy and the Messiah of Prophetic History. But seeing that the Theme-Gospel of St. Mark has been utilised by the writers of the other Gospels, it has a claim that these do not possess in so far as it is the primary document.

THE DATE OF ITS PUBLICATION HAS BEEN
VARIOUSLY GIVEN

but it may be considered,—ignoring for the present extreme critical opinions,—to have been published amongst a body of Jews in some part of the Roman Empire between 50 A.D. and 60 A.D. Its structure is classical as is also that of the Biographic-Gospels but its style is essentially Jewish. Such a Gospel, therefore, would appeal in the first instance to a Jewish community, wherever it was situated. The prevalence of Latin words and Aramaic phrases and structure of sentences in the Greek text need not cause any perplexity; unless such a text be regarded as in part translations or in part interpretations from the words of an Aramaic speaker. We have already accepted the Text as it stands with full knowledge of the difficulties that criticism has created, not so much over the facts of Textual Criticism as over the interpretations of Higher Criticism. The Theme-Gospel of St. Mark witnesses not only to the Historicity of Jesus Christ but also to the early interpretation of His Life, Claims and Teachings. These things we shall now proceed to discuss as they arise in St. Mark and

SHALL SEEK TO INTERPRET THEM IN A
PURELY MONISTIC FASHION.

A primary document of the Christian Faith holds within itself systems of ideas, truths, beliefs and statements that have to be interpreted by themselves, quite apart from their historic development and evolution as they show themselves in the Gospels of a later date. The Theme-Gospel of St. Mark appeared within a quarter of a century after the Death of Christ; the others at least 15 or 20 years later. The evolution of Christian thought is manifested when a contrast is made between St. Mark and the other Gospels, but it is not the latter that have to interpret St. Mark; the Theme-Gospel has to be interpreted by itself as a published document of the early fifties of the first century. Whether this monistic interpretation is possible will be shown in its application to the Teachings of Our Lord, as these are set forth in this first published Gospel. The foregoing considerations complete the first part of our enquiry into the Historicity of the Life and Teachings of Jesus Christ.

D. D. STORMONT.

Nature Study.

The Birds of Blythswood.

Cardinal Woodpecker. The resident strength of this species in Blythswood is two pairs. The breeding pair at the Bushman's Rocks is probably a third pair; but of this I cannot be sure, as I have watched a pair in June settle on our boundary fence-posts and then fly across the stretch of open veld to the Bushman's Rock scrub. Besides haunting our large trees, they also settle on the fence-posts and, from the marsh willows, pay visits to the insignificant shrubby growth that skirts the river-bed. During the ripening of the maize-stalks, single birds or pairs may frequently be seen at work on the stalks, hunting for and extracting the grubs of the maize-stalk borer. I have seen one, contrary to its usual mode of procedure on a tree, settle near the top of a maize-stalk and slide by degrees down the stem, actually sliding and testing with its bill; it then climbed a little way and started to hammer. It seems to know perfectly when it has found the burrow of a lurking grub. These birds have been noticed at the maize-stalks in Blythswood from February 7th to May 31st.

The most distinctive call of the species is a rattle, which is produced mainly, if not solely, by the male. This rattle is accompanied occasionally, if not always, by a bristling up of every red feather on the crown. It is probably uttered at all seasons, though not entered in my note-books for January and March. The strange creaking noise produced by the female while holding her bill perpendicularly against a tree-trunk was described in our issue of December, 1926.

The trees chosen for nesting-purposes hereabouts are the willow, the euphorbia and the blue gum. Boring has been observed in progress in the months of March, June and August. The male takes his part in the boring. Whether he takes his share in the incubation-duties remains undetermined, but in Blythswood two males may be seen hobnobbing from the middle of July till the latter end of October. Does this, I wonder, indicate that they leave their mates to attend to domestic matters?

