

THE BLYTHSWOOD REVIEW.

A South African Journal
of
Religious, Social and Educational Work.

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The Blythswood Institution is under the direction of the 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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JANUARY, 1933.

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Events of the Day.

The Christmas Message.

IN the face of the world-wide carnival that accompanies the celebration of Christmas, the real meaning of the day is apt to be forgotten and the fact that it has a message for mankind is apt to be ignored; but to all who are open to receive its message Christmas Day brings the same peace and joy it has always brought.

Beneath the levity that flaunts itself everywhere there is a restlessness of heart—which, in fact, the outward levity is often intended to cloak—a dissatisfaction with the present and a dread of the future. Fear has gripped mankind; it has individuals and nations in its thrall. Fear tends to paralyse its victims, taking from them the power of action and leaving them hopeless and helpless in the face of impending peril. What makes that fear so terrible is the dread lest God should suddenly appear in judgment.

For all who are obsessed by fear the Christmas message brings hope. The appearance of the divine messengers on Bethlehem's fields filled the shepherds with fear. They were sore afraid, so the record runs; they were in the same condition as ourselves, afraid lest the appearing of God amongst men is for judgment. But listen to the words of the angel. "Be not afraid; for, behold, I bring you good tidings of great joy, which shall be to all people. For there is born to you this day in the city of David a Saviour." To all fearful souls who are willing to wait upon God, with minds open to receive His message, this same intimation comes with all the power of a fresh evangel. For them too there has been born a Saviour who has come to redeem them from sin, to dwell in their hearts and to impart to them that peace and joy

which are the inheritance of the children of God.

And such a message is not confined to Christmas Day. It is for every day and it is for all who will receive it; and, if received, it brings with it the power to face the duties of each day and to overcome that paralysing fear which in these days is one of the worst dangers we have to face. Let us then take with us into this New Year the old, but ever-new, Christmas message that Christ, our Saviour, has come as Emmanuel to dwell with us and that He will remain with us and guide us every day throughout 1933.

The King's Christmas Broadcast.

In South Africa, as everywhere else throughout the British Empire, wherever wireless installations suggested the possibility of their hearing the King's broadcast message from Sandringham, groups of people gathered together on Christmas Day to listen-in to his voice. In Blythswood a small band of loyal subjects waited expectantly, but unavailingly, for the message, which later reached us through the Press, and which we transcribe below.

Through one of the marvels of modern science, I am enabled this Christmas Day to speak to all my peoples throughout the Empire. I take it as a good omen that wireless should have reached its present perfection at a time when the Empire has been linked in closer union, for it offers us immense possibilities to make that union closer still. It may be that our future will lay upon us more than one stern test. Our past will have taught us how to meet it unshaken. For the present the work to which we are all equally bound is to arrive at a reasoned tranquillity within our borders, to regain prosperity without self-seeking, and to carry with us those whom the burden

of past years has disheartened or overborne. My life's aim has been to serve as I might towards those ends. Your loyalty, your confidence in me, has been my abundant reward. I speak now from my home and from my heart to you all; to men and women so cut off by the snows, the desert or the sea, that only voices out of the air can reach them; to those cut off from fuller life by blindness, sickness, or infirmity, and to those who are celebrating this day with their children, and their grandchildren—to all, to each, I wish a happy Christmas. God bless you.

The Canteen and Education.

N connection with an application for a new wine and malt licence at the little village of Rawsonville, with 49 voters, some noteworthy revelations were made at the recent meeting of the Licensing Board at Worcester, as recorded by the *Tribune*. Rawsonville, it seems, has a big school; and both the local School Committee and the Worcester School Board entered objection to the application.

Mr. J. C. Deetlefs told the Board that, although he was a wine-farmer, he opposed the application on behalf of the School Committee. In this matter education was the first consideration, and the wine industry second to it. There was no need of the licence. Every farmer supplied his labourers with the 'tot'; about 300 to 400 leaguers (38,000 to 50,000 gallons) were consumed in this manner every year. Children from the district reached the school in the early morning and remained until the closing hour. They would see drunken people, and hear foul language, and be exposed to contaminating influences.

In answer to a question, Mr. Deetlefs added: There are very few non-Europeans who do not get the wine ration. Most of them get more than enough. We give them more than we should. We wine-farmers claim that we are all for moderation, for sobriety, but how can we substantiate that claim if we provide opportunity to get more than they should?

Mr. D. J. Stofberg asked: 'Isn't there a large sale of (intoxicating) patent

medicines in Rawsonville?'—"Rumour says so, placing the quantity at 1,200 bottles monthly, but the store-keepers deny it."

Mr. Stofberg: 'I have myself seen hundreds of empty bottles. You say education comes first. The revenue from liquor licences goes to the Provincial Council, and the greater proportion of it is used for education. If liquor licences were to be cancelled, where would the money for education come from?'—"Where did the £11,000 revenue payable at Worcester last month come from?"

Mr. Jordaan, another wine-farmer, also objected on behalf of the School Committee, and asked how wine-farmers, if they favoured moderation, could justify their claim when they were opening new avenues in excess of requirements.

A member of the Licensing Board, replying to the two wine-farmers, said: "Will not your attitude to-day, if the Board rejects the application, deal a great blow to the wine industry at a very critical period? How will the Transvaal view your attitude? You refuse to have a canteen in your own wine area, they will say, but you want to sell your wine here?" *The application was granted.*

The Oxford Movement.

N 11th July will be commemorated the centenary of the Oxford Movement. The same date will mark the quarter-centenary of the excommunication of Henry VIII by Pope Clement VII, pronounced at Rome on 11th July, 1533.

The preparations that are already afoot for the celebration of the Oxford Movement centenary are of such a nature as to lead us to expect something approaching an upheaval in England. The *Times*, of November 12th 1932, published a manifesto signed by fifty Anglican clergymen, attacking the inconsistency of many who are looked on as Anglo-Catholic leaders. In this manifesto, the outstanding paragraph is undoubtedly the seventh, which reads:—

We declare that the real and essential goal is reunion with the Apostolic See of Rome. . . . The existence of the Church of England as a body separate *de facto* from the rest of the Catholic Church is only tolerable when it is regarded as a temporary evil, destined to dis-

appear when God shall please to restore us to our normal place among our brethren. . . We assert that reunion with Rome is the logical and highest goal and the natural consummation of the Movement celebrated by the present Centenary.

A counterblast to this manifesto was in due course prepared; and, on December 6, the *Times* drew attention to this reply issued by the chairman and the honorary secretary of the Loyal Churchman's Union. In this reply, the writers do not agree with the signatories of the manifesto "in thinking that the Roman religion is the Catholic faith;" and they consider that the fifty clergymen, holding the views that they do should not be asked to remain in the Church of England. They criticize "the persistent appointment of Romanizing clergymen to the highest positions in our reformed Church"; they say they cannot understand "how it is supposed to be possible for a reformed Church to be identical in doctrine and practice with the same Church in its unreformed condition"; and they declare the real object of the proposed commemoration of the Oxford Movement to be the promotion of "a national reversion to Popery."

Blythswood

Robert Godfrey

The Divine Right of Episcopacy.

THOUGH instinctively claimed today by most Anglicans, without inquiry, as scriptural and heaven sent, there is not a word about the Divine right of Episcopacy in Scripture, and no record, in Scripture or out of it, of such a heaven-sent gift. The only unanswerable grounds for such a claim would be that it has scriptural or Apostolic sanction and that it is a divine gift. It may be tedious, but the error in question is so deep-seated and ancient that it is necessary, to repeat:—There is literally no record in the New Testament or in the the Apostolic writings of such a gift, and no Apostolic sanction for such a claim.

That Episcopacy grew up gradually in the early church as a result of experiment and experience, and that diocesan Episcopacy does not appear till the Sub-Apostolic Age, and not clearly until the time of Cyprian, are facts quite admitted by the best Anglican and other scholars today. Many of them consequently admit that Episcopacy is of the *bene esse*, not the *esse*, of the Church.

In this connection a timely reference may be made to the correspondence of Bishop Andrewes in 1618, with Peter du Moulin, a French Presbyterian minister. Andrewes holds the divine right and apostolic origin of Episcopacy, but adds that right belief in Episcopacy is not *caput fidei* (an article of faith): "these things which are of divine

right are not necessarily articles of faith. These are points relating to the *agenda* (the practice) not the *credenda*, (the faith) of the Church." He goes on: "Yet it follows not, if our regimen be of divine right, that therefore there is no salvation without it, or that a church cannot stand. He must be blind who does not see churches standing without it. He must be of iron who refuses them salvation. Something may be lacking which is of divine right in external regimen, yet without loss of salvation. We do not condemn your Church, because we recall it to another form of government which we have adopted, one which the whole of antiquity preferred." In another letter to du Moulin he goes on "Your main thesis that Bishop and Presbyter were originally convertible terms, though true, is not opportunely disseminated. I deny that what is true ought in its entirety to be published by any and every man at any and every time. It may be lawful, but not expedient, to do so."

One is struck by the breadth of view of the Bishop. He was a strong High Churchman, but evidently also a most tolerant man, practising toleration at a time when it was little known or practised even by Christian people. At the same time it is amazing that such a scholarly man as Bishop Andrewes did not realise that, in writing as he did to du Moulin, he was begging the question, and that, having conceded so much, he was conceding all—not that his concessions were not valid by any means, quite the opposite. The point, however, is that Bishop Andrewes' attitude is exactly that of most Anglicans today—with a difference, viz. that they would not admit, as he quite rightly admits, that 'Bishops' and 'Presbyters' were in the Apostolic Age convertible terms—a fact no scholar would now deny—or that Episcopacy is not an article of faith, but merely of the *agenda*, not the *credenda*, of the Church. Admit them or not, the fact remains.

This lack of evidence of any divine gift, or New Testament or Apostolic sanction, or even mention of diocesan Episcopacy, is a serious point that should be faced and examined by all who hold the divine right of Episcopacy. Such a tenet, dividing Christians from Christians, should not be held, and dogmatically held, so to speak, in error.

The question discussed in these three letters between Bishop Andrewes and du Moulin in 1618 is not by any means dead or antiquated. It was never more alive than today. It is the very question raised by the Archbishop of Canterbury in his speech at the General Assembly of May 1932, viz. an approach toward unity (not union necessarily) as between the Church of Scotland and the Church of England. The Archbishop in his speech did not approach the Presbyterians so nearly or admit so much regarding their position as Bishop Andrewes does above, but he admitted much, more than any of his predecessors have ever done.

It is plain that the ground should be cleared by meeting the crucial facts, as stated above, on the divine right of Episcopacy, facts accepted by the ablest scholars of today, and even by a High churchman like Bishop Andrewes. Otherwise it is difficult to see how there can be any progress or even beginning made in the proposed unity or reunion as between the Anglican and the non-Episcopal Churches.

R. MURE.

The late Rev. Carl Nauhaus.

Born at Liefeldt's, his father's mission station near King Williamstown on 15 September 1864, Carl Nauhaus was only a few months old when his father established the mission station of Emdizeni. There Carl passed his early childhood, but at the age of four he moved again with the family to Etembeni. His father was so preoccupied in the work of founding this new station, that he could not attend to his children's education. Much of their time was in consequence spent with the Natives, which led to their gaining a perfect knowledge of the Xósa tongue as well as of Xósa customs. In due time he was sent to East London Public School then under the rule of Pastor H. Muller. His school-days remained a pleasant memory to him, and to the end of his life he proved constant and true to his school mates. On the transfer of his parents to the Transvaal, he accompanied them; and for some time he taught the missionaries' children.

When 20 years old he went to Berlin, Germany, to prepare himself as a missionary; and at the end of his course in 1890, he returned to the Transvaal. In the following year he was called upon to join the expedition under Dr. Merensky to Nyassaland. At that time there were no Europeans in Nyassaland and very few remedies for combatting fever were available; the expedition as a whole was in consequence seldom completely free from the effects of fever. Journeying in house-boats was very tedious, and the equipment of the expedition compared very unfavourably with that of present-day standards. Often the members had only the bare necessities of life; and, owing to the difficulty of intercourse with Europe, a year or more would pass before they could get supplies.

The Konde tribe among whom they settled were fortunately friendly towards them; and, although there was no Government at the time, the knowledge of native customs acquired by Carl in his boyhood enabled him to know exactly how to treat them. He was, moreover, brave and fearless; and, after the departure of Merensky, he became the leader of the mission. He spent the happiest time of his mission life in Kondeland, reducing to writing a new language, which was the ideal of his life. He found the Kondes a very accessible people and often had as many as 200 at one time attending the baptism classes. Then they were also an intelligent race and much information about their history and fables was available. They were in addition very affectionate; and, when visited by Carl Nauhaus after ten years absence, they received him like a king, thousands coming to greet him. The name bestowed on him *Kyamba* (Mountain) became so popular that it supplanted his real name. After working for seven years amongst them, his health had become so undermined by repeated attacks of malaria and black-water fever that he was compelled to go on leave.

A year spent in Germany was devoted to language translation and lecturing. He married a German lady, and in 1898 he returned to Africa and again went to Nyassaland, where he worked for another seven years midst much trouble and suffering. Meanwhile the German Government took possession of Nyassaland; and, with the arrival of European scientists and explorers, life

was very interesting. Difficulties, however, arose between Nauhaus and the overseas' leaders of the mission. The conflicts that ensued, in consequence of the totally diverse ideas of mission work held by the Mission leaders overseas and himself, led in the long run to his resigning his post of superintendent. Broken down again through fever, he went to the Livingstone Mountains to recruit, and spent his time there in translating the New Testament from Greek to Konde. As his health was not restored, he set his eyes on Europe; and travelling with his family in a caravan all the way to the coast, they heard at the end of their journey, that a native rebellion was in process all along the way they had travelled and that all the mission stations on that track were destroyed or beleaguered.

His three years' stay in Germany was spent almost exclusively in seeing his translation of the New Testament through the Press. In 1908 he returned to East Africa; on this occasion he went to Heheland and there, in Kidugala, he founded a teachers' seminary, one of the three big stations he built in the wilds. Though he had been in office for twenty years he had all that time lived only in provisional houses. When the first system of instruction was passed, Nauhaus was called upon to establish a Training College for the United Missions Society in Morogoro. The outbreak of the Great War at the end of his first course put an end to all mission work. Nauhaus joined the Red Cross and was appointed representative for the German women still left in the country. In 1917 he was taken prisoner of war and sent captive to Sidi Bishr, in Egypt. After two years' internment he was repatriated as prisoner of war and a year later he was followed to Germany by his family. Their reunion was of brief duration, as he was called upon in 1921 to take up work in Kafraria. At such a call, he scorned the delights of his Fatherland and turned his eyes southwards. On arriving in South Africa he found himself face to face with great difficulties. The mission had become very poor, and, being driven to live on scanty means, he deprived himself of every comfort. Such hardships at his age and in his broken state of health were almost fatal, but they did not prevent his putting his full strength and soul into his work. He soon regained his knowledge of Xosa, but his work was so hard after the many years spent in the tropics that he often said "I am so tired and wish I could rest." He felt exceedingly the lack of means to build schools. Through God's mercy he realised his wish to have a secondary school at Bethel, but he died without seeing a head master appointed.

In the first half of 1932 his weariness increased. Then he got the report that a prayer book that he was composing was to be printed, and he longed at any cost to finish this work. He did not however see his wish fulfilled. At the end of June he collapsed. In September he spent some time in East London in the hope that the sea air would benefit him, but he got worse and lost his speech and his whole left side was affected. At the beginning of November he suddenly rallied. His speech partly returned and his lameness relaxed; he could be wheeled into the garden to enjoy the beautiful flowers that were in bloom at the time. But this pleasure was shortlived. A relapse came quite suddenly. Without suffering any more pains he became gradually weaker and at 9 p.m. on the 12th December he passed peacefully away in his sleep.

January in the Eastern Province.

The outstanding feature in the Nature Calendar at New Year time is the unending chorus of the cicadas. The prolonged tuning-up of the previous weeks reaches concert-pitch at Christmas, and justifies their popular name of Christmas bees. So intense at times is their combined grinding, as to suggest to our senses—in spite of our better judgment—the presence of a busy saw-mill, and to lead us to doubt the possibility of such a volume of sound emanating from insects. Yet, in the long run, so accustomed do we become to the persistent sawing, that we may wander irresponsive in their haunts till the sudden cessation of the sound from a particularly noisy sawyer at our side startles us into recognition of his presence, and awakes us to the conviction of our having been listening to something of whose presence we were unconscious. How tantalising the cicadas are! How often—before we knew the trick of looking sideways at the tree-trunk and spotting them as excrescences on the bark—have individuals challenged us to find them!

Flowers of many species are at their finest at New Year time: but, to those of us who are familiar with the forest, the delicate colouring of the wild chestnut blossoms, reposing in broad patches on the still-surviving stretches of virgin-carpet in the valleys, possesses a special charm; while the blue of the Plumbago, that warrior's tree associated with Mlanjeni, thrills us from its lowly stances by the wayside and the yellow pin-cushions of the opening mimosas grip our heart.

In the bird-world great activity prevails at New Year; our nesting-species are still busy, rearing in many cases second or even third broods, and our visitors from Europe are at the peak of their numbers. A shore ramble affords interviews with many bands of Northern waders enjoying a second summer by the waters of the Indian Ocean. Inland also we need seldom go far from our headquarters before meeting with a varied selection of Northern visitors. Everywhere, White Storks dot the veld, marching majestically at their ease, without overmuch concern at the presence of man. European Swallows skim past as we gallop or motor along; and from the little vleis rise Wood Sandpipers, with perchance a clamorous Greenshank.

If we were asked to name the most characteristic species of the New Year, we should choose as our representative birds the Red-legged Kestrel from China and the Roller from Europe. The Chinese Kestrels, on arrival, mingle with the flocks of Lesser Kestrels that have already arrived from Europe; both species roost in the same gum-trees and mix indiscriminately at their sleeping-quarters. Yet, though they may roost shoulder to shoulder on the same branch and exchange the news of East and West, they remain heart-whole for the land of their birth, and no Lesser Kestrel in his northern flight turns aside to China, nor does any Chinese Kestrel straggle by mistake to Europe.

The Rollers visit us in very variable numbers. Individuals and small bands may be expected anywhere in the Eastern Province from December to March; but occasionally, as in 1931, they invade our area in large numbers.

Blythswood Institution.

Training School Examination Results. 1932.

N.P.L. 3

1st Grade.

Njamela, Stonga Sihlali, Caroline

2nd Grade.

Bixa, Edna	Mashalaba, Chantler
Booi, Aurelia	Mbana, Benjamin
Dambuza, Dorothine	Nibe, Adolph s
Gwele, Abner	Ntusikazi, Jerrilena
Mafanya, Willel	Sobantu, Nathaniel
Mapasa, Miller	Sonkosi, Lennox
Maqungo, Headman	Zuma, Gertrude

N.P.L. 1

1st Grade.

Kondile, Mercy	Sijadu, Eunice
Makaluza, Martha	Tyelela, Gould
Matolengwe, Violet	

2nd Grade.

Balfour, Huzzet	Mzwakali, Dorothy
Balintulo, Alvina	Pamla, Elizabeth
Jonas, Amelia	Qaba, Zelpha
Kleiveld, Florence	Sipuka, Maria
Matu, Pytheaus	Soyizwapi, Meddlina
Manakaza, Catherine	Tsitsa Sanna
Mancotywa, Eunice	Vimbayo, Agnes
Mbunyuza, Letitia	Vitshima, Violet
Mdani, Nimrod	Xaba, Samuel
Mpahleni, Ivina	

General Council Scholarships.

Scholarships valued at £30 per annum and tenable at the South African Native College, Fort Hare, have been awarded by the United Transkeian Territories General Council to the following students:—

1. Charles Bikitsha, Butterworth
2. Wycliffe Tsotsi, Tsomo
3. Victor Mbobo, Mt. Fletcher
4. Moses Skosana, Willowvale
5. Abel Sikunyana, Mt. Fletcher
6. Nathaniel Hono, Qumbu
7. Oregon Mdala, Tsomo
8. Theobert Ngcwabe, Xalanga
9. Clement Makaluza, Willowvale
10. Laetitia Mdleleni, Nqamakwe
11. Patricia T. N. Jingiso, St. Mark's
12. Douglas Swaartbooi, Nqamakwe
13. Victor Ketshane, Tsolo
14. Geoffrey Kakana, Bizana
15. Lennox Makongwana, Ngqeleni
16. William Ntloko, Ngqeleni
17. Catherine Jukuda, Libode
18. Belgium Ngudle, Libode
19. Enoch Dyarvane, Bizana

The Basic English Vocabulary.



THE failure of the various attempts made to remedy the disaster of Babel and to bring about on earth that which, according to the old Latin tag, (*Multae terricolis linguæ, coelestibus una*—Many are the languages used by the inhabitants of earth, one is sufficient for the heavenly host.) constitutes one of the prerogatives of Heaven, has not damped the enthusiasm of workers on this world-old problem. The most recent attempt is founded on the belief that English itself may be so condensed as to provide both conveniently and satisfactorily all that is expected from a universal language, and has resulted in the production, after strenuous and long continuous labour, of a Basic English Vocabulary of 850 words. These are deemed sufficient to express the needs of the ordinary man and to empower him to make himself intelligible to his fellows.

A careful examination of this Basic English Vocabulary should convince unbiassed inquirers that Basic English is much more likely than Esperanto, or any other of that ilk, to attain the rank of a universal language. A rough analysis of its contents shews the noun to be the predominating part of speech. There are 600 'names of things'; of these, 400 are general—such as act, day, family, pain, religion—and 200 are picturable—such as ant, boot, collar, finger, pencil. Next in point of number come the adjectives, of which there are 100 general—such as able, free, right, tall—and 50 opposites—such as bent, cold, cruel, secret. The remaining hundred are verbs and verb-helping words. The greatest surprise of all is the limited number of verbs claimed as sufficient for ordinary use. Eighteen verbs are deemed to be enough to satisfy everyday requirements.

The advantages to be gained from such a universal language do not require to be stressed here. What mainly concerns us is the use that may be made of it by the teachers of English in non-English speaking communities. Teachers in Native Institutions would do well to make themselves acquainted forthwith with the Basic English Vocabulary, and to build up their Oral English schemes on the words contained therein. They would then speedily prove for themselves the utilitarian value of this Vocabulary.

Non-English speaking communities will by this method find a comparatively easy way of entering the bilingual ranks; and without being driven to attain in the new language that refinement and polish which they should display in the use of their own, they will while

acquiring the new retain their instinctive delight in their own and be left free to strive in the use of it after that beauty of style and magic of rhythm which makes each man's mother tongue so dear to his heart.

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Nature Study in the N.P.L. Course

The new Syllabus for Nature Study in the First Year of the Native Primary Lower course is one that should appeal to teachers and students alike. It affords teachers an unrivalled opportunity for basing their class-work on the knowledge of the students and leading them on from this to a still greater insight into the world of birds and plants. So great is the knowledge of the students in these two branches that the teacher will at first be very sensible of his own ignorance and will feel that in these subjects at least he has much to learn from his class.

As illustration of what has been said, it may be mentioned that, at Blythswood, all the first-year students were provided—at the beginning of the Nature-study course on birds—with a sheet of foolscap on which to write the names of all the birds they knew. They were allowed a full period for this. The papers were then taken in and carefully collated, when it was found that 110 perfectly recognisable birds were mentioned by their Xosa names, besides a fairly large number of species that were beyond the power of the teacher to identify.

In dealing with the Botanical section of the syllabus, a somewhat similar course was adopted. Foolscap was again issued to the class and the students were requested to make a list of the plants known to them under the following headings:

- (1) Those that are used as food by the women.
- (2) Those that are used as medicines.
- (3) Plants that may be used in Handwork.
- (4) Trees that provide sticks (weapons) for the boys.

A vast amount of material was again obtained, and, when collated, revealed the extraordinary breadth of the native pupils' knowledge of the plant world. 96 plants used as food by the women were named. 142 plants used as medicines were given in the lists. 35 plants were named as available for Handwork. 122 names for trees—of all kinds—were catalogued. 26 plant-names were also given of species harmful to wool or to crops.

In such a mass of material, one teacher at least found food for thought,—not only in the surpassing knowledge possessed by his class, but also in the problem of how to use their knowledge as a basis on which to work not only for their individual good but also for that of the Native people.

THE BLYTHSWOOD REVIEW.

[Registered at the General Post Office as a Newspaper.]

No. 109

January, 1933.

Local

Paballong Mission, Mt. Fletcher.

WHEN this mission was taken over from the Paris Evangelical Mission Society, a promise was made to the members that no changes would be made in Church laws and customs without the consent of the congregation or its Consistory. During the years I have been here, there has been noticeable a movement—which had begun prior to my arrival—favourable to change in the direction of our Scottish Church procedure. Not a small or unimportant alteration was the institution of Minutes as kept by the Scottish Church; but during this year, the greatest step has been the permission of dowry, which the French missionaries steadfastly refused to countenance. In this matter, we are now in line with most other Churches.

One custom of the French Church is not, I think, usual. Where a suitable relative is available to undertake the Christian education of a child of heathen parents, that child may be baptised, provided the father sets the child free for Christian upbringing by signing a declaration to this effect. I mention this, partly because I should like to have the opinions of others on it, but mainly because this year a remarkable number of such releases has been made. It is noticeable too that, in several cases, the parent follows the child into the Church.

The number of adults admitted by baptism has been encouraging. This year, two complete families have entered the Congregation, and altogether 53 adults have been baptised, a very fair proportion of the 125 new members who have been received. There would seem to be, among the older generation rather than among the youth, signs of a turning towards Christianity. This is confirmed by the preparedness of heathen men to release one wife in order to fulfil the law of Christian marriage; unfortunately such releases are very difficult to arrange before the Magistrate, but one realises

that this is due rather to the absence of sons at labour centres and the lack of proper record by natives of their own possessions than to any fault in the law of the country.

During the year, about £160 has been spent on new buildings. The foundation of the new school at Paballong, measuring 120 feet by 65, is now complete: and a building intended for a Weaving School awaits the final touches. A great encouragement has been the free assistance given by builders among the congregation; with their aid the Weaving School was roofed, the Church porch repaired, and the Church replastered and distempered within. In this connection also should be noted the liberality of the teachers who contributed nearly £20 towards the purchase of a loom; and of the local congregation, who bought Murallo; while the Women's Association donated their 1931 balance of nearly £8 towards the erection of the Weaving building.

The Women's Association, with a membership of 254, of whom 151 have bound themselves to total abstinence, does splendid work. It maintains our twelve Sunday Schools, which have however only some 230 pupils; and under its auspices is held a most interesting and useful class, where adults are taught to read. In addition the usual Women's Christian work is enthusiastically and fairly effectively carried on.

During the year the Church income has been exceptionally good. The Church offering here is 5s. per member per annum, but Harvest Thanksgivings greatly assist the funds. The total for the year is close on £180, about one third of which is in grain or stock. As thirteen paid evangelists are employed, the expenditure is fairly heavy, and the credit balance will be small.

The Chief, a heathen, takes some interest in the Church work; and as the French missionaries came from Basuto-

land with the Bakoena, there still persists the feeling—which we find very helpful—that this Mission is the Chief's and the tribe's. A year never passes without the Chief's asking for a special service, for rain or some other purpose; and the standing our Church thus has undoubtedly makes easier the evangelisation of the people. The mission area also is compact, and, while separatists and other 'irregulars' are present, their influence is small and is not usually disruptive.

Looking back over my four years here, I am conscious of the great kindness and friendship I have received from the people; and I am glad that as I go on furlough, I leave them only in order to come back amongst them.

There are eleven schools, with a total enrolment of 1025, a considerable increase over recent years. The central school at Paballong reaches Standard VI, with five teachers and about 220 pupils. With two exceptions, Reports were satisfactory; and one regrets the present lack of funds for education, as the three single-teacher schools are all entitled to the appointment of assistants.—W. ARNOTT.

Here and There.

Blythswood;

Retirement of Mr. Luti.

On the occasion of his reaching the retiring age, Mr. Luti was presented with an Address at the closing meeting of the Practising School; and, at a Staff-tea held later in the day, he was presented by the Blythswood staff with a three-quarter Westminster-Chimes Clock.

The Address reads as follows:—

To James Babasi Luti on the occasion of his retiring on pension from service in Blythswood.

On the occasion of your retirement from the position which you have held as teacher in the Blythswood Training School for the long period of thirty-eight and a half years we desire to express our high appreciation of your loyal and devoted service. Your consistently thorough and painstaking work in school has led to your being held in high reputation as a teacher and your keenness and enthusiasm for work has earned for you high commendation from all connected with Native education. In the carrying out of your school work, you have been a loyal servant both to the Department and to the Institution and you have earned in no measured terms the approbation of the various Inspectors in charge of this circuit.

All your intercourse with your colleagues has been marked by extreme cordiality; and all work assigned you in the Bookstore, with which you have been connected from its inception, has been carried out with the utmost thoroughness and with the single aim of helping forward to the best of your ability the varied and multifarious work of the Institution. Your help in connection with the Native services held on Sabbath afternoons for the pupils has for many years been a regular part of the duties which you have so ungrudgingly performed, and has been greatly appreciated by the Institution.

Although you cease on reaching the retiring age to have direct intercourse with the pupils of Blythswood, you may rest assured that you are carrying with you into your retirement the love and sympathy of all who have been associated with you and you will during the coming days be often cheered by the remembrance of your labours here and by the ties of friendship which will continue to exist between you and the great army of young lives that has passed through your hands.

We hope Mrs. Luti and you may be long spared to enjoy the leisure that you have so thoroughly earned.

In his reply at the Staff-tea, Mr. Luti briefly outlined his connection with Blythswood. 'I regret very much,' he said, 'that the time has come for me to leave Blythswood. I say so because I have spent almost all my life at Blythswood, and in consequence I regard Blythswood as my own home. I first became acquainted with Blythswood in 1883 as a dayscholar; and in 1886 Mr. Anderson, the first missionary to occupy the manse, asked me to come and stay with him and his sister, now Mrs. Norton. After that I became a boarder at the Institution, and when I completed my teacher's course I was appointed as a clerk in the office, where I learned book-keeping under Mr. Anderson. After one and a half years I was appointed a teacher, in July 1894. So I have justification in regarding Blythswood as my home. Introducing me to Lord Maclay, Mr. Stormont said "This is an old child of Blythswood." I must thank you all for the words and kind wishes you have expressed about me and for your gift, and above all for the address that was read this morning in the classroom. I shall never forget the way in which the Blythswood people have treated me and the respect they have given me during all these years.'

On 17 December, in the Methodist Church, Cathcart, by the Rev. R. J. More, Miss Margaret Robertson Hay, formerly on the Blythswood staff, was married to Mr. William Carver; and on 20 December, at the Gardens Presbyterian Church, Cape Town, Mr. Alexander Adams Ferguson, B.Sc., another former member of the Blythswood staff, was married to Miss Leslie Bruce Moffat. Blythswood joins in the hearty felicitations offered to both parties.

It is with deep regret that we record the passing of Miss Eileen Lancaster, who was on the Blythswood staff as Needlework and Handwork Mistress from March 1929 till the end of 1931. During her time in Blythswood, she closely associated herself with the girls in their studies and recreations, and took a keen interest in Wayfaring. Her merry smile and her frank and happy personality have left a very fragrant memory behind her.

Tutura:

Mr. J. Hliso of Columba and Mr. Irvine Njoloza of Tutura are to be ordained at Tutura on 22nd January as ministers of the Bantu Presbyterian Church.

Mr. Njoloza is appointed to Keiskama Hoek, a subdivision of the Burnshill Mission, with which the late Rev. W. Stuart was so long associated. The new mission is fittingly designated the 'Stuart Memorial Mission'; and, with Keiskama Hoek as its central station, will embrace as out-stations Grantville, Emnyameni, Gxulu, Zincuka, Ngqumeya, Hlabahlaba and Cata. Mr. Njoloza is an old Blythswood student.

Tristan da Cunha.

About three centuries ago, a Portuguese navigator on his way to the Cape met with a strong adverse breeze which blew him many miles west of his port. One day, to his surprise, he sighted land. A large mountain rose sheer from the sea, and some miles from it rose two others, not quite as large. And, as this man's name was da Cunha, the small group of islands on which he had stumbled has ever since been known by his name.

We may suppose that da Cunha and his crew landed on the North East side where the cliffs are more broken and not as steep as elsewhere round the island. Their small boats would then as now feel the curb put on the breakers by the sea-weed growing so profusely beneath them and move calmly into some creek. Exploring the small island—it is only seven miles in diameter—they would find it adorned with vegetation and thus suitable for cultivation. At the very top of the volcano cone they would find a lake of fresh water. So indeed they found the island, and so once more left it, to its proper inhabitants—the Penguins and other sea birds.

For years the only visitors to Tristan were an odd vessel now and again, lost on its way to some less isolated spot. The Penguins and their kind reigned supreme on the three islands. But a great man arose and all became changed. Napoleon, who was responsible for a new Europe, brought about the dawn of a new era for Tristan da Cunha. When the Emperor was taken to St. Helena as a prisoner, Britain and other countries paid great respect to his strength and power by taking unusual precautions against his escape. All the islands in the vicinity were garrisoned with troops. Even Tristan, 1500 miles away, was annexed for this purpose; but the regiment stationed there was recalled at Napoleon's death. Three men, however, chose to settle on the island and made it their home. One of those, William Glass, was married and had ten children. Ever since then, there have been people on the island. Whaling vessels would call now and again and one or two of the crew would remain, while a shipwreck was the means of adding to the population. From the original fourteen there is now a population of 165, of mixed British and Italian blood. There is also, included in this number, a coloured section, derived from Cape and St. Helena natives.

The settlement of people was not the only change that came to Tristan in the early nineteenth century. These people brought with them animals and seeds. On the island they found they could cultivate most of the vegetables that grow in temperate climates. Potatoes especially grew well, and indeed they now form the staple food of the islanders. The animals, goats, cattle, donkeys and pigs, grazed on the wild vegetation on the hill sides. They are now used for food purposes or they would soon over-run the island.

Anyone going to Tristan now would see superficially a very pleasant spot. There is no lack of food. The sea abounds in fish and the land in vegetables. If the sun does not often shine through the overhanging cloud, the heat and cold are not intense and the air is invigorating. It is a healthy island as the physique of the people shows. But it is isolated and suffers from all the ills of isolation. The people know of nothing beyond their islands.

There is no teacher; there is no wireless. The last parson sent out by the Society for the Propagation of the Gospel two years ago says that during this period there visited the island one or two whalers and the war vessel from the Cape Naval Station which is sent out twice a year. Such isolation is hardly credible and its effect on people must be enervating in the extreme. The islanders of Tristan however are a pleasant and happy people living close to nature and not missing the simplest refinement that civilisation has given us. They live in small stone huts built in the most primitive fashion. The four-square stone church which the padre built is a new form of architecture for Tristan, and may be the inspiration of other builders on the island.

With the days come fresh problems. The population increases and so too does the stock. In the natural order of things, there will soon be too many for the land to hold. The people themselves are degenerated mentally, if not constitutionally, through too close alliances. The patriarchal government creaks as the number of its subjects grows larger. And those subjects with their lack of education are unfitted to take their part as citizens of any modern state. Everything tends to the changing of the old order, and this small member of the British Empire, with its world problems in miniature, is not being forgotten in the whirl of larger things. Men have been appointed to go into facts and bring about a new order as happy as the old one ever was.

The inhabitants of "Edinburgh", the settlement on Tristan da Cunha, were very charmed with the Queen's present of a butter churn sent them by the last "Mail" in September. Perhaps nothing more suitable could have been chosen but the Queen and others who know must deplore that there are subjects of the British Empire whose greatest modern improvement is a butter-churn. The S.P.G. and a few others interested have done good work and it is to be hoped that those who are most responsible for the welfare of the islanders will soon see their way to help them to a share in the advantages of modern civilisation.

M. K. S.

Local and General.

From the Natal Museum, Pietermaritzburg, has been received a very beautifully-illustrated brochure, recently issued as a Guide to the exhibits.

In connection with South African horse-racing, a bold attempt was made in December to enrol the Native people in the ranks of the betting community.

The death on Saturday 19th November of Rev. Professor Robert Morton, D.D., of the United Original Secession Church means the loss of one of the most honourable figures in the religious life of Scotland. He passed away just before the celebration of his diamond jubilee as a minister which had been planned for the 22nd and 23rd November. As the result of an accident in childhood he lost both his hands but he triumphed in a marvellous fashion over this severe loss.

Our Mail Bag.

Proposed Memorial to the late Rev. D. D. Stormont.

Balasi Mission, Qumbu, 13/12/32.