Wryneck. A South African Wryneck, shot by Mr. W. J. A. Moir in Blythswood on 24 September 1913, was forwarded to me as a great rarity. Whatever may have been the status of the bird in those days, it is certainly a resident nowadays. In the wooded centre of Blythswood are at least three pairs, with a fourth at the Bushman's Rocks; these numbers remain constant year after year. The haunts of the respective pairs are in tree-clumps where, in oak or willow or euphorbia, the birds find holes suitable for their purposes. One favoured haunt, whose story was told in our columns in April 1926, is a hollow fence-post in our fields; it was at first believed to be a nesting-hole, but was proved to be used for roosting-purposes only. To the story as already told may be appended some confirmatory observations. On 13 April 1926, being in the neighbourhood of the pole when the sun was already well down, I went over to it and gently tapped it without evoking any response. I then inserted my hand and found

the occupant lying snugly at the bottom of the recess. The bird made no attempt to thrust at me. I felt right under the bird to see if it was sitting on eggs, but I felt none. It was roosting, and roosting in solitary state, in the hole. The bird did not immediately emerge in the trail of my hand; but, as I moved off, it issued from the hole in silence and flew off in silence. Two nights later, after sunset and just before dark, as I passed the pole, the bird was peering out of the hole into which I had put my hand; it had not forsaken its roost, but it was preserving a distinct caution.

There is also one hole in a river-bank in Blythswood in which a Wryneck has been seen sitting.

Though undoubtedly a bird of the woodland, the Wryneck may occasionally be seen on the ground, where it hops and shuffles along with its tail clear of the surface and where it bores into the grass. On a branch it sits, either lengthwise or crosswise, with its legs hidden by its feathers.

Wrynecks are very noisy birds, their ordinary call being *quoy quoy* which differs in the two sexes. The rattling display call, though very distinct from this, can be recognised as starting from the same origin. From the 12th of April to the 9th of September the display call may be heard; it is accompanied by curious antics on the part of the birds. The two birds, perched on the pinnacle of a leafless stem or clinging lengthways to an upright branch, assume an attitude suggestive of game cocks. Stretching their necks fully upwards, and assuming a drawn-out posture of the body, they at the same time erect the tail into a stiff attitude and chatter away to the accompaniment of a rough *kr kr kr*.

On 20 January 1925 a Wryneck, uttering a rough *juk* in an oak led me to suspect its nest. At the mouth of a hole in the bole of the tree sat a youngster, which dreading my too close scrutiny, slipped downwards into the hole. From July 6th to December 2nd the calling of the Wryneck went on at this oak.

European Swallow. The European Swallow does not appear in our neighbourhood till November; its earliest date is the 10th. The species increases in numbers during December and by the New Year abounds all over the district. In the latter half of March the numbers rapidly fall off, but quite a few linger on into April. The latest date on which the species has been observed at Blythswood is April 19th, on which day in 1927 five were associating with three other species of swallow. The April birds, when still in company, betray a strange restlessness begotten of an awakening yearning for their homeland. They keep up an unending chatter as they hawk merrily among the crowd of midges, and some of them definitely indulge in song; repeatedly also two of the band will mount in the air, dancing to meet each other and for a moment they will close with all the exhilaration of birds that are already paired. To us humans they seem to be trying to meet again in that northern barn where their last year brood was reared.

The roosting-quarters of the Blythswood swallows is unknown. Beyond the story, which I have already told, of one that roosted on the upper sash of our bedroom window on the last day of

January 1923, there is nothing to tell. Who among my readers will track the Blythswood swallows to their roost?

White-throated Swallow. From the latter half of August to the latter half of March, this Swallow occurs in Blythswood. The extreme range of its stay as hitherto noted, is from August 21st to March 20th, but careful watching will undoubtedly extend this period for several weeks longer. The strength of the species in Blythswood is not more than two pairs, and my present impression after a careful search for its nest in likely spots is that the birds so frequently seen about our river actually nest outside of our bounds.