We, old students of Blythswood, feel that we cannot let this opportunity pass without having expressed our sympathy with the bereaved family of our beloved Principal, the late Rev. D. D. Stormont, in a tangible form. We therefore ask you to transmit the enclosed Postal Order for two pounds and sixpence to Mrs. Stormont as contributed by Selina Xaba 10/6, Medicine Mgubuli 10/-, Julius Nqwazi 10/-, Mary Jane Nqwazi 10/-, hoping that this amount will help towards erecting some memorial to our beloved Principal the late Rev. D. D. Stormont.—Yours, etc. Selina M. Xaba.

[We hail these amounts as the first tangible expressions of a desire which we believe to be wide-spread amongst the old students and the friends of Blythswood. On the day of the memorial service the matter of a memorial to Mr. Stormont was broached by one of those present; and, shortly afterwards, a letter was received from a correspondent offering to associate himself with any movement that should be inaugurated for the erection of a memorial to Mr. Stormont. The matter has lain in abeyance because of pressing financial considerations but, if delayed much longer, will simply pass into oblivion. We therefore welcome the opportunity which the above letter gives us of publicly stating that part of the unfinished building-scheme in Mr. Stormont's mind was the erection at Blythswood of a church to be kept solely for religious purposes. The site of the church had been selected but the lack of funds had prevented any work from being begun thereon up till the time of his death. That part of the building scheme is still being kept before the Blythswood Board but cannot be faced without our seeing ourselves financially equipped for the carrying out of the work. The church to be erected would be known as the "Stormont Memorial Church" and the Blythswood Board has now decided to open a special fund, which will be headed by the subscriptions referred to in the above letter, to be ear-marked for the purpose of a memorial church to the late Principal of Blythswood. A sum of at least £1,000 will be required for this purpose and an appeal is hereby sent forth to the old students and friends of Mr. Stormont for contributions towards this object. All subscriptions should be sent to Rev. R. Godfrey, Blythswood, Butterworth, C.P.]

Breeding-haunts of our Flamingoes.

It seems very strange that we know so little about the breeding-haunts of our Flamingoes. Lately I wrote to Mr. Bradfield, S. W. Africa, on the subject, and I enclose his reply. 'About three years ago,' says Mr. Bradfield, 'at Walvis Bay I found hundreds of Flamingoes' nests, but not one egg; the birds had evidently made the nests for fun; and, if one had had time and visited each one, he might have found an early egg. These nests were probably made by the Greater Flamingoes that were very plentiful and in new plumage; the Lesser Flamingoes were there also but in dilapidated plumage. I think that it is correct that the Greater breeds in the Cape Verde Islands. The Lesser, Mr. Roberts tells me, was found by the

Verney Lang Expedition to breed on the Makari-kari Salt Lake; the expedition was too late for eggs, but they brought away the egg-shells after the young had hatched and procured the young themselves. At Swakopmund and at Walvis many young birds seem to find it hard to fly; one could imagine that they had come from the Swamp Region, but not much further. I have not seen such young birds of the Greater Flamingo.'

Frank Bolus.

Round the World on Christmas Day.

Greenock, 26 December, 1932.

Yesterday afternoon we listened in to the first message ever sent by the King to citizens of the British Empire. Before the King spoke, London rang up the following places and received replies, telling the time and the weather at each place and how Christmas had been or was being spent:—Edinburgh, Glasgow, Leeds, Manchester, Belfast, Dublin, Montreal, New York, and right across Canada to Vancouver, Wellington, Hobart, all the states of Australia, Malay Peninsula, India, Cape Town and the British S.A. States, the *Empress of Britain* in Port Said, Gibraltar and home.

Wellington had had a temperature of over 90° and it was 3 o'clock (after Christmas, in the night) with them. The captains of the cricket-teams in Australia spoke. We got a description of Table Mountain and the liners and the little ships in Table Bay. British ships at sea sent their greetings; and, as London was calling: 'Port Said! Port Said! Hull, British in Port Said!' suddenly the deep voice of the *Empress of Britain's* captain said: 'Hullo, London!' All his passengers had spent Christmas Eve in Bethlehem and Christmas Day in Jerusalem.

It was the most interesting thing I have ever heard on the wireless; wasn't it wonderful? Even the islands of St. Helena and Ascension were remembered and greeted as we passed.—M. K. G.

Rev. George Thom.

Sir,—When I was staying with Mr. and Mrs. Barclay in Pretoria during the time of the General Missionary Conference, Mr. Barclay showed me a family Bible (Third edition, London, printed by Evan Tyler, 1657) with commentary, which he had picked up for a trifle, with the following inscription on the flyleaf:

George Thom, Missionary.

The gift of my father Wm. Thom.

Aberdeen, 1811.

Robert Ross Nov., 1842.

Strangely, the word 'Missionary' has been obliterated by ink.

Yours etc. W. GAVIN.

[From the History of the L.M.S. by Lovett, we learn that Rev. George Thom arrived, on 24 October 1812, at Cape Town on his way to India, having been appointed to that field. At the request of some of the military authorities, he was led to remain at the Cape and to give himself to Christian work among the soldiers and the residents of Cape Town and to itinerate in the Colony.

The Official Year-book of the Union states that the first Presbyterian Church in South Africa was organised in Cape Town in 1813 by the Rev. George Thom. In 1818 he became minister of the Dutch Church at Caledon.—Ed.]

Status of the European Bee-eater in the Extreme West of the Cape Province.

My friend, Mr. Frank Bolus, (whose note on the European Bee-eater appeared in the December issue) is, I am sure, aware that this species breeds where he saw it. The following remarks of mine are accordingly only made in amplification of his.

Brig. Gen. R. M. Betham (Ibis, Jan. 1919) found numerous nests on the Malmesbury Road in mid-November and I myself have seen birds coming and going from holes on the road, though I have never dug one out. The whole question of the status of the bird in the extreme West of the Cape Province is interesting. "Occasionally nesting in S. Africa," says W. L. Sclater in the *Systema* "but this is probably a distinct and as yet unidentified race." Landsborough Thompson in *Problems of Bird Migration* says "Although Northern migrants do not have a second breeding-season in the summer of the Southern Hemisphere, it may happen that some birds of a given species lose their true migratory status and become resident in what is for most of their fellows the winter area. . . . In cases of this kind differentiation into geographical forms may be expected to follow in course of time the segregation of breeding areas."

MAJOR R. C. BOLSTER.

Views and Reviews.

"Heroes of Health"—G. A. GOLLOCK.

(With foreword by Sir Andrew Balfour, K.C.M.G., C.B., M.D.)

Longmans, Green & Co. 2/6.

Miss Gollock's aim in writing this book for boys and girls in Africa is to "introduce them to heroes greater than Napoleon and Chaka and others who brought war and death, heroes of Health who brought victory over disease and pain." And she does this in order to win their co-operation with doctors and officials in the battle against disease.

The number of heroes dealt with is necessarily few, yet those chosen represent many lands and range in time from the age of Moses and Hippocrates to the present day. We have St. Francis of Assisi with his work for lepers, and Pasteur with his work to help farmers. But the stories that should appeal most strongly to the audience for which they are intended are those which tell of the long struggles against malaria, yellow fever, sleeping sickness and plague. The chapters about the work done in America by Booker Washington and others at Hampton, Tuskegee and Penn School, should convince native readers that the initiative in health-work can be taken by their own people just as well as by Europeans.

The style and language are sufficiently simple for boys and girls leaving school, and the matter has been carefully sifted so that young readers will not be bored by scientific side-issues.

We would recommend the book to all missionaries and teachers in search of reading matter for their pupils, for, if the truths contained herein can be brought home to the future native home-builders of Africa, an important step will have been taken

on the road towards that ideal land where homes and villages are clean, and where disease and suffering are unknown.

J.C.C.

Literary Notes.

General Gordon.

The centenary of General Gordon's birth will be celebrated on January 28th and the occasion will be marked by the publication by Harrap of a new life whose author has had the privilege of using all Gordon's letters to his sister.

As a point of Gordoniana we may say that we have before us a copy of Young's Analytical Concordance to the Bible, given to us by the family of the late Dr. Stewart of Lovedale, on which the following inscription is written:—

Twywell Rectory, Thrapston, 7 March, 1886.
My dear Stewart,

I am permitted by Miss Gordon to place some of the theological books belonging to her late brother, General C. G. Gordon, in hands which will receive them with affectionate memory. You knew him, understood the depth of his spiritual life, and will value anything that tended to deepen his great and beautiful faith. Accept then this book on whose fly-leaf I now add some words taken from a letter written to me by General Gordon from Jafa on the 13th Sept. 1883—I must explain that I had previously sent this book, with some others to him in the Holy Land—

You ask about the books. I am truly obliged for Young's Concordance: as for the Greek one I cannot manage it, but Young's is splendid and has taught me much.

May its usefulness continue in the possession of one who like Gordon has given up all for His Master's Service in Africa; this is the sincere hope of,—My dear Stewart,

Yours faithfully, HORACE WALLER.

As readers of Dr. Stewart's Life will remember, Dr. Stewart's only son was called James Gordon as a memorial of the friendship that existed between the Doctor and the General.

Sir Thomas Muir.

There has just been published by Sir Thomas Muir, formerly Superintendent-General of Education in Cape Colony, *Contributions to the History of Determinants 1900-1920*, which constitutes Volume V of the monumental work on which Sir Thomas has been engaged for the last half century. To one who quickly gets out of his depth in this vast sea of inquiry and whose first contact with Sir Thomas was in a Standard VI class-room in Daniel Stewart's College, Edinburgh, in 1883 there comes to mind, by way of curious contrast between the greatness of his knowledge and the free expression before children of his possible limitations as a calculator, the remark Inspector Muir (as he then was) made in giving the class the answers to the examination questions which he had set in Arithmetic:—"These are the answers I get; but I've only done them once. I may be wrong."

From the study of the Chester Beatty papyri, whose discovery was announced in the *Times* of 19 November, 1931, another textual group of Greek Manuscripts of the Bible has been established. This New group has received the name *Cæsarean*.

Horsemanship.

By GEORGE GREEN.

(Continued)

The Trainer gazes into the nearer eye of his steed during the time the Feeler works his hand down past the stifle, and on to the sensitive parts, always jabbering sweet nothings to the horse such as "Steady, Donnybrooke, steady, Donnybrooke old chap, See that fellow feeling you? well he wants to be on your back, Donny, old chap, just now!" and so on.

Midst all this chatter the Trainer gives definite instructions to the Feeler in this way,—“Now pass your hand under his stomach; try and feel down inside of back leg, etc etc. Be careful, come back, his eye's showing white! eye normal again; proceed! Get right down to the Hock.”

The index to a horse's mind is its eye and, so very unlike man's, it never tells an untruth nor can it hide its thoughts; when the eye is normal it is mild, and the shape is like an almond or a thin long poorly bred fowl's egg. When the animal is beginning to fear something, the egg shape becomes rounder. When very frightened, it is almost as round as an Owl's or a Tortoise's egg; and in this case plenty of the white of the eye shows. A timid horse's eye has many wrinkles running parallel along the upper lid of the eye, and the more it is scared, the more pronounced the wrinkles become.

A good horseman never really frightens his horse, not even in play; for a horse does not understand a human being's idea of play.

A pig-eyed horse, some trainers say, can never be trusted. Others again would remark: "I don't like the looks of his eye; it shows too much white; he'll be vicious." Ultimate viciousness is only the concomitant of mismanagement. In all humbleness I say, bring me to the most vicious, spoilt, mishandled, man-eating, untamable brute, and when once I can get my hand on to that animal's head he will confide in me and tell me that he was just misunderstood. Horses' dispositions vary; some horses take a long time to subdue; others, especially thoroughbreds, are very amenable to human influence.

You have now had your hand on every inch of Donnybrooke's body, and can lift up any leg, including the back legs and tail. You would much like to get on his back for a ride and discard this old fool Trainer's slothful ways, eh? With the Trainer at Donnybrooke's head, the Feeler on the "on" side is now about to mount Donnybrooke without saddle or bridle; and, strange though it may seem, Donnybrooke will not mind in the least to have a man on his back; nor if correctly handled in his initial training, will he buck or show vice.

The Trainer, watching the eye, instructs the Feeler to feel under Donny's stomach, and then on to the sensitive parts. In all cases and from both sides this must be done before attempting to jump on to the horse's back—Let above movement be a preliminary to every definite action. The Feeler now hums a tune, something slow, and low pitched like "Sweet Belle Mahone," rubbing his hands all over the horse's back and stomach while droning, incidentally getting up close to the horse, enabling him to brush his stom-

ach against the ribs of the horse, doing a slow motioned dance, slowly jumping into the air about 3 inches off the ground, first with one foot then with another, and before Donny is aware slips on to his back resting his stomach on the withers with feet dangling, ready to jump off, should Donnybrooke show the least objection.

This is done from both sides and in all cases the strapped-up leg must still be resorted to. Eventually the rider gingerly slips one leg over, and lands on the unhitched up side, quickly to pass round in front of horse and vaulting over again and again remembering not to keep leg hitched up too long.

An attempt may be made to lie full length on the animal's back so that Feeler's feet reaches to the root of horse's tail. This is all done with the object of thoroughly taming the steed.

Now place the long rope or lasso on to Donny's neck again and attach halter reim to long rope slightly shorter as in the initial catching. Bring forth the saddle; let the horse smell it, rub his neck gently with the soft parts of the saddle, work on to its back gently; put over the end of the girth, also off-stirrups gently, gently; now girth up saddle tightly but don't over-do this. The leg strap of course was on the leg during this procedure.

Now try and mount per stirrup; and, if the horse is quiet, try from the offside after changing leg strap to that side. When quite quiet, mount and dismount opposite side and vice versa. Now remove leg strap, and let both Feeler and Trainer catch a hold of end of long-rope, leading it about. If the horse attempt to harden its back, Trainer sees this and must prevent it at all costs; he viciously jerks at the long rope shouting forcefully. "Hæikona! No! No! Steady, Donny!" You will however find that your voice now carries a good deal of weight with it, and Donnybrooke will desist.

—o—

The Gliders go to the Vultures.

In South Africa we are well acquainted with the gliding movements of the White Stork in the sky on hot sultry days, and in India people watch with interest similar movements on the part of the Vultures. Sir Gilbert Walker, Director General of Observatories in India, for twenty years has pointed out how the Vultures make use of thermal currents rising from a ridge of rock, an area of sand, a big stone building, or even a group of mud huts heated by the sun; and how they climb on such currents to a height of 2,000 feet, and then stay on high all day gliding from up-current to up-current and climbing in spirals when they find themselves in an area of lift.

The human gliders are now anxiously on the track of the Vulture's secret and hope by a study of their behaviour when manœuvring in the sky to fathom their secret and to put it into practice in their own soaring flights. It is thought that the Vulture's knowledge of thermal currents and its skill to use them may be also gained for human flyers by a soaring pilot of skill and experience. If the scheme which is now afoot for research into thermal currents in tropical countries can be carried out, it would mean ability to make long distance gliding flights in a country like India with some certainty of arriving at a given destination.

A Forgotten Book :

Hill Burton's History of Scotland.

Emerson says :—"When a new book comes out, I read an old one." I was never more forcibly reminded of this than when, after trying to read a parcel of new and futile books that had come from the Public Library a few days ago, I turned to a work that had long lain forgotten on my shelves and found a great reward.

Thirty-five years ago, when wandering among the old Edinburgh book shops, I picked up these two volumes. I remember still the surprise and shame with which I saw them lying like pearls among swine in a dingy box in front of a bookseller's window. They were two volumes of Hill Burton's *History of Scotland*, clean and in good condition, and each for a penny. I carried them off quite pleased with my find, but alas I neglected to read them. I packed them once or twice when changing my abode. In 1906, I brought them out to Africa, where, still unread, they adorned my shelves. Yet all the while their worth was known to me. Then, the other day, tired as I have said of unedifying new books, I turned to these two volumes for something worth while reading. Beginning with Volume V, I read on, every convenient moment, till I had finished it and Volume VI.

Turning to the *Biographical Dictionary*, to know something about the author of a work that had been written so amazingly, and so amazingly well, about Scotland, I found that Hill Burton was a native of Aberdeen City, who, after studying at the University there, was called to the Scottish Bar in 1831. For years he had a poor practice and in 1851 he was appointed Secretary to the Prison Board of Scotland, and in 1877 a Commissioner of Prisons. He wrote much in *Blackwood* and published *Lives of David Hume, Lord Lovat, and Lord President Forbes; The Book Hunter and The Scot Abroad*, as well as his *History of Scotland*. At the time of his death he was Historiographer Royal for Scotland. Here was a Scot of the Scots, a historian to the finger tips, a writer whom it would be an impertinence to praise and whose acquaintance I should have made long ago. A study of the two Volumes forced me to the same conclusion. No such careful and thorough and exhaustive work had previously come my way. Step by step, the writer advances, with his great argument, supported by copious extracts from letters and State papers, and deeming no part of the subject in hand too dull or laborious for thorough treatment. The more laborious, the better. Nor to the reader was the book dull. It was indeed detailed and voluminous in the extreme, and meant hard reading if one was to follow the text adequately. There was a lighter touch too here and there, a certain somewhat heavy but inevitable humour, and also and most notable, a certain plainness of speech which in a way was quite refreshing, but which did not always seem quite in keeping with the dignity of the historic muse.

The volumes began with the Regency of Moray, after the battle of Langside and the flight of Queen Mary into England, and ended with the execution of King Charles I, and the theme marched

on from one great crisis to another, copiously and irresistibly and completely, like a fate dispensing doom and uttering the fit and formal statement of judgment. The flood of narrative carried me away; it was so complete and so inevitable and so sure, that no thought of objecting to any opinion or judgment occurred to me. Nor was such a course necessary, for here, if anywhere, was a completely informed and adequate and sound writer.

I cannot put in words the impression left by these two volumes, the feeling that one reading is not enough, that the subject is so great and the narration is so perfect, that for the adequate understanding of them further study is necessary. It was a time of great stress and strain in Scotland, with two parties (the Roman Catholic or Queen's Party, supported by France—she being detained in England,—and the child King James' Party supported by England) planning and plotting continually, making war and peace and treaties and truces again and again, with many a strange tragedy and fateful happening between times, and, amidst worse things, sudden bloodshed and falsehood and assassination, with often but little to choose between the sides, but the infant King's party having, if anything, the advantage.

It is not a history to be specially proud of, yet such was the public and private life of the time all over Europe, and there are many individual cases of men, like the good Regent Mar, who were greatly superior to their time. The sixth Volume brings us to the long fight between King James and King Charles on the one side against their Parliaments and against Presbytery, a fight that, considering the relative strengths of both sides, could only have one end, the failure of the two Kings and the ultimate emergence of Parliament and Presbytery.

Throughout the volumes there are unforgettable chapters and themes, as the deaths of the Regent Moray and Lennox, the taking of Dumbarton Castle, Kirkcaldy of Grange and Lethington, the iron rule of Morton, Alexander Henderson and Andrew Melville, the Execution of Mary Queen of Scots, the Raid of Ruthven, the Gowrie Conspiracy, Queen Elizabeth's death and the progress of King James throughout England to London, and many another till the Execution of Charles. I rise from a study of these volumes with the feeling that, just as there is no people in the world like the Scots, so there is no history in the world like Scots History.

R. MURE.

Demonetisation of British Silver Coin.

In connection with the above, the Government has recognised the possibility of some Natives living in the locations who have not yet been told that they must exchange their British silver coins for Union coins, and has decided to give such Natives time, until the 15 March 1933, in which to exchange their money. This privilege is not extended to Europeans and Natives living in towns.

Headmen have been notified to call a meeting of all their people at once and to instruct them to exchange their British silver coins at the Magistrate's Office at once.

Birds of the Eastern Cape Province.

Weaver-Finches. (Continued).

HOODED FINCH. (801) At present quite common and widely distributed throughout the eastern part of our area, ranging from Bizana to East London, though confined as far as present records go to the coastal belt. It is now a well-known species around East London. In our western area it is recorded as a breeding species from Port Alfred also.

CHESTNUT-BACKED FINCH. (802) This species has only lately been added to our list, being noticed at Port Alfred by Mr. Drake and recorded as increasing in numbers.

Waxbills.

SWEE. (803) Occurs in small flocks on the edge of bush and about gardens throughout the coastal part, ranging inland on the eastern side as far as Matatiele. On our western side the bird occurs in Albany and Cradock, to the north of which records are still wanted.

SOUTH AFRICAN RUDDY - WAXBILL. (811) From Albany to Pondoland this species occurs in small bands. It frequents the tangled vegetation on the edge of forests, about river-sides and in gardens. Inland it ranges on the east to the junction of the Inxu with the Tsitsa, and on the west to Cradock. Its rattling cry enables its presence to be detected among the scrub in which it forms its home.

ORANGE - BREASTED WAXBILL. (816) This species occurs commonly in the north-eastern part of our area, along the banks of the Inxu and Tsitsa near their junction, at Tsolo and Matatiele. In our eastern area it is also found at Mqanduli, Elliotdale and Pondoland, wandering westwards to Blythswood and on one occasion Kingwilliamstown.

COMMON WAXBILL. (821) The only area from which records are wanting is the north-western corner, where undoubtedly the bird is simply waiting for an observer to record its presence.

QUAIL FINCH. (822) Common everywhere on the open veld and never in my experience settling in a wild state on trees. In captivity, however, the species will rest on bushes provided for the inhabitants of the aviary. It nests throughout the winter months.

SCALY-HEADED FINCH. (823) Confined to the western part of our area, from Albany through Cradock and Tarkastad to Philipstown.

Weavers.

THICK-BILLED WEAVER. (828) Of uncertain distribution throughout our area in marshy localities, generally distributed in Pondoland, plentiful at Port St. John's and occurring also at Mxambuli, Coffee Bay, Stutterheim, Kingwilliamstown, East London and Albany.

SPOTTED-BACKED WEAVER. (829) Except in the north-western part of our area, from which records have still to be received, this species is known as a common resident throughout our area.

MASKED WEAVER. (831) Though occurring in Natal, this species has not been satisfactorily identified in any part of the Transkei. Pym recorded it from the Mouth of the Keiskama, in which river basin it seems to reach its eastern limit in Cape Colony. Westwards, however, the bird is common and generally distributed, occurring in Albany, through Cradock and Tarkastad to Philipstown and Colesberg.

YELLOW WEAVER. (833) Occurs in the coastal areas at the mouths of the rivers from Algoa Bay and the Kowie river to Port St. John's and Pondoland.

CAPE WEAVER. (835) The true Cape Weaver is a western species which just touches our area at Algoa Bay.

NORTHERN CAPE WEAVER or OLIVE WEAVER. (835) Replaces the previous form to the eastwards of Algoa Bay. It is widely distributed in the Eastern Province, but not nearly so abundant as the Spotted-Backed Weaver. In the coastal area it ranges from Algoa Bay to Bizana, stretching inland in the east to Matatiele; from the north-western portion of our area there are no records.

FOREST WEAVER. (837) A solitary species, found throughout the forest area from Port Elizabeth and Albany to Natal. It occurs everywhere in the coastal belt, ranging inland to Grahamstown, Eland's Post, Tsomo and Elliotdale. Its song sounds as if played on an instrument and has gained for the bird the name of the Bush Musician.

BOTTLE-NEST WEAVER. (839) Another species which shows no signs of flocking at any period of the year. Its rather plain plumage might lead it to be overlooked, but its trilling cry and its long-funnelled nest help to bring it under notice. Universally distributed throughout the coastal area and extending inland to Umtata and Grahamstown.

Starlings.

PIED STARLING. (843) On the western side of our area this species is universally distributed from Port Elizabeth through Albany, Cradock and Tarkastad to the foot hills of the Drakensberg, extending eastwards to Matatiele. In our southward area the bird is practically absent from the coastal belt stretching from the Mouth of the Keiskama to the Natal border. In the Hogsback range of mountains there is a very definite line of demarcation for this species, which—though common on the open veld immediately after one leaves the forest area near the Hogsback Hotel on the way to Cathcart—does not during summer apparently intrude on the forest area itself, or the Tyumie valley below; in winter, however, it descends into the Tyumie valley as it also does into the Buffalo Basin. There used to be a colony on the banks of the Kubusie at Waterford and the species ranges across from Kei Road, Amabele, Komgha to Blythswood and Butterworth, beyond which, from the coastal area, records are at present wanting.

BLACK-BELLIED STARLING. (844) A coastal species ranging from Port Alfred to Port St. John's and Pondoland. It is very common in the neighbourhood of East London and during the winter months may be seen passing over the northern part of the town in flocks. Inland it ranges to Grahamstown, Kei Road, and Kentani.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, JANUARY, 1933. —

To the Reader.

Peace be unto you. *Luke 24 v. 36.*

And when he had thus spoken, he showed them his hand and his feet. *v. 40.*

'PEACE' was the ordinary Jewish greeting between man and man. No form of salutation could be more suitable for the Jewish race, whose history has been filled from its very beginning until now with such chequered episodes and with so many periods of suffering and upheaval. The greeting may be regarded as a prayer; but, like other prayers, it too often assumed a formal aspect and 'Peace!' on the lips was often enough accompanied by hatred in the heart. The peace that the world gives is too often a formality which can barely veil the underlying hostility of the speaker; but, on the lips of Jesus, this ordinary Hebrew greeting recovered its full meaning, and no one can have listened to His salutation without feeling the better for it and without recognising that some subtle influence for good was working in his own heart and life as the salutation escaped from Jesus' lips.

Those who had the most frequent opportunities of close contact with Jesus were conscious of a great calm pervading His whole life and they must often have inquired in their own hearts as to the source of this calm and the way in which it was maintained. And, if the disciples were unable from their own observation to discover how that calm was maintained, they were told in so many words by Jesus Himself on the last night of His intercourse with them before His Crucifixion, that it was maintained by His love towards God and His obedience to His Father's Will.

When Jesus came to die, He had no worldly goods of any kind to leave to His followers. He would have been regarded in our day as dying intestate. But He had something of far greater value than money or land or titles, with which to endow those whom He left behind. 'Peace', He says 'I leave with you. My peace I give unto you.' What an inheri-

tance for men who were to go forth to face persecution and ignominy. With that peace, their Master's own peace, they would be able to face all the trials, all the opposition, all the mockery, all the disregard of those who had no need of Jesus Christ and who despised both Him and His followers.

After Jesus had risen from the dead He continued to salute His followers with this same Hebrew greeting; and, in the episode from which our text is taken, He imparts to His salutation a still deeper meaning by the action with which He accompanied it. He showed them His hands and His feet as undeniable evidence of His being their Master, and at the same time as vivid testimonies of what it had cost Him to secure for them peace like unto the peace that reigned in His own heart, and as a guarantee that that peace which He had obtained for them would reign in their hearts also. What we know of the subsequent history of these men serves to prove that Jesus' prayer for them 'Peace be unto you', and Jesus' bequest to them 'My peace I give unto you' had been so richly realized in their lives that they were able without flinching to finish each in his own way the work given him to do.

That bequest 'My peace I give unto you' and that prayer 'Peace be unto you' are for us also and under different circumstances are as much needed by us today as by His first followers, for in the world around us there is continual disquiet, unending rumours of wars, continual plottings of nation against nation and man against man, organised devilry in many shapes and forms,—all threatening our peace, all seeming to make of earth a very pandemonium. Amidst all these excitements it is impossible for us even to work, unless we have that peace reigning in our hearts. The only question for us is how to maintain that peace so that, with calm minds amidst the troubled world around us, we may face and perform the duty of each day and fulfil the ends for which we came into this world. For us too, as for Jesus himself, peace is maintained by steady obedience to the will of our Heavenly Father, by a ready response to His voice, by a willingness to put all other things aside when He calls and to perform without question and without delay the task which He assigns us.

The Mission Field.

Extracts from the Presbytery Minutes 1829.

5th February. Chumie. During the month certain circumstances had occurred which tended greatly to unhinge the minds of the people belonging to the Institution; they were led to a skirmish with their neighbours on the Mankasan when several were wounded on both sides and two of the opposite party killed.

Sixteen pages of a proof copy of the small catechism drawn up by the Rev. Mr. Ross has been printed for the purpose of circulation and criticism.

Balfour. Mr. Thomson stated that, owing to the late disturbances which have taken place in this land and more particularly at this Institution and the hostile feeling of the Chiefs manifested towards him, he had given in his resignation to Government as their agent in this land; he also stated that it was his intention to leave Kafirland.—We heard the latter part of his statement with much regret. [At the meeting held on 18th March, the "minutes of last meeting approved, except in what relates to Mr. Thomson's resignation."]

2nd April. Balfour. The chief intimated to the missionaries his design of removal and requested that they would remove with him; they stated they could not do so as long as there were people round the Institution to whom they might make known the Word of God; he came again and stated that though he requested a grant of land in the country adjacent to the Colony he did not press the removal of the missionaries thither. . . . Twice, during the frequent alarms and flights of the people, many of the Natives, particularly females, have come to the Institution as a place of refuge.

4th May. [This minute is headed: 'Near the source of the Umtwatwa.'] A commando had come into that part of the country where the [Balfour] Institution is situated on Saturday, 2nd May, for the purpose of driving out the Natives, and they had generally fled; it appeared from an extract from the "Cape Gazette" of the Treaty made in October 1819 with the Kafir Chiefs and shewn to the brethren by the Commissioner-General, Mr. A. Stockenstrom, that the Institution is situated in the neutral country and the Commissioner-General requested that Mr. John Ross—if he had any representation to make respecting the Institution—should make it to him—Mr. Ross stated to the Commissioner-General that he could not take it upon himself to do so—he considered such to be a subject that should come before the other missionaries with whom he was connected and thereon the Commissioner-General requested him to bring it before them as early as possible.

The meeting having taken the same into consideration, it seemed good unto us that the brethren and their families, with that of Charles Henry the reader, should remove from that part of the country how and when they can, considering the leadings of Divine Providence, and that Mr. Ross represent to Mr. A. Stockenstrom, Commissioner-

General, that the brethren beg that the Colonial Government be pleased to allow a remuneration to the Glasgow Missionary Society in consideration of its expenditure at that station.

20th May. Chumie. It was reported of Chumie that the people at the cattle-place had come hither, as Government had ordered all Kafirs unlawfully beyond the limits to retire,—that many other people have come for the same reason so as to overcrowd the place.

Lovedale. A sister of one of the communicants who was accused of witchcraft among the natives [and] was about to be burned but was spared, has come to reside at the place.

Balfour. The chief had come to live at his mother's place and had attended worship. The Commando began to burn the places of the natives on the 3rd inst.; there are now few or no people in the country except what are at the Institution. The chief left us on the 6th with many expressions of regret, but on the 5th instant expressed his desire to the Teachers that they should go with him. They intimated to him the latter part of the Minute of the 4th instant with respect to giving up this station of Balfour and that they should go and rest with their friends for a time. He pressed them to follow him soon.

Rev. John Ross laid before the meeting a copy of the representation he made to the Commissioner-General respecting Balfour, according to a minute of the 4th instant, which was read and approved. Mr. Ross said that he had not received an answer to the representation.

Mr. Thomson asked leave to visit Capetown, which he conceived would be beneficial to himself personally and he hoped so otherwise—that he conceived the present time to be favourable to the accomplishment of his visit, Balfour being given up. Granted, Mr. Chalmers to take his place.

4th June. Chumie. Rev. W. R. Thomson left with his family on 22nd ult.

Rev. John Ross and family had arrived from Balfour, and latterly from Lovedale, on the 30th ult. Mr. McDiarmid and family arrived from Balfour on the 1st instant.

Lovedale. The wagon had been employed in removing the brethren's goods from Balfour.

Balfour. The children's school had been given up on the arrival of the Commando which expelled Maqoma and his people. About 30 people who had taken up a temporary residence at the Institution left on the 9th ult. Two messengers had been sent by Maqoma who requested the missionaries to follow him to his new abode, holding out at the same time some encouragement to induce them to comply. This was not the first message on the same subject.

A detachment arrived on the 21st ult. and encamped at the Institution, which the missionaries left on the 29th.

Mr. Bennie now desired to have the first part of the Spelling Book drawn up, if possible during the month, and to present it at next meeting. 150 copies of the Historical Catechism to be printed and published.

Rev. John Ross A.M. late of Balfour was appointed to Lovedale *pro tempore*. Mr. Alexander McDiarmid also late of Balfour was appointed to Chumie *pro tem*.

8th July. Chumie. On Tuesday night, 5th instant, the house, in which Divine Service and school had been for some time kept, fell. One of the people's houses had been asked and granted for the purpose of holding public worship until the Church be finished, the proprietor to receive two she-goats as remuneration.

Sheep stealing; offenders punished by Tyale, Gaika's second son, who had ordered the spoliation of the houses of the fathers of the delinquents. **Lovedale.**

A communicant confessed that she had spoken unadvisedly in a particular case and that she did not find herself at liberty to approach the Lord's Table on the present occasion, lest her fellow-communicants or others who knew her misconduct might be offended or be thereby strengthened in sin.

Mr. J. Bennie presented Part First of the Spelling Book to the meeting. To be revised by Rev. J. Ross and two hundred to be printed.

A book used for sometime as a journal at Chumie was asked and given as a session book for Lovedale.

It was proposed that the site of a new mission-house at Lovedale be higher than, and at a little distance from, the present premises; the site was visited, considered and approved, Mr. McDiarmid dissenting.

Mr. William Chalmers moved that Thursday 26th instant should be observed as a day of humiliation on account of prevailing iniquity at these stations and on account of the Lord's righteous judgments among the people. (Under August 6th it is stated that the 23rd ult. was held as a day of prayer and humiliation.)

It seemed good unto us that the Rev. J. Ross and Mr. Alexander McDiarmid be appointed to visit Maqoma and his people in their new abode with a view to the renewal of the Mission among them, and that they report at next meeting.

6th August. Lovedale. The woman referred to in last minute was at her own desire permitted to confess her fault before her fellow-communicants. This she did and it being judged sufficient, liberty was given her to approach the Lord's Table should she think it proper on the present occasion.

Mr. J. Ross reported that he and Mr. McDiarmid set out on the 14th ult. and found Maqoma and his people in an unsettled state, the chief having been desired by Colonel Somerset to reside in a part of his old country near Balfour The Committee judged on due consideration that the renewal of the mission among Maqoma's people would not at present be advisable. The Committee returned home on the 20th. Mr. Ross addressed eleven parties in the course of the journey.

Rev. J. Ross had revised part first of the Spelling Book. Mr. J. Bennie presented three psalms to the meeting, for use, after revision, in public worship.

Plans being formed for two new stations, in the event of Mr. Thomson remaining in the country. One station to be commenced forthwith in the most eligible quarter, either in Kafraria or Tambookia. Enquiry to be made of Rev. J. Brownlee what the views of the L.M.S. are with respect to Tambookia.

3rd Sept. Chumie. Agreeably to a resolution of this Presbytery, an attempt has been made to introduce the English language into the school, which attempt has succeeded expectation, as far as could be tried.

Nature Study.

On the Track of the Dartford Warbler.

In planning a visit to Brittany we naturally looked forward to making the acquaintance of the Dartford Warbler, one of the more interesting birds on the British list; and from the time of our arrival in early spring we examined eagerly the various stretches of gorse which adorn the sea-front, in the hope of seeing the little skulking bird; it was not, however, till the 12th April that we actually fell in with it. On that day we had gone to Cancale and wandered along the shore till we reached a rocky promontory covered with gorse in all the brilliance of its yellow blossoms. Larks were singing joyously overhead and Linnets flitting restlessly hither and thither, whilst a band of five Swallows were sweeping about the headland and a pair of Herring Gulls were perched on an islet. Choosing as our resting-place a rocky eminence overlooking the gorse, we settled down to wait the appearance of some rarity, with our hopes centred on the Dartford Warbler. The land-and-sea-scape was in itself enough to rivet our attention; we looked out towards Le Havre over a glassy sea variegated with many tints of blue and green. In front of us were two small islands, on one of which stood a kind of fort, while over the other rose the pyramidal Mont St. Michel. Directly under us was exposed a stretch of seaweed covered rock, on different parts of which a woman and a man were busily engaged collecting shell-fish. With a faint murmur the sea rumbled among the rocks, but so gentle was its rise and fall that the surface of the water remained as smooth as glass. We hoped that a Kingfisher might appear on the edge of the rocks, but we watched for such a visit in vain. Presently however an unknown call, a harsh *tcha-tcha*, summoned our attention to a small bird in a bush behind us. A rapid glance round was rewarded with a momentary glimpse of the little virago, whose colour was eclipsed by the position it occupied between us and the sun, but whose identity as the Dartford Warbler was shortly afterwards confirmed with certainty.

We remained on our rocky outpost content to wait the reappearance of the bird we so anxiously sought. Large numbers of Linnets frequented the headland and one male on a gorse twig below us sang to himself and perchance to his sitting mate. The Chiffchaff too in this wild haunt hunted for insects among the gorse, and varied his short flights after his prey with a reiteration of his monotonous song. Overhead the singing Larks were introducing some new melodious strains into their song. Larks are among the outstanding mimics in the bird world and blend the borrowed notes so harmoniously with their own cadences that no jar is felt on the listening ear. Amongst the innovations in the Larks' music could be easily recognised the loud laugh of the Green Woodpecker, but there were unrecognisable snatches which had no doubt been added to the singers' repertoire from the songs and cries of birds occurring in the neighbourhood but unfamiliar to the Scottish Larks whose music we most intimately knew. The wide expanse of sea stretching away from our feet was given over to a few Herring Gulls.

We diversified the time of waiting by taking a cursory census of the invertebrate forms of life that carried on their varied activities beneath the ivy covering of our resting-place. The most conspicuous tenant of this subterranean retreat was a large six-eyed spider (*Dysdera*) of a beautiful red colour; in whose company lived a much smaller but very active member of the same tribe. A single species of harvestman, mites and members of other groups were more eager to escape from the strong torchlight that had so incontinently been flashed upon them by my removal of the ivy than to continue their hunt for prey. Land shells were quite abundant, mainly of the small *Pupa cylindracea* and the delicately-shaped *Clausilia rugosa*.

An excited shout from my companion warned me to collect my thoughts and remember the main reason of our inactivity on the rock. On the crest of a gorse bush below us sat our new acquaintance, chiding roughly *tcha-tcha*, fidgeting as if he knew not whether to sit or to fly. There was no possibility of confusing him with anything we had ever seen before. In his general appearance he resembled somewhat a large wren with an exceptionally long tail; under the beams of the sun were displayed in their full beauty his chestnut chin and breast, with a chestnut patch running back from the base of the bill to the eye. His head above was nearly black and the crown feathers were bristling; the rest of the upper plumage was a plain dark brown. His wizard-like attitude was as defiant as his voice; he sat high on his perch with his head on the stretch and his long tail directed upwards at a high angle so that the white edging of the outer feathers was readily visible. The tail, as the bird sat, presented a cleft appearance, quite different from the fan shape one expects to see. He was a restless little customer and a noisy one withal, darting excitedly from spray to spray, then off to a distant gorse patch and, before long, back again on the same bush below us fidgeting and calling as before.

Besides the harsh *tcha-tcha*, reminiscent of the Whitethroat's cry, the Dartford Warbler has a longer note *ptchoo ptchoo ptchoo* which appears to be simply a variation of this and is uttered from the secrecy of the gorse. This note was sometimes uttered thrice, the two latter repetitions being shorter than the first note, and it cannot be heard without recalling to those who know it the onomatopœic name of *Le Pitchou* given it by the French peasantry. With such a little mountebank before us any other forms of bird life that appeared naturally took a second place. There were, however, other tenants of the gorse than these already mentioned; the confiding Hedge-sparrow, the Robin and the Blackcap were added to the list; and once a Magpie came over the headland and a Carrion Crow uttered his harsh note close at hand. Before leaving the spot I descended to the bush frequented by the Dartford Warbler, to see if perchance I might rouse the sitting female or find any trace of a nest. My search proved unavailing and we regretfully bade farewell to a scene that must ever remain in our memory. As we left the headland, we detected among the strange phrases of the Larks' unending carol the curious scolding notes of the Dartford Warbler.

ROBERT GODFREY.

Our Nature Scouts at Work.

Fork-tailed Drongos attacking a young Cape Canary.—

On November 9th, my attention was attracted, by a curious note or combination of notes, to a Fork-tailed Drongo which had caught, and was in the act of killing, a young bird. The Drongo was perched on one of a series of wires in a hop-garden with another Drongo close at hand and evidently much interested. The sound that had attracted my attention was most likely a combination of the cries of the Drongo captor and of the unfortunate captive youngster. I ran up as fast as I could to see as much more as possible. The captor Drongo flew off to another perch, but was pursued till he dropped the young bird. Even then the pair of Drongos were disinclined to give up their capture. A search at the spot revealed a young Cape Canary, wounded on one side near the eye, but otherwise seeming to have a fair chance of life. I rescued the youngster.

What struck me as worth notice was the fact, that, while Drongos are generally supposed to be insectivorous, seldom taking food from the ground (as they probably took this young Cape Canary) these birds (and especially the captor) behaved as ruthlessly as any Fiscal Shrike would have done, the Shrike element in their composition coming out very strongly. I know the cognate Indian species or race very intimately. I have also seen the African species constantly for some nine years. This however is the first and only time that I have seen a Drongo behave so much like a Shrike and so little like an insectivorous bird.—R. C. BOLSTER.

Bakbakiri tapping at windows. In the *Ostrich* Vol. 2, No. 1, reference is made by Major Bolster to the habit of the Bakbakiri shrike of visiting the window of a garage and jumping up and pecking at the window panes. In the same journal Vol. 3, No. 1, the matter is again referred to by Mr. Ambrose Lane. The same habit has for long been observed in connection with the Bakbakiri in Blythswood. There are at least four different buildings here visited by this species for the same purpose. Only one bird at a time is engaged in the performance; it chooses a window provided with a fairly broad ledge, and running back and forward along this ledge, it gives violent taps at the glass as it runs. How many birds are addicted to this habit we have not been able to determine; but the habit is confined to this species and seems to go on all the year round and at any time of the day. The point that interests us specially is that at three centres so far removed from one another as George, Potchefstroom and Blythswood the same habit should be so marked in the same species, and to wonder why such a habit has in this one species been developed to such an extraordinary extent.—R. GODFREY.

In the *Oologist's Record* for December appear two articles by Mr. H. W. James, of supreme importance for South African ornithologists. The first is a description of the nest and eggs of *Eremomela flaviventris saturator* O. Grant, The Karroo Yellow Bellied Warbler; and the second is the nesting of *Prinia maculosa* (Bodd.), the Cape Wren Warbler.

Proclamation No. 202, 1932, protects all birds belonging to the Dikkop and Korhaan families, the Namaqua Sand grouse and the Snipe for the period of three years throughout the whole of the Province of the Cape of Good Hope.

The Blythwood Review.

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THE MANAGER,
Blythwood,
Butterworth, C.P.

The Editor's Study.

A Holiday in East London.

There was a period during the past ten years when we had the impression that a holiday in East London, however enjoyable from the health point of view, was doomed to be a failure from other points of view; but, with the proclamation of the city as a bird sanctuary and the opening of the Museum, with the strong incentive that it has added to the gathering together of a local bird collection, a visit to East London is an eagerly anticipated pleasure. In some ways the growing city reminds us of Interpreter's House which never failed to attract and interest pilgrims. Its significant rooms were always being kept in order and added to, so that pilgrims were fascinated by their visit to the house and during their stay in it. East London possesses for all its visitors significant rooms which vary as much as the types of mind vary and which, year by year, maintain their attractiveness to visitors.

AT MR. CENTER'S.

To myself the most significant room in East London is the dwelling of the taxidermist, Mr. Robert Center, a native of Aberdeen, who for the last generation has plied his craft in the city. There is nothing to distinguish his house externally from other houses of the neighbourhood, except that no glimpse of the ground behind his house can be obtained from the street,—that particular area being shut off from public view by a zinc paling. That secluded spot is however known to all the bird-loving fraternity of the city and has been for the last thirty years known to an unending procession of boys who have taken to him their curiosities and have revelled in the delights that are hidden behind the zinc wall. For close on twenty-five years I too have known this house and delighted in examining its contents and in exploring the cages, the enclosures and the outhouses that are so marvellously stocked with live creatures, as well as with skins and specimens; and I have never found the contents of this wonderful plot to remain the same for two consecutive visits.

In the early days of our acquaintance Mr. Center threw open one of his storehouses for my investigation and he himself spent day after day with me detailing the stories of the individual specimens and leaving me blank with astonishment at the amount of work he had done and the knowledge he had acquired. Since that time, regular visits have been paid whenever opportunity offered to the same haunt, and each visit has been characterised by an addition, sometimes of considerable length, to my knowledge of our local Avifauna and Mammalia.

On the occasion of my recent visit Mr. Center was busy mounting a group of Sea-lions for the Museum and had on hand also the preparation of an albatross skin for the group of sea-birds that forms such a conspicuous feature in our Museum. He halted in his work to resume the inquiries on which we have been engaged during the past quarter of a century, and extracted from his store-room a box of skins for my scrutiny. On subsequent visits during the following days I was privileged to handle other material which has come into his hands recently, or which has lain buried beyond my reach in that wonderful accumulation which is the awe of all onlookers and would be the despair of anyone but its owner.

TWO EXOTIC BIRDS.

Among the old trophies submitted to me were two exotic species that came into Mr. Center's possession many years ago. The Captain of a vessel had gone ashore at

Cape Town and had instructed one of his men, when the vessel should touch at East London on its way to Durban, to take ashore two bird-skins and hand them to Mr. Center, with the message that he would write the details regarding the birds. The two birds were duly delivered to Mr. Center, but no explanatory letter ever reached him. One of the birds was recognised at once as a Sheath-bill, from the curious shelf of horn which projects over the nostrils. There are two species of Sheath-bill, both pure white in colour but distinguished by the shape of the sheath. They inhabit the Southern Islands, Kerguelen, Crozet, the Falklands and the Straits of Magellan; without a scientific book of reference it was impossible for me to determine the exact species. The second bird was completely beyond my knowledge; but, with the available books in the East London Reference Library, was tracked down to one of the Eared Frogmouths.

SOME LOCAL NOVELTIES.

His local novelties, which are naturally of more interest, included two species which I have long waited an opportunity of handling. One was a Familiar Chat which had been caught alive next door and brought alive by a boy on 9th October last. Though the species had not previously passed through my hands, it occurs within the boundaries of the city under conditions which amply justify its name. At the Railway Goods Shed I have seen one perched on the axle of a wagon, and in the neighbourhood of the Turning Basin it may be studied at close quarters, in an area from which it will shortly be driven by the operations that are there in progress. The other species was a Pale Harrier, in immature plumage, that had been received in the flesh from Komgha. This also is a species that is common enough in Eastern Cape Colony.

Among the other species which I was delighted to handle were two Arctic Terns, one in adult plumage and the other in that puzzling plumage of immaturity, with black bill and white forehead, which led to that stage being assigned in former days specific rank, but with which I was familiar from my previously meeting with it in the Shetland Isles. There was also a Lesser Kestrel whose capture affords, I should say, the most southerly record for the species. It was brought on Captain Pace's boat between East London and Bird Island and was shot by this enthusiastic collector for the East London Museum. Other important records for the Buffalo Basin included a Kurri-chane Hemipode which had been obtained on the West Bank and was brought in the flesh to Mr. Center, and a Red Chested Sparrow Hawk also obtained in the neighbourhood and brought to him in the flesh.

THE ROCK HOPPER PENGUIN.

I took the opportunity of investigating further the history of the Rock Hopper Penguin referred to in last month's Review, and found that the account I have already given of it requires modification. It seems that in the early days of the Museum the person in charge was Mr. Tubb, who had no special training for the post, but simply received specimens that came in and passed them on to Mr. Center. One day Mr. Tubb was handed the skin referred to, which had been salted before being brought to him. Mr. Tubb passed on the specimen to Mr. Center, who preserved it with arsenic and then put it aside in his store. For some time it lay buried there; but, about three years ago, Mr. Center came across it among his specimens and hung it on a wire to keep it in front of him and recently mounted it for the group of sea-birds. As far as can be discovered, no written records of any kind have been left behind by Mr. Tubb; and, unless the actual person who brought the skin to Mr. Tubb comes forward to give us the story, we must remain in complete ignorance as to the exact spot in which the bird was picked up.

The other significant room for bird-lovers is undoubtedly the Museum which is greatly favoured in having as its Curator one who has been interested in birds from her youth, and as one of its greatest helpers, Captain Pace, who in his various fishing cruises keeps continual lookout for sea-birds for the Museum; and to Mr. Center for his very effective mounting of the same. The case containing the sea-birds forms at present one of the most attractive in the Museum and has largely been supplied through the efforts of Captain Pace. Without endeavouring to catalogue the species we may refer to some outstanding specimens. There are a pair of Sooty Shearwaters, a species regarding which very little is known locally, also Yellow Nosed Mollymawk and a Wilson's Petrel which latter was brought to the Museum on 3rd October last.

ROBERT GODFREY.

Lexicography.

The Raven-song.

In the article on the Ring-necked Raven, reference was made to the Raven-song which is known throughout the native area; and a fragment of the song, taken down from a boy at Pirie in 1909, was given. The song itself is found throughout Kafraria in many different forms. It has undergone in some of its versions so much corruption that the original allusions have been lost, but it might be possible by collating the versions to obtain even yet the meaning of the allusions. The following is the form in use at Somerville among the Pandomse and was taught to my eldest child, whose Xosa name was Nontutuzelo, by a Pandomse girl, Lena Botya.

Ye! Tutu! Ap' amatóle ?
 As' esapa!
 Wenzani apo?
 Nditya amatye.
 Yint' ik' ityiwe ?
 Akuyazi na wena ?
 Kawutye sibone !
 Ndakutya ngomso.
 Kóna kunani ?
 Kóna ndovuba.
 Ngantoni ?
 Ngomqotonga.
 Uyakuwutátá pi ?
 Endlwini ka Gantsa.
 Atini u-Gantsa ?
 Ati:—
 Ndakubodloza ngenduku yam le
 E-Mabodloza*
 Yabodloz'inja yapapatéka
 Yabéka elu-Sutu,
 Yadibana namakwababa emabini,
 Lati elinye:—Yuk' uvutéle !
 Lati elinye:—
 Ndakuvutéla njanina
 Ndixoliwe nje ngamakwenkwe
 Akwa Sabesabe ?
 Sabesabe, xél' inkabi le,
 Sinqunqute.
 Msila wenja, ulukuni
 Njengesonka.
 Sekuzakusa.
 Hallo, Tutu! Where are the calves?
 Over the hill!
 What are you doing there?
 Eating stones.
 Are they ever used as food?
 Don't you know that?
 Come eat (some stones) and let us see!
 I'll eat (them) tomorrow.
 Why then?
 I'll be mixing up food.
 With what?
 With—
 Where will you get it?
 In Gantsa's house.
 What is Gantsa saying?
 He says:—
 I'll stab you with this stick of mine,
 Mabodloza's,
 That beat the dog, and the dog fled
 To Basutoland,
 And fell in with two ravens.

One raven said:—Get up and light
 the fire!

The other replied:—
 How can I light it,—
 Damaged as I am
 By Sabesabe's young fellows?
 Sabesabe! kill this ox,
 That we may gnaw (it).
 Dog's tail, you are hard
 As bread.
 Dawn is already breaking.

*The name Mabodloza is probably the form for which Tutu (the name of the child being addressed at the time) was substituted. The name in Kidd is Magoboza.

The Zebra.

In the current number of *Bantu Studies* is given a list of Korana names of animals and plants, one of which, *Dou*, is of special importance from a historical point of view. *Dou* is defined as 'A smaller kind of Quagga *Asinus Quagga* (or in the modern nomenclature *Equus Quagga*, Sclater I. 294.)' The name *Dou*, under the spelling of *Dauw*, appears first in Burchell's *Travels in the Interior of Southern Africa* Vol. I p. 139, published in 1822. "The Wilde Paard, named *Dauw* by the Hottentots . . . is striped over every part, even down to the feet . . . The stripes of the zebra are brown and white, and the brown stripe is double . . . the Wilde Paard, which may be named *Equus Montanus*, is most regularly and beautifully covered with single black and white stripes. Added to this, the former is never to be found on the mountains, nor the latter on the plains." In 1825, the name appears again in Bennie's printed Dictionary and is thus defined:—'*i-Dauwa*—Hott. dauwi—the zebra.' From Bennie the word was taken over by Kropf, the only addition to the definition being:—'a brindled bullock.' It is quite possible, of course, that the Korana Hottentots may have used the word *Dou* in a generic sense to include both the Quagga and the Zebra, but it would appear from Burchell's *Travels* that the name was properly applicable to the Mountain Zebra, *Equus Montanus* of Burchell or *Equus Zebra* of Linnaeus, though it probably included also Burchell's Zebra.

Quail.

The name *isa-Gwityi*, in universal use for the Quail, is derived from the liquid call *gwi-gwityi*. To the native boys this is a most wonderful bird for several reasons; nxa iqandusela amantshontsho kwakubaleka nebelisavele ngentloko eqandeni intshontsho liliruge iqanda. (Baziya). (When a brood is hatched, a chicken that has just got its head out of the shell will run off with the shell on its back) or, as another from the same school expresses it; sona awaso amatóle alumkile, kuba aqanduselwa namhlanje abe selezihambela. (As for the quail, its chickens are very clever, for on the day they are hatched they are already able to go about by themselves.)

The second wonderful thing about the Quail is its tenacity of life; ukuba umntu uyibetile, iyakubábá nokuba amatumbu ayajinga. If a person has knocked it down with a stick, it will fly off, even though its entrails are hanging out.

ROBERT GODFREY.

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THE BLYTHSWOOD REVIEW.

A South African Journal
of
Religious, Social and Educational Work.

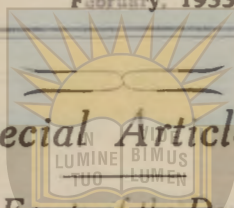
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Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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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The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Godfrey.
Mr. Mtiya.

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The Manager, Mr. Godfrey

The Secretary, Miss G. McDougall.

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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.

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Boarding Master - Mr. Sokupa Mistress - Mrs. Scott.

The Girls' Boarding Department.

Lady Principal - Miss Taylor Mistress - Miss Taylor.

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Events of the Day.

Technocracy.

The broadcasting through the Press of the new word *Technocracy* has set us all puzzling our brains regarding the word and its implications. We have, as it happens, a number of similarly-constructed words available to help us in our search after its meaning. We have, for example, *Theocracy*, the term used to describe the kingdom of Israel, and implying that God was the ruler of the nation. Then we have *Aristocracy*, the form of government under which the best men in the state held rule; and *Autocracy*, the form of government prevalent in Russia under the Czars, the rule of an absolute monarch. In *Democracy* we jump to the opposite extreme; here the state is ruled by the people for the people. All these familiar words have, in spite of their differences in meaning, an element in common that deserves to be noted; they all imply a personal ruler,—God or man.

With the word *Technocracy* we enter another realm. According to its derivation, it means that the mechanical arts are in power, that they have taken over command in human affairs; it stresses the point that mechanisation of labour has advanced so far that it has now enslaved the human labourer. To take a simple illustration; in former days in our large cities, policemen on point-duty controlled the traffic; and, as the individual policemen felt the strain intensely, they had to be changed every few hours; a large body of men had, therefore, to be ear-marked for point-duty alone. To-day, the soulless robot has taken the policeman's place, and not only does the work with perfection, but can continue day and night without manifesting any sign of exhaustion, and threatens destruction to any traveller who ignores its commands.

In the United States of America, where this new word has appeared, statistics of such gloomy forebodings, as are filling men's hearts with fear, are being doled out to the people. In 1900, we are told, it required seventy man-hours to produce a ton of steel, but in 1929 it required only thirteen man-hours to produce the same quantity. In 1904, it required 1291 man-hours to produce a motor-car; in 1929 it required only 92 man-hours. In 1830, it would have taken six million men to cultivate the soil for the 1929 wheat crop; to-day, with the latest machinery, four thousand men suffice for the same task. With modern machinery one hundred men are sufficient to produce all the bricks needed in the United States. One machine can turn out 540 light-bulbs per minute, superseding ten thousand men. And, looking ahead, the technocratic prophets paint this exceedingly dark picture of the coming years. The twelve million men that are out of work to-day in the United States will have increased next winter to at least twenty million. By 1936 there will be so much unemployment that municipal, county, state and federal governments in the United States will all alike be in bankruptcy.

In Britain, in Europe and in South Africa, the picture is not so black, but it is black enough and is causing deep anxiety to all thinking men.

Is there a Remedy?

The American Technocrats are groping for a remedy along the lines of state-control. They suggest that everything should be put in the hands of the State, and the State would give every man four hours' work a day for four days each week. Actually, only 664 hours a year would be required from each United States worker in order to produce everything required; but, if the workers laboured for 800 hours a year, they could pro-

duce a superabundance. They also suggest that all banks and currency be eliminated and that every worker be paid in the things he requires. By this means crimes of greed, they say, would be eliminated, for the contented worker would not resort to crime.

Any proposed remedy that leaves God out of the reckoning is foredoomed to failure. What the heart of mankind is yearning for, but what it refuses to adopt until it has come to the end of its resources, is a Theocracy. The present distress, and the more dreaded distress of to-morrow, should be sufficient to convince the world that it is time now to invoke God to be our Ruler and that it is time for all—masters and men alike—to submit ourselves to His rule. The world's extremity is God's opportunity. Will this 'depressed' world still cut Him out of its plans, or will it at last submit itself to the sway of His Son?

The Oxford Movement.

THE fast approaching celebration of the centenary of the Oxford Movement is being followed with the keenest interest, not only in England itself, but also in Scotland and the lands outwith Britain. The Anglo-Catholic programme for the celebrations has created a deep stir in evangelical circles in the Church of England itself and no less in Scotland, where within recent months there has taken place some negotiations between the Church of England and the Church of Scotland. It is somewhat difficult to comprehend, in spite of what has been evident for the last generation, that the type of mind represented by the Anglo-Catholic should still find its resting place in the Church of England. The Bishop of Salisbury referring to the Anglo-Catholic programme and that drawn up by the Archbishop of Canterbury's committee says; "This is not to say that any friction exists between the two committees. On the contrary there is cordial understanding. It is quite possible in a comprehensive church to celebrate a particular religious movement with differing degrees of emphasis. That these differing degrees of emphasis exist in the present case is common knowledge."

In view of the special interest that the Church of Scotland has at the present moment in the Church of England, we print below the Manifesto issued by the National Church League:

The Executive Committee of the National Church League, having carefully considered the appeal to all Churchpeople issued by the Archbishops of Canterbury and York, urging them in the interests of unity to cooperate in celebrating the centenary of the Oxford Movement, regret that they are unable to respond to it as members of a Church which is not only by its traditions and character Apostolic and Catholic, but also Reformed and Protestant.

The Committee do not question the personal character, the sincerity, and the ability of the early leaders of the Oxford Movement, or the zeal and devotion of those who have followed them, but it is undeniable that the Movement has from the beginning set itself to undo the work of the Reformation. The writings and speeches of its leading members, and the fact that John Henry Newman, one of the principal founders of the Movement, with a number of his followers, forsook the Church of their baptism and sought admission to the Church of Rome afford sufficient proof of this. If further proof were needed it might be found in some of the programmes already published of the form which the celebration is intended to assume when it takes place next July. A "Pontifical High Mass," to be celebrated in the Stadium at Wembley in the presence of the Bishop of London and a crowd of spectators, has been announced. There is to be a "Mass of Requiem" at the Albert Hall; and an open air celebration of Mass at Oxford. Other parts of the programme are of a similar kind; and yet the 31st Article describes the Sacrifices of Masses as "blasphemous fables and dangerous deceits."

The Oxford Movement is not only responsible for this re-introduction of the Mass and its accompanying ceremonial into the Church of England. It is responsible also for:—

1. A disastrous and ever-widening schism in the Church of England, dividing it into distinct and opposing sections with contradictory and mutually destructive ideals and principles.
2. The re-introduction of the doctrines of the sacerdotal character of the Ministry, of the Confessional, of Purgatory, of the Invocation of the Virgin Mary and the Saints, as well as others equally unknown to the New Testament.
3. The opposition to the doctrines of (1) Justification by Faith only; (2) the sole and supreme authority of God's Word written and its sufficiency in all that is necessary for salvation; (3) the direct access of every believer to God through our Lord Jesus Christ without the intervention of any other mediator.
4. The condemnation of all non-episcopal ministries and non-episcopal Churches as, to use the language of Bishop Gore, "rebels against a divine law"; and the consequent setting back of the prospect of Home Reunion.

It cannot be contended that these are trivial or unimportant matters, nor can it be truthfully denied that they are opposed to the whole spirit and teaching of the Church of England as expressed in its authorized formularies. They are, moreover, alien to the spirit and teaching of the New Testa-

ment and subvert the Gospel of Christ as there delivered to us. In loyalty to that Gospel it is impossible to take part in a celebration which regards these results of the Oxford Movement as matters of thanksgiving to God.

It is often said by the eulogists of the Movement that it has brought many practical benefits to the Church, such as an increased care for our churches and greater reverence in the public worship of God; but this and much more had been begun and was carried on by the piety and zeal of Evangelical Churchmen long before the Oxford Movement was thought of. Much that is claimed for it was due more largely to the spread of education, to the growth of aesthetic taste and the consequent refinement of manners which affected alike the social and religious life of the community as a whole.

Mendi Memorial Day.

T is now definitely decided that the anniversary of the sinking of the *Mendi* in the English Channel on 21st February 1917 is to be kept by the South African Native people as a great day of remembrance. With the passing of the years, the meaning of that event has sunk ever more deeply into the Native heart and has at last led to the solemnising of the day as a National Day for the South African tribes. The careful preparations made for its celebration this year and the worthy carrying out of the same have left no doubt regarding the establishment of the Mendi Memorial Day.

The service was held at the Bantu Sports Club, Johannesburg, and was opened by the Mayor, who said that the part played by the African people in answering the call in the Great War was no small one. When they realised that most, if not all, of those who went overseas had never before been beyond the borders of South Africa, they could not help but express the highest admiration for their courage. It is indeed fitting that the names of those who went down in the troopship *Mendi*, and also the names of those who lie buried in East and West Africa should be enshrined in the hearts and mind of the Native people of this country.

The chief speaker was Major H. S. Cooke, formerly Director of Native Labour and himself an officer of the South African Native Labour Contingent. He summarised the story of the share in the Great War taken by the Native people of South Africa. In S. W. Africa 35,000 Natives gave their services and in

the East African campaign 18,000 took part, in addition to 25,000 who joined up for service in France. Thus, 78,000 Natives of South Africa left their homeland, facing unknown dangers of sea, climate and war conditions and in every theatre of operations earned the unstinted praise and good-will of all with whom they were associated.

The intention at first was to raise 10,000 men to work mainly at the sea-ports in France and thereby release fighting men for the front. On the 20th November 1916, the first three companies of the contingent arrived in France. Other companies kept arriving in a steady stream till in August 1917 the contingent numbered nearly 15,000. The Natives felt the vigours of the first European winter very greatly, suffering from frost-bite and trench-feet. There is a note in the military diary that 440 gallons of whale oil were required monthly for rubbing the feet of the Natives.

Innumerable records bear witness to the high way in which the contingent was appreciated. The Commanding Officer, Colonel S. A. M. Pritchard, wrote: "The S. A. Native Labourer stands highest in the esteem of the Army." On 16th July 1917, H.M. the King inspected some of the contingent and expressed his satisfaction.

Blythwood

Robert Godfrey

The Irony of Sin.

Solukwe lolled listlessly beside his aged father on the close cropped sward beside the cattle kraal. Though it was the 4th August 1914, the most terrible day of suspense that the 20th century had so far seen, there was no sign on Solukwe's placid countenance of any turmoil within his breast. Nothing had disturbed the peace of that glorious forenoon nor did it seem likely that anything would interfere with the afternoon siesta by the kraal. The little herd-boys were still at the pastures, and such of the older boys as were not with the cattle were busy with their own ploys.

To the surprise of the two men, however, a couple of tiny herd-boys appeared above the ridge that separates the surveyed erven from the pasture land and were making towards the kraal as fast as their legs could carry them. Their eager haste and the yelping of their canine companions indicated plainly enough that they would be able to justify their action in returning home without their sheep. One of them, moreover, was carrying in his hand a shapeless lump that was evidently intended for the men's eyes; and on this, as the boys approached, the men fixed their attention, in a vain attempt to identify it.

In answer to the men's challenge for leaving the sheep unattended, the breathless children delivered up their burden, which, to the men's horror, resolved itself into a tiny fragment of humanity. Then, awestruck, the men listened to the children's tale, how, as they herded the sheep, they had seen the dogs digging vigorously at a hole in the path till they had succeeded in unearthing something, which at first was taken to be a kid, but which, at a closer view, was found to be an infant. They had thereupon rescued the uneaten fragment from the dogs' teeth and had brought it with them.

Acting in accordance with the usual procedure in all cases involving enquiry, the old man bade his son Solukwe step across to the headman's and report officially this demeaning thing that had happened in the village. Word was also sent to the chairman of the Village Management Board and to the missionary, and a meeting was hurriedly called to consider the situation. The fragment of humanity was examined carefully. Black tape tied round its throat, suggested a case of murder. The way too in which an attempt had been made to prevent the discovery of the tiny corpse seemed to strengthen this conclusion. Through a small hole leading into a wider burrow beneath, the tiny child had been thrust. A sugar bag thickly stained with blood and a piece of a shawl had been inserted into the hole along with the body; the opening had then been blocked with stones, and but for the dogs there would have been little human possibility of the deed being discovered.

A letter was sent to the Field Cornet, and on the following day a Policeman arrived to hold an enquiry and the District Surgeon came to make a post mortem. The child was a well-nourished, full-time infant. It had been born alive, as was proved by its lung floating in water. It had been strangled by a piece of tape wound thrice round its neck and then tied. The lower part of the body from the fourth lumbar vertebra had been eaten, and although the skull was disarticulated there was no evidence of fracture. The doctor reckoned that it had been dead a fortnight. An adjournment was made to the place where it had been found, and the afterbirth was found in the hole.

At the close of the enquiry the Chairman of the Board and the headman made a tiny coffin for the child and they, with the missionary, buried it in one of the "amalinde" in the centre of the mission-station. The Policeman who had attended the enquiry brought with him the news of the outbreak of war; he was under orders to leave at once for German South-West, and he left this matter on the heads of the people as something to be settled by themselves.

On the 7th, the people accordingly met to deal with the case of the murdered infant. All the girls of the location were called to the Headman's kraal. Nine old women were chosen by the men and were given leave to follow their own methods in endeavouring to find the mother. Three men were chosen to be present, two of whom were the Headman and the Chairman of the Board. The investigations of the women led before long to the discovery of the mother, and their decision was reported to the men. They then dealt with the girl; she refused at first to admit anything, but in a short time she confessed that she was its mother; and, when pressed to name its father, said,— 'Solukwe'.

February Cuckoos.

In our garden, the outstanding February event is the appearance of young Cuckoos. Our resident pair of Blackcapped Bulbuls are regularly duped by the Black Crested-cuckoos, and have their time so taken up in the rearing of foster-children that they get little chance to rear a family of their own. This particular pair of Blackcaps carry on their building and hatching with so little fuss that they have so far succeeded in keeping me in the dark regarding their nest-site, but they cannot keep the Cuckoos in the dark, nor, from the moment of allowing their gigantic foster-child to step over the edge of the nest into the lime-light, can they longer hide their activities from me. For, however silent the young Cuckoo may be in the nest, he assumes—as soon as he leaves it—a petulant whimper for food and betrays his presence by his ceaseless solicitation for the attention of his foster-parents.

Sometimes the youngster squats on the bare garden-path, and may hop about in attendance on the Blackcap who is searching the adjoining vegetable plot on his behalf; but usually he prefers a higher perch, and from a fruit-tree he follows with keen eye the movements of his foster-parents; and, at the approach of one of them, he at once falls into the automatic shiver characteristic of fledglings when expecting food. Towards the end of the month, the young Cuckoo may spend the intervals of waiting in a little private foraging for himself; but he usually adopts the attitude of a helpless Gargantuan incapable of any exertion beyond what is involved in opening his mouth to receive supplies.

The nature of the supplies varies: sometimes, an insect caught in the air or found in the vegetable plot is served up; but, as a rule chunks of fig or of peach or a luscious grape grace the menu. The amount of food brought by the Blackcap also varies; a single mouthful is the rule, but occasionally the Blackcap settles beside the Cuckoo and sets to work like a stoker to fill up the yawning cavern with half-a-dozen shovelfuls in succession; in such cases the Blackcap must certainly be feeding by regurgitation. Up till 1930, Black Crested-cuckoos had the garden to themselves; but in 1931 the allied Black-and grey Cuckoo appeared. When first seen, the latter bird was busy with a big wattle caterpillar; and, on changing its perch, it was at once joined by a Black Crested-cuckoo, in a way that suggested an intimate relationship between the two birds and reminded me of the recently proclaimed theory that these two differently-named birds are really colour-variations of one species. That season a Black-and grey youngster as well as a Black-Crested youngster duly appeared in our garden, but it was not discovered whether both were hatched by the same pair of Blackcaps.

In 1932, two Black-and grey Cuckoos were reared in our garden. In the spring of that year, when the Cuckoos were arriving in October, Cameron Jonas, of our Printing Department, came on two birds busily fighting in our central avenue; they had so tightly interlocked their toes that they were unable or unwilling to unloose themselves; they were a Black Crested-cuckoo and a Black-and-grey Cuckoo, the latter of which was quite ready to defend itself with its bill. I took the birds, and, after exhibiting them to the household, I released them. They flew off strong on the wing.

Educational

George Washington.

(By NORWOOD YOUNG, Duckworth, 1932.)



WASHINGTON'S father died early, but his mother gave him an excellent home training. Of actual schooling he received little; but, along with experience it was sufficient to enable him at 16 years of age to accept a position as a Land Surveyor and a Commission by his relative Lord Fairfax to carry out a survey of his lands in the Alleghanies. Three years after this we find him an officer of militia on the Virginia border, and soon in active service. In 1753, Governor Dinwiddie of Virginia, during the war with the French and the Indians, sent him as a sub-commissioner to the enemy on the Upper Ohio; soon the death of the Commissioner, Colonel Fry, left Washington in sole command. It was a difficult situation, and after a time he too had to retreat, leaving Jumonville, the French leader, killed in a skirmish. He was praised for the masterly retreat, but was also considerably criticised, especially by the French, for conducting a military action and killing the enemies' commander, while on an expedition that was civil rather than military. He replied that the treachery of the Indians, who were ready to fire on the expedition, precipitated the action. Later on in the same war at Fort Dequesne he acquitted himself well, though he suffered defeat from the French, and had to retire. For a year or two he was busy organising an American army and entrenching their position on the Upper Ohio. In 1758 he disagreed with Governor Dinwiddie regarding the organisation of the American army; and, resigning his position, settled down on an estate that he had just inherited, at Mt. Vernon in Virginia. At the same time he married a widow lady, Mrs. Martha Curtis.

Meanwhile serious trouble over taxation was brewing between England and America. The American Colonists became more and more opposed to taxation without representation. There was a flood of correspondence and pamphlets. Many Committees and several Conventions met on the subject. On the whole question England was divided, but the successive governments in power approved of some tax, however small, a tax on stamps or on tea, in order to maintain the right of England as the Mother Country.

The tension increased so rapidly that war became inevitable, and in 1775 when the two nations were practically in a state of war, Congress appointed Washington as Commander-in-Chief of the Colonial army. Soon came the skirmish at Lexington, and the drawn battle of Bunker's Hill. The scene now shifted to Canada, where the Americans took Mon-

treal. They were unable to take Quebec, however, and were compelled to withdraw from Canada altogether. The war went on round Boston, and the feelings of the combatants became keener than ever, the Americans being specially indignant with the English for employing foreign mercenary troops. One direct result of this was the publication by the Congress in 1776 of the Declaration of Independence. So far the campaign had gone badly for the Americans who had suffered several defeats, although they succeeded in compelling the English General, Howe, to evacuate Boston. Fortunately for Washington the English were extraordinarily lacking in strategy and unity of command. This was seen in the futile attempts of General Sir John Burgoyne and General Howe to concentrate against Washington on the Hudson; Burgoyne made a quixotic march from Canada through a pathless country deeply forested, and actually accomplished his aim to the amazement of everyone, only to find that Howe was unable to meet him as he was engaged in occupying Philadelphia. Burgoyne and his exhausted troops had then no choice but to surrender to the American army at Saratoga in October 1777. For the Americans, this was good luck rather than good fighting; but it proved the decisive event and turning point of the war, and showed America and Europe that the former had every chance of winning; it was, however, plain that she could scarcely win without European help. Delegates were accordingly sent to France which soon came into the war on the side of America. Curiously enough, there followed a series of American reverses, but in 1781 came the great crowning blow of the war, when one of the English Generals, Lord Cornwallis, was hemmed in by land and by sea at Yorktown, and forced to capitulate to the Americans.

The American troops had not been inclined to pay attention to Cornwallis, who rather blundered into Yorktown. The American policy was to watch New York, where there was a strong English army; and Washington and his army were drawing nearer and nearer New York as the *place de resistance*. Fortunately for them they were compelled by circumstances, almost in spite of themselves, to leave the north and invest Yorktown by land, while the French fleet invested it by sea. Even then the English Generals in New York somehow made no attempt to relieve Cornwallis, and he capitulated in October 1781.