Larger Stripe-breasted Swallow. The period during which this species, the common house-swallow of Eastern Cape Colony, has been noted at Blythswood is from September 22nd to May 1st. Two pairs in Blythswood and two pairs at the Bushman's Rocks constitute the full strength of the species. The Blythswood pairs have at least three sites,—under the verandah of our house, in a school class-room and in a small outhouse. When they appear at one of these in the middle of the nesting-season, the implication is that they have been foiled elsewhere in their first attempt for the season. It may, however, happen that late signs of building may be due to excessive drought at the time of the birds' arrival. The pairs nesting at the Bushman's Rocks meet with little success.

Lesser Stripe-breasted Swallow. The nearest colony known to me is on the cliffs of the Tsomo just above the Mbulukwezi drift. As the bird is only a straggler to Blythswood, I have had no opportunity of determining the period of its stay in our neighbourhood.

Ferrugineous Bush-shrike. This species, met with at Main in November 1910, has not yet been detected within the strict limits of Blythswood. For the determination of the local race specimens have still to be critically examined.

Black-crowned Bush-shrike. In the adjoining mimosa-tracts of Butterworth and the Tsomo valley, this Shrike obtrudes itself on our notice by its continual calling. At Blythswood the bird cannot find suitable quarters, but on 31st May 1927 one was seen at the Bushman's Rocks, and, on September 10th following, the species was heard calling in the same neighbourhood.

Bakbakiri. The life history of this very noisy species, whose cunning both at its roost and at its nest contrasts so strongly with its fearless display when calling, was outlined in our number for March 1925. Four pairs may be taken as the nesting-strength of this resident species in Blythswood. So long as the birds keep to the wooded portions of Blythswood they are comparatively safe, but when they venture out on the treeless hillside, as individual birds will do, they have little hope of escaping the native hunters.

ROBERT GODFREY.

The Blythswood Review.

The yearly subscription for this Review is 6/6. All communications connected with it, Advertisements, Books for Review and MSS. should be sent to

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Holiday Reading.

MY DEAR JAMES,

I am glad to hear from you that you are about to take a month's holiday up the mountains. Your last holiday was by the seaside, where you enjoyed the sigh of the wind, the music of the breakers, the sand and the sand flies, walking and bathing. Your joy and happiness, however, were not all to the full cup for ants and jiggers enjoyed themselves as much as you. Jiggers are no fun and ants are no pleasure. You may escape these "beasties" by taking a holiday in the hills where you will experience the pleasure and the acquaintanceship of others of different species. But you say that you prefer the country life at the present time, the Summer time, and the coast life at another time, the Winter time. You are going over the hills and far away for a holiday of rest and quiet. I do hope that the days will be bright, not too bright, the winds soft but not too soft, the thunderstorms frequent but not too frequent, for depend upon it you will have to take these things as they come and regard them as the pleasures of nature. It is for quietness and health that you are seeking the mountains; there you will find both;

THERE YOU WILL FIND MANY WALKS AND MUCH EXHILARATION.

You may be able to play "gowf" and even tennis; you will also be able to play the hermit and the sage, not during all your holiday but in the evening of each day.

Sleep will come upon you at once, when you leave the low-lying seaboard and ascend the mountains, and sleep is the great restorer of men to health and strength. You say that you have been overworked during the past six months and that you require some relaxation from labour. In your profession too many men are overworked in these days, and yet they receive no sympathy nor consideration seeing that they work both with their hands and with their heads. The combination of the practical and theoretical life brings its compensations but it also brings its stress and strain. You may be free from the labours of your hands during the next month; you can never be free from the movements of your brain. Whatever you take with you to the mountains, you must take books; whatever you do throughout the day, you must read in the evening, for you will be far from electric lights, cinemas, lectures, concerts and such distractions of modern life. You may even be free from the pleasing request of your Banker to consider the state of your overdraft. You know the delightful definition of a Bank;—"A Bank is a place where a man keeps his overdraft." You will notice the omission of securities.