It was not quite, but practically, the end of the war, and Washington must have been glad indeed. He had had a desperate time. He was no Cromwell. He was a born farmer, or politician if you will, a militia-man, not a soldier. He had great courage and perseverance and patience, and in a way he seems to have liked soldiering, but he had no military genius, even as some of his generals had. The

dispositions of his troops during the campaign, the curious ill-luck that dogged him and the way in which he almost seemed to avoid at times the most favourable positions and plans, showed clearly that he was no strategist. His victories were due partly to his doggedness and perseverance, and partly to the amazing lack of unity of command and even lack of generalship on the part of the otherwise efficient English leaders. Washington's soldiers too were at first and for long raw untrained men; and, owing to the unfortunate plan that for long was followed of engaging the recruits for a term, and not for the whole period of the war, they were constantly being exchanged for other new recruits. It should also be added on behalf of Washington that Congress often did not support him at all adequately, in the matter of army supplies and organisation, the men being often short of clothing and stores, and in arrears of pay. In all the circumstances the marvel is that Washington was able to carry on to success as he did.

After Yorktown the war still dragged on at various points; but, in November 1783, it ended with the British evacuation of New York. Then came years and years of discussion in the Congress, settling the Constitution of the new nation. The difficulty was great, almost unspeakable, as the Southern States were still divided from the Northern, and the danger was the danger of Civil War. Plan after plan was discussed and fell through. It was even seriously proposed to make the states into a kingdom with Washington as its first king—a project that he very quickly quashed. At length in 1789 the great task was finished and Washington was unanimously elected first President of the United States. But his troubles were not yet over; indeed they were only beginning. These years were probably the most difficult and heroic of his life. In the stress of parties and the strain of leadership, he was firm, just and moderate. As President also he saved his country. He died in December 1799.

In the last chapter, the writer argues that the American War of Independence was a mistake, and that the American Declaration of Independence with its severance of the American Colonies from Great Britain was also a mistake. He argues that if there are two nations in the world that should be united in one nation or kingdom they are those two; that Great Britain with America as Britain-over-the-sea is a natural fitting kingdom, calculated to command and rule the whole world, making peace and preventing war and arbitrating generally, by sheer force of power and man and position. It is for lack of such a central kingdom that there is no peace among the nations in Europe today, as there has been no peace in Europe ever since the break-off of America. It is a brilliant idea, but the whole contention is highly arguable. In any case its realisation is now impossible.

R. MURE.

Capri.



As a sequel to the wonderful story that has been appearing in the Press during the past month of the setting aside of Capri as a bird sanctuary, Dr. Axel Munthe has received a multitude of letters from bird lovers; and, finding himself unable to reply to his correspondents individually, he has in the columns of the *Times*, January 27th., sent forth his thanks to all his correspondents. From his letter, which is a wonderful prose poem, we make the following extract:—

As I am writing this, a little blackcap is singing under my window at the top of his voice "La Giovinezza," the Fascist hymn:—

Giovinezza, Giovinezza,
Primavera di bellezza,
Il fascismo è la salvezza
Della nostra libertà.

Has, then, the rumour of the new decree already been broadcast among you blackcaps and made you cancel your scheduled long-distance flight across the Mediterranean? But really you have no business to be serenading Mussolini this time of the year on this island, little blackcapped Fascist! Mussolini is indeed a great magician; he can save the lives of thousands of blackcaps by a single stroke of his pen, and accelerate the rhythm of the heart of a whole nation, but surely he cannot accelerate the rhythm of the sun? Do you not know that winter has come, that the north wind may sweep down upon us any day from snow-capped Apennines? Indeed, you are a courageous little fellow; I am sure you must be a British-born blackcap, the pluckiest of all warblers, eagerly awaiting the first signal of spring to return to the land of your birth. But there is still plenty of time; you had better stay and sing to me till the lizards begin to stir among the ivy leaves and the almond trees in the garden of Materita are in bloom. Do not believe a word the violets and the anemones and the cyclamen say; they are always mixing up the seasons, always forgetting that winter has come. Do stay with me as long as you can; sing to me of spring, and make me, too, forget that winter has come! I well know you will soon be off, by command of your Maker, to sing, to fight, to woo, to win, to love, to mate, and to rear your young. You are going to have a glorious time, little blackcap! I know all about it; I, too, have been young: that is what we were born for, my friend, both you and I. All the rest is of small importance to our Creator. You have also, I know, to fulfil your engagement for the opening of the grand opera season, under the patronage of Almighty God, in every English garden, with subdued nightingale rehearsals at dawn among the rhododendrons under a bedroom window, and gala open-air performances the whole day long, with all the leading stars of the company. Then there are to be popular promenade concerts every evening for the lonely wanderer in the forest among friendly trees, with solos of a belated blackbird singing his ballad late in the night.

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Local

The late Rev. J. M. Auld.

Memorial Service.

Great preparations were made for the holding of a Memorial Service at Columba on 29th January for the late Rev. J. M. Auld, whose passing away on 5th December has already been recorded in our columns. The day broke very inauspiciously; but, in spite of the dangerous roads, parties travelled from Malan and Blythswood to be present. The service was conducted by Rev. Y. Mbali; and the address was given by Rev. R. Godfrey.

Mr. Godfrey's address, based on facts supplied by the family of the late missionary, was as follows:—

Rev. James Auld was born at the U.P. Manse at Parkhead, Glasgow, on 2nd April, 1848, being both a son and a grandson of the Manse. His grandfather, Rev William Auld, was a minister of the Relief Church for about fifty years, first in Nithsdale, then at Sir Michael Street Church, Greenock. Twice he was Moderator of the Relief Church, the second occasion being when the Relief and the Secession Churches united to form the United Presbyterian Church of Scotland. His father, Rev. William Auld was for about fifty-three years minister of Tollcross U.P. Church, Glasgow. His mother was a Miss Mary MacDonald. In a family of six sons and three daughters, James was the third youngest child.

He was educated at a Glasgow school and to the end retained a great respect for his old teacher. He also, as boy and youth, underwent five years' business training in an office in Glasgow. He traced his conversion to the reading of one of Spurgeon's sermons; and, on 18th August, 1866, while his father was on holiday at Whiting Bay, Arran, James informed him that he had decided to become a missionary. In this connection it is to be noted that his

father, Rev. William Auld, had at one time early in his ministry thought of becoming a missionary in Caffreland, South Africa.

In 1866, James followed the footsteps of his father and grandfather, by entering on his University career at their College in Glasgow. He took, in addition to the usual Arts classes, extra-mural classes in Medicine to equip himself further as a missionary, and acquired knowledge which proved of great service in his later pioneering days in South Africa. His theological course, taken in the U.P. Hall in Edinburgh, lasted from about 1870 to 1875. His vacations were given up to tutoring and equipping himself for his life work. He was always an earnest, keen student of a cheery disposition.

On 22nd February, 1875, he was ordained and appointed as a missionary to Kafraria. His choice of field had been decided by Kreli's reply to Rev. Tiyo Soga, when the latter had informed him that Scotland was full of Christians: "If that is so, why are they so unwilling to come and preach to my people?"

On 29th April of the same year he was married to Miss Margaret Meikle of Glasgow and they sailed at once for Africa in the *Anglian*, landing at East London on 30th June. The original idea had been to start a new mission across the Bashee River; but this was abandoned and Mr. and Mrs. Auld went to Tutura for about six months. They were then to be sent to Mbulu (Paterson Mission); but in the end Rev. James Davidson of Lujilo, on the Colony side of the Kei, was sent to Mbulu and Rev. J. M. Auld to Lujilo. Here, for two years, from 1875 to 1877, Mr. Auld worked among the Gaikas, whose local chief was Kona, and whose great chief was Sandili. On the outbreak of Ngcayecibi's War he had to seek refuge at Emgwali Mission. The mission house at Lujilo being burnt down, the family lived for a time in a room at the back of the Emgwali church

building. After the war the Gaikas were transferred across the Kei and settled in the present district of Kentani between the Kei and the Qora. Mr. Auld with his family followed the Gaikas across the Kei; and, settling among them, started Columba Mission near the Kobo-nqaba River. For a year or two he had with him Rev. J. Lundie and his family, until the time when Mr. Lundie left to start the Malan Mission among the neighbouring Gcalekas.

Mr. Auld worked among the Gaikas from 1875 to 1927. The years 1875 to 1885 were years of severe and strenuous pioneering work in crude surroundings, amongst a primitive people who had been rendered suspicious in consequence of the war. The district was wholly heathen, but Mr. Auld succeeded in winning the confidence of the chiefs. Before he left for his first furlough in 1885 he was greatly in need of rest and a change, after the heavy tax on his strength of his ten years' labours. He landed at Southampton a fortnight after his father had passed away, and on reaching his native land he threw himself wholeheartedly into deputation work. Returning to South Africa in 1886 to resume his labours amongst the Gaikas, he spent seventeen years amongst them before taking a second furlough. These years were marked by wide evangelising among the heathen, growth in church work, and progress in educational work. The outward signs of progress were visible in the buildings that were erected for church and school purposes at many outstations.

The second furlough, in 1903-04, was an enjoyable and ever memorable year spent in Scotland with the whole family. As before, Mr. Auld was immersed in deputation work under the auspices of the United Free Church which had been formed in 1900 by the Union of the Free Church and the U.P. Churches. On his return to South Africa in 1904, he was accompanied by his son, who, on the completion of his studies in Scotland, had been appointed as missionary to Mbulu; and for the next ten years he watched the church and school work steadily expanding and the membership increasing. In 1897 on the formation of the Presbyterian Church of S. Africa the U.P. Missions became an integral part thereof, while still retaining their status as missions of the Scottish Church in South

Africa. In 1905 Mr. Auld was chosen as Moderator of the Presbyterian Church of South Africa and presided over the Assembly at Kimberley. It was mainly due to him that the South African Presbyterian Church began its mission to natives in Rhodesia, which area he visited in 1905.

In 1913 the opening of a fine large church at Columba formed a red letter day in the mission. From far and near came the people—including chiefs, headmen of the district and European friends. The debt on the building was cleared off and the accomplishment of a wish that had been in his mind for years greatly encouraged the missionary. He now had a building used exclusively for worship.

His third furlough took place in 1914-15. With his wife and two daughters he travelled via Egypt and the Holy Land and rejoiced in the fulfilment of his desire to visit Palestine.

His last spell of service at Columba ran from 1915 to 1927. These years were years of shepherding the growing congregation, managing schools and supervising all the work of a well-established mission. His unceasing labours were now beginning to tell on him and when, during the Great War, his youngest son was killed in France in 1918, and his second son who was a doctor at Kentani passed away in 1919, he was deeply affected. These war years told greatly on his mind and spirit. For a year or two before his retirement he had a son of the mission, Rev. F. W. Ngxenge, assisting him in his work.

In 1923 the missions of the United Free Church in South Africa became the Bantu Presbyterian Church of South Africa. On 29th April, 1925, the aged missionary and his wife celebrated their jubilee and were the recipients of congratulatory addresses on the occasion of a great gathering of Natives and Europeans at Columba. In his last years at Columba he had looked forward anxiously to the appointment of a successor from Scotland and would fain have remained at his old station until such successor appeared. But, as the days passed, the hope of such an appointment gradually waned. He felt that he himself could no longer carry on satisfactorily the work that had so developed at Columba; and, although it was a great wrench to leave Columba and his beloved Gaikas, he felt that the time had come for him to go

and in June 1927 he bade his people farewell. With his wife and two daughters he moved to Vincent, where, in spite of his years, he still enjoyed good health and continued to take a keen and active interest in everything. He joined the Cambridge Presbyterian Church, of which Rev. A. Leith-Grant was minister, and found still abundant opportunities for doing good in connection with that church as well as in private activities among the sick and the needy. At times his active spirit chafed at having ceased his active work at Columba, but, while his strength lasted, he found other ways of serving his Master in his new surroundings.

All his work was characterised by faithful attention to details and a ready responsibility in carrying it out. He took his place in the Church Courts from the highest to the lowest, and with a clear mind left no one in doubt regarding his position on any point before the meeting. As a manager of schools his services were cheerfully recognised by the Education Department. As an evangelist and preacher he approached his work of soul-winning with an eager joy, his aim being at all times to capture the Gaikas for Christ and so help in the carrying out of the great missionary aim of winning the world for Him.

His skill as a craftsman enabled him to execute many repairs in connection with his buildings. He was able to turn his hand to most things and the garden in front of the Mission-house at Columba serves as another memorial to his long and untiring care over the flowers and the trees that adorn it.

In his own home he was an ideal husband and father. Amidst all his multifarious duties in Church and School, he found time for the exercise of those family graces which made the Columba Mission-house an ideal home, where the parents were honoured and the children were ever conscious of the close relationship that marks a truly Christian home.

The resident missionary, Rev. F. W. Ngxenge intimated at the close the intention of the congregation to erect above the pulpit a memorial tablet to Mr. Auld, and since then a subscription list for this purpose has been opened. Any contributions towards this end that may be sent to the Editor of the *Blythswood Review* will be passed on to the proper quarter.

Local and General.

Sandile Bulube, a former Blythswood student, has obtained a second class in the Joint Matriculation Board Examination.

Mr. D. L. Makongolo, a former student of Blythswood and now Court Interpreter in the Magistrate's Office at Butterworth, has completed the necessary examinations for the Diploma in Bantu Studies. He has also passed Part 1 in the Civil Service Lower Law examination.

Proclamation No. 11 of 1933, which comes into operation on 1st February, limits the number of stock, which may be grazed by a trader in a native location, to one hundred. Any stock grazed in excess of this number without the written authority of the Magistrate may be impounded.

Victor Ketshane, whose name appeared among those to whom General Council scholarships had been awarded, has intimated that he is unable to avail himself of the scholarship awarded him. The resulting vacancy has been filled by the award of a scholarship to Miss Daisy Mahlangeni of Mount Frere.

Johannesburg and the Reef—a 56 page pamphlet, has been issued by the South African Railways Publicity and Travel Department. Though intended primarily to make known the charms of the Reef and to attract visitors, this brochure serves as an attractive aid towards the teaching of geography.

Three more of the *Little Books for Africa* series have been received from the Sheldon Press. *Aaron Kuku of Eweland* is the autobiography of an Ewe chief and tells of his being captured as a mere child in the Ashanti War; how he escaped, was caught and sold into slavery, was delivered and converted and entered on work as an evangelist up to his death at the age of 69 in 1929. This little book is crowded with adventure. *Moffat of Kuruman* retells the story of the great missionary to Bechuanaland, and *Two Women of the Cameroons* contains the life stories of two native women who live in the town of Fumban in the Cameroons, West Africa.

The Ringing of Birds. Our correspondent, Mr. Gordon Ranger, has been endeavouring to obtain from Mr. H. F. Witherby—whose Ringing-scheme is well known to all acquainted with his monthly magazine *British Birds*—rings for use in South Africa. We print, for the information of our readers and for the rousing of our South African ornithologists to action, the reply from Mr. Witherby: "I much regret that it is impossible for me to supply rings except for use in this country (Great Britain). I have made this a rule for some years now, and regret that I cannot depart from it. It is a pity that some institution or society in South Africa does not start a ringing scheme, as interesting results would be almost certain."

The Library of the late Rev. D. D. Stormont.

The second part of the catalogue, dealing with Theology and embracing over 2,500 books, is now ready and can be obtained on application to Mrs. Stormont, Blythswood, Butterworth.

Vendaland.

By REV. DAVID McDONALD.

This little-known but beautiful and fertile country lies in the hinterland of the Union of South Africa in the North Eastern corner of the Transvaal. It is a land of hills and valleys, of rivers and springs; and, except in times of drought, it yields abundant crops of maize, the staple food of the people. In an old Boer map the mystical name "Ramapulana" is inscribed over the territory. This merely represents one of the better known Venda chiefs living there. The Boers were somewhat shy of the Vendas who were the last African tribe to submit to their rule after some resistance. Little was done beyond collecting taxes, but, when later Britain took over the Transvaal, the people began to experience the benefits of administration and have a real court of justice. Before Boer or Britain the missionary had in the early Seventies introduced to this very primitive though most likeable and interesting people the Challenge and Call of the Gospel.

As the country lies within latitude 22° to 23° and the altitude is under 3000 feet, the climate is very hot and the vegetation tropical. Dense bush abounds full of undergrowth and thorns, and the wary Venda as he moves about carries a long forked staff to protect himself against scratches to his skin. It is far from the main route from Pretoria via Pietersburg to Buluwayo. It has taken years to get a few bridges from the railhead at Louis Trichardt to allow safe travelling to the Native Affairs Office at Miliwane 50 miles; but, even today, there is not a single bridge in Vendaland itself although a proportion of the large sum that goes out yearly in taxes, is said to be set aside for "Native Development." The inconvenience to everyone may be imagined. When the summer floods are on, one may be cut off for weeks from his neighbour just across the river. I have seen transport wagons standing for over two months between swollen rivers, the drivers hard put to fill in the time visiting the villages where beer could be had. A neighbour, wishing to escape the bad season, hired a car from town to get away but, starting a bit late in the afternoon, got stuck in a rather full river not far away, and there he and his family, including a child in arms and its grandmother over 70, had to spend a night of pouring rain. A trader during a time of dire hunger had to get a bridge of bamboos fixed up over a fast flowing river to have his loads of mealies carried over bag by bag from one wagon to another. The head official of the Native Affairs Department, having fixed up the installation of the present Chief Sibasa at the Great Place of his tribe during a time of big rains, found himself stuck in that same river and with his assistant had to spend a dreary time there till early morning.

One unusually bad season the mails were lost, cart, mules and all, though some of the mail was recovered over 20 miles down the river. A certain Venda with his wife and child left his home while rivers were up, when crossing is usually accomplished by big trees thrown across. He was making for the Chief's Great Place to push a debt case and he took a fat goat as entrance fee. All perished; the woman with her child on her back became dizzy on the tree-bridge and slipped, and the man with the

goat over his shoulders in making a grab to save her also fell into the raging torrent. That same year bodies were daily seen careering past with the furious currents in all the larger rivers. A party of six all setting out for a marriage feast met death on making such a crossing. Many lives, not all of blacks, have been lost and a book could be written, dealing only with the fatalities, calamities and losses, that occur year after year just because of the lack of much needed bridges. I recollect a period of five weeks when rain poured unceasingly day and night, when the yearly rainfall exceeded 100 inches, 8, 9 and 10 inches falling in a night. Many buildings collapsed as the soil became soaked and spongy. A disagreeable dampness pervaded everything even indoors.

Topography.

Vendaland, speaking roughly, lies between the Limpopo and Livubu rivers, though there are Vendas also in Mashonaland and some are scattered here and there South of the Livubu. They live for the most part in the valleys and on the slopes of the Zoutpansberg Range; and to protect themselves from invaders and from wild animals, they set up their villages right in wooded parts closely fenced by thorns, with entrance so small that a person gets through with difficulty. All who would pass by a village at ease have to shout Ndiafira "I am passing". There is scenery of surpassing beauty nearly everywhere and from the hills there is a panoramic view covering wide distances, on the East to Portuguese territory, on the South Spelonken on to the Drakensberg, on the West Blauwberg and Waterberg and on the North Mashonaland. At Pipidi there is a delightful miniature waterfall where the few European officials, police, traders and missionaries of the region can have a happy pic-nic; and, lying in the lap of the mountains, Lake Fundudzi around which has sprung up an endless crop of superstitious spiritist ideas, beliefs and taboos. It is believed to be inhabited by spirits, whose extraordinary feats include the flinging out of things thrown in and the dragging under of any who dare to wash or swim in its waters. Those who drink will find the water burns them. Water drawn from it will evaporate. Even to look upon the lake may bring disaster. Special spirits guard the lake, indeed have a dwelling below and are even productive, and from that quarter may be heard coming flutelike music. Dzata in the Njeleli valley reveals the stone ruins of the early stronghold of an early section of the tribe, said to be built from stones carried from over the Limpopo because of fear to use stones of the country just conquered. All Vendas regard this spot with reverence and speak awfully of Thohoya-Ndou, which means Head of the Elephant, the ancestral chief who built his first Great Place there.

The People.

Vendaland is not their original home, but whence they came no man knows. Beads, speech, customs and games may all however help in settling the country of their origin. A race called Ngonas were in the land when the Vendas came swooping down from Mashonaland, where they may have delayed a time and where some likely remained. These Ngonas were absorbed, some being used as priests and medicines to pacify their

ancestral spirits, lest these might bring ill fortune on the newcomers. Thus the Vendas, being animists, live constantly in an atmosphere of fear and magic, where witch-doctors though prohibited by law are ever busy. Every sickness, every death (even that of a cow) must be caused by a witch; so the witch-doctor must be consulted. This witchcraft keeps the people in constant agitation and excitement. When a charge of witchcraft is on, everything, even the customary cultivation of the lands, is suspended, everything comes to a standstill. It is the one real concern that is going on all the time.

Little of the ordinary negro feature is visible in the Vendas, who are in consequence thought to have an Arabic or other strain in them; their colour, hair and speech however are truly African though a pale complexion may frequently be seen among them. There are a few giants among them, but the people are mostly of medium height and size with a tendency to stoutness in the women. They have no paramount chief but every section has its own independent chief who rules his people by headmen or indunas; among those indunas may be women, usually his own wives, which are numberless and increase all the time, the youngest being mere girls. The Vendas in Vendaland are reckoned to number 150,000. They are a pleasant, courteous and good looking race, scantily clad in their primitive state, living chiefly in the open, and sleeping in small miserable windowless huts that cost only the labour. What cattle, goats, pigs, donkeys they have are kept in open enclosures where in the wet season the animals sleep in water and mud all the night through, and any young that may be born in the night are usually found lying dead in the morning.

The Venda villages, dirty and untidy though they be, with undergrowth growing all about, supply from a distance a superb setting amid the green and bush of the mountain scenery. The Vendas are polygamists, and the more wives a man has the greater he is. They are painfully courteous. A man meets a woman: she at once goes on her knees, places the flat of one hand against the other, withdrawing the right one towards her while with averted face she says "Ndau" which means Lion. After he has asked and received a pinch of snuff he passes on. Two young women meet; both drop on the ground, salute, speak for a while it may be and separate.

Greeting a Chief.

When a chief comes among a group of his people in the courtyard of his Great Place, all bend low almost to the ground with their heads—they are of course sitting on the ground—clasping hands in front and shouting together Chief: Chief: Chief: Lion; Beast; Cow; Elephant; and much more. He drops slowly and clumsily on the mat and skin arranged for him, though nowadays he may sit on a chair, looks round the company complacently and says something quite ordinary at which they again laud him uproariously, using the same exclamations, which are repeated every time he moves or coughs, and at last he listens to anything anyone has to report or ask or to information anyone has to give him. If the women, all but nude and usually young, black and comely, bring beer, which is likely, they approach him on all fours bearing the calabash, nowadays often a big basin, on the head and they

recede also on all fours till out of his presence. When the chief goes visiting, usually by mule-cart or riding a horse, the elder women trill stridently while others bring beer to him all along the route.

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Migrants singing in an Alien land.

In the "Country Life" column of the *Spectator* for 23rd December, Sir W. Beach Thomas says of the Redwing: "Its song is said to be among the sweetest of all the thrushes; but the rule that birds only sing about the northern limits of their migration dooms it to unbroken silence in England".

It seems strange to have such a dogmatic statement reiterated after it has been so definitely disproved. In our columns, in December 1927, a reply was given at great length to the same kind of assertion made in a more qualified form by Viscount Grey in "*The Charm of the Birds*" and it was pointed out then that the Willow Wren which is amongst the commonest and most widespread of our summer migrants from Europe, spends two months and sometimes more in practising the song with which it will later on enliven the northern woodlands. By the middle of February the Willow Wrens are in full song in South Africa and they remain in full song until the time of their departure in the middle of April.

There is one other common summer visitor from Europe that is recognised as a singing bird, namely the Swallow, and it too may be heard singing, though very occasionally, towards the end of its stay in this land. In April 1911 I heard a Swallow singing at Pirie and on the 25th of the same month in the Spelonken, Northern Transvaal, where many European swallows were still loitering, one sang its full song in the air.

The fact that the Redwing does not sing in England is well enough recognised and it may be that in the Redwing's case its silence in its winter quarters is attributable to its absence from its nesting grounds; but the equally well-known fact that the Willow Wren sings commonly and with its full utterance for weeks on end in South Africa should prevent us from repeating the sweeping statement that migratory songsters are doomed to silence in an alien land.

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Provincial Administration Notice No. 43 of 1933 declares that Western Red-legged Kestrels and Eastern Red-legged Kestrels shall within the municipal area of Somerset East be for a period of one year excluded from the protection afforded to these birds throughout the Province of the Cape of Good Hope by Notice No. 183 of 1924. We should be glad to hear from Somerset East naturalists any details of the occurrence in that area of either of the species mentioned.

Provincial Administration Notice No. 42 of 1933 prohibits within the division of Stutterheim the destruction of Vultures (*Gyps kolbii*) or the removal, destruction, dealing in or possession of eggs of Vultures for a period of ten years.

Proclamation No. 22, 1933 protects for a period of three years all game within the area of the Village Management Board of Kentani.

The Three Horsemen.

Though I have often trembled with excitement when hearing a speech or a sermon, not till the other day have I trembled when reading a book; but the thing happened when reading the following story in Hill Burton's History of Scotland Vol. VI. On the morning of 5th May 1645, when the Scottish army in England was lying before Newark, nominally at the disposal of the English Parliament, but careful to keep its own individuality and having quite a separate camp and its own officers, there suddenly came riding into the Scottish camp three horsemen, tired and in humble disguise, like fugitives. It was the King, Charles I, with two attendants. He was at the end of his resources. He had just suffered a final defeat at Naseby, and had retired to Oxford, out of which he had been driven by a siege. His request from Parliament for leave to go to London on safe conduct had been refused. He was desperate, and yet he bore himself like a king, "much perplexed what course to resolve on, London or Northward, the English or the Scots," he rather hesitatingly resolved on the latter. His preference however was London no one can understand why, since it was the most dangerous place in England for him. Slowly he travelled to Newark, hesitating up to the last, and taking eight days to the journey. Probably he feared the inevitable ensuing controversy, the endless talk of the Covenant—that must be taken and that he could not take—and the acceptance of Presbytery, a thing he could not face; but he did not realise that the alternative, London, certainly meant the worse lot of imprisonment and death. On his way to the Scots camp, he must have been challenged by more than one sentry, and no doubt he answered, "I am the King," and left the sentry speechless.

His dramatic entry was a surprise to the whole camp, and meant, as all knew, immediate complication and trouble; but the old General, the Earl of Leven, received him "with ceremonial and dutiful submission," and even handed over his sword. Charles kept the sword, though Leven expected him to hand it back, and the latter took occasion to mention that he was the General "though with all humble duty to your Majesty"—very different treatment all this from what the King would have received in London.

The English Parliament, on hearing the news, demanded the person of the King and his two attendants. This Leven refused, and gave Charles a guard of honour, which served the double purpose of saving him from capture and preventing his escape. Very soon after this, with the intention of serving the same double purpose, the Scots Army with its unique guest moved up to Newcastle, now virtually in the hands of the Scots. The King passed his eight months here mostly in debate with Alexander Henderson, one of the Army Chaplains. The subject of debate was 'The fundamental principles of Church government,' and the gist of the proceedings was afterwards published. It makes rather wearisome reading, as each side while professing to ask information with an open mind had already made up its mind. In this debate Charles rather assumed the place of a judge, while Henderson spoke respectfully and "acquitted himself with moder-

ation and good taste." The King was no mere talker; like his father, he knew a good deal about the subject, and was quite familiar with the language and the style of argument.

It is a curious interlude, all the more so when we remember that one of the debaters was the King of England, and a King whose liberty and life were in danger. Probably he knew that if he was to remain a King he must soon decide definitely either for Presbytery or for Episcopacy, and he wished in this way to clear the ground. We know not; for there was always something incalculable in the actions of this King. He knew that if he took the Covenant and professed Presbytery, he would be carried in triumph to Edinburgh, and he would live in security again, but at this stage he could not agree so to stultify himself.

While his friends in Scotland were advising him to make some concession on the Church and Covenant question, the Scots army was negotiating with the English army on the matter of arrears of pay due to the Scots. Parliament on its part wished to make the surrender of Charles a condition of payment of the Scots' debt; and the Scots on their part realised that this surrender was the only likely means of enforcing full payment of the debt. While the Scots wanted payment in full, they did not specially want to give up Charles. It however worked strongly with them that Parliament had made it quite plain that, if the Scots took Charles to Scotland and protected him, such action would certainly be made cause for quite a formidable war between the two countries. Whatever were the scruples and hesitations of the Scots, the haggling could not go on indefinitely; and at last the question of arrears of army pay was settled on the inevitable condition, and on 8th January 1647, Charles was handed over to Commissioners from the English Parliament. Had the Scots foreseen that the Parliament would hand Charles over to the Army, they would have hesitated more and might have refused to give him up without a guarantee of safety. The last thing the Scots wished was Charles' death by violence; but what was to be was to be, and soon Charles was taken by the army out of the hands of Parliament and sent to Newport, Isle of Wight.

On this, certain Scots Commissioners in London, watching over Scots' interests there, dealt severely with Charles, who now in desperation "engaged" to accept Presbytery and take the Covenant. It was too late; he was now in the hands of his enemies, and there was no setting him free except by the arbitrament of war. But even from this the Scots did not shrink. The Scots Commissioners of Estates took up the matter as "Engagers" and sent an army under the Marquess of Hamilton and other Royalist leaders, to rescue Charles. It might have saved him, but it was only a chance, though a gallant venture, and amounted to no less than an invasion of England to carry off the English prisoner, being an English King, in the face of the whole nation. Cromwell met the Engagers at Preston and utterly routed them. Words and regrets are alike vain. That the thing happened and happened most regrettably, if inevitably, is all we can say. Charles' execution was, like that of his grand-mother, Mary Queen of Scots, one of the saddest things in history; but somehow it had to be, though both of them suffered far beyond what was mete.

R MURE.

Fingoland News.

(By a Native Correspondent).

Welsh Medical Native College.

A movement is afoot to establish a Medical Native college as a memorial to Mr. W. T. Welsh, the Chief Magistrate of the Transkeian Territories who will soon retire. Committees throughout the Territories have been appointed to organise and collect the moneys for this worthy object. It is unnecessary to urge the need of fully qualified Native Medical men and women. Medical aspirants among the Natives have hitherto been driven through the lack of South African facilities to go overseas but few have been able to face the expenses involved. The Native people are undertaking a great task in establishing a Medical College and deserve all the encouragement we can give them in seeking to reach their objective. All must face this difficult undertaking with a determination to succeed. After all there is nothing impossible to people who are willing to co-operate and also willing to put their hands into their pockets. If these two essentials are adhered to success is bound to come. The Native people are accused of lacking initiative powers; let them by actions, and not by words repudiate that oft-repeated statement. It will be a scandal if this worthy scheme is allowed to meet the fate of several others. "More action and less talk"—let that be the Native motto today and tomorrow. No other motto will lead to the successful accomplishment of their schemes and aspirations. The educated Natives must be up and doing; they must not cease their efforts to educate the unsophisticated, but in order to ensure success they must take the lead, remembering that precedent is better than precept. We are certain we express the opinion of all our Native people that it is fitting that a memorial should be inaugurated in the name of Mr. W. T. Welsh, a gentleman who has done yeoman service for the uplift of the Native people generally. His schemes and suggestions during his Chairmanship in the Bunga have all shown his great desire for the improvement of the condition of the Native people educationally, religiously, industrially and economically. Mr. Welsh categorically deserves the appellation by which he is now known throughout the Territories "Zamuxolo".

The Reduction of Stock.

At the Congress of Chiefs and people held in Bacaland early in January last the principal matter that received serious consideration was the reduction of Stock. The meeting with one consent decided that there must be no reduction as such action would undoubtedly bring the Natives to abject poverty.

The Native Bills,

During the present session of Parliament the Native bills will once more come up for discussion and solution. Some of our Native people had the impression that these bills were dead and buried. The bills have been under consideration for the long period of 7 years. Their aim and object is to alter the existing Native vote granted to the Cape Natives by the Ever-to-be-remembered Queen Victoria the Good. For years the Natives have exercised this privilege and have never abused it; and, in spite of all that, it is proposed to alter the privilege without having consulted Native opinion.

Our Mail Bag.

The Cape Kite.—Major Bolster writes to say he has been told that a few individuals of this species, which in the Eastern Cape Province is a summer visitor only, stay all the year round on Melk's farm, Great Berg river. We should be glad to hear of over-wintering Kites in any part of our area.

The Great Stripe-Breasted Swallow.—Last nesting-season, March and April 1932, these swallows used a cement nest I made for them. They made the entrance to the spout smaller, and made a bedding of wool and feathers. On 21st April, four youngsters were coaxed from the nest and taken for their first flight. The parents brought them back and shewed them how to enter the nest. This was repeated on the following days, but the youngsters did not require teaching every time. The cement nest is attached to the ceiling of the verandah. By removing a zinc sheet above and making a closable opening in the ceiling immediately above the nest, I will be able to make definite observations on the nest and young.

The last of the Great Stripe-breasted Swallows leave here in the middle of May,—May 16, 1927, being my latest recorded date.—Gordon Ranger.

Red Bishops nesting in Hibiscus.—There are several pairs of Red Bishop birds nesting in our garden each year; and, although they usually build anywhere in the hedges, there is one Hibiscus bush which has had a nest in it every year for the last three years. Just now a male Red Bishop was perched on the top of the bush. The red flowers adorning the bush are as near the colour of the Red Bishop as one could wish; the old cock either realizes that he cannot be so easily seen when perched amongst the red flowers or he just loves pretty colours and thinks his own colour the prettiest.

George F. Talent.

Bulawayo
21/12/32

Notes from S. W. Cape.

The Lesser Kestrel in the George District.—On the 24th November I saw up to thirty Lesser Kestrels strung out along the telegraph wire for 7 miles along the road from Doorn River in the Long Kloof. A local farmer with whom I was staying knew the species when I spoke of it, but thought they had only come to his locality within recent years. "At first" he added "we thought they were chicken-killers, but now we know, and value, them as locust-destroyers." The Lesser Kestrel's nesting-habit differs markedly from that of other Raptorial birds. E. W. Richardson, writing in Bird Notes, Vol. XV, No. 3 of 1932, records the nesting of the species in colonies, after the fashion of the Sand Martin, in holes in the cliff-like banks of the Corinth Canal and elsewhere in Greece.

Nesting of the Pearl-breasted Swallow in the South-West Cape.—On the 25th November, in the Long Kloof, I saw this bird going to and coming from a nest high up inside a thatched out-building. I could not reach the nest, but no bird was sitting and there were no young being fed. The nest was an open cup, rather deeper, I thought, than the White-throated Swallow's.

Occurrence of the Black Crested Cuckoo in the Mossel Bay and Knysna Districts. On a date late in November and again on the 18th December I saw this bird in the Mossel Bay District. A friend, who did not know the bird but described it to me beyond the possibility of confusion with anything else, saw it also near Knysna on 6/12/31. It is certainly not common in these parts.

George.

23/12/32.

R. C. Bolster.

Birds of the Eastern Cape Province.

Starlings—(Continued)

GLOSSY STARLING. (845) Occurring in small bands everywhere in our area, except on the High Plateau, from which at present there are no records. Details of its occurrence to the north of the junction of the Inxu and the Tsitsa are also wanted.

BURCHELL'S GLOSSY STARLING. (848) Enters our area at Colesberg, although the details of its occurrence there are not known to me.

PALE-WINGED STARLING. (852) Confined to the western half of our area. Common in Cradock and Tarkastad and ranging northwards to Colesberg and Philipstown.

RED-WINGED STARLING. (853) Universally distributed throughout our area from the coast line to the mountains; nesting among rocks everywhere and also in holes of buildings and clinging very pertinaciously to its haunts. In the non-breeding season vast flocks collect in certain centres; these apparently consist to a large extent of the birds of the year as, in some cases at least, the nesting pairs retain their nesting-sites as their winter roost and do not join the flocks. This, however, is a question that can only be definitely determined by further observation; it arises in the case of other species also, such as the Cape Rook and the Rock Martin.

(PLUM-COLOURED STARLING. (854) Although there are indications that this species has occurred at Kei Road, no specimen has actually been handled so far, and meanwhile we leave it in brackets.)

WATTLED STARLING. (855) Occurs sporadically throughout our area and periodically nests in the western portion thereof and as far eastwards as Alice and Bolotwa. At present there are no records in the coastal belt from the Mouth of the Umtata to the Natal border.

Ox Pecker.

RED-BILLED OX PECKER. (856) An occasional straggler from its eastern haunt into our area; it has occurred in Pondoland, at Tsolo, Mqanduli, Kingwilliamstown and Grahamstown. (The allied Yellow-Billed Ox Pecker has not yet been obtained from our area; and, until a speci-

men is forthcoming, Pym's record of "seeing two" in a flock of Wattled Starlings at Kingwilliamstown in March 1906 must be bracketed.)