This remark allows me to draw your attention to an excellent little book on Banking that has been written by a famous classical scholar, an authority on Homer, and an antiquarian of Greek Archaeology and also a famous banker. I refer to the little volume of *The Home University Library* that was written by Dr. Walter Leaf. I have read many books on Banking, Treatises of enormous size, practical Essays of an informative kind and Commentaries on Banking Statutes, but I believe that I could have understood these books, practical and theoretical as they were, much more rapidly, had I begun their study after reading such an excellent little Treatise of Banking as this. You ought to get hold of this book and read it through. You will not regret the time spent on its perusal. You may even read at a later time the books that form the bibliography at the close of the little volume.

THE HISTORY AND THEORY OF BANKING IS RATHER INTERESTING.

The Law of Banking is quite distinct. No reference is made to such books as Hart and Paget seeing that these are intended only for practical bankers. Bagehot's *Lombard Street*, and Leaf's *Banking*, will introduce you into the regions of practice of which you know something already, but of which you may learn much more through the perusal of these two books during your holidays. Then you will define a Bank somewhat differently from the words in which the wit has phrased it; then you will realise that English Banking is not Scottish and that Scottish is not Continental; that American Banking is not Canadian and that Canadian is not South African. Common principles are to be found running throughout all systems of Banking; these you will soon discover in reading with some care what is a splendid Introduction to the Science and Art which bankers follow in their business, year in, year out.

You will take with you doubtless a number of English and Afrikaans magazines and also a few newspapers. In Afrikaans I would strongly recommend you to put in your bag a recent translation of Jock van die Bosveldt. If your literary Afrikaans is a bit rusty, you will furbish it up by taking with you the original English version. It is not for me to praise Jock of the Bushveld; the book and the dog are classic—a South African classic. Every dog lover sees in Jock some of the dogs he knew; every dog lover sees in the Afrikaans version a tribute to the originality, sympathy and pathos inherent in the work of Sir Percy Fitzpatrick. I, therefore, recommend to you very strongly

THE AFRIKAANS VERSION OF JOCK VAN DIE BOSVELDT,

which has been recently published by Longmans, Green & Co. You might also take with you a copy of the new Afrikaans version of the Gospels. It is very cheap and it is very handy.

You will notice from recent newspapers that the Union of South Africa is being threatened by Communistic agitators, the servants of Moscow. That there is restlessness amongst the native people is granted on every hand; that the delay in passing the Bills of the Native Policy of the Government is partly to blame no one can deny; that four years delay in formulating that Policy has been detrimental to the political and racial peace of the country need not be denied. According to some, our legislators are much to blame for the restlessness amongst the Bantu, for, say they, delays are dangerous and necessitate force and oppression to be employed where reason and suasion might have performed their tasks in the interests of peace. I have been reading the published opinions of a man who knows a great deal about matters and movements in Native Society. He believes that now that discontent has been allowed to grow freely amongst the Bantu it will never leave them; its forms may change but it will always be there. This may be an extreme opinion but it is worth consideration. It appears that Communists hold such ideas and that Moscow thinks to profit by our present discontents in its aim to create a proletarian Bantu or Negro Republic. The newspapers have recently circulated a long statement that is supposed to have been inspired by Moscow and to be the doctrinarisms of South African Communists. Politicians and practical men will have to face the situation, if any attempt is made to create a Bantu Republic. Of course, the natives have the example before themselves of a section of the European population of South Africa who desire to secede from Great Britain and form a Republic, apparently under the protection of Germany. The Bantu will be politically justified in adopting similar means for the establishment of a Republic, or rather for the establishment, not of a Republic, but of a monarchical Dominion similar to those whose foundations are being laid in the British Protectorates of West, Central and East Africa.

DOUBTLESS THAT MONARCHIAL DOMINION WILL ARISE

in course of time within the next fifty years, notwithstanding the legislative attempts to confine the development of the Bantu tribes within the bounds of a policy that has not within itself a progressive spirit, either in Law, Economics or Education. But the present attempt to propagate Communistic ideas amongst tribes and to overthrow the authority of the Government and the customs of tribalism appears premature.

It is wonderful how little a man can put in a letter when he is at leisure to write one. I shall hold back for another month what more I have to say concerning your holiday reading.

The end of the year is near and it is for me to wish
you and your friends

*A Merry Christmas
and
A Happy New Year.*

Faithfully Yours,
A. F. K.

BLYTHSWOOD INSTITUTION, BUTTERWORTH.

Domestic Science Department.

A fully qualified Domestic Science Teacher is required for this Department, to begin in April, 1929
Subjects:— Domestic Science, Dressmaking and Needlework.

Salary is to be arranged by the Education Department.

Board will be provided at the usual rates in the Girls' School. Applications should be made with copies of Certificates to

THE PRINCIPAL,
Blythswood Institution,
Butterworth.

Lexicography.

Everyone is aware of the great changes that take place in the use of words during the course of their history. Circumstances are apt to modify the force of expressions, and reality to change the complexion of words. A vulgar word may ultimately become one expressive of the highest refinement; a chaste word may be degraded to the lowest, and both through the type of people that employ them and the circumstances that clothe them with new and analogical meanings. It is the function of the scholar to discover the true meaning of a word in its various applications and uses in conversation and writing. A sentence, a phrase and a word do not always and at all times mean the same thing, even their surface values may be different in accordance with usage and intention. They each obtain their true value only in reality according to their origin and their circumstances.

Perhaps a very interesting illustration of these principles may be found in the uses of the words Lunch and Luncheon. It has been often said that lunch degenerated from a good meaning into thieves' slang. It is possible that this is so, although we have been unable to trace in argot the usage of the term. No dictionary takes any notice of the degeneration in the meaning, at least none that we have beside us, but still we have often heard the remark made, that about the sixties of the last century and later on, lunch was most pronounced slang. We have heard the word used in a most contemptuous way but have never been able to get at the bottom of its argot meaning as a species of St. Giles Greek. It is quite possible, however, that the lunch, which had degenerated from its original meaning was not exactly the same word as the modern lunch and luncheon. Both these words are very difficult to trace so far as their origin is concerned but both have been used, the one as the

name of a meal, the other as the name for the menu of the meal. However, according to present day usage, lunch has gradually pushed out luncheon and now carries both the meal and the menu.

LUNCHEON IS VERY SELDOM HEARD IN POLITE SOCIETY.

It may have become Thieves' Latin for all we know although its final syllable would suggest another tongue.

The origin of the word, lunch, is very difficult to trace and its original usage does not help the lexicographer very much. It has been said that the word is a variation of lump, just as bunch is a variation of bump and hunch of hump. If that be so, we may easily explain the degeneration of the word when we consider the corresponding metamorphosis in meaning of lump. For that word may mean a lot, as in the phrase, "Give me a lump of it". Phrases such as "a lazy lump," and "lump it," show the direction in which the word has degenerated in its application to things and to ideas. It is useless to trace the word to the German Lump, or the Dutch Lompe although both would afford reason to regard Lunch as "the rags and tatters" of food. In the curious slang phrase, the Lump Hotel, meaning the Work-house, we may find the secret of the degeneracy in lunch, for a Lunch Hotel is undoubtedly a more striking phrase for the same thing. Be these things as they may, the fact remains that the origin of the word lunch is not very clear. Some trace it to Sweden through Scotland; others trace it as the clipped form of the once more polite luncheon, seeing that the latter term was elegantly used by such a writer as Swift and the former by such a writer as Robert Burns. While luncheon seems to be struggling for existence after a pleasant time in cultured society, lunch is carrying everything before it with its two meanings of meal-time and menu. Lunch gives a time to the meal. It is a repast taken between breakfast and dinner where breakfast is early and dinner is late, or as the French define it, "un repas accessoire qui se place entre le déjeuner et le diner"

Most civilized nations have three meals a day the times of which have been forced upon them by the exigencies of industry and commerce. Breakfast falls to an early hour before the beginning of work while dinner is taken after the hours of business. Lunch comes between these two meals.