Orioles.

EUROPEAN GOLDEN ORIOLE. (858) A summer visitor from the Northern Hemisphere whose southward line of advance just reaches our area; it has been observed at Matatiele, Bizana, Umtata, Kei Road, Draaibosch, Kingwilliamstown and Somerset East.

BLACK-HEADED ORIOLE. (860) Except along the foot hills of the Drakensberg and the Karroo, from which at present there are no records, this tree-haunting species is distributed in pairs over our entire area.

Drongos.

FORK-TAILED DRONGO. (861) Recorded once from Matatiele district, and otherwise unknown from the foot hills of the Drakensberg, but elsewhere throughout our area universally distributed.

SQUARE-TAILED DRONGO. (862) A Natal species which ranges westwards into our area as far as Port St. John's. It is much scarcer than the preceding species and confined to the coastal belt.

Crows.

PIED CROWS. (863) This species has a curiously discontinuous distribution in Eastern Cape Colony. From the Kei eastwards to Natal and north to Matatiele it is quite common; westwards from the Kei it is merely of irregular occurrence, though it has been recorded from Kei Road, East London and Port Alfred.

AFRICAN ROOK. (864) Of universal distribution throughout our area.

WHITE-NECKED RAVEN. (865) Owing to its destructive habits as an egg thief and a lamb killer the raven is gradually having its occupied territory restricted to the wilder districts. Once of universal distribution, it is in the more populated areas quite scarce nowadays; but, among the mountains and in some of the crowded native locations where unmolested it acts as a scavenger close to native villages, it is still a conspicuous resident.

This brings us to the end of our list, but not by any means to the end of our task. The attempt that has been made to summarise what is known regarding the distribution of our local birds has revealed the scanty nature of the information available from some parts of our area, and has shewn what abundant scope for enquiry still awaits our Bird-Scouts. We once more give a hearty invitation to all our fellow-workers to help us in acquiring, not only a more accurate determination of the bird-distribution of our area, but also much fuller life-histories of the various species.

ROBERT GODFREY.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, FEBRUARY, 1933. —

To the Reader.

Let not your heart be troubled ;
ye believe in God, believe also in Me.
In My Father's house are many mansions ;
if it were not so, I would have told you.
I go to prepare a place for you.

To these words an endless succession of troubled souls keep turning in the silence of their prayer-chamber or as they move about their ordinary duties ; and in sick-chambers everywhere and by countless deathbeds they are being read and repeated without ceasing. Till He come again, they will serve as the chorus that rings in the hearts of every one of His followers, as the joyful prelude to that eagerly-expected day, when delivered from their great tribulation His redeemed shall stand before Him in white array and cry with a loud voice,—‘Salvation unto our God which sitteth on the throne and unto the Lamb.’

Wherein lies their power ? Is it not in this that, at the very moment when Jesus was giving utterance to them, He was Himself passing through a depth of anguish that could only be likened to a torturing death. ‘My soul’ He said ‘is exceeding sorrowful, even unto death.’ These then were the words of One Who in His own experience knew what trouble was and knew it in its fiercest and most ruthless form,—a form before which our individual troubles pale into insignificance, a form which in its comprehensiveness enabled Him to understand from the unplumbed depths of His own suffering what His people were experiencing.

Suffering is the badge of humanity. Man is born unto trouble, says Eliphaz, as the sparks fly upward. From the common lot of man, there is no escape for the Christian, any more than there was for Jesus Christ Himself. ‘In this world’, says Jesus to His followers, ‘ye

shall have tribulation ; but be of good cheer, I have overcome the world.’

Christians have varied experiences in the line of sorrow and suffering, but no Christian escapes. But, mid all the troublous experiences through which we pass, we hear the voice of our God whispering in our ear,—‘Because he hath set his love upon Me, therefore will I deliver him ; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him ; I will be with him in trouble ; I will deliver him and honour him.’

The only sure support for us, while in the vale of tribulation is belief in God and belief in His Son. ‘Ye believe in God ; believe also in Me’ was Jesus’ command to His people in the hour when all seemed dark. To the eyes of sense, that very night, and even more plainly on the following day, it looked as if Jesus’ mission had been cut short by a dramatic stroke of His enemies, as if His work for mankind had been frustrated and abruptly terminated by His crucifixion. But for Jesus Himself that bitter agony and that unparalleled darkness was to be the gateway through which He must enter into His Father’s mansions. Through much tribulation He was entering into His Father’s presence, there to prepare eternal abiding-places into which, when ready for occupation, He would bring all those who on earth had been prepared for such an inheritance. For the Christian too, the way of suffering is the way of life ; those tribulations through which the Christian must go are but the path to His Heavenly glory.

It is God who is proving us, who is trying us as silver is tried. Men may ride over our heads, and we may have to go through fire and through water ; but He who is over-ruling all is holding our soul in life and will not suffer our feet to be moved ; He will bring us too, as He brought the psalmist, into a wealthy place. Why, then, should we allow the hardships and the sufferings through which we pass to worry us over-much ; why let disappointments eat the heart out of us ; why allow the day’s worries to cast us down ? Why, even, in the face of death, should we be filled with anxiety ?

Let not your heart be troubled ; ye believe in God, believe also in Me. In My Father’s house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

The Mission Field.

Extracts from the Presbytery Minutes 1829.

3rd Sept. Chumie. An attempt has been made to ensure the regular attendance of the children at church on the Lord's Day. They are assembled in the school-room and repair in order with the native reader to church. On the Monday those unnecessarily absent or who had behaved improperly received chastisement.

On the 10th ult. Gaika sent for a woman of whom he had dreamed. She had bewitched him with two kirris [i.e. sticks used in fighting] the ashes of tobacco, etc. which she possessed. The woman, knowing it to be an accusation of witchcraft hid herself and was afterwards escorted by Mr. Chalmers to the nearest military post. Her house was plundered.

Lovedale. The principal male inhabitants came to the missionaries one day and requested their advice and assistance on an important subject. They stated that they had lost many cattle within these 14 (sic) years, being connected during that period with Missionary Institutions, and that they were still losing; that the Kafir Chiefs did not protect them; that, when they went to look for their lost cattle, they were chased away, they did not know where to apply for help; that one of them [alluding to what had once taken place at Chumie] had been killed and another had been in danger of losing his life; that one of them had seen, at the market, the hide of an ox which belonged to Mr. Bennie; that Gaika who was there beat him severely for affirming that it did belong to that person. They said they were become tired of Kafirland, that they were in haste to get away, that they wished to get a place on the other side in the Colony. The missionaries desired them to reflect on the faithfulness of God who is rich in mercy and who had preserved them for years among their heathen brethren. He could still protect them. They were reminded that nothing uncommon had happened to them; that they should lay their account for trials, if they followed the Lord fully; that, should they leave the Institution and go into the Colony, they would certainly do much mischief to the cause of Christ in this land. Several other arguments were adduced in the hope that they might be induced to reconsider the matter. In conclusion, the missionaries said that they could not do anything in the business and that they were perfectly at liberty to act as they themselves might judge proper. Nothing has since been heard on the subject.

Tyume (so spelt here). A dying woman had been put out of a house to die. On no account would the woman of the house allow the body to be brought in, saying there was some property in the house belonging to a chief, which would be bewitched by the dead body.

Lovedale. It was reported that a visitation of the families was completed during the month. The three psalms had been revised, and were now used in public worship.

J. Ross had visited Mr. Brownlee, and it was now apparent no mission was to be formed by the L.M.S. in Tambookieland. He passed on to

Maqoma, thence through the Northern part of Buku's people, thence to the Kafir chief Dyaluza, thence to the kraal of Vusani, the superior chief of the Tembus. He was well received, but found Vusani from home. The report being considered, it was agreed to send A. McDiarmid to a new station at Vusani's, with J. Ross pro tempore.

9th October. Tyume. The Church was opened on 20th September. Messrs Brownlee, Ross and Kayser were the preachers.

Sir G. L. Cole, Governor of the Colony, visited the Institution on the 7th.

The people at the cattle place are said to be bartering hides for spirituous liquor at Beaufort.

13th October. The question of Tambookieland was again up. Mr. Thomson is back and gives reasons why he cannot go. His fourth reason is:—Having made a conditional resignation to Government, which resignation had neither been accepted nor rejected, and having come from England as Government Agent, though in connection with the G.M.S., he conceived that the Colonial Government had a preferable claim on his missionary services so long as his connection continues; and a proposal having been made him to continue in connection with Government and at the same time be engaged in work which he conceives to be missionary, he therefore did not feel himself at liberty to engage in the mission to Tambookieland.

J. Ross's temporary appointment was cancelled, and the Presbytery proceeded to a regular appointment to Tambookieland. [Long discussions followed at different meetings, but no conclusion was arrived at.]

2nd November. Lovedale. Maqoma and his people have arrived in the neighbourhood of the Institution.

3rd December. Tyume. Maqoma has been at church. The report of Gaika's death came to the place on the 14th ultimo. On the 12th ult. a report came of a man having been put to death, about two miles from the Institution, by Tyali on account of his father's sickness.

Mr. McDiarmid left the Institution for Tambookieland on the 3rd and returned on the 20th. Mr. Ross left Lovedale for Tambookieland on the 5th and returned on the 20th.

Lovedale. Mr. Bennie visited Gaika on 9th Nov. On the 14th Maqoma brought word of his father's death, and requested that the frontier authorities be immediately informed. Mr. Bennie visited the late Chief's kraal on the 15th and spoke from 2 Timothy 1, verse 10.

Mqomo, one of the inhabitants, bound a poor woman to a stake in her own hut and tortured her by fire to make her confess where she had hid more *ubuti* than she had previously produced. James Mackinlay, one of the communicants, came to the hut and delivered her from her tormentors. Mr. Bennie held a meeting of the heads of families and Mqomo was found guilty of transgressing all rule and was therefore ordered to leave the Institution.

Gxongxoshe, leaving for the New Hottentot Settlement, wished a letter. He was told that the Missionaries had no permission either from Kafir or Colonial authorities to permit people to leave the country and take up their residence in the New Hottentot Settlement.

Extracts from the Pirie Archives.

[The following letter was written from Butterworth, when Rev. John Ross was prospecting for the setting up of a Mission at Vusani's kraal.]

Butterworth, 7th, Saty, Novr, 1829.

My Dearest Helen,

You see where I am; and I was here within 48 hours, after I left you—Thanks be to God!—in usual health and strength, with much comfort. I found Mr. McDiarmid here. He arrived not 24 hours before me, after stopping a day on me at Mr. Brownlee's. The wagon came in here on Wednesday night. It was all Thursday (last week) at Mr. Brownlee's. So far all is well, and at Mr. B's I had a letter from Mr. Shaw who says: "I have long been anxious that one of the Societies should commence a mission with Vusani; and, if not attempted by one of them, we should certainly have endeavoured to supply the deficiency next year. But as you are first ready and Providence seems to have broken your connexion with Makoma by his settlement near Lovedale, I am glad to hear that you have thought of the Tambookies. I wish you "good luck" in the name of the Lord." I believe too his friends here wish us the same.

Before us are the Imfican and Mr. Shepstone removed from his place, because of them. He and family are about 50 miles from this, or 10 miles on the other side of the Bashe, and 60 miles from his place. He considers himself safe there. Mr. Shrewsbury would have brought Mr. Sh. family here but he wished them there—at least till hearing from Mr. Shaw. Mr. Shepstone left his place 25th Oct. or 2 weeks to-morrow—when the enemy were burning the kraals about three or four miles from his station. The enemy had not meddled with it on Tuesday, 3rd inst., when the interpreter was still there; indeed before that—two or three days—they had recrossed the Zimvubu, on their way home. That river is about 70 miles beyond Mr. Sh. station. Mr. Shrewsbury saw Mr. Sh. on Wednesday last and expects to hear from him in a day or two.

Monday. No news from Mr. Shepstone. It is therefore supposed all is well. We go forward to-day in the hope that all things shall be so disposed as to tend to the furtherance of the gospel. It is remarkable that Qeta the chief of the Imfican [?] his people not to meddle with the school. This chief had been wounded by Klaas Lochenburg (the boor who lived in this country) and is supposed to have murdered Farewell and the others in revenge. Should we get forward to Vusani's to-night I hope to see Mr. Shepstone to-morrow, unless he is gone back to his station.

JOHN ROSS.

The late Mrs. Shearer.

The news has just reached us of the passing away in Edinburgh on 15th December of Mrs. Shearer, widow of a former missionary of Glen-thorn. Mrs. Shearer had recently been staying in King Williamstown with a married daughter, Mrs. Stuart, widow of Rev. W. Stuart of Burnhill. In August she went overseas in the company of another daughter, Mrs. Purves. In spite of severe illness on board ship, she managed to travel to Edinburgh, where she passed away. She was a sister to Rev. John Lundie of Malan. To her relatives we tender our respectful sympathy.

Nature Study.

Richardson's Skua.

News has just reached us of the capture of a Richardson's Skua by Captain Pace, our enthusiastic collector for the East London Museum. This species has once before been obtained in Algoa Bay. As a rule, its movements southwards from its breeding haunts in the Northern isles of Scotland stop considerably short of South Africa; these and other Skuas are among the conspicuous followers of the liners in the area from Madeira to Cape Verde during the period from October to February.

During the Northern summer Richardson's Skua is an abundant species in the Shetland Isles, being a frequent attendant on the Gulls that are constantly scouring the surface of the sea in quest of prey. In the voes of Shetland, few more interesting displays of wild life are to be met with than a miscellaneous group of bird-fishers. A few wandering Gulls discover a shoal of sand-eels near the surface of the water; and, proclaiming their discovery by incessant clamour, attract other birds to the scene till an immense living mass of sea-fowl flutters above the water. Herring gulls or Kittiwakes predominate, hovering in wild confusion above the abundant food-supply; Guillemots and Razorbills in large numbers are diving on the skirt of the Gull mass; and an unwieldy Shag, guessing the meaning of the commotion, leaves his perch, flies up the voe and, alighting on the water, dives underneath the Gulls to cleave his way through the living mass below. A few Arctic Terns join the company; a pair of Greater Blackbacks fly overhead in great uproar, and a solitary Black-headed gull may be noted on the edge of the throng. Such a noisy display is bound to attract to the spot any Skua within hearing. On arrival he stands by, watching his opportunity to spoil; and, selecting a Kittiwake or a Tern, he follows the successful fisher through the upward winding flight which is at once resorted to as the only means of escape; and swooping repeatedly on his wildly screaming victim till he succeeds in forcing it to drop the fish, he then gives up the chase and by a rapid descent retrieves the discarded fish, in some cases before it reaches the water. The smaller Gulls and the Terns are the chief objects of the Skua's piratical practices, and the Arctic Tern is the most harassed of all. The agility of this little bird in avoiding swoop after swoop of the Skua often enables him to foil his would-be robber. From no bird, however, does the Skua readily procure spoil when attacking singly, and the frequency with which his attacks are successfully evaded leads the observer to think he would fare better if he fished for himself; but, as Skuas generally hunt in twos or in threes, and swoop in turn upon their victim, they quickly compel him to disgorge, and, fluttering down after the rejected food, seize whatever each can of the spoil.

The Skuas retire to the wildest moors during the breeding-season, and are, in consequence, somewhat local in their distribution, though, in sparsely populated districts and uninhabited islands, they are less particular in their choice of a nesting-ground. One day when hunting for these birds with a fellow naturalist, James Baxter, we visited a moss known to have been tenanted the previous year, and we had not long to wait before being

granted the expected interview. A dark-breasted Skua appeared overhead and its white-breasted mate came into view shortly afterwards. During our selection of a suitable spot on the knowe-face from which to watch them, however, the latter disappeared. The black bird still kept prominently before our notice, alighting at one time on the crest of the knowe beyond the moss, and at another within the moss itself, and again flying around above the nesting ground and varying its actions by pursuing a passing gull. We supposed the white bird would be sitting; and, advancing a few yards into the moss, we succeeded in rousing it again. Baxter now kept the black one under scrutiny, whilst I paid heed to the white one. The latter alighted on a tussock in the moss, and after a brief halt rose again and settled on another tussock where it was well-nigh hidden from view. It kept bobbing its head up and down as it peered over the grass in our direction. Often its black forehead alone would be visible, but at other times the white chin also was displayed, and finally the head was completely withdrawn; the bird had settled down to her task of incubation. The black bird meanwhile stood stationary in the moss and in full view. Though convinced that the white bird was on the nest, we did not wish to act too hurriedly, and, setting the birds on the wing once more, we passed farther into the moss and rested again. The birds displayed little alarm; and the white one, which as before was under my special scrutiny, soon settled, remaining on the spot chosen a short time, then rising, alighted directly on the nest. As before, she kept bobbing her head above the grass and finally sank completely out of sight. Arranging a code of signs with Baxter, I lay still, with my glass on the spot, and guided him to the nest; and, knowing by the way he threw up his hands on reaching it that he had found the eggs, I rushed across the intervening ground to reach his side. The birds settled on a small knowe bordering the hollow, and watched our proceedings without any attempt to attack us. The nest, on one of the small mounds that rise so profusely all over the moss, was an unpretentious affair, composed of the dry stalks of a slender sedge placed upon a depression formed by the bird's breast. No sign of prior preparation was visible, as underneath the nesting material was the flattened heather. The nest, measuring five inches across, and just over half-an-inch in depth, contained two slightly incubated eggs. As we retired, the black bird was flying inquiringly over the moss and the white one standing on the ground, and as we departed both were standing together not far from us.

Several hours afterwards we reached another likely moss; and, clapping our hands sharply on entering, were delighted to see a black Skua rise from the hollow. By a repetition of the tactics previously adopted, we found the nest in a few minutes. The skua was alone and behaved quite differently from the former birds. She at once assumed the offensive and flew straight towards us but refrained from actually touching us. In great excitement she passed and re-passed above us—the whirring of her wings being distinctly audible as she approached—and she caused us to keep a constant lookout lest she should strike. She then alighted at our side; and, raising her wings, beat them once or twice, shewing plainly the white shafts of her primaries as she did so; then off she ran along the ground, still beating her wings. She

would disappear in a depression and emerge again and flutter and toss about in full view, then rise and swoop overhead to repeat the same manoeuvres on a tussock beyond us. She maintained perfect silence, and whether running or flying she kept her bill slightly open. Considerable time elapsed before her mate—also a dark-breasted bird—appeared; he too shewed his concern by running about with upraised and quivering wings. The nest, measuring six inches across, consisted of a few scraps of heather placed on a slight mound, and contained two deeply incubated eggs.

In subsequent cases where nests still contained eggs, one or other of the birds kept up a constant *tyik tyik tyik tyeeho tyeeho* during our presence; and once a Skua beat about helplessly, uttering the piteous moan of a young bird, assuming a ridiculous attitude for a bird whose flight at a gull is so often the object of admiration.

After the eggs are hatched, the adult birds become, if possible, more demonstrative, and beat and tumble about in the most fantastic fashion near the intruder, often accompanying their performance with a low, piteous moan; should there be a loch on the moss, one of the old birds will sometimes beat along through the shallows, or rest on the surface and strike the water with its wings the while. The young birds are noisy at first and utter the same cry as that used by the adults as a distress note, *mee-yi mee-yi*; but they soon learn to be quiet, and, once they have so learned, they will not call in the presence of an intruder. They snap at a finger presented to them, and when tormented run off unsteadily across the heather, using their wings to aid them.

A Skua-haunted moss is the scene of perpetual warfare. The Skuas pay no heed to the smaller tenants, such as the Golden plover and the Dunlin, but relentlessly harass the larger species that share their breeding-ground and generally warn chance visitors to their quarters to avoid their haunts in future. In the case of birds of allied genera, as Lesser blackbacks, or of birds with instincts somewhat akin to their own, as Hooded crows, the enmity may be regarded as merely the result of food quarrels; but, in the case of species that can in no way be considered rivals, it must be laid down to the sheer tyranny of the Skua. I had been tramping about a moss one day in quest of young skuas, whilst the old bird—one only being present—was watching me from a tussock. I chanced to lose sight of her and, scanning the region with my glass to rediscover her whereabouts, I detected a mallard duck walking slowly up the hill-lope. The duck, from her actions, had evidently young somewhere near; she stood on the slope a minute or so, then waddled to the top of the knowe, and, rising, flew off in proper unagitated manner. Keeping near the ground she passed round the moss, and as she was flying in my direction she was struck severely on the back by the Skua with a thud distinctly audible to me. No cry was uttered by either party; the duck flew on to a moss-hole and alighted there, whilst the Skua returned to her perch on a small mound. I have at other times seen a Skua, acting merely on the impulse of the moment, attack a Curlew and a Goldeneye and on one occasion I watched a pair harassing a Peregrine high in the air.

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, C.P.

The Editor's Study.

The Music of Language.

A recent article in the *Spectator* by John Beresford, on *John Bunyan & Women*, draws attention once more to the inimitable style of the Tinker. Selecting from his writings the words that Bunyan puts into the mouth of Gaius:—

When the Saviour was come, women rejoiced in him before either man or angel. I read not, that ever any man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples that he was risen from the dead.

and commenting on the same, Beresford says: Not any progress to Calvary, nor descent from the Cross, nor visitation of the tomb, whether painted by a Raphael, Perugino or Michelangelo, can equal this tinker's masterpiece of words instinct with passion and purity and love:

"They were women that wept, when He was going to the Cross."

This sets us all a-thinking of other passages that haunt us with their witchery and ring like music in our ears.

It is recorded of David Hume that he regarded as the most sublime passage in English those lines in Shakespeare beginning, "The cloud capped towers, the gorgeous palaces," and that on one occasion he challenged Dugald Buchanan to quote language comparable in sublimity to these lines. Buchanan, fully equal to the occasion, declaimed the passage from Revelation:

"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place for them, And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

In the *Healing place of the Soul* (being an odd Assemblage of Verses by Great and Small) Robert Whyte gathered together thirty short poems and presented them when he was eighteen as a birthday gift to his mother. Amongst the number is one that had a special interest for him because, as he says, it contained a thought he had himself often entertained, and that may be fittingly placed beside Dugald Buchanan's selection:

I never see the newsboys run
Amid the whirling street,
With swift untiring feet,
To cry the latest venture done,
But I expect one day to hear
Them cry the crack of doom
And risings from the tomb,
With great Archangel Michael near;
And see them running from the Fleet
As messengers of God
With Heaven's tidings shod
About their brave unwearied feet.

Quiller-Couch, quoting the same passage as Hume did from Shakespeare, and referring to it as 'Shakespeare at his best,' says of it: 'Finer poetry than this I can hardly find in English to quote for you. But, fine as it is, will you not observe the matter-of-factness (call it healthy, if you will, and I shall not gainsay you) beneath Shakespeare's noble language? . . . Set down a line or two of Blake's:—

A robin redbreast in a cage
Puts all heaven in a rage . . .
A skylark wounded on the wing
Doth make a cherub cease to sing.

And, simple as the thought is, at once you feel it to lie outside the range of Shakespeare's philosophy.'

In reading *David Blaise*, one is led to infer that E. P. Benson's favourite lines are those, in Keats' *Ode to a Nightingale*, which so enraptured the School Head:

Thou wast not born for death, immortal Bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown:
Perhaps the self same song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn;
The same that oft-times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

By those strange coincidences familiar to every reader, almost the next book I handled after *David Blaise* was *The Temple Writings, with new companions* by John Edward Magraw, who, while expressly disclaiming any power to write such lines as Keats' 'magic casements opening on the foam of perilous seas,' says that certain of his own composition gave him joyful quivers. One was his description of the firefly at night:

Where darkness was, it made a little day.

In the same bookcase with *The Temple Writings* was an Annual, containing an article by Coulson Kernahan on *The Poems of Sir Henry Newbolt*. It begins:—

Crowned with the glitter of steel and the glimmer of tears, Where shall we find in contemporary poetry a more unforgettable line than this in which Sir Henry Newbolt acclaims a hero?

The line in question is from Newbolt's poem on *Craven*.

To give distinctive Scotch literature a paragraph before we close, we are irresistibly drawn to Matthew Arnold's *Essay* in which he says that at moments Burns touches the high seriousness of the great classics in a profound and passionate melancholy, as in those four immortal lines taken by Byron as a motto for *The Bride of Abydos*, but which have in them a depth of poetic quality such as resides in no verse of Byron's own—

Had we never loved sae kindly,
Had we never loved sae blindly,
Never met, or never parted,
We had ne'er been broken-hearted.

Of this same stanza, Gunnyon, in his introduction to *Burns* writes: Scott says it contains the essence of a thousand love-tales. And Mrs. Jameson says these lines are in themselves a complete romance. 'They are the alpha and omega of feeling and contain the essence of pain and pleasure distilled into one burning drop.'

In the *Ballad Literature*, Ruskin gives first place to the *Two Corbies*, from which we may quote the first two verses and the fifth:

As I was walking all alane,
I heard twa corbies making a mane,
The t'ane unto the t'other say,
'Where sall we gang and dine to-day?'
In behint you auld fail (turf) dyke,
I wot there lies a new-slain knight;
And naeboddy kens that he lies there,
But his hawk, his hound and lady fair.

Many a one for him makes mane,
But nane sall ken where he is gane;
O'er his white banes, when they are bare,
The wind sall blaw for ever mare.

I have been testing my friends to discover their most haunting passages and from one of them I have received this:—

O Jerusalem, Jerusalem, which killest the prophets
and stonest them that are sent unto thee; how often
would I have gathered thy children together as a hen
doth gather her brood under her wings, and ye
would not.

ROBERT GODFREY,

Lexicography.

Owls.

Throughout the native area of the Cape Province and across Natal into Zululand, the name *isi-Kóva* is in use generically for owls. The prefix *isi* warns us that this may be a group name; when this generic name is limited in its application, it refers to the Barn Owl. In the Transkei, a diminutive form of this name *in-Kovana* is in use; the change of prefix indicates a different species; this name may apply to the Marsh Owl, but confirmation is still required.

Another name in common use, *isi-Huluhulu*, is onomatopoeic, and bears an accidental, but interesting, resemblance to the Latin *ulucus* and the Scotch *hoolet*. This is the name of the Spotted Eagle Owl, whose mournful hoot is interpreted in various ways:—

Vuna! tútá! (Reap and carry home what you've reaped!)

Vuna! kuyavunwa! (Reap: reaping is going on!)

Bulu! kuyavunwa! (Bulu! [a dog] reaping is going on!)

Kusizungu ukusebenza ngobusuku! (It's eerie to work at night!).

One rendering assumes dialogue form:—

Male: ayivuk' impuku. (The mouse is not getting up.)

Female: yenziwe nguwe, Jujuju! kub' uhleli pezu kwayo. (It's your fault, Jujuju; for you're sitting on it.)

The Spotted Eagle Owl also bears the name of *u-Mhlo makúlu*. (Big eyes).

There remains an owl-name universally known to the natives and uttered with awe,—*i-Fubesi*. Hearing that one of these owls had been killed at the beginning of 1925 near Blythwood, I endeavoured to get hold of it. My effort failed, but the description given of its enormous size and of its bellowing like a bull left no doubt that the bird was Verreaux' Eagle Owl. This species is used for witchcraft purposes.

This exhausts the list of owl-names known to me; but it leaves me wondering to which, if any, of these species is to be referred the rendering of an owl-cry: Wa gxebe; wa gxebe; wa ndlebe zenja!

Owls, here as elsewhere, are birds of bad omen. If one settles on a hut, it is regarded as a messenger of death. Even if it screams on passing a hut, it is believed to be predicting some misfortune to the inmates.

It is believed to be in league with the killing witch-doctors, and is ranked along with them as *igqwira*. Ngexesha lomakulu betú, bebeti kwakuhamba isikóva ekáya baye emagqireni, kuba besiti kuhambe umtákatí abe selesiti amagqira batákatiwe. (Gura) In the time of our ancestors, if an owl came near the house, the people went to the witchdoctors, for they said 'A wizard has been here' and the witchdoctors said the people were bewitched. Should an owl call near a dwelling, one of the inmates takes a burning brand from the fire and throws it at the owl to drive it off.

A Blythwood essayist gives a good account of such proceedings:

Ukuba kuté kuhliliwe kwakála isikóva pezu kwendlu bati kukó umntu ozakufa. Ubone ke

wonke umntu selepeté isikúni somlilo kusukelwa isikóva sigityiselwa ngomlilo. Kanti apo usizi lukóna, xa ngoku sité safunyanwa sabanjwa, sitátwé sigalelwe i-parafin sintunyekwe umlilo. Naso ke sipapazela singumlilo side siyokuwa pipipi, sife. Kuba kaloku bakólelwa ukuba kukó abantu abangamagqwira. Ababantu ke batúmela isikóva ukuba siyokubulala umntu, yiyo lento basitshisayo.

When an owl sits calling on a house-top, the people believe that it foretells the death of one of the inmates. Every one seizes a firebrand and gives chase and throws the brand after the owl. The sad thing is that when the owl is caught it is soaked in paraffin and set alight. Off it flies, in a blaze, and falls down at a distance and dies. The reason why people burn it, is because of their superstitious belief in the existence of evilly-disposed witch-doctors who send the owl to kill a person.

A person must beware of imitating the cry of an owl, lest all his blankets be burned.

The owl is called a poor wanderer, because of the way in which it is harried by the other birds when it flies about at day-time. The native story accounting for the birds' hatred of the owl is told under the Tinky.

In some parts the owl is represented as saying to itself:—

The sun hinders my beautiful eyes,
Therefore I won't go about during the daytime.
A Shawbury version of the bird's *isibongo*, when praising itself, is:—

Puma patshane emlindini

Ubukade ungcwalile

Yonke lemini ungatyi nto.

One more piece of folk-lore comes from Emfundisweni: Siti ke sakuyibamba impuku sokuyityela endaweni enqabileyo. Simane ke siwabeka kundawo nye amatámbo ezompuku, kanti senzela ukuti mhla sakuze siti sizingela singafumani mpuku sakuya kuqokelela lowo mqwayitó walo-matámbo siwatye.

When it catches a mouse, it will go to eat it in a secure place. It continues to put in one spot the bones of those mice (it has eaten) so that on the day when it has gone hunting unsuccessfully it may go and gather together that repast of bones and eat them.

The owl is not eaten by the boys. Asityiwa kuba silixelegu; umzimba waso uzele yinkwetú, into ke leyo sinuka ngati sifle. (Blythwood.)

It is not eaten, for it is a wanderer; its body is full of scurf and it smells as if it were dead.

Quails (Continued).

The third and most wonderful thing of all is the transformation it undergoes in autumn. Iti ngo-March ixuteke intsiba ibhlale emlindini, iti xa ihamba itake njengesele. Iti xa ixutekile, umzimba wayo uyafana nowesele, imilenze yayo ingumfuziselo wemilenze yesele, lentaka yahluke ngentloko namapiko eseleni. Abanye abantu abayidl ngenxa yesosizatu. (Emfundisweni).

In March it moults its feathers and stays in holes; when on the move, it jumps like a frog. When in complete moult, its body resembles that of a frog and its legs are the counterpart of those of a frog. It differs in head and wings from a frog. For this reason some people do not eat this bird.

R. GODFREY.

BLYTHSWOOD INSTITUTION.

Ora et Labora.

Church Services.

MINISTER, THE REV. R. GODFREY, M.A.
On Sabbaths—at 11 a.m., 2.30 p.m. and 7 p.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

" " 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. *For boys, there is an additional sports fee of 5s. per annum.

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 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 Manager - - Mr. Godfrey.

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 sent to the Manager only—R. GODFREY.

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

Memoranda for 1933.

THE INSTITUTION begins its First Session on January 10th for Boys' Industrial and on January 24th for Training and Practising Schools and ends on June 16th. The Second Session begins on July 17th and 24th and ends on 6th 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 with the fees for the various examinations BEFORE THE 20TH AUGUST. They must also attend the requisite number of sessions or of attendances before they are examined.

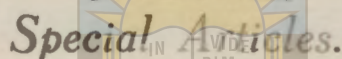
AS THE NUMBER OF BOARDERS is limited—parents are requested to send their children at the very beginning of a session, or to secure places for them in advance by letter, or on Forms of Application supplied.

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. All money for payment of accounts or of fees should be sent to the MANAGER 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.

[illegible]

[Registered at the General Post Office as a Newspaper]

Price 6d.



Vendaland

Lexicography

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Birds of the Eastern Cape Province

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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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MISS SLATER
MRS. KOYANA
MISS LILLIAN SIQEBENGU

The Blythswood Training School.

Principal Teacher - Mr. Plant

Mr. Davies

Mr. Smit

Miss Cumming

Woodwork - Mr. J. Forrest. Needlework and Handwork - Miss Slater.

The Blythswood Practising School.

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

The Boys' Industrial Department.

Instructor, Mr. Forrest
Mr. Ncanisa.

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Domestic Economy, etc., Miss Taylor.
Laundry & Cookery " "
Needlework, Miss Slater

The Farm Department.

Manager, Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Godfrey.
Mr. Mtiya.

The Business Department.

The Manager, Mr. Godfrey

The Secretary, Miss G. McDougall.

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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.

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Boarding Master - Mr. Sokupa Mistress - Mrs. Scott.

The Girls' Boarding Department.

Lady Principal - Miss Taylor Mistress - Miss Taylor.

THE BLYTHSWOOD REVIEW,

A South African Journal
of
Religious, Social and Educational Work.

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Events of the Day.

Signs of the Times.

DON'T you believe HE is coming soon?' asks a correspondent, voicing the thought that keeps revolving in many minds. The wars and rumours of wars that so insistently press on our notice; the social upheavals that in ever-intensified form mark the passing of the years; the uncertainties in life and the unrealised hopes of improvement in racial relationships, drive many to look eagerly for the second coming of Christ as the only cure for the rapidly-increasing and universal world-unrest. The raging of the nations has always had this effect on Christian hearts. It has begotten in them a longing for Christ's return. So has it been from the day of His ascension till now, and so will it be till He actually come. Our New Testament pages tell of Christian communities that, in the first generation after His ascension, were so eagerly awaiting His coming that they neglected their daily duties. In every subsequent generation the eyes of many have concentrated on the signs of His coming and eagerly expected His return. In our own generation, our more intimate knowledge of prevailing world upheaval and our growing dread of our inability to endure much more of this turmoil without reaching the breaking-point, compel us instinctively to turn our thoughts to His return as the only possible hope of deliverance from the ever-increasing fears that brood with paralysing effect over our hearts.

Has the Whole World been Evangelised?

Of that day and that hour knoweth no man; only, His own words—Behold I come quickly—keep ringing in His people's

ears and raise in their minds questions regarding the tarrying of His chariot-wheels. Before the end come, this gospel of the Kingdom must be proclaimed in every land and to every tribe and every nation. If Christ's last commission to His followers—Go ye into all the world and preach the gospel to every creature—has not yet been fulfilled, is not the Christian Church to blame for its failure to carry out the express command of its Lord? Can it be possible that, with the infiltration of scientific discoveries and inventions into all lands, there still remain, in any quarter of the earth, tribes that have not yet heard the Name of Christ or received the offer of Salvation? It lies on the Christian Church to answer this question and to devise means, and that speedily, of evangelising the last remaining of those forgotten or neglected tribes.

Are we ready for His coming?

Is there a universal desire for the return of Christ? Or, is it not rather the case that, even though we know that there is no other cure for the world's ills, we have a fear of that day when He shall come again, lest we should be found sleeping or unprepared for His coming. He will come as a thief in the night, without any warning; and His coming will be known from East to West. Our ever-deepening knowledge of the world's secrets and our intimacy to-day with the marvels of wireless telegraphy and telephony have enabled us to appreciate, as no previous generation could appreciate, what it means for the coming of Christ to be made known throughout the length and breadth of the world in the twinkling of an eye. It behoves us, as His followers, to live as such, to keep our garments unstained as we follow our pilgrim path through a world that is not yet ready or willing to render homage to Him.

Would His Return be Welcomed To-day ?

One other thought regarding His coming keeps rising to the surface in our minds, and it finds its parallel in the anticipations of His first coming. In the Old Testament story, prophets foretold during many centuries of the coming Messiah. Their prophecies took many different forms, being moulded to the needs of the age in which they were delivered. The Messiah was to be a king; and the nature of His kingship and of His kingdom were defined with more and more precision as the kings and kingdoms of Israel and Judah tottered to their fall. He was to be a priest; and the nature of His priesthood became more sharply contrasted with the priesthood of Aaron as the latter sank into disrepute. He was to be a deliverer; but He tarried until the Jewish race and the Gentiles also discovered their need of deliverance. Is there not something akin to the blind trust of the Jews in their kings and priests to be found in the world attitude to-day towards those 'men of the moment' who proclaim themselves, under whatever name it may be, as the deliverers of their nations. Is it not so that, to long as the nations live in hope of being delivered by their own particular ruler from being crushed under the heel of other nations—no matter with how much severity they may themselves trample on other nations—there will be little yearning for the coming of Christ to set up His Kingdom of Universal peace and love? May it not be therefore that, terrifying as the present world situation is to all thinking men, it must become very much more terrifying before the world will be willing to accept Jesus Christ as its king; and, when we see the trend of human affairs, we are compelled to re-echo the words of Jesus Christ Himself,—When the Son of man cometh, will He find faith on the earth?

Shall He find Faith on the earth ?

What exactly was in Jesus' mind when He uttered this sentence? We are apt on a superficial reading to imagine that, in the latter days, when such an upheaval is taking place in the world, those who bear the name of Christ are either retreating from their position through fear of what is coming on the earth or hiding themselves to escape persecution. But deeper inquiry into the words would show that Jesus has much more in His mind in

uttering these words. If Faith can remove mountains, what is impossible to it? Nothing; for behind it lies the power of Jesus Christ Himself. If Christians look at themselves only, and contrast their apparent fewness of numbers with the hosts that seem to live regardless of Him and of His laws, they may then be overcome by fear and seek to hide themselves from the coming cataclysm; but, if they will keep their eyes fixed on Jesus Christ and preserve the will to obey Him, they would even yet prevent that cataclysm of which the whole world is standing in awe.

Shall we disappoint our Leader ?

Ten righteous would have saved Sodom from destruction; and the righteous seed that is still left in every community is the safeguard of these communities. Let the Christians but use the talents they have been given by Christ, by putting them at His disposal and allowing Him to work through their lives, and they would see communities transformed before their eyes. The little boy who willingly gave his five cakes and two little fishes to Jesus Christ might have said to himself that he had only sufficient for his own needs, and might so have used them. But, at the bidding of Jesus, he handed over what had been intended for a meal for himself alone; and with what wonder must he have gazed on the events that followed, as he saw his small meal being so magnified without ceasing until it became sufficient to feed 5,000 men. By selfishly keeping to ourselves what we have of Christ and what we know of Him, we are preventing Him from using us to bless our fellow-men. Were we only to give ourselves up to Him and to place at His disposal those talents, which we imagine are so few in number as to be useless, and to give up to Him what we consider we must keep for ourselves, we too would be forced to stand in amazement at the results that would follow through His blessing upon our gifts and through the uses to which He would put those gifts. And, if individual Christians could effect such a change in the community around them, the church militant of Jesus Christ on earth, marching under His banner and ready to answer His least command, would even yet transform the world. Are we as individual Christians willing and ready to have such faith in Him? Is His Church ready to shew such faith in Him?

Day of Humiliation and Prayer.

Government Notice No. 242, in the *Union Government Gazette*, reads as follows:—

Whereas most serious conditions prevail in various parts of the Union in consequence of the continued drought and depression, and whereas an earnest desire widely exists that under the circumstances the people shall appear in the presence of God, the Government, after consultation with the chief representatives of the principal Churches, have decided to call the people to humble prayer:

Therefore I appoint for Christian congregations, Sunday, the 26th February, 1933, and for the Hebrew congregations, Saturday, the 25th February, 1933, to be observed as a day of humiliation and prayer, and I invite the people on that day to beseech Almighty God with the greatest possible unanimity to stay this serious affliction and to give relief from distress, and further to grant that attitude of sincerity and humility towards Him and of justice and love towards the neighbour which He requires from us, and which alone can exalt our nation.—J. B. M. HERTZOG.

In common with other churches throughout the land, Blythswood kept the Day of Humiliation and Prayer. Surely there is, in this humbling of the nation before God, plain evidence of our consciousness of His speaking to us through the world-crisis; and such a Day may well be the turning of the ways for our South African Nation, like that Day when Elijah uttered to the assembled people the age-long challenge:—"If Jehovah be God, follow Him; but if Baal be God, then follow Him!" Only, we must understand the implication of the day. Humbling ourselves before God implies a readiness to hear His voice and to obey His commands. It implies a willingness to respect in our daily life the code of Jesus Christ.

There has already been time—since we shared in the observance of the Day—to prove whether our observance was formal or sincere. Those of us who took part in it cannot surely have forgotten our prayers and our vows, framed after Joshua's vow:—"As for me and my house, we will serve the Lord. As a nation, too, we dare not turn back from our high resolves; we dare not try to supersede the code of Christ. "Why is it," asks Dr. Glover, "that there never seems to be a risk in over-estimating Jesus? I see all sorts of ill consequences follow under-estimating Him; but who has been hurt by over-estimating Him?"

Oxford Movement Centenary.

In connection with the centenary celebrations of the Oxford Movement, the Bishop of London announces that, at his request and in view of the misunderstanding which it would cause, the 'provocative' phrase 'Pontifical Mass' has been withdrawn from the description of the open-air service to be held at the White City in July. The phrase 'Requiem Mass' in connection with the Albert Hall service has also been withdrawn.

March in the Eastern Province.

During March the outstanding wild flowers are the delicate blue Plumbago and the showy red Tecoma, which, in glorious masses and in peaceful rivalry, deck many a wayside bank and fill many a weary traveller's heart with delight. In our gardens the stately spikes of the Yucca, specially when seen against a background of green, stand out with alluring charm.

In the bird world there is little movement during the first half of March. But, with the turn of the month, the great annual trek begins and soon develops into a hurried scamper for the North. The various birds of prey are all then hurrying to their northern breeding haunts—the two Harriers for Central Europe, the Steppe Buzzard for Russia, the Lesser Kestrel for the Mediterranean basin and the Red-legged Kestrel for China.

The hosts of waders also that have hugged our foreshores and our vleis are all eagerly making for their birthplaces, in the tundras of the far North, or by the rivers and lakes of Central Europe or on the moors of Britain and Scandinavia. Stragglers may of course remain till almost the end of the month. In the case of the smaller birds, specially the European swallows and the Willow wrens, a fair number of laggards will continue to come under observation till the middle of April; and in some species, as the Storks and the Curlews, numbers of immature birds remain behind, after the departure of the adults, to overwinter in South Africa. From the end of March the field-naturalist is ever on the watch for occurrences of Northern species lingering beyond their normal holiday season in South Africa.

The birds that come to us from Central Africa are, with the exception of the Cuckoos, in no such immediate hurry to leave us. The adult Cuckoos, however, depart early in March for their winter quarters, leaving their offspring, when discarded by their foster parents, to fend for themselves and direct as best they may their maiden flight to their hitherto unvisited ancestral haunts in Central Africa. How do these young Cuckoos that have been reared in other birds' nests know the way to the land of their ancestors without any guide or any previous experience in travel? The swallows that have their winter quarters in Central Africa will remain with us far on into April, and individuals may even spend the winter in South Africa.

Vendaland.

(Continued)

BY REV. DAVID McDONALD.

The Lembas.

Amongst the Vendas, but living apart, are the very interesting Lembas who observe several Jewish customs, having prayers at certain times and only eating meat of animals or birds killed by themselves by cutting the throat. They are metal workers, potters, musical instrument makers; and they introduced fowls, including a tailless variety, among the Vendas. With the Vendas they live peacefully, speaking their language; but, among themselves, using Karanga, a language spoken by the Karanga in Mashonaland.

The Venda Man's Ambition.

To have land, cattle and wives is the great ambition of a Venda man. He pays nothing for the land, not even rent; what cattle he has were likely inherited and his first wife was provided by his family. As soon as he has daughters, he will betroth them and get more wives in that way. In the same way he will get wives for his sons. Dowry, if this can be so called, causes countless negotiations and manoeuvres, family feastings as well as numerous squabbles and endless litigation. When a young man gets a wife, he lives ever after under the very exacting, though often genial, rule of his mother-in-law. She may even induce her daughter to run away from her husband, because she wants something—a goat, a blanket, money may be—and, when this is forthcoming, the wife will go back. The elder women, one may say, are the real force among the Vendas and they are capable of doing terrible, unthinkable things. They even purchase girls for their own vicious usurious ends.

Lives are not sacred

to the Vendas and lives are daily taken in all sorts of ways, through jealousies, superstitious beliefs and fears. A Venda chief had seven women killed in one day because they had been smelt out. Before British rule came, the chief would have his own police and prison. It was usual for the chief to seize the wives, children and herds of rich subjects; ay, even to do away with the latter to secure the former. Rapacious beyond belief were those Venda chiefs: no one restrained them and no one knew whose turn would be next. Among the ordinary folk poisoning is commonly practised, very often in beer. Although exacting tribute largely and compelling his subjects to do all the work of planting, clearing and reaping his many fields, building and repairing his huts, making his dishes, mats, instruments, ornaments and much more, he is not satisfied. He depends on witch-doctors as his great mainstay: by their fiendish practices they keep the chief enriched, as all the time the big portion of the fines arising out of cases is going to him. The strangest, saddest thing of all is that the people are so stupid and therefore so blinded, so enthralled that they even go into raptures over their chief, and, no matter how debased he may be, he is considered a god; he is indulged and better indulged, even to his undoing. The Venda himself is a glutton: his great idea in life is indulgence. By excess in vice and drink

men become old long before the time; and the women are already old at 40. The terrible waste of food in beer-drinking is a curse all but universal in South Africa. The crave for drinking leads men to waste their time meandering from one beer-drink to another. When plenty of beer is about, no meals are cooked for days. Drink of European manufacture will come into use and abuse. As, in the Transvaal, this is prohibited by law to Africans, it is smuggled through by white men for gain in motor cars nowadays. The late chief Sibasa brought on his end in this way and most Venda chiefs die of dropsy if not by poisoning. This is one of the pitfalls of civilization for Africans. The police in Johannesburg are unable to cope with the illicit drink traffic that goes on there.

The Venda wife is wonderfully versatile.

She grows her own maize, grinds it, cooks it, having herself brought wood from the bush and water from the river. She cooks the flour into a pap, casts it in long forms on a wooden plate, prepares greens, plentiful in Vendaland, flavoured with salt; and, when the forms are cold, the family sit on the ground outside, in good weather, and eat, using their hands in the process. Daily, forenoon and evening, she prepares this meal. If locusts have been in the land she will substitute them for greens, also pumpkin flowers in season, and at times she will prepare a splendid sauce from ground-nuts. Beef and all game is enjoyed but fish is taboo, though coming into use. Besides mealies she grows sweet potatoes, sugar cane for chewing, pumpkins, round beans and millet, reserving this last for beer making. Near the village will be a banana grove and everywhere can be got wild figs, apples, gooseberries, plums, and other fruit which all enjoy vastly. Caterpillars, flying ants, crickets and other insects are delicacies: ground nuts are also roasted with a little salt over them. Green mealies boiled are looked forward to eagerly about Christmas. They are passionately fond of the white man's oranges, lemons and mangos, and nowadays many have their own fruit-trees. After the ingathering of the harvest, the Venda wife will joyfully go with mealies to the trader's store and renew her apparel. This is not elaborate, needing no changes; the owner washes what she has on at the river and waits till it is dry. Or she may buy ornaments. The Venda wife's weakness is for arm and leg rings, the more she has the happier she is, though to European onlookers they look mighty cumbersome and uncomfortable.

The Killing of Twins.

Should she bear twins it will be an evil day for her: they will never see the light but will likely be placed alive in a calabash or pot and hidden in some hole near the river. She herself must not be seen or the twins. The other women and girls will avoid her lest they too bear twins. Twins are a freak so they must be killed; they will not be normal, besides it is like a goat to bear twins. Superstition and custom are so strong that though they have seen twins grow up as normal as single children, this hideous and wicked killing of twins persists. The wife will bear a child every four years when the previous one is strong and well on to help itself. All this time it has been kept on the mother's breast, a strange thing for Europeans to see, as indeed there are a thousand strange things in the wonderful life of these wonderful Africans.

Educational

**Cromwell's Letters and Speeches ; by Carlyle
3rd Edition 1888 (Chapman & Hall).**



THIS is the biggest book I have ever read and the best piece of history I have ever read. Its thousand pages of smallish print contain a good deal that is dull and verbose, but the rest is pure gold, scarcely equalled elsewhere in any other editions of other Letters and Speeches known to me.

This work embraces 225 Letters, written throughout Cromwell's lifetime; also 18 rather long speeches of his, and parts of speeches, with a biographical and historical introduction and in most cases a commentary to each, written as only Carlyle could write, notes and comments, with a very sure hand, sometimes a very heavy or a very light hand,—inimitable writing. The book suggests several interesting topics, of which we would place first:—the consideration of Carlyle as a Historian. He gives here a fairly complete biography of Cromwell, and a history of his times not very complete. He is eclectic. He chooses the facts, that most interest him and most suit his gifts of indignation and humour. He has his fads as a writer. At times, he quite needlessly sets up a man of straw like 'Dry Tortuga' and with a multitude of strong words, knocks him down. At other times he indulges in long paragraphs of melancholy and railing, even cursing, because of the idiocies and frauds of the age. Instinctively the reader avoids those passages, and they need not be read. Apart however from these things the writing is the work of a great master and genius. I have not been so impressed by any book for many years—the truth, the honesty, the courage, the religion. I find nothing like it elsewhere—the realism, the humour, the eloquence. Henley said after reading a certain book,—“What a blessing it is to find a man who can write.” So we feel here. It is like reading a novel of Walter Scott or the tale of Cervantes.

Cromwell's Genealogy.

The matter of Cromwell's heredity and family is fully given in the book. He was not, as his enemies said, the son of a butcher, nor was he a mere small farmer. He was of gentle blood, the grandson of a knight on both sides of the house, with two uncles who were knights; an aunt was Lady Barrington, and another was the mother of John Hampden. His wife was a daughter of Sir James Bouchier. One of his daughters married Lord Fauconberg, another married Hon. Mr. Rich, grandson of the Earl of Warwick,—she whom, when a widow, King Charles “had thoughts of marrying”. One of his sisters married Bishop Wilkens and his daughter married Archbishop Tillotson. His family i.e. uncles, aunts and cousins, were in a good few cases Royalist or Cavalier.

Cromwell's Religion.

A very important subject is that of Cromwell's religion. He was baptised and brought up in the Church of England, but after his marriage while still a young man, religion came to him, amidst days of penitence and prayer. It was certainly a real conversion. The result was that he had no pleasure in formalism or ritualism in religion. So he supported the Association of Evangelically-minded people in London and the counties whose aim it was to buy up advowsons and livings where they could, and put into them ‘Lecturers’ or preachers who were Evangelical. It is certain that there was a Lecturer for some time itinerating in Ely and district. Later when Cromwell went to the wars the question of Presbyterians and Independents came up frequently and prominently, and he quite definitely associated himself with the latter. His private chaplains when in the army, and when Lord Protector, were of that persuasion.

Cromwell's religion comes out especially in his life and speech and writings. He introduced religion definitely into the army, and observed morning and evening worship regularly whenever possible, and encouraged the men to hold prayer meetings with their officers when convenient. He himself from time to time addressed them on religion. His daily talk, which was very practical, was full of religion especially the name of God. The letters and public speeches are full of it. Even official documents written by him have Bible texts with comments. A letter from him on a high matter of state business to Cardinal Mazarin has the usual scriptural reference, this time it is to his confidence in the Lord. Take at random one example only:—

“For the Rt. Hon. Lieut.-Gen. Fleetwood, Commander in Chief of the Forces in Ireland [his son in law] these,”
“Dear Charles

“Though I do not so often as is desired by me ‘acquaint you how it is with me, yet I doubt not of ‘your prayers on my behalf, that in all things I ‘may walk as becometh the Gospel.

“Truly I never more needed all helps from my ‘Christian friends than now. Fain would I have ‘my services accepted of the Saints, if the Lord ‘will—but it is not so. Being of different judgments ‘and ‘those’ of each sort seeking most to propagate ‘their own, that spirit of kindness that is to them all ‘is hardly accepted of any. I hope I can say it my ‘life has been a willing sacrifice—and I hope for ‘them all. Yet it much falls out as when the two ‘Hebrews were rebuked, you know upon whom they ‘turned their displeasure.

“But the Lord is wise and will I trust make manifest that I am no enemy. O how easy is mercy to ‘be abused:—Persuade friends with you to be very ‘sober. If the day of the Lord be so near as some ‘say how should our moderation appear! If every ‘one instead of contending would justify his form of ‘judgment by love and meekness, wisdom would be ‘justified of her children. But alas!—
“I am in my temptation ready to say ‘O would I had wings like a dove then would I’ etc, but this ‘I fear is my ‘haste’. I bless the Lord I have somewhat keeps me alive, some sparks of the light of his ‘countenance, above man’s judgment.”
“Your truly Loving Father, Oliver Cromwell.

This letter is very typical. In speech or writing it was ever the same. His word was practical but mostly and inevitably and necessarily religious. It makes one think of the *legomena* of Jesus. He was transparently and persistently religious. He could not help it. He was so full of the idea of Providence at work actively, guiding, judging, blessing men, every day and hour. He was a "God intoxicated" man. There is nothing like it in all biography of Churchman or Saint. He was probably the most religious man that ever lived. This is the secret of Carlyle's Hero worship and of his place in English History.

The Campaign in Ireland.

A word should be spoken of his campaign in Ireland. We are amazed at the severity of it. He burst into the country like a thunderstorm, and inflicted terrible punishment on those whom he regarded as rebels, and who were in arms against the English Parliament.

It is right that we should understand the situation and the circumstances in Ireland at this time. The whole land was seething with discontent and rebellion. There were the old Catholics who had carried out the 1642 massacre of Irish Protestants and urged a repeal of the Union. There were the more moderate Catholics of the Pale, whose aims were the same. There were the supporters of Hamilton and the Scots 'Engagers' eager, as also were the already mentioned parties, to call in Charles II as King and to destroy the Parliament. The Protestants and Parliamentary party were liable to plot and ambush and massacre any day, and could not venture far from their homes without substantial protection. In the circumstances, good government was impossible and a time of anarchy was almost already at hand. Something had to be done and quickly to end this state of things and so Cromwell was sent over and he knew that his watchword was 'thorough'.

He at once went to Drogheda, offered fair terms, which were refused, stormed the town and put the garrison and inhabitants to the sword. So with Wexford and several other places. The number of such places stormed and sacked has been greatly exaggerated; most by far of the towns and castles in arms, visited by him, capitulated on terms; those only were refused terms who had previously deserted from the Parliamentary service and had now joined the rebels. Cromwell in fact always offered terms first, and sometimes stopped fighting and asked a parley in order to renew his offer. Only on meeting with refusal did he continue to storm and sack the place.

At this time he regarded himself as God's instrument, sent for the purpose of punishing the rebels; and he also was well aware that severity at the beginning, as in the case of Drogheda, was calculated to save lives afterwards. So indeed it turned out and the fear

of Cromwell made most of the centres of rebellion capitulate without loss of life.

The severity was admittedly extreme in cases where there was resistance, and the cruelty was inexcusable especially as inflicted on a civilian population. Cromwell however had his own point of view. He was dealing with murderers and rebels, God's enemies, who were threatening his Parliament and Commonwealth. He was sent in Providence to effect a settlement and a peace, and there was probably no other way. Such severity however does not produce a lasting peace, but in this case the peace was longer and securer than ever before.

R. MURE.

Animals' Tales, or Stories for Children about African Animals. By Captain and Mrs. Cecil D. Priest. (Art Printing Works, Ltd. Salisbury.)

Notice of this new work by the authors of *Birds' Tales* has unfortunately been delayed. The racy style of its predecessor is fully maintained and the method adopted of allowing the animals to tell their own stories is sure to catch on with the children. The facts for the life-histories have been carefully collected and accurately reported. The statement that the crocodile often rewards the little 'Crocodile-bird' that picks its teeth by eating the little dentist, is new to us. Children will enjoy the somewhat grim humour of those animals who take upon themselves the burden of narrating their own death and the reason for it, and the recommendations laid down by the buffalo for insuring, at the hands of hunters, instantaneous death for game-animals.

The printing has been much more successful than in the case of the previous volume; on page 52, however, the word *emancipated* has been inserted by the P.D. for *emaciated*.

This little book is heartily recommended as a present for our young people.—R.G.

The First English Sunday-school. It is popularly believed that Robert Raikes was the originator of Sunday schools and that the Sunday-school which he started at Gloucester in 1780 was the first of its kind. But eleven years before that a Sunday-school had been started by Hannah Ball. This lady was born on March 13, 1733, in a little house in St. Mary's Street, High Wycombe; and the bi-centenary of her birth was celebrated on Sunday, March 12, in High Wycombe in the presence of over a thousand people. At the meeting a message was read from the King, expressing interest in the work. Mr. Stanley Sowton said that Hannah Ball had received great inspiration from John Wesley, and noted that the movement started by her had grown to such an extent that today there were thirty-three million Sunday-school children all over the world.

Joseph Priestley. The bi centenary of the birth of Joseph Priestley, the discoverer of oxygen, fell on March 13.

THE BLYTHSWOOD REVIEW.

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March, 1933.

Local

The late Mrs. Auld of Mbulu Mission.

THE news of the death of Mrs. Auld, wife of the Rev. William Auld of Mbulu, came as a great shock to all her friends.

Although there had been no previous intimation of any special illness, warning symptoms had developed with extreme rapidity and on the last day of February the doctors in attendance at Mbulu saw that immediate removal to hospital for an operation was necessary. By that time, however, her case was beyond the skill of surgery; and, after the operation, her strength failed her and she passed away on Friday, 3rd March, in the East London Hospital. With her passing a very close link with Blythswood has been broken, for it was to join the Blythswood staff that she originally came from Scotland to South Africa.

Mrs. Auld was the eldest daughter of Mr. John Mollins of Gibbonhill in the parish of Troqueer, near Dumfries. She was born on 7th January, 1894, at Southwick on the shores of the Solway Firth, Kirkcudbrightshire; and, being reared in such romantic country, she never lost her love for the hills and glens of Galloway and for those hills and glens of South Africa that recalled her native land. After passing through the local school she attended Dalbeattie School, passing thence to Dumfries Academy, where she gained the Gordon Prize. Her examiners were anxious that she should follow Art as a profession, but she herself decided on becoming a teacher and took her Training Course in Glasgow. In all her work she showed herself a keen, conscientious and very efficient student and during her Course she won the esteem and affection of both her lecturers and her

fellow-students. She interested herself in the various activities of the College and had a marked influence for good amongst her fellow-students.

On entering on her professional career she taught for a short time at Caerlaverock, Dumfries, then at Drunore, Luce Bay, Wigtonshire. Thereafter she served under the Glasgow Education Authority and taught at Hyde Park School, where there was an enrolment of 3,000 pupils.

Whilst here she received the call to the Mission Field and was nearly fixed for the Girls' School at Alexandria in Egypt. In the long run, however, she agreed to come to Blythswood. Her arrival in company with Miss McBain towards the evening of 7th October, 1921, is still fresh in the memory of those who witnessed the vigorous reception accorded the two ladies by the girls. She settled down at once to tackle the work of the Practising School to which she had been appointed, and vigorously did she respond to the welcome given her by the girls. Putting heart and soul into everything she did, she faced not only the duties assigned to her in school, but was ready to tackle any piece of work given her and to carry it to a successful issue. The comprehensive time-tables, giving details of the class-work in all classes in the Institution from sunrise to evening preparation, were executed with beautiful design and in perfect penmanship; and, though naturally superseded in consequence of changes that took place later, remain a monument of her careful and perfectly finished work.

On Christmas day of that same year she became engaged to Rev. Wm. Auld, missionary at Mbulu. A further six months' service was given to Blythswood, and at the close of the first session of 1922 her marriage took place in the Blyths-

wood Church. The links that had thus been forged between her and Blythswood remained unbroken until her death. She speedily adapted herself to the strenuous life of a missionary's wife in an isolated mission station. She made herself acquainted with every part of her husband's work, but she took upon herself as her special care the work amongst the women and the girls, and in their interests she carried on up to the time of her last illness. Her last letter to Blythswood, written in the month preceding her death, referred to meetings that she was then carrying on and shewed how great was her interest in the welfare of the women of Mbulu.

In May 1925 when on the eve of sailing for furlough her mother died. This naturally clouded her delight in looking forward to visiting Scotland, but during her furlough year she had great joy in her Galloway home. During that year she threw herself with her usual zeal into everything she did and rejoiced in the many opportunities afforded her of renewing the friendships of her early years, not only in Galloway but also in Glasgow. In November 1926 she returned with her family to South Africa and entered with greater energy, if that were possible, into her work at Mbulu Mission Station. She was beloved by Europeans and natives alike, and never thought of sparing herself in her work for the women and the girls of Mbulu.

The funeral took place from Cambridge Presbyterian Church on the afternoon of the 4th March. From Mbulu, Ngqeleni, Rainy, Emgwali, Lovedale, and Blythswood, friends gathered at East London to pay their last respects to the beloved and honoured dead.

Among the pall-bearers was Dr. Hartley. His beautiful wreath, bearing the words 'Until the day break' recalled to those who were present at her marriage the magnificent bouquet of South African heaths he then bestowed on her as a substitute for the heaths and the heather of her native land. The Rev. R. Godfrey, who, in place of her father, had 'given her away' on her marriage-day, was also there, paying his last tribute of respect to one who at the close of her labours had been welcomed into her heavenly rest.

Our hearts go forth in deepest sympathy to her sorrowing husband and her two little children.

The Late Chief Charles Veldtman Bikitsha.

(BY J. B. LUTI.)

It is with great regret we have to announce the passing away of Chief Charles Veldtman Bikitsha on the 27th of February at his farm, Nkondwane, in the Butterworth district. Though he had for a considerable time been in failing health, yet he had tenaciously held on and interested himself in all the activities of both the Church of his choice and the affairs of his people and country.

He first saw the light at Wezo, in the district of Fort Beaufort, 76 years ago, after which time the family migrated into the Transkeian Territories and settled at Zazulwana, in the district of Butterworth. In the latter part of the seventies he was sent by his father—though a Methodist—to the Anglican Training Institution of Kaffir College under the late Canon Mullins in Grahamstown. When he left school he joined the Civil Service and was appointed Native clerk and interpreter at Butterworth. After working for some years with satisfaction he was through ill health reluctantly compelled to resign the post. He then turned his attention and energy to farming, in which line he showed marked success. In times of severe drought and scarcity of maize he helped many starving families residing round about his farm, and there is not the least doubt that these poor people will continue to bless his name.

He had, like his father before him, an ardent desire for education and progress; this was shown in his efforts to educate all his children, notably his two sons—the eldest and the youngest, the latter of whom is now at Fort Hare. In the early nineties his father Capt. Veldtman went overseas to render the homage of himself and of the Fingo people to the late Queen Victoria the Good. Charles and his son-in-law, Theodre Ndwandwa—popularly known as "The Old Stock"—who is now close on 90 years of age accompanied him. They returned home greatly impressed with the kind reception extended to them by Her Majesty and with what they had witnessed in that city of wonders—London. During his illness Capt. Veldtman expressed the wish that Charles should be his successor in the Headmanship; his wish was granted and Charles carried on his responsible and onerous duties faithfully and diligently until weak health compelled him to give up the position. For years he had been a member of the District and General Councils which position he relinquished through broken health before his demise. In all the discussions he displayed sound and moderate views and was courteous and dignified in his delivery. He had an outstanding personality and he was in many ways looked up to by his people, especially in the Transkei. He bequeathed to his generation of Native leaders a legacy of much value by his blameless moral character, which would be to their profit to emulate seriously. During his visit to these Territories, the Prince of Wales graciously distributed as a mark of honour silver-mounted walking-sticks to the Chiefs of the various Native tribes, and Charles was one of the recipients.

Views and Reviews.

Schools in Travail. W. H. Seaton. 56 pp. The Carnegie Corporation Visitors' Committee

This little book sets out various details of American Negro one-teacher rural schools; and, after analysing weak points in the American scheme, passes on to make similar criticisms of Bantu one-teacher rural schools. In an appendix some details of the Rosenwald Schools are given. The author touches on the economic and political problems of the American Negroes and shows how the small rural schools suffer on account of the demand for child labour in the cotton fields and through the inability of the Negro areas to provide good schools and employ well qualified teachers. The two methods of tackling this problem, namely the centralisation of the rural school population in larger, better-equipped schools, and the itineration of Jeanes' Teachers are briefly examined, but the author feels that these are inadequate. His main thesis is that the teachers provided in one-teacher rural schools must receive a thorough grounding in school management, at the expense, if necessary, of their general academic education, and that it is wrong to spend money and time on the training of an intelligentsia in high schools and colleges when the masses are neglected.

Having built up this set of criticisms of American Negro education the author criticises African education, taking his examples from personal experiences in Southern Rhodesia. This portion is too brief to be of much value; and, in his enthusiasm for the idea that each rural school should be the centre of community life, he puts forward schemes which give his argument a touch of absurdity. Thus he suggests that "Instead of giving grants to schools for books, slates and blackboards, use should be made of this amount for the provision of soap and for teaching the necessity for using it." Though there is much that is sound, such suggestions make it appear unbalanced and detract from its value.

W. N. G. DAVIES

Local and General.

Mr. W. T. Brownlee, ex-Chief Magistrate of the Transkei, is at present in hospital in Durban.

Xavier Nibe, a former Blythswood student, has passed his N.P.H. examination.

Mrs. Read, daughter of Rev. W. J. B. Moir, a former Principal of Blythswood, visited Blythswood on 10th February.

From a Glasgow paper we learn that Mrs. R. L. Paterson (familiarily known in Glasgow as Nessie Knight) is busy with her Dramatic Club preparing for a performance of 'The Little Minister', to be given at the end of April in aid of the Mission Hospital at Sulenkama.

Lord of all Life.

Lord of all life, whose grace so free
Is as the boundless, restless sea,
O hear us as we come and bring
Praises to Thee, our God and King.

All things above, beneath, around,
Proclaim Thy goodness, great, profound:
Thy mercy, like the sun on high,
Lights up our path as days go by.

Look on us with Thy favour, Lord,
As now, with full and glad accord,
We magnify Thy glorious name
Who didst the earth and heavens frame.

We praise Thee for redeeming love
In Christ, the Saviour, from above:
Our faith on wings to Him would rise
Who paid for us such sacrifice.

We praise Thee for the Spirit too,
Who aids us Thy good will to do,
That daily we may grow in strength
To be like Christ, Thy Son, at length.

Here now we yield ourselves to Thee,
Henceforth Thy people true to be,
Till with the breaking of the day
Earth's shadows all shall flee away.

DAVID A. McDONALD.

Blythswood Literary Society.

First Session,—1933.

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| Feb. | 10—Opening Address by R. W. Plant, Esq. |
| " | 17—Debate: "That Superstition is the chief hindrance in the way of Native Progress." |
| " | 24—Debate: "That the time has now arrived for abolishing Lobola." |
| March | 3—Wireless Night. |
| " | 10—Debate: "Who does the most for his fellowmen, the minister, the doctor, or the teacher?" |
| " | 17—Debate: "That the influx of the Transkei youth into the labour centres does not help the agricultural development of the Territories." |
| " | 24—Lecture: "The Birds of Blythswood" Rev. R. Godfrey, M.A. |
| April | 7—Open Night. |
| " | 14—Debate: "Who has the greater controlling power over the children, the father or the mother?" |
| " | 21—Debate: "That upon the tillage of the soil the life of man depends." |
| " | 28—Staff Debate. |
| May | 5—Open Night. |
| " | 12—Gramophone Recital—Mr. E. N. H. Smit, B.A. |
| " | 19—Open Night. |
| " | 26—Debate: "Is the Transkei overstocked?" |
| June | 2—Symposium: "That soil erosion can be most easily overcome by fencing round the Dongas." |
| " | 9—Closing Night. |

John Wesley.

I have just read *The Churchman's Life of Wesley* by R. D. Urlin, 1880. The point of view is Anglican, but the facts of Wesley's life and work are given fairly enough. The reading of this rather ordinary book has left on me the impression of John Wesley's being the greatest man of his day, who carried out the greatest revival of religion in England, and who by so doing revived ultimately the Church of England, and all the British churches. His influence on the Liberalism of his time, and on the masses of people in their rough and discontented state was such that, by evangelising them, he certainly saved the England of that day from all the ills of a revolution. Finally, by his labours, he founded a world-wide religious Society, that numbers its adherents in millions, and is numerically the largest church in the world.

The life of Wesley, full of surprises or phenomena, resembles that of the old heroes with their portents and marvels. As a boy he narrowly escaped becoming an Earl and the father of the future Duke of Wellington. His father, the Rev. Samuel Wesley, had a wealthy Irish cousin, Garrett Wesley, who, being childless, offered to adopt one of the Epworth Rectory boys, John's name being mentioned; the father however declined the glittering offer for his son, and Garrett, some time after, adopted another young relative, Richard Colley, who took the name Wesley, and was later created the first Earl of Mornington, whose third son, Arthur, now spelling his name Wellesley, became the first and famous Duke of Wellington.

John Wesley was born at Epworth in 1703. His parents, though both the children of ejected ministers, were not Puritans definitely, but—according to Urlin—strict and even High Church people, even as were the Wesley family including John and Charles themselves. In 1714 John Wesley went up to Charterhouse, where he stayed six years. In 1720 he left for Christ Church College, Oxford, where he graduated B.A. and M.A., and was elected a fellow of Lincoln College and Lecturer in Greek, taking Deacon's Orders in 1725 and Priest's Orders in 1727. After some months he left for Epworth to assist as Curate his now ailing father, but in 1729 at the urgent request of the Head of Lincoln College he resumed his duties of Fellow and Lecturer there and remained for six years.

Now comes another phenomenon, in "the Holy Club", at Oxford, with Wesley, a College Don and a High Churchman, as its head. He found on his return to Oxford in 1729 that a number of men, mostly undergraduates, had been meeting in their College rooms from time to time for devotional exercises, Bible study and mutual encouragement. They were variously called the Holy or Godly or Sacramentarian Club, or, because of their strict rules, 'Methodists'. Wesley joined them at once, and soon became their leading spirit. As they were quite orthodox (though 'enthusiasts') and good Churchmen, they were not interfered with, but rather approved of, by the College authorities and the Bishops.

At Oxford he studied much in the College Libraries and got into touch with William Law and his writings. In 1735, feeling the need of more practical religious work, he accepted an offer to go out to the new Colony of Georgia, as a

missionary of the S.P.G., his brother Charles going out with him as the Governor's Secretary. We may regard as another phenomenon in Wesley's life this almost quixotic journey to Georgia to convert the Indians; he stayed for a year and a half and scarcely met an Indian. He failed utterly to fit himself in with the colonials and left the country in disgust, six months after his brother Charles equally disgruntled had also left; and yet with all, largely through the help of his fellow-travellers the Moravians, Wesley found and in a sense saved his soul.

Their failure in Georgia arose from their insisting, as High Churchmen, on applying always and strictly the rules of the English Church. The experience was not lost on them. They were at this time rather martinets on Church matters and the Colonists the reverse. It was good for the brothers to learn that "Tot homines, quot sententiæ", that they should also take a broad view of circumstances and learn tolerance. It was also good for John Wesley to be brought into personal touch with the Moravians, whose faith, piety, and simple life greatly interested him. Their theology however he never quite accepted or even understood, and less so as time passed. On his return to England, Wesley worshipped a good deal with congregations under Moravian influence, but in 1740 he separated definitely and formally from them, reading out in church the reasons for his action. That they had inspired him and helped to put him into his life work is certain, that he was converted under them is an exaggeration. It is to be noted that he remained on quite friendly relations with them.

In 1739 the congregation of the persuasion at Fetter Lane, having had much talk of the godless state of the English cities, proposed that John Wesley should go to Bristol on a mission; this he did, with marked results,—especially among the colliers.

Now comes into view the marvel of the man who—largely alone and unsupported, so far as management and organisation were concerned—took the world for his parish. Meanwhile the number of Bristol converts grew and the question of shepherding them arose. For Wesley the main question was whether he should continue itinerant preaching or settle down in one definite place. With his brother Charles he talked it over often; and he came to the decision that the itinerant work, filling as it did a very urgent and necessary place, should continue. The new converts were cared for by the revival of the old weekly class meeting, known formerly in the church, and were put under stewards or leaders. Further the religious services were planned for the hours of 5 a.m. and 9 p.m. so that they would not interfere with the church services. Where possible, the services of the Societies were to be conducted by ministers of the Church, but, where these were not available, by a lay reader who should hold a prayer meeting. Later still he became a lay preacher and exhorter. An essential feature was that the converts should attend the Parish Church once a week, and if communicants should receive the Sacrament.

Services, specially in cities like Bristol, could not always be held in the open air, and buildings became necessary. Wesley would have preferred to officiate always in the Parish Church, but seldom was he allowed to do this; and so, for the use of prayer meetings and class meetings, plain

and roomy meeting-houses were built. These were not at this stage churches, the proper church being the Parish Church. Very soon too was introduced that wise and necessary sheet-anchor of the Society, the once-a-week collection. It sufficed for all necessities, and was given cheerfully.