The original meaning of luncheon and lunch may be easily remembered seeing that the school-boy has retained in his vocabulary their synonym. It has been the custom for boys to take to school with them a lunch to be eaten in the interval between morning and afternoon schools. Technically and actually such was called "a Piece." This is the original meaning of luncheon and lunch and one of the facts for inferring that lunch and lump are related. Quotations may be found in which the words denote a piece of bread, sometimes large, sometimes small, sometimes a slice and a slice only. A Piece may be one slice or two with something between, butter with jam or jelly, My! how a boy's mouth watered over a "jelly-piece! The usage of piece and lunch in relation to office, workshop and school, points to time as much as to menu. Originally the words denoted a slight repast, now-a-days they mean more than that. What they mean might be found on the Lunch Menu card of a restaurant, or of a Quick Lunch Hotel. Z.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.
On Wednesdays—9 a.m.
Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

On Sabbaths—Candidates' Bible Class, 9. a.m.
" " Sabbath School 9. a.m.
On Week-days—Training School Bible Class, 9. a.m.
" " School Bible Lesson, 9 a.m.

Every pupil is required to bring a Bible and a Hymn Book for the Lessons and the Services.

Collections are taken after the Sabbath morning and afternoon Services in the interests of Mission Work.

The Choir.

A Choir of a selected number of pupils is taught advanced Music for Church Services at such hours as may be convenient.

Institution Arrangements

The Education Board meets for business at four o'clock on the last Friday of every month.

The Teachers may meet for the discussion of School work once a week at a suitable hour.

The Boarding Departments

Boarders are admitted to the Institution at £7 5s. or £9 5s. or £12 5s. per session. No remission of fees will be given to late comers, seeing that they require more attention, and extra work has to be given them in preparation for their examinations.

Fees must be paid in advance.

Those who have fallen into arrears will be charged Bank Interest on their accounts.

The Educational Departments.

Every pupil of the Institution must have a Bible and a Hymnary for use in the Schoolroom and Church.

Lists of Books for the various classes may be obtained from the Teachers, or from the Bookroom.

As the books and other schoolroom requisites are sold at reasonable rates, each pupil must be supplied with the necessary material and books for his class.

The Industrial Departments.

It is requested that all applicants for the Industrial Departments in Blythswood Institution apply for admission at the close of the second session.

FEES.

The fees for these Departments are £5 10s. per annum payable in two instalments—

First Session, £2 15s, Second Session, £2 15s

Business Department.

The Principal - - - Mr Stormont
The Secretary - - - Miss G. McDougall

All communications for the various Departments, and Schools, as well as for the Bookroom, should be sent to the MANAGER, BLYTHSWOOD INSTITUTION, BUTTERWORTH, C.P., SOUTH AFRICA,

All payments by cheque or Post Office Order should be made to the Principal only—D. D. STORMONT.

All Institution Orders are signed or countersigned by the Manager who is responsible for such alone.

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 15th. The Second Session begins on July 14th and 21st and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

THE EXAMINATIONS take place in December. The pupils must hand in their names for the various subjects of examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a Session, or to secure places for them in advance by letter, or on Forms of Application supplied.

WE WOULD DIRECT the attention of parents to the fact THAT FEES MUST BE PAID IN ADVANCE, either by cheque, post office order, or cash. Money for payment of accounts or of fees should be sent to the PRINCIPAL OF THE INSTITUTION. Much trouble will be saved, if cheques and orders are sent to him only, on behalf of any Department of the Institution.

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised in 1930 for a

Two Years' Course of Training IN STANDARDS VII AND VIII.

The work in this School will be so arranged as to prepare PUPILS FOR

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF
The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL,

The inclusive fees for those who sit at the normal or £14 10s. Dining Table will be £22 10s. for the two sessions of the Academic Year.

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained.

Blythswood Bookroom.

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- No. 6. Um-Buti werafu.

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The Blythswood Printing Press.

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