So the great work began and, by Wesley's preaching, spread all over England. The time was ripe for it; great districts were churchless; the inhabitants were like heathen. The Church generally was very moderate, making no effort to do evangelistic or extension work. In many places it was inefficient, full of pluralism and non-residence, as well as deism and often extreme latitudinarianism. It was Wesley's apology and opportunity and well and nobly he used it. For sixty years he toiled, travelling on the average 5,000 miles a year, mostly on horseback, preaching in all over 40,000 times, sometimes in Church but mostly in the open air, at the market place or in the Churchyard. Sixty years of it! without fee or reward, so that when he died he left only enough money to pay for his funeral, and he was the greatest man in England in his day. Never in the history of the Christian Church was anything like these sixty years of itineracy. Judged not by fruits merely, but by the whole circumstances, he was the greatest evangelist since Apostolic Times.

We can picture him,—the smallish well-knit man with the keen face and aquiline nose of his relative, the Duke of Wellington, arriving at the Cross of a market town, after a twenty mile ride, the people and the place mostly waiting for him. At once an ostler takes his horse; after some few minutes' delay or rest, he mounts the steps of the market Cross, Bible in hand, a mixed crowd of old and young, high and low, mostly low, with many comfortable middle class people, sitting or standing round him. His preaching was of course extempore, and delivered in a clear voice and with strong conviction, and he used his arms and hands like an actor. In a few minutes he had caught the attention of the crowd, who, as they listened, gazed at this new thing in England, the Church coming to their very doors, and telling the good news of the gospel at their very door-steps. Such work could not but tell greatly. It was bound to prevail.

Of course Wesley, with all his organising and preaching efficiency, had many troubles. The two main troubles were:—the desire of the lay preacher to be ordained, and the desire for secession from the Church of England and the formation of a new Church. Both tendencies, the Wesleys, especially Charles, resisted to the very last. From time to time the dissatisfaction of the preachers broke out, but Wesley's strong personal influence always overcame it, and those who were still dissatisfied mostly went off into dissent. An exception to Wesley's principles in this matter was his action in ordaining certain preachers for work in America and Scotland. He did this very unwillingly and in spite of himself. The circumstances were urgent. There were great Christian communities sitting and waiting without spiritual ordinances. No ministers were available. Wesley's colleagues advised him strongly to take the course he did. One argument moved him—he was a Presbyterian, and in Apostolic times the names Presbyterian and Overseer or Bishop, and presumably their offices, were interchangeable. No doubt Wesley should have asked the Conference

to ordain the agents, but that meant time and delay, and opposition and discussion. All things considered, Wesley had no need to apologise; he did his best in the circumstances, although his brother Charles was deeply grieved and never really recovered from a sense of regret at that, to him, untoward happening.

The Secession was held off by the Wesleys while they lived. They never would consent to the thought even of leaving the Church of England, and the brothers had never lost their Church connection, never been suspended or inhibited by any Bishop. Their great desire was that their Society should be ultimately received as an order of the Church of England. This was a great thought and a great undertaking, which the Church to its unspeakable loss never took up. Secession in that case was sure to come. Such a world-wide religious movement, resting on the will of one man and his Conference, would soon have scattered for want of definite organisation as a church. In 1795, five years after Wesley's death, came the beginning of the end. The Conference of the year enacted 'that in any place where the members of the Society in a formal way should signify their wish to have sacramental services of their own preacher, this concession should be made.' This permission was sought generally, not all at once, but in course of years. It was inevitable and justifiable. If only the Church of England had grasped the unique opportunity!

R. MURE.

Forty Years Ago.

We are indebted to a correspondent for the following cutting from the "Sunday at Home" volume for 1893:

The Rev. John Lennox, a Free Church of Scotland missionary at Blythswood gives a very interesting and lively account of a visit he paid to one of the valleys at some distance from his station. The occasion was the opening of a new Chapel that had been built at a cost of £80. The people gathered and gave the missionary and the British Resident a very warm welcome. They were dressed in the native fashion with the wild heathen dress, and blankets beautifully ornamented with prettily worked patterns made with white buttons. The children were attired in garments of various sizes many of which needed a good deal of tucking up at the sleeves. The men had beads on their arms, legs and necks, and the women, heavy bracelets, brass rings and gaudy bead bangles.

The building, a large one surrounded by a verandah, had to be paid for during the day. Some half-sovereigns, shillings, sixpences and the ubiquitous threepenny-bit began to pour in. If the giving flagged, some more generous person gave again. One said, "I give five shillings for myself, five shillings for my wife, and a shilling each for my children, and sixpence because I am the same age as Queen Victoria." One man gave an ox, and a neighbour a shilling to tie the ox up with. And so the collecting went on until in the course of the day, what with money, cattle, sheep, goats, pigs, cocks and hens, the amount of £80 was about made up.

Horsemanship.

By GEORGE GREEN.

(Continued)

To convey exactly to another how to manage a horse correctly is extremely difficult, and above all tedious. The writer has subdued five young colts in a long summer's day. Giving each a three mile walk saddled, and ridden: these youngsters had never had a rope on to their necks until then. On another occasion we handled, and rode each in turn, no less than twenty-four in a single day. These horses, however, were all halter-broken, which is about half the battle. These instances are mentioned not with the object of bragging but to show what can be done in a day with the gentle touch of the hand.

Some trainers use a whip to subdue horses. Others use a short sjambok, and do this initial illtreatment in a small close stable, and in secret. Others again use flags. In short, I do not know of a single human being of the male sex who has not, and at times hurriedly, gathered some knowledge of horse training. The knowledge of horses is the one and only qualification men will not be accused of not possessing.

Your horse is now quite used to the saddle, stirrups dangling, saddle-flaps flapping. Donny takes no notice. Should your country be mountainous, insert the crupper with the saddle, as this does away with any nonsense later. By this time you are tired, and Donny more so of you. Remove the saddle and the horse to its paddock and kneehalter it.

A few words on this supposed cruel system of tying a horse's head to its front leg. Horses, like people, are headstrong, with a difference,—a few people are not; all horses are. A horse's strength is great, and it is the control of this great power man aims at. Some trainers tie a horse's head to its tail to teach it head-control. Give me the knee halter correctly tied, not to hurt the dear thing, and to-morrow Donny will come to me and silently say by rubbing its untied head against my shoulder "Master, I do not love you; I do not hate you. I do trust you and will obey." Many trainers advise kneehaltering very shortly; some advise above, others below the knee.

My experience has taught me to kneehalter ever so slightly and above the knee, and to stay near to the animal until it has learned to move off a small distance. When it has moved off a few yards,—walk up to it or call it to you, and slightly shorten the distance between head and knee and so on until the right length is attained. Your horse will not beat over backwards or hurt itself if the kneehaltering is done in stages. Every morning when going to untie your steed rub your hand over its body, never forgetting the sensitive parts, speaking to it continuously; thus it learns to know your voice. When feeling, never hurt the animal and never bluster. Your movements must be gentle and firm.

You are now ready to saddle Donnybrooke and to take it for a few miles saddled, and ridden. Personally I prefer putting some young fellow up, as the responsibilities of the head management of both horses calls for some experience. Before coupling the young animal to the old horse's head,

jump up and down and over the horse's back, with leg hitched up; then saddle up, and do the same with saddle on. When coupled let the rider of the old horse take the two for a mile-spin without the rider. On its return, hitch up leg; do the usual feeling and jumping up and down and over; then settle yourself in the saddle and off you go. This may be done four or five times a day. Don't ride hard, or go for long distances; remember the muscles are undeveloped, and the saddle part becomes tender and sore.

Try and lead the youngster on both sides. The trained animal should be alternately on the "on" side and on the "off" side. When the steed seems tame enough uncouple, and let the man riding the old trained horse hold Donnybrooke by the halter thong only. Later permit the young animal to lag back, say two or three yards, behind the trained horse; at times, urge it to pass and keep going about two yards ahead of the old stager. This teaches the horse to develop initiative. At last Donnybrooke is ridden out alone and, although raw and stupid, it is guided after much trouble and patience to go where wanted.

Paces and Gaits.

Some people across the water claim that a riding horse can be trained to go seven distinct gaits, viz:—walk, trot, canter, pace, rack, fox-trot, canter-tripple. There are people who will and must want to "go one better" than any one else, and who (given enough rope) often stretch it. We will endeavour to give you an idea of what these gaits are. Passing over the straight walk, trot, and canter (gaits natural to the animal) we will explain the tripple.

A tripple is nothing more or less than a straight walk accelerated. The sound of each footstep is distinct, and at exactly equal distances apart. The sound resembles this—*tapatapata-tapa* and the footprints are equal distances apart winding after each other in this fashion:

The "Pas gang" or pace (amble) is a tripple gone sick. In this case the horse's foot-movement is somewhat different, for it then moves two legs (back and front) forward almost simultaneously and the sound resembles *taleptaleptaleptaleptalep* some people call it a Camel pace. In most instances it is tiresome, rough and unsafe, and the horse develops the trying habit of toeing or tripping, especially if compelled to go slower than its wont.

The Canter-tripple is often comfortable and sounds *tapatapa—tapatapa—tapatapa—tapa-tapa* with a momentary pause between each word, and the third syllable rather louder than the rest. In the "Draf stap" (Dutch) or Foxtrot (American), the horse walks with its front feet as in a straight walk, and gently trots with the back legs. To my way of thinking and knowing, there are only five real distinct gaits worth worrying about; and, if you can produce a steed to go all and to break from one to the other at word of command, your animal is a perfect riding horse.

The "Rack" alias pace, alias Camel pace—call it what you like—is only a diseased tripple. Your gallop-tripple (or Canter-tripple) is a pure tripple somewhat neglected. Lastly, the Foxtrot 'Draf stap' is a gait of gaits, for old and young, for women and children. A pure easy Foxtrotter is a

joy for ever, easy for both beast and man. On the darkest night, in the roughest field or road your steed *will not fall*.

Should your horse from old age or leg weariness be inclined to stumble, or prove insecure on its feet, train it to go a "Draf stap" or Foxtrot and the rider will enjoy comparative safety. On a good easy Foxtrotter or Drafstapper the writer rode from Kuruman to Port Alfred; and, although monotonous at times, the *clip, clip, clip*, of the rider's foot, as it alternately and momentarily left and retread the stirrup iron, down past Cookhouse, below Bedford over Carlisle Bridge, through Hell's Poort, Grahamstown, Port Alfred, was a pleasing sound.

As has been said, three gaits are natural to the horse viz: canter, walk, trot, yet it is often necessary to perfect these gaits in some horses. The perfect riding-horse should break from the canter into the trot with ease and instantaneously; but, unless commanded to do so, it must never break from one gait to another, from the trot into the tripple or vice versa; from the tripple on to the walk, and *Never* from the trot into the canter or gallop, for obvious reasons.

Birds of the Eastern Cape Colony.

References are made to the following species, mainly with the purpose of obtaining more definite information regarding their distribution and actual proof of their coming within our area.

MOZAMBIQUE NIGHTJAR. 375. Mr. Hewitt passes on to us a record by Mr. R. D. Bradfield of one of these birds at Nottingham, Glen Grey district, in March 1913. We should welcome details of this occurrence.

DAMARA FISCAL. 462. This sub-species of the Fiscal, characterised by a broad white eye-brow, enters our area in the North-west corner, at Upington and Hanover.

ORANGE-BREASTED BUSH-SHRIKE. 472. Unaccountably omitted from our list. From Albany to the Kei, this shrike occurs sparingly in the coastal belt, ranging inland to Peddie, Kei Road and Komgha.

BLACK AND CRIMSON SHRIKE. 465. This species has been recorded by Layard from Colesberg, and was met with, in June 1906, by Mr. John Wood at Queenstown. Recently it has been discovered by Mr. H. James at Cradock.

FOUR-COLOURED BUSH-SHRIKE. 476. This eastern species has occurred once in the Cape, at Olifant's Hoek, in the Alexandria division, as recorded by Layard.

LONG-TAILED SHRIKE. 480. A northern species, entering our area at Colesberg in the North-west.

BARRED SCRUB-WARBLER. 552. Stark includes the neighbourhood of Grahamstown within the area of this bird's range. His authority for so doing is not given, and his statement is not accepted by Hewitt.

BECHUANA YELLOW-BACKED BUSH-WARBLER. 586. Another species included by Stark in the Cape list, as occurring from Knysna to Natal. As in the previous species, his authority for the statement is not given and is not known.

[**CAPE BAR-THROATED WARBLER.** 589. The species *Apalis claudei* of Sclater, recorded from Grahamstown, occupies an unstable position in our list.]

ARNOTT'S CHAT. 633. The type is said to have come from Kokstad, but it has never on any subsequent occasion been met with in the Cape Province, and Sclater says that Kokstad is probably an erroneous locality.

[**THE GREY CHAT,** Stark and Sclater vol. II p. 204, stands out in today's synonymy as somewhat of a puzzle. Mr. A. Roberts enters this in his Synoptic List, 624, as *Phoenicuroides tractrac* (*Boie*) and Sclater in his *Systema* as *Oenathe tractrac*; both treat *Saxicola layardi* of Sharpe as synonymous.]

NAMAQUA WREN-WARBLER. 660. Occurs in the western part of our area, having been recorded by Ortlepp at Colesberg, by Atmore in the Willowmore district, and, recently, by James at Halesowen.

VIOLET EARED WAXBILL. 818. Haagner and Ivy's Albany record for this species is no longer accepted.

Our Nature-Scouts at work.

Lesser Stripe-breasted Swallow. Mr. Hewitt informs us that the earliest date for this species in the Eastern Province is September 5th at Carls Rust, Highlands, near Grahamstown, supplied by Mr. G. Turberville, who has both this species and its larger relative nesting on his verandah.

Cattle Egret at Lusizi. A Cattle Egret visited Mr. Whitfield's at Lusizi recently. It settled first on the tennis-court, and afterwards flew to the cattle-kraal and ran about amongst the cattle quite at its ease. Thereafter it flew off and settled on a tree beside a small stream. It paid only this one visit to Lusizi.

Taha Bishop at Cedarville. We have received from Miss Wood of Munyu a male Taha which she obtained at Cedarville, Matatiele.

Wattled Starling at sea. From the curator of the East London Museum we learn that a Wattled Starling was obtained recently at sea by Captain Pace. The specimen on coming into Mr. Center's hands was unfortunately too far gone for preservation.

The Library of the late Rev. D. D. Stormont

The third portion of the Catalogue of the above Library is now ready. It deals with General Literature and embraces close on 2,400 volumes. It is obtainable, like the previous sections on Law and Theology, from Mrs Stormont, to whom applications for copies should be sent.

South African False Scorpions.

No. 1. The Hive Dwellers.

The Sculptured Bee-scorpion—*Chelifer sculpturatus*, Lewis.

All bee-keepers have at one time or another seen in their hives a tiny crablike creature, running about free or attached to the leg of a bee; and at the sight of it have puzzled their brains to know how the little crab got there and what it was doing. In the earliest reference I have been able to find to the creature, "Home Life on an Ostrich Farm", by Annie Martin (George Philip & Son), Second Edition 1891, it is classed as an enemy of the bees.

"Amongst the numerous enemies of bees", says Mrs. Martin, on page 234, "the pretty bird called the bee-eater is one of the most destructive; and wherever there is a hive or a nest several of these birds are almost sure to be seen darting about swiftly and catching the poor little insects on the wing. A large kind of hornet is also continually on the watch for bees which he slays apparently out of pure spite; and last, though by no means least, a horrid little red scorpion-like creature invades the hive itself killing many of the inmates." Although, truly enough, this false-scorpion belongs to a carnivorous order that lives by sucking the juices of any insects, mites or other small creatures they are able to catch, it does no damage to the bees. It lives with them, and accompanies them on their migrations from place to place; but it has never been proved to damage in any way either the bees or their hive.

The conspicuous pedipalps, which remind one at once of a crab's nippers, give the key to their popular name of "Little red crabs"; an examination of the fixed finger of the nippers reveals a semicircular notch near the distal end, and there can be little doubt but that this notch is a special contrivance which enables the creature to grip easily and securely the leg of a bee and so, when necessary, obtain transport to a new haunt. Empty hives do not as a rule contain these bee-scorpions, but tenanted hives of the old box-type pattern are seldom if ever without specimens.

The first specimens which came under my notice were taken by Miss Fanny Ross from the bee-hives of Rev. D. L. Erskine at Somerville in 1912. Four years later, by which time Mr. Erskine and I had exchanged stations, I was asked by Mr. Erskine to send his hives to Pirie. In preparing them for transport, I drove out the bees; and, in the hope of finding specimens of the bee-scorpion and perhaps its nest, I submitted the interiors of the hive to a very minute scrutiny. My search was rewarded with the discovery of a false scorpion (*Withius Simoni*) of quite a different genus, nesting in the seams of one of the hives, but failed to discover any trace of the bee-scorpion; and I am convinced that whatever bee-scorpions had been present when I began operations had attached themselves to the legs of the decamping bees and had been carried off by them. The hives duly reached Pirie and, when being set up by Mr. Erskine, were proved to contain no false scorpions. In due course, however, a swarm of wild bees was obtained, and at once bee-scorpions reappeared in

the hives. Mr. Erskine informed me in September 1916 that he had seen a bee-scorpion on the back of a bee and another hanging on to a bee's leg, and he expressed his belief that these little creatures accompanied the swarm. Writing again on 5th December of the same year, he said—"I had a swarm of bees which arrived ten days ago. In the empty hive there were no false-scorpions. I noticed several yesterday, so it is certain they accompanied the bees." A fortnight later he informed me that he had obtained another swarm of bees and added,—"I laughed to see a bee rushing about with a false scorpion hanging to the extremity of a leg. It got away before I could secure it. I might have secured it if I had killed the bee, but the smell of a bruised bee upsets the hive."

Long discussion has been maintained over these bee-scorpions and a summary of our knowledge regarding their habits may be found in an article in the South African Journal of Natural History, Volume VI page 293. The author of that article, whose name unfortunately is omitted, endeavoured by keeping live individuals in test tubes to discover what their food actually consisted of. Up till that time it was naturally taken for granted that they lived on mites and other tiny creatures found in association with the bees, but the observations of the writer of the article referred to led him to conclude that these bee-scorpions fed on minute grains of pollen which they picked direct from the bodies of the bees. Such food had been considered quite outside the menu of false scorpions and the writer adds, "It is not intended for one minute to imply that the arachnid under natural circumstances does not find mites in the nests of the wild bee and the hives of the kept bees."

This species was made known to science by Lewis in 1903, from specimens taken in Natal hives and the name assigned to it lays hold so well of one of the outstanding features that we have translated it into English and adopted for its English name the Sculptured Bee-scorpion. The name refers to the sculptured upper segments of the abdomen. Another quite distinctive feature however is the comparatively large size of the tubercles of the fore-body and the palps, which give the little creature the appearance under a lens of being clad in armour.

Hewitt's Bee-scorpion—*Chelifer fulleri* Hewitt and Godfrey.

In South Africa another bee-scorpion has been discovered in hives; it does not seem to be nearly so widespread in its distribution as the Sculptured Bee-scorpion, but specimens have been obtained from hives at Douglas, Willowmore and Bergvliet, and Dunbrody on the Sunday's River. As it has been made known to science by Mr. John Hewitt of the Albany Museum, my friend and co-worker in this group, I have much pleasure in attaching his name to the species. It may at once be distinguished from the previous species by the lack of any sculpture on the upper surface of the body as well as by the lack of the prominent tubercles on the palps. So far, nothing has been recorded of the life history of Hewitt's Bee-scorpion. We should be very glad to obtain from bee keepers or others specimens of bee-scorpions, for the purpose of working out their actual distribution in South Africa.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, MARCH, 1933. —

To the Reader.

Christ crucified.

A holy nation.

STUDENTS of Scripture are aware that, in the New Testament, these are the outstanding examples of paradox. A paradox is something "contrary to the received belief; not necessarily an opinion contrary to truth." The two terms of which a paradox is composed strike the hearer with the force of a contradiction and compel him to search out the hidden truth. A good example is furnished by Gaius' riddle—

A man there was though some did count him mad,
The more he cast away, the more he had.

Let us look at the first paradox—Christ crucified—and set its terms out clearly before us. The name Christ means the anointed one. Our first inference is that he belonged to the company of kings and priests. But a closer scrutiny shows that the name Christ in its full implication in Old Testament prophecy means 'the Kingly High Priest'. In the Jewish economy there could be no such individual, as kings and priests came out of different tribes; yet the Messiah was to be such, and in being such he was clearly to be unique, different from and greater than all the men of his race,—the Kingly High Priest anointed by God to be the Saviour and Deliverer of mankind.

The other term—crucified—calls up the exact opposite of all that would naturally be associated with such a personality. Instead of Christ honoured, Christ crowned, Christ triumphant, we are staggered to read—Christ crucified—Christ subjected to the demeaning death of the Cross, left to suffer unimaginable torture of body and soul till it was ended by the breaking of his heart.

When we combine the terms and see that God's elect, God's Kingly High Priest, was made a curse on the Cross, we can find no rest until we discover the meaning of the paradox. Why should

Jesus, the Christ—whose titles raised him higher than any other man and showed him to be the Son of God, very God Incarnate—suffer this ignominious death at the hands of wicked man? There is no answer but one. On the Cross He was being delivered up by His Father as a sacrifice for the sin of the world; and there, of His own accord, He was yielding Himself to that cursed death that He might reconcile man and God.

The second paradox—a holy nation—describes the nature of the community, to which Peter is writing, after its coming into vital contact with Christ. The deep meaning of this phrase—a holy nation—is unfortunately lost in the English of the authorised version. The nations were those who did not belong to the Jewish race and religion; they were the pagans of Greece and Rome and the rest of the world who lived in idolatry and sensuality. The rendering—*holy heathen*—will enable us to visualize this paradox. The first term—*holy*—is an attribute of God and implies as an essential element perfect purity. It is also applied as an epithet to heaven, the holy city; and to the inhabitants of heaven, the holy ones. But it would be a contradiction in terms to apply it to any city on earth; our so-called holy cities lack the true marks of holiness; and it would certainly be a contradiction in terms to apply it to any city of the pagan world, to Babylon or Athens or Rome. These heathen cities suggest to our minds the very antithesis of holiness.

Such a combination of terms therefore as is implied in the phrase—*holy heathen*—suggests a state of affairs utterly beyond the realms of possibility. And yet it is not contrary to the truth. There are individuals, there are communities today, as there were in Peter's day, in whom the truth of this paradox is exemplified. It is possible for a man to be so gripped by the love of God and so transformed by yielding himself to Christ that he ceases to be a sensual heathen and becomes one of God's saints; and it is possible for a community also to be so captured by the love of God and so transformed by union with the crucified and risen Christ as to be changed from a heathen community into a company of God's Holy Ones.

If men and women could only be led to understand and to accept what is involved in the first paradox, they would themselves become examples of the second.

The Mission Field.

The late Mrs. Erskine of Pirie.



ON WEDNESDAY, March 23rd, in the presence of a large gathering of Natives with a number of Europeans from King Williamstown, Keiskama Hoek, Mngqesha and Middledrift, there was laid to rest in the Pirie grave-yard beside her parents and her husband Mrs. Erskine, born Helen Ross, third child of the late Rev. Dr. Bryce Ross of Pirie.

Mrs. Erskine was in her 77th year, having been born at Lovedale on the 6th June, 1856. Some years afterwards her father was transferred to Pirie as colleague to his father Rev. John Ross; and, in planning his children's education, he invited his cousin Miss Helen Blair to come from Scotland as their governess. Helen Ross' schooling, from the year 1869, was carried on under the supervision of Miss Blair and embraced initiation into the work which afterwards she so faithfully carried out among the Native kraals. When the day's lessons were over, Miss Blair used to go forth with Helen Ross as her interpreter to hold meetings in the Native Villages near Pirie. This evangelistic work grew slowly but steadily and the visits of the two Mission-house girls—for Miss Blair herself was only eighteen on her coming to Pirie—were eagerly welcomed by the Native children. The work begun at Pirie was continued by Helen Ross at Somerville after her marriage and was carried on until the frailty of her latter years compelled her to desist.

After her early training under Miss Blair she went with the elder members of Dr. Bryce Ross's family to Scotland, to continue her education in Glasgow and later in London. In 1879, at the close of Ngcayecibi's War, she returned to Pirie; for a while she acted as a teacher to her younger sisters, then she went to keep house for her brother, Dr. John Ross, in King Williamstown. When her elder sister, Miss M. B. Ross, took over the latter duty, Helen resumed private teaching at Tyusha, and began among the Native kraals in that neighbourhood the same type of visiting as she had at an earlier date carried out at Pirie.

When her father went on furlough, taking with him his wife and the three younger children, Miss Ross with Helen and with Miss Blair were left in charge at Pirie; and during this period they welcomed Dr. Somerville, who was then on a tour of the Mission-field. An incident that occurred at this period led to her taking over the school at Jaftas and assuming responsibility as its teacher until her father's return from Scotland. It then seemed advisable that she should obtain her teacher's certificate, and for this purpose she attended the Girls' Collegiate School, King Williamstown, under Miss Martindale. Thereafter she resumed work at Jaftas, taking over from her elder sister who had acted as her locum tenens. At Jaftas Helen Ross remained till her marriage to Rev. D. L. Erskine; and on setting up house at their mission-station of Somerville she continued her work among the kraals, giving her attention mainly to the women and children.

From her childhood she had been of a retiring disposition, which shewed itself specially in her

relationships with Europeans; with the Native people she was at her ease and on terms of the closest intimacy. On the occasion of a visit to Pirie with her husband to welcome her father on his return from a later furlough in Scotland, she had a tragic experience which deeply affected the rest of her life. Near Pirie, at the end of their long journey from Somerville, a bolt of the trap in which they were travelling broke. The hood of the cart fell over the horses' backs, and the infant child Brycina was thrown out of Mrs. Erskine's arms and killed.

She had become so attached to the Pandomise, amongst whom she had worked from the beginning of her married life, that on the appointment of her husband to Pirie in 1915 it was with difficulty she could wrench herself away from them; but, though far separated from them, she never forgot them or ceased to work for their interests whilst her health remained. She also resumed, as far as strength would allow her, individual work among the women and girls of Pirie.

Two and a half years ago she met with an accident which led to her taking to bed. Since then she has been more or less of an invalid and finally passed away on March 22nd.

Those amongst whom she worked as a girl at Pirie are grand-fathers and grand-mothers to day, and the present missionary of Pirie, Rev. Ndongo Matshikwe, is one of those who used to run to welcome her on her visits to Jikili's. Around Somerville also are many who will at the mention of her name bless God and bless her memory for all the faithful work she did in their homes. On the people of Pirie and of Somerville, in whose homes she was so intimately known in the days gone by, we would impress the need of their carrying on the work which she has now laid down.

To her surviving daughters who are both teaching to-day in the Pirie school we extend our deepest sympathy.

* * *

In face of the unreplaced losses of the last twelve years in our Scottish Missionary band, we feel constrained to echo the words of Josiah Tyler, in his *Forty years among the Zulus* :—

Death and illness have sadly depleted the number of missionaries. The few left in the field, over-burdened, ask with a pathos that should reach the hearts of God's people at home,—

'Do they come, do they come?
We are feeble and worn,
And we are passing like shadows away.
But the harvest is white. Lo, yonder the dawn!
For labourers, for labourers, we pray!'

—o—

Rev. Candlish Koti,

Moderator Elect of the B.P.C.

Rev. Candlish Koti, who has received sole nomination as next Moderator of the Bantu Presbyterian Church, was born at Henderson Mission, in the Cathcart Division of the Cape, on 28th August, 1868, and received his education at Blythswood and Lovedale.

He was brought into prominence on the occasion of the Jubilee Synod of the United Presbyterian Church of Scotland in 1897, by being chosen,

while still a probationer, as one of the five field-deputies to be present on that historic occasion. He worthily represented the Kafrarian Mission, and his speech at the valedictory meetings is of special interest in view of his being called to the highest honour his brethren can bestow upon him:—

Address at the U. P. Jubilee Synod.

"Few of my countrymen have had the privilege and honour of visiting Britain; and many would like very much to come and see the wonderful country. We hear and read much about this country, and that makes us desirous to come and see it for ourselves. From what I heard and read I had formed a picture of Scotland. But what a difference between it and real Scotland!

"Scotch people speak of 'Bonnie Scotland'; and when we hear them speak that way, we suppose that it is because it is their own country, and they must praise it before those who do not know it. Having now seen it, it is no wonder that its people never forget it wherever they are. There is a great variety of scenery, which you do not see in other countries.

"About the wonders of this country; well there are many, and I can mention one or two. One is the immense size and the grandeur of its cities, beautiful houses, and magnificent churches. Traveling can be accomplished not only in a short time, but with great comfort.

"The Scotch people are noted for their hospitality to strangers, and I need hardly say that wherever I went I was received with great kindness. I was very much struck with the number of Christian societies in the land, and the strong interest in missions abroad in a great majority of the people. I was also struck with what is done for the comfort of the helpless poor people, by having such places as the Blind Asylum, etc., where these people do not only get comfort for their bodies, but are made useful.

"You feel that you are in a Christian country and among Christian people. When you move from place to place you are made to understand that Christianity does not consist in name merely, but in actively taking part in the advancement of the gospel at home and abroad. And I only pray that I may be strengthened for the work in which I shall very shortly take part. My country is still in darkness. Many of its people are heathen. In one word, they are, as a race, going through a state of transition. Coming out as they do from heathenism, their embracing of Christianity is a hard struggle. The heathen influences and customs are not easy to shake off, and even some of those who have decided to be Christian bring these with them. Therefore pray for those poor, weak Christians in Kafraria that they may be strong, and for the workers that they may be encouraged, that the kingdom of Christ might be established".

C. KOTI."

In 1915 Mr. Koti became a missionary under the Synod of Kafraria, and in September of that year was appointed to Stuartville to work among the Bapedi in the Synod's Zoutpansberg Mission. After a spell of several years there, he filled posts in Kafraria and is at present Minister at Duff.

We wish him a very happy and fruitful term of office as Moderator of the B.P.C.

Nature Study.

A Day in a Highland Forest.

The Strathspey region of the Moray basin, on account of the diversified nature of its local wild life, has always proved a favourite haunt of naturalists. Its main attraction used to be the Osprey's eyrie at Loch an-eilean which was tenanted more or less continuously throughout the Nineteenth Century, but other powerful attractions besides the eyrie on the ruined castle drew their annual horde of visitors to this region of typical Highland forest. I had long looked forward to visiting the Ospreys' home and seeing at least the time-honoured eyrie, if not the birds themselves, and it was with mixed feelings of satisfaction in the near accomplishment of a long-meditated plan, and of anxiety as to its issue that I found myself alighting at Aviemore Station at four o'clock one morning in May.

The sun had just risen above the tail of the mountains on my left and was reflected in dazzling purity from the snowclad summits of the peaks towering up on the right, as I set out along a path between low plantations in the direct line of the Cairngorms. Beyond Coylum Bridge the genuine forest was reached, with its rutted cart-tracks running through it in perplexing disorder to the confusion of the traveller. The forest gradually assumed a finer aspect with its trees more sparingly distributed and its floor carpeted with tall wild heather on whose delicate fronds the melting rime drops hung like pearls; breaks occurred where the young Scotch firs were almost dwarfed by the heather and from which were obtained panoramic views of the snowclad summits that seemed so easy to climb and whose spotless garb was fitted to charm away all cares from my heart. In one such open area a solitary deer challenged me with a mien of fearless unconcern, then trotted off with two others, hitherto unobserved, at his heels.

Though enjoying to the full the new and strange delights of forest scenery I was all the while eagerly alert to hear the note of some stranger in the forest choir, and shortly after six o'clock I was cheered by such a note. A spluttering call overhead announced the presence of a Crested Tit that was fluttering about a tree top, displaying the same restlessness as its congeners. Its up-turned crest and black chin mark it off at once from its allies, but its note, which is best described by the epithet 'spluttering' usually assigned to it, is quite distinct from those of its allies and sufficient for its identification.

The forest floor was studded with mossy mounds, covered with heather, blueberry and whortleberry stems, with an occasional towering juniper bush. The trees of diverse ages, though numerous, did not in any way crowd upon one another and left on the traveller the impression of open woodland which at times was relieved by definite clearings, quite bare of trees and even of heather, given up to grass and marsh land. At each such marshy clearing I expected—but in vain—to meet with nesting Greenshanks. A great silence, in spite of the chattering birds, broods over the forest,—a silence which as we near a river is intensified instead of relieved by the persistent rumbling of the water. Though Ospreys and Golden eagles may nest in some of the stately

pinces, they have such an extensive area from which to choose their nest-tree that they may readily enough escape the inquiring eyes of any save the most unwearying searchers, and the only birds of any size that tenanted the trees that came under my gaze were the Black Grouse.

Small birds were of course common; and, by the side of Loch Morlich, a second novelty appeared. He was a gorgeous red-bellied Crossbill, busy at his daily avocation among the fir cones. Dropping to a branch just under the crest of the tree he snipped off an entire cone and proceeded to split it open with his powerful bill, then let it fall. Slipping further down the tree he snipped off another cone, and was just on the point of splitting it open, when his attention was withdrawn by a passing mate, in whose company he dashed off. Both birds as they circled amongst the firs kept uttering 'jip, jip', a distinctive cry which once heard is sufficient to ensure future identification. In addition to this call note the Crossbill also utters a curious grating noise as he works among the fir cones; and, even if he remains silent, he may on occasion be detected by the tell-tale shower of seed-scales that keep dropping from the tree on which he is working. It was too late in the season for me to expect a Cross-bill's nest, and I devoted my attention rather to the discovery of hollow trees in which Crested Tits or Goosanders might be nesting. At the top of the Loch I turned back along its opposite shore, bidding farewell to roads for the rest of my journey through the forest. My search after nests of the hole-loving birds in such an enormous extent of forest tended to become half-hearted and—in the absence as yet of success—very monotonous.

An exceedingly interesting episode, however, occurred to lend zest to my further explorations. As I beat about the trees in my endeavour to frighten a Crested Tit from her nest I noticed a species of ant swarming on the trunks of the trees and moving about in incredible numbers amongst the adjoining heather. The ant was the Soldier ant, a large black and red species with which I was unacquainted in my home district. Presently also a structure like a huge mole-heap was noticed on the ground but passed by unheeded. When however a second structure of the same kind was observed it aroused my curiosity sufficiently to ensure of its being examined, and to my utter astonishment it proved to be an ant-hill. The mound measured roughly three yards in one diameter at the base by one and a half in another and was a yard high. Its surface as well as the adjoining ground was one black moving mass; but, in spite of their numbers, the little creatures did not impede one another in their actions. Here and there one was seen with a piece of bark far larger than itself or a pine needle held in front of it like a spear, making its way over the thickly strewn mound to find a suitable place on which to deposit its burden. The covering of pine needles and pieces of twig was so close fitting on the mound as to obstruct the paths of the burden-bearers, and the means taken by the ants to overcome obstacles riveted my attention. One ant bearing a pine needle was a bold, comical fellow; he carried it raised before him like a knight jousting in a tournament. Passing ants would occasionally halt for a second or two to inspect their neighbours' burdens but soon satisfied their curiosity and left the burden with its original owner.

My interest in this animated scene was enhanced by the appearance of a large bronze-green beetle that on its arrival kept flying around in the dazzling sunshine with a loud humming noise. Its rapid flight convinced me of the uselessness of giving chase over the uneven nature of the forest-floor, and I stood still with my gaze intently fixed upon it till it should alight. To my delight it settled presently on the ant-hill at my feet. In a moment the ants were on the beetle, above, around, beneath, keeping it prisoner whilst they dug its grave and in less than a minute they had completely buried it alive. So far the proceedings had been allowed to go on unchecked; but I saw that, if I did not quickly unearth the beetle, I would be unable to detect the spot where it had disappeared and I therefore dug it up quickly with my stick and scooped it up, with a swarm of ants attached, in a small can. The ants still clung persistently to the beetle and were only separated with the greatest difficulty, and their victim for a long time after this appeared dead or dying. How easily one may be deceived by appearances was never more plainly manifested to myself than in this episode; for, when the beetle was submitted to an expert, it was identified as a species which digs into ant-hills to deposit its eggs and which was probably so engaged at the time of its capture; yet the entire proceedings as observed by me, in ignorance of this fact, suggested helpless unconcern on the part of the beetle after alighting and supreme activity and enmity on the part of the ants.

In continuing my course down the Loch I came on an old gnarled trunk near the loch-side with a small conspicuous hole on the side next me. In hope of finding a Crested Tit in occupation, I bored my stick into the hole, but drew a blank. On moving round to the other side, however, I found the tree to be quite hollow, and on looking into the hole was greeted by a deep hissing noise, as of a person breathing in illness. This curious noise proceeded from a Goosander brooding on her nest at the bottom of the hole. She reclined amidst a mass of white down, with her head drawn back to the limit and her bill buried amongst her feathers. In this attitude she returned my stare. Although I had been expecting to make such a discovery, I could hardly believe the evidence of my eyes at the sight, and I looked long and eagerly at the hissing bird in the hole. I then wished to dislodge her and, with this intention, I struck the tree several times. The bird, however, would not budge and greeted all my salutations with continuous hissing. Finding myself baffled in my efforts to eject her I inserted my stick and felt eggs beneath the bird and brought up a flake of down which was carried off by the wind and lost. I next tied my handkerchief round the loop of my stick, with the intention of sliding an egg into the depression of the handkerchief and so bringing it safely out of the hole. The insertion of this fearsome looking instrument, however, reacted violently on the Goosander. As soon as it came within her reach, she gripped it with her bill and played with me at tug-of-war; then, giving a violent jump, she reversed her position in the hole and spread herself out so as to occupy the full width of the cranny. On seeing this, I gave up my efforts to obtain an egg, and left the bird in possession of her bravely-defended home.

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, C.P.

The Editor's Study.

To Our London Correspondent.

MY DEAR HENBERT.

I have been so thrilled by the descriptions of London life in the occasional letters with which you favour me that I have of late been longing for a regular correspondence on the line of your all-too-few epistles. I cannot help thinking you are missing a great opportunity in not acting as my regular London correspondent. Think what it would mean for me and my readers to have a regular monthly column *News from the Hub of the Universe*, by our London correspondent. How it would cheer the hearts of our Britons!

You write with so much discrimination that, though you have at your disposal enough material to fill a newspaper, you succeed, by your skilful selection from the endless variety of topics open to you, in enabling me not only to see better than the newspapers can show me the daily round of life in London, but also to have a glimpse of the circle in which you move. You do not therefore need much in the way of suggestions; I am not therefore doing, but do it oftener.

But from my isolation I may venture to voice a few inquiries driven in upon me by my perusal of the overseas periodicals that come my way. I have long known, for instance, that horse-racing occupied a position of supreme importance in Britain, and that along with it went an enormous amount of betting, encouraged unfortunately by the racing-tips given in the newspaper columns. But I am startled to find from the recent discussions over the Tote at dog-racing establishments that this new form of sport gives delight to twenty million people in Britain. Am I really to infer that, in what is currently believed to be a period of depression, betting on dog-racing is responsible for the weekly turn-over of millions of pounds? And, in connection with gambling, may I ask if office life in Britain is tainted with this moral disease? Would weekly sweepstakes among the clerical staff be tolerated in London Banking establishments or in merchants' warehouses?

Seeing I have taken upon me to write as I have done, may I go somewhat further and raise some questions that arise in my mind as I see the ever-present gulf between the old and the new generation widening in Britain, as elsewhere? I am ready to admit, as you would most certainly do, the truth of the psychological law that the old do not understand the young; and that the young, through misunderstanding of the old, are inclined to laugh at them. I was however inclined to laugh myself when I read recently an article by the Hon. Mrs. Alfred Lyttleton in which she says that she heard her son remark that one of the worst disillusionments of youth is the discovery that their elders are sometimes right. Yet, so conscious am I, as a writer who would fain reach the ears of the young, of the risk of beating the air with irrelevant platitudes that I should be glad if you would tell me what the problems are that beset the young lives with which you mingle, and if you would mention the difficulties which, in spite of their grim reality to youth, they feel are shirked in the pulpits.

How do your chums and the younger members of your community look on the Bible to-day? Do they retain sufficient interest in it to read it, or to rule their lives by it; or have they discarded it in their homes in favour of another type of literature? Here in South Africa we have a very short, but pat, dialogue regarding Bible-reading. To the query, 'Is he still reading his Bible?' is given the reply—'He is in the newspaper now.' Would this blunt way of putting it at all describe the situation as you know it

in Britain? Or can you by any chance say if the modern type of novel, which began its hectic career about twenty-five years ago, is still proving so attractive to the reading public as to destroy in the majority of people all taste for any other kind of reading? And is this type of fiction openly paraded in your public libraries and in your private drawing-rooms? Has the censorship in the purchase of books for public libraries become such a farce that the latest productions of those writers who have sold their souls to *Diabolus pornographicus* are kept near the arms of the distributing librarians, and is it the case that men—and, to a greater extent, women—enter their names on a waiting-list for the vilest of books? Have those who find delight in such books forgotten that they belong to a race that was made in the image of God; and have they so lost all sense of shame as to allow such books to be on their table and even to recommend them to their friends? Is Britain unaware that the Bolshevik menace is as nothing to the undermining of the youth of the land by the broad-casting of the filthiest literature that the world has ever seen? I am led to believe that to the rising generation such literature as is represented by the sex-novel is utterly loathsome and treated as nauseating poison; but I should welcome from you some account of your own experience in connection with your local library.

Again, what is the attitude of the younger generation towards the church and their practice in the matter of church-going? And what exactly do churches reckon as within the normal sphere of their activities? Is there, for instance, any movement afoot in church circles to widen their activities so as to include Sunday Sport and to encourage Sunday Tournaments? Would church members be shocked by a suggestion to increase the minister's stipend by a Subscription Dance or to make a collection for Lumen in Missions by a Bridge Drive?

Arising out of these queries comes another, dealing with the religious life of the nation. Do young people who are deeply in earnest about religion tend to form themselves into societies—Oxford Groups or other groups—apart from the church?

Another query would help me to fix approximately the date when such words as sin, conviction, repentance and conversion became old-fashioned and tended to disappear from popular literature. Are these words and the meanings behind them really taboo to the rising generation or do they simply appear to be so through the apparent want of acquaintance with them by our average novelist? Have our writers of fiction so deluded themselves as to believe that they can by blotting out these words get rid of the reality behind them?

During the War, superstition raised its head in a very marked fashion in Britain and mascots became the order of the day in the lives of many people. Has this tendency to retain mascots diminished or does it remain the fashion for people to carry about and to trust in such mascots even to-day? Do the fortune-tellers and the crystal-gazers still fill the columns of the newspapers with their advertisements and do they still run a thriving trade in London? And does the practice persist of carrying about, attached to watch-chain or bracelet, Mahzels, Cupids and others of that ilk or has such a practice passed into oblivion?

I am, etc.,
Q. C.

(Concluded from page 36)

For the Namaqua Dove, the names known to me are *i-Holyazana* (applied to the Laughing Dove also) and *isa-Vu*. In Pondoland, according to Mr. Smith, occur *isa-Vukazana*, *im-Vukazana* and *isa-Mvukazana*,—feminine diminutives of *isa-Vu*. The Zulu name is *u-Nkombase* (Bryant), spelt by Woodward *i-Gombosa*.

The Tambourine Dove, without any name in the Cis-Kei, is known in the Transkei as *isa-Vu*; and in Zululand as *isi-Belu* (Woodward). The Emerald-spotted Dove is, at the Umtata Mouth, universally known as *i-Vukazana*. Its Dictionary name, *i-Gongo*, requires further investigation. The Zulu name is *isi-Kombasana*. (Woodward).

The name *isi-Vuvu*, given by Kropf as 'a bush-bird' and assigned by myself to the Namaqua Dove, does not occur in any of my bird-lists and should be cancelled until the name is found in use and a specimen produced.

R. GODFREY.

Lexicography.

Doves. (Revised)

The Fruit Pigeon, whose movements depend largely on the ripening of the figs, bears from the Kei Valley eastwards the name of *in-Tendekwane*. A specimen has been sent me by Rev. J. H. Soga from Elliotdale, bearing the name *in-Tendekiwane*, a name which has also been sent independently by Rev. Basil Holt and Mr. W. W. Roberts, from the Umtata Mouth. A third form of the name *in-Tendekwane* comes from a Willowvale source. Despite the superficial resemblance of the latter part of the name to the word for a fig, the word does not, to my mind, have any connection therewith; a similar termination occurs in the name for the Laughing Dove, *i-Celekwane*.

The Pondo name for the Fruit Pigeon supplied by Mr. Roberts is *i-Zibantonga*, which in Natal is *i-Jubantondo* (Colenso) or *i-Jubantonto* (Woodward).

The Crimson-winged Pigeon, the least known of all our Cape species, has been forwarded by Mr. W. W. Roberts, with the Pondo name *in-Denga* plur. *ama-Denga* attached.

The Olive Pigeon or Bush Dove, bears, in the Cis-Kei, the name of *i-Zuba*. How far this name extends eastwards I cannot tell; it was strangely absent from all the Transkei lists received in 1929. Mr. Roberts says that at the Umtata Mouth *i-Zuba* is in use as well as the longer form *i-Zubantonga*, with its alternative form *Zibantonga*. In Pondoland, he adds, the latter becomes the name of the Fruit Pigeon, and *i-Zuba* becomes the name for the Olive Pigeon, a name which in Natal is lengthened to *in-Jubantendele* (Colenso). In Zululand appears the name *i-Zubantondo* (Bryant).

The Rock Pigeon is most commonly known as *i-Vukutu*,—an attempt to reproduce its coo, rendered by the boys as *vukutu vu*. This name runs from the Cis-Kei across the Transkei into Pondoland, and is the name in use at the Gordon Memorial, Natal, on the border of Zululand. The hysterical breathing of a girl under the influence of *isiposo* suggests to the native mind the cooing of the Rock Pigeon; and it is said of such a girl *ulinganisa nevukutu*, she coos like the Rock Pigeon. Mr. Oliver Brigg informed me that at Aliwal North *i-Zuba* refers to the Rock Pigeon and *i-Vukutu* to the Olive Pigeon.

Three species of Turtle Doves occur in Eastern Cape Colony,—the Cape Turtle, the Laughing Dove and the Red-eyed Turtle. The name universally applied to the Cape Turtle *i-Hobe* is apparently onomatopoeic, as I have heard Ndiya ku-fa, njengeho-be! (I shall die like a dove!) used as an imitation of its cry.

In Tsomo, the version of the cry is:

Soz'ufezwe! (You will never be finished off, i.e. There's no end to your trickery.)

In Mqanduli there are many versions:—

Nozifoko! Nozifoko! asoz'ubento! or,

Nozingongo! Nozingongo! soze ubento! (Nozifoko; or Nozingongo; you'll never be anything!)

Nozigigi! tshaya igwada! (Nozigigi! grind snuff!)

Qozigoko udineka uyarala engaboni.

Near Ndabakazi the version is:—

Kuyasengwa kwa Mrhopo: (They are milk-

ing at Mrhopo's.) and at Blythswood: Masihambe! Hamba sihambe! (Let us be off!)

The native girls, guarding the ripening Kafir-corn, frighten away the doves to the accompaniment of a song:—

Hobe! hobe! akuwalimanga lamazimba!

(Turtle! Turtle! you didn't plough this Kafir-corn!)

The Cape Turtle is also called *u-Ntamnyama*, or *u-Ntamo imnyama*, Black neck, in reference to its collar. At Burnshill I have heard it jokingly referred to as *u-Mamfengu*, the Fingo, to contrast its humility with the everlasting boasting of the Laughing Dove regarding its Xósa origin. At the Gordon Memorial, on the Zululand border, Mr. Ian Matheson gave me the name *um-Tinti*.

From the name *i-Hobe* comes the adjective *Hobe* used to describe a dove-grey colour. Elibala lalo lifana kwanegama lalo; ibala eli lihobe. This colour it has resembles its name,—dove-grey.

At Clarkebury there lingers a belief in the Cape Turtle as a bird of omen: Kudala xa amahobe ehleli ehlahleni lobuhlanti bakó ekála, kwakusitiwa axela into embi. Ngezintsuku akunjalo: nawo awayi emakáya, oyika ukudutyulwa. In days of old when doves settled on your kraal fence and called, it was said they foretold some evil. Nowadays it is not so; even the doves don't go to the houses, being afraid of being shot.

The Cis-Kei name for the Laughing Dove, *u-i-Celekwane* with a variant form ending in *a*, occurs eastwards as far as the Umtata Mouth, where the alternative name employed for the species is *i-Hotyazana* (a feminine diminutive of *i-Hobe*) the name preferred in Pondoland also.

The Tembu name for the Laughing Dove is *u-Nomnkenkenke* with *um-Nkenke* at Clarkebury, and the Pondomse name is *um-Nkenkenke*. The Zulu name, heard at the Gordon Memorial, is *um-Bomvana*.

The various versions of the song were given in the original article June 1924.

The outstanding names for the Red eyed Turtle are taken from the best known version of its song, Makúlu, ndip'isidudu! (Grandmother, give me porridge!) These names are *u-Makúlu* (Grandmother) and *in-Dlasidudu*, with the alternative forms *u-Ndlasidudu*, and *i-Dlasidudu* (Porridge-eater.) In Pondoland it bears the name of *isi-Dudu* (Porridge). A St. Matthew's pupil of 1910 gave the name *i-Kwalihobe* as in use in Victoria East.

At Mqanduli, the song is represented in dialogue form. The female says: Makúlu, ndip'isidudu; and the male replies: Andinaso, (I haven't any). Variations found in Pirie are: Makúlu, isidudu sibi. (Grandmother, the porridge is nasty!) and Makúlu, upi u-Gidi? (Grandmother, where is Gidi?)

Although in all these versions the rendering begins with Makúlu, anyone who listens attentively to the bird will notice that the actual song begins as a rule with the second phrase of the rendering.

The Cinnamon Dove, a true forest species, is known in the Amatolas and the Kei valley as *is Aggukwe*, a name which I first obtained from John Ross, one of my youthful helpers at Pirie. East to Pondoland and north to Tsolo this dove is known as *in-Denge*.

(Continued on preceding page).

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South African False Scorpions

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Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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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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.

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Events of the Day.

The U.T.T. General Council.

N March 27th. the third session of the United Transkeian Territories General Council opened at Umtata. The Chief Magistrate, Mr. W. T. Welsh, presided: and taking the opportunity afforded by his last appearance as President he reviewed the development of Council activities during his tenure of office, from his opening the eighteenth session of the T.T.G.C. on the 26th July, 1920, and presiding over the tenth session of the Pondoland General Council at Libode in May of the same year.

'The Transkeian Territories General Council at that time,' he said, 'comprised eighteen districts and the Pondoland General Council three. In 1925 the former was enlarged by the addition of Xalanga. In 1927 the four districts of Eastern Pondoland, Bizana, Flagstaff, Lusikisiki and Tabankulu, entered the Pondoland General Council. The question of the amalgamation of the two Councils had been mooted as early as 1917 but it was not until 1929 that definite steps were taken. After informal discussions with the Chiefs and Councilors of Eastern and Western Pondoland I invited delegates from each Council District in the Transkei to attend a Convention to consider the matter. The Convention unanimously decided in favour of amalgamation, and both the General Councils ratified the resolutions of the Convention at their 1930 sessions.

Accordingly from 1st. January, 1931, the two Councils were amalgamated into one body, known as the United Transkeian Territories General Council. This step was probably the most momentous in the history of the Council system. It

was a wise and statesmanlike move made by the people themselves who realised the advantage of amalgamation.

At the convention of 1929 I gave an undertaking that in the event of amalgamation the Constitution of the Council would be revised. Accordingly, in 1931 a Recess Committee was appointed to consider and revise the Constitution. The Committee, after full and careful deliberation, presented its report, together with a draft Constitution which came before the Council last session where, after amendment, it was adopted. The new Constitution became law on 28th October, last. The taking effect of the new Constitution with its conferment of executive powers was the culminating point in a period of great development and expansion of the Council system in these Territories.

The grant by the Government of executive powers to this Council is an acknowledgment of its status and a well-earned recognition of the manner in which it has carried out its responsible duties. I personally have no doubt that the day is not far distant when still greater powers and duties will be assigned to this Council, which is destined to become a potent instrument in the Government and welfare of the Native people.

Agriculture.

The General Council was by 1920 well launched on its progressive policy of agricultural education and development When I assumed duty as Chief Magistrate the Council's School of Agriculture at Tsolo had already been functioning for some years and young men trained there were being employed by the Council as agricultural demonstrators. By 1923 17 of the 18 districts then comprising the General Council area each had a demonstrator at work. The exception was Willowvale whose people did

not want one. The system of educating the people by means of demonstrators has gone from strength to strength and there are now 97 agricultural demonstrators in the field, while provision has been made for six more in the near future.

The success attained by the Tsolo Agricultural School was so encouraging that in 1922 the Council felt justified in establishing the Teko School of Agriculture. In 1930 a third School was opened at Flagstaff. The Council may well be proud of these schools, whose students are employed as demonstrators as far afield as Rhodesia, Tanganyika and the Belgian Congo.

Apart from the three Agricultural Schools the Council has four experimental farms at Mbuto, Nzulweni, Butterworth and Cala, where farming operations are carried on. The largest and most important of these is Mbuto, which was acquired by the Council in 1908. In 1925, steps were taken to encourage the improvement of sheep and thereby increase the output of wool throughout the Territories. Dairying, agriculture and tree-planting were also developed.

The experimental cotton farm at Mpeko was abandoned in 1924 and further activities in this direction were discontinued from 1926 and experiments at Nzulweni confined to tobacco growing, the production of good seed and demonstration to the surrounding people.

A similar farm at Butterworth has lately been re-organised and is now doing good work. In the Cala district an agricultural experimental depot was established in 1927, and operations are now being conducted in the direction of wheat cultivation for which the conditions in the Cala district are specially suited.

The first Native farmers' Association was formed in 1919 at Kentani. At the end of 1932 there were 61 such associations and these have exercised considerable influence in the agricultural development of the Territories. Progress is generally more pronounced in areas in which associations have been formed. The Council through its officers has given them every assistance in improving agricultural methods, in promoting the spirit of co-operation and self-help among farmers, in the marketing of produce and in disseminating information regarding farming matters generally.

Agricultural Shows.

The part played by agricultural shows in the development of agriculture has been very marked. In 1921 Native Agricultural Societies, formed at Umtata, Butterworth and Mount Frere, held their first shows and attained a considerable measure of success. The Council made liberal grants of which advantage was taken by other districts to inaugurate annual-shows. They have become increasingly, and to the Treasurer almost embarrassingly, popular and last year 12 shows, including a Central Show first held in 1931 at Umtata, were staged throughout the Territories.

In 1924 the first number of the Council's agricultural journal "Umcebisi Womlimi Nomfuyi" was issued as a quarterly publication. The popularity of this journal has increased yearly until at the present time it has over 3,000 subscribers. It is published in English and Sixosa.

In 1928 maize growing competitions were introduced in two districts and last year 20 such competitions were held.

In 1928 too, the Council organised caravan tours whereby its agricultural officers were enabled to visit remote parts of the Territories holding meetings at various centres, lecturing and demonstrating to the people. In all 130 meetings have been held and were attended by 28,638 persons.

The growth and expansion of co-operative credit societies in these Territories is a significant sign of the development of self-help. These institutions managed by the people for the people provide a means whereby they can demonstrate their capacity for managing their own affairs. Already 36 societies have been formed, with total deposits amounting to approximately £25,000.

Hospitals.

The General Council makes substantial contributions to the funds of all hospitals in these Territories. Grants are now being made to four state-aided and six mission hospitals and last year these amounted to £5,239.

Noxious Weeds.

In 1931 the General Council inaugurated a series of competitions and awarded monetary prizes to Native school teams for the destruction of noxious weeds. As a result many millions

of weeds have been destroyed; and, of greater importance, there is being impressed upon the youth of the country the necessity of keeping these pests in check.

Forestry.

The Government, through the Forest Department, controls all forests in the Transkei and has established plantations throughout these Territories. In addition the General Council has established its own plantations at various centres. In 1920 there were seven Council plantations in existence; there are now fourteen. In 1929, as a result of the expansion of this branch of the Council's activities it was necessary to revive the appointment of Supervisor of Plantations on the staff of the Director of Agriculture. During the last few years the Council has extended and developed its policy of afforestation to supply fuel and timber and also to provide ratepayers, at low cost, with seeds and seedlings for tree-planting wherever possible. Seedlings reared in Council plantations are used in soil reclamation works.

Soil Erosion.

An important branch of the Council's activities, having both remedial and educative objectives, has been the work in connection with the prevention of soil erosion and soil reclamation. In 1920 a select committee considered the subject and operations were commenced in several districts during the financial year 1926-1927. The results obtained were encouraging and efforts in this direction have been continued on a larger scale. In this national work where its activities are limited by its financial resources the Council has set an example to public bodies throughout the Union. I trust the time is at hand when this Council will be prepared to place on land-owners the personal responsibility for preventing where practicable the erosion of their holdings.

Stock Dams.

In 1930 the Council embarked on a programme of building stock and domestic dams and fencing springs. The provision of these dams has proved an inestimable boon to the Native people and I trust this work will be continued till water is within the easy reach of all. Already 320 dams have been built and 185 springs fenced at a total cost of £17,000.

Engineering Works.

Since 1926, it has been possible to undertake bridge construction on a large scale. Since 1925, 47 bridges and 24 causeways have been erected and the time is not far distant when on Council roads there will be a bridge or causeway over every river where the crossing is dangerous or unsuitable. The Council maintains 4,300 miles of road at an average annual cost of £60,000. The number of cattle and sheep dipping tanks constructed by the General Council are 580 and 843 respectively.

Encouragement to Natives.

The Council has, wherever possible, employed Natives in all its undertakings. No less than 17 of the 26 road overseers in these Territories are Natives. As European overseers retire, they will be replaced by suitable Natives, if available. Every encouragement is given to Natives to tender for Council works and a 2½% preference operates in their favour as against Europeans. Year by year the number of tenders received from, and the amount of work done by, Natives are increasing.

Scholarships.

In 1927, the Council instituted a system of scholarships to Native students to enable them to attend the South African Native College at Fort Hare. Each scholarship is ordinarily tenable for five years at the rate of £30 per annum. The full equipment of 50 scholarships, comprising 15 for students from Pondoland and 35 for students from other Council districts, has now been reached.

Mr. Welsh's Valedictory.

That progress has been made will be apparent to all and on the eve of my leaving you it is a source of happiness and satisfaction to me that I have been privileged to have had some share in furthering it.

To my distinguished predecessors who, with unfailing faith and zeal laid the foundations on which your United Council has been built these Territories owe a great debt.

The measure of success achieved has been made possible by the wholehearted assistance of the General Council who, year after year, have co-operated so willingly and effectively in the work in which we have been engaged.

I do not think any public body or any officer at the head of an administration could have been better served than have you and I by the Council officials European and Native. These officers have at all times placed their knowledge and wide experience unreservedly at my disposal, and I am deeply grateful to them for their assistance and the outstanding services rendered by them to the development of these Territories.

I wish to pay a special tribute to the Magistrates of these Territories for the splendid way in which they have served the Council and furthered the interests of the people. The work of these officers is done quietly and efficiently and seldom gets into the limelight, but I am confident that the members of the Council will agree with me that their faithful service and guidance have been invaluable, and that without them the Council system would have been impossible and indeed would have broken down at its inception.

Though the material benefits which resulted from the Council are considerable, there are others, though not so apparent, are equally important. Among these are the constant consultation with the people concerning their own affairs, their training in the art of local self-government, the call which it makes for restraint, for placing public interest before self and for intellectual effort.

But greater even than these is the spirit of good-will and confidence which has grown with the passing of the years between the European officials and the Native members. It was not always so and possibly the practice whereby the Official Conference sat behind closed doors to review the Council's resolutions was not free from blame. A marked improvement was apparent as soon as members were invited to attend those discussions, and to-day I believe the feeling is one of entire trust, confidence and mutual respect.

European and African in South Africa have contributions to make to the common cause; and, though much has been done, these Territories to-day call upon you for all the help and service of which you are capable. There are great opportunities for those of your people who have capacity for leadership and it should be the pride and aim of this Council to assist to train such men.

In this country there are several instruments of government, at the head of which stands the Union Parliament, which is the supreme authority; but the life of the average citizen is affected more directly and personally by the administration of local affairs which come into closer contact with the daily life of the people. I believe that the Council system is destined to play an increasingly important and vital part in the administration and control of your affairs, and I would urge you to do all you can to make of it a body which will be able to undertake the increased responsibilities and duties which, if I read the signs of the times aright, will devolve upon you in the course of a few years.

A matter which should engage your attention and which would, in my opinion, make for the more effective administration of the Council affairs would be to lengthen the term of office of General Councillors. The yearly wholesale change in personnel does not make for the best results and militates against a definite line of action or continuity of policy. The time for a change in the direction indicated is at hand and I trust you will not be deterred by feelings of sentiment which prompt you to elect members, with very few exceptions, in rotation. The advantages of serving for longer periods have been recognised by all important public bodies and do not need to be emphasised.

These Territories are occupied by Natives and Europeans; and while I have at all times endeavoured to promote and further your interests, which have been specially committed to me, I have also striven to see that the rights of the European section of the inhabitants were safeguarded. It is only by even-handed justice to all sections of the community that a country can become great and happy.

And now I come to the end of what has to me been a very happy and interesting association in the course of a long official career. In a very few weeks I shall retire from the Public Service when I shall cease to be Chairman and Chief Executive Officer of this Council. It is difficult for anyone not situated as I am to realise just what this means to me; but, though the official link is about to be severed, I can assure you that my

Continued on Page 46.

Educational

Bunyan's Grace Abounding.



JOHN BUNYAN has a mastery over his mother-tongue which has been the envy of all writers of the English language since his day, and he brings to the composition of this book all that power of writing nervous Saxon, and of combining words and phrases in rhythmical cadence, which is so characteristically his own, with the result that he charms and fascinates his readers, and impels them to read, and re-read, those matchless pages which tell the story of his inner life.

The title 'Grace abounding to the Chief of Sinners,' is a direct echo of Paul's famous words, 'This is a faithful saying, and worthy of all acceptation that Jesus Christ came into the world to save sinners, *of whom I am chief.*' Bunyan's title implies that no man need despair, seeing that the grace of God has abounded towards *him* and has been magnified in the salvation of *his* soul.

In Bunyan's quaint account of his book, he says: 'I have sent you, here enclosed, a drop of that honey I have taken out of the carcass of a lion, I have eaten thereof myself and am much refreshed thereby.' And, not to leave his readers in any doubt as to the meaning of his riddle, he adds, 'Temptations when we meet them at first are as the lion that roared upon Samson; but, if we overcome them, the next time we see them we shall find a nest of honey within them. *The Philistines understand me not.*' Do we?

Listen to Bunyan's account of his pedigree: 'For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of any high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door He brought me into the world, to partake of the grace and life that is in Christ by the Gospel.'

With but the slightest possible introduction, Bunyan plunges into his spiritual history. How intensely real to Bunyan his spiritual life was! As a little boy—of nine or ten—he was often in such despair of life and heaven that he would wish either that there had been no hell, or that he himself had been a devil, so that, if he went to hell, he might rather be a tormentor than tormented. He hated all religion; and, in spite of the merciful providences of God, he grew more and more rebellious against Him. After his marriage, however, he was so influenced by his wife's conversation, and by her reading to him out of

two books—'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety' which was all the dowry she brought with her—that he began to assume outwardly the guise of a religious person, and to conform to the externals of worship; without, meanwhile, ever thinking of Christ or whether there was such an one or no. One day his conscience was pricked by a sermon on Sabbath-breaking; and on the same day, when playing at cat, he heard a voice,—'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?' He was convicted of sin; but, instead of turning from sin, he plunged the deeper in, thinking he was beyond hope of pardon, and resolving that, if he must be damned, he might as well be damned for many sins as for few. So well for a time did he keep his resolve, that he made even an outstanding sinner tremble to hear him cursing. The rebuke administered to him led to his giving up swearing, and reforming his life in other respects, though still remaining ignorant of Christ and going about to establish his own righteousness.

'But,' and here Bunyan must be allowed to speak, 'upon a day the good providence of God called me to Bedford to work at my calling; and in one of the streets of that town, I came where there were three or four poor women sitting, at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself in the matters of religion; but I may say I heard but understood not, for they were far above out of my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. . . . And, methought, they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were 'people that dwelt alone and were not to be reckoned among their neighbours.'

Then followed in Bunyan's experience a season of questionings and doubts, as to whether he had faith, whether he was elected, whether his day of grace wasn't past and gone. Some light was shed across his darkness by the text,—'Compel them to come in, that my house may be filled; and yet there is room;' but the light was only an intermittent flash. The sight of his heart, as it is before God, had thrown him into perfect despair.

One day, however, he listened to a sermon on 'Behold thou art fair, my love,' in which the minister so set forth the love of Christ to His own, and to His own when under temptation, that Bunyan was uplifted beyond measure. In another of his classical passages, he says: 'I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home; I thought I could have spoken of His love, and have told of His mercy to me, even to the very crows that sat upon the ploughed lands

before me, had they been capable to have understood me.'

During those days of dark Satanic warfare, he was much cheered by another sermon, stressing the necessity of receiving the conviction of any truth directly from the Holy Spirit, and not from man, and the determination to cry mightily unto God to this end. Bunyan had already been doing this, and he continued doing it, and he says at this time: 'I had an evidence as I thought of my salvation from heaven, with many golden seals thereon, all hanging in my sight.'

After receiving Christ, he felt overpoweringly the temptation to sell Him, and at last the thought seemed to pass through his mind 'Let Him go if He will', and for two years onwards the expectation of damnation was ever present with him. Only occasional glimpses of light pierced the thick darkness that surrounded him. He thought he had sinned against the Holy Spirit; he was 'weary of his life, and yet afraid to die.' He compared himself with other sinners, David and Peter, but he found none whom he so nearly resembled as Judas. He inquired diligently if his sin differed from Judas'; and, although he did find some difference, he concluded that his sin surpassed that of any of God's saints. Then he set his single sin against the combined sins of all God's saints in the hope that, if it did not excel the sum of theirs, it might be washed away in Jesus' blood. At last, he realised that he had not deliberately refused to be justified by the blood of Christ, and then came the word, 'See that ye refuse not Him that speaketh,' bringing light with it and silencing the tumult of his heart.

Even yet Bunyan had by no means escaped Satan's clutches; again and again he was engaged in fierce conflict with the evil one. He was tempted to believe that, because he had backslidden after he had partaken of the heavenly gift, he could not be received unto repentance. For well-nigh two and a half years, during which this condition lasted, he continued in importunate supplication to God. Now he would be in the heights when he received such a word as this 'My grace is sufficient for thee'; then he would be cast down into the depths again when no words would come to mind but these,—'There remains no more sacrifice for sin; and it had been better for them not to have known the will of God than, after they have known it, to turn from the Holy Commandment delivered unto them.'

At last the daystar arose in Bunyan's heart, and scattered the darkness. The terrifying Scripture passages were not, he saw, parallels to his own case, and they could not have any power against him. 'One day as I was passing into the field, and that too with some dashes on my conscience fearing that all was not yet right, suddenly this sentence fell upon my soul,—'Thy righteousness is in

heaven'; and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was or whatever I was doing, God could not say of me 'He wants My righteousness' for that was just before Him.' Bunyan goes on to tell us how he was led into the mystery of union with the Son of God, and how he was joined to Christ, how in fact John Bunyan and Christ were one, and he says: 'If Christ and I were one, then His righteousness was mine, His merits, His victory also was mine.' Bunyan's conclusion and climax might be summed up in the verse:

'For this I do find

We two are so joined:

He'll not be in glory, and leave me behind.'

Bunyan's heart was not unique; in its depravity, it was pretty much like our own; and, when Bunyan is revealing his heart to us, he is at the same time revealing our own to us. Bunyan's heart, too, was like ours in being the scene of constant warfare: the same fight as Bunyan depicts in his own heart goes on in ours. Satan and Christ are pulling for our souls; and, when we take an interest in this spiritual warfare in our own bosoms and seek help from others, we can find few who can understand us like Bunyan. This master of the human heart often puts into words for us just what we want to know, and in recounting his own experience recounts ours.

Sometimes, when we see Bunyan pertinaciously sticking to a text that tells against him and when we cannot understand why he should bother with it at all, we are inclined to ask:—'Is Bunyan playing here?' Those who are not deeply exercised in the things of the soul might think he was letting loose imaginary quarries to hunt them down; but those who have themselves been engaged in spiritual warfare in their own hearts and consciences know that Bunyan is not trifling here; he is describing a real conflict, and, if he errs on any side at all, it is on the side of underestimating the fierceness of the fray. Now, as then, men and women under sanctification seek out the passages in Scripture that tell most against themselves, and cannot be at peace till they know from Christ Himself that He has set them free from the condemnation of these passages. They want to know the very worst of their case, they want to know also that Christ can meet their extremity, and they will not be satisfied, any more than Bunyan, till they know this. Some who are reading these lines are experiencing at present the reality of the contest endured by a soul under sanctification. Let them follow Bunyan's method, to pray with importunity, to pray unceasingly, determined to be united to Christ and delivered from sin. It shall never be said of any one that he died, died eternally, at the foot of Christ in prayer.

THE BLYTHSWOOD REVIEW.

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Local

The late Chief Charles Veldtman Bikitsha.

The Day of Condolence.

On March 17th, a great concourse of Chiefs, Headmen and Councillors met at the Residence of the late Chief Charles Veldtman Bikitsha, Nkondwane farm, to condole with his family. The long procession went first to the burial-place, to pay their respect, each taking a stone and putting it on the grave. There Councillor P. T. Xabanisa led the gathering in singing "Lizalis' Idinga lako", after which Rev. S. W. Njikelana prayed.

The assembly then gathered in front of the late Chief's house, and an opportunity was given to Headmen and Councillors of the various districts to speak. After Rev. S. W. Njikelana had expressed the sympathy of the gathering with the bereaved family and offered their condolence, another Hymn was sung. The veteran son-in-law of the late Captain Veldtman—Mr. Theo. Ndwa ndwa—alluded to the time when he, the late Charles, and the late Captain Veldtman went overseas to pay homage to Queen Victoria. Chief Silo Zulu of Tsojana said that the Fingo people had lost their protector.

Chief Mtulu of Tongwane dwelt on the gloom that had fallen on the Fingoes, who had never doubted the leadership of Charles,—a Chief who had not attained his position by usurpation.

Headman Ntsimango, Kobodi emphasised the unquestionable leadership of Charles, and told how the Chief had once saved him when he was in a dilemma.

Headman Dlepu of Zangwa laid on the kinsfolk of the late Captain Veldtman the care of the family of the late Charles; he pointed out that Charles was

the only leader who had successfully fought for the cause of the Fingo people.

Dyosini of Xaxashimba declared that Charles was a brave man whom it would be difficult to replace.

Hlangana, Headman of Qina, expressed his regret that he was not present at the funeral. To-day, he said, there has been manifested the readiness of the Fingo people to acknowledge one of their men, as a leader.

Headman Mtsekana of Kentani said "Children of the late Chief Charles, you must all help one another and live in harmony and follow closely your father's example of loving all people; remember also that we are all orphans to-day."

Nombeu said "Our Councillor has departed,—a large hearted man."

Mqikela of Gcalekaland said that Captain Veldtman was a sincere Christian, a hater of polygamists, a lover of light and a promoter of progress.

Mr. Wm. Mlonyeni said that he would sing the dirge of the Gcalekas "To-day we all cry."

Cr. J. J. Mateza addressed his remarks to the Fingoes, anent the late Captain Veldtman's deeds. The father of the late Chief was the man who stretched out his hand to the fountain, in order that all might have a drink. He was the man who approached Sir Hely Hutchison to grant the Fingoes a Holiday to commemorate the day on which the Fingoes were taken under the protection of the British Government. The late Charles was the man who constituted the meeting of Fingo Chiefs and Headmen in Fingoland. On one occasion, when a meeting of Chiefs and Headmen was assembled, a certain Magistrate put in an appearance, and Charles pointed out to the Magistrate that his actions of amalgamating various Locations under one Headman was not the custom of the

people. 'We natives are men of war; you send us to fight when war breaks out, our different tribes have poets who urge men to go and fight.' In closing, Mr. Mateza reminded his audience that, when the Prince of Wales visited the Transkeian Territories, Charles was presented with a stick of Chieftainship, and this was considered by the Fingo people an acquisition to them.

Cr. J. Mlokoti, Tsomo, claimed that, as he was related to Charles, the remarks made to the family were addressed to him also and he declared that they and he would never forsake the Fingo people. "Fear not" said he, "to bring your grievances to us, we shall serve you as my brother Charles has done."

Cr. J. Xakekile explained that Charles called him and Gcilitshana some days before he passed away, and that when they came before him he simply said that he wanted to see them. Xakekile added that Charles was their shelter, a remarkable man, who never brought any one before the Court of law.

Mr. Kona, on behalf of Tutura Session, mentioned that their religious denomination was different from that of Charles, but that Charles was their helper also.

Cr. Xabanisa addressing Attorney Hubert said: "You are a white man, because you talk with white people, as you are a lawyer. You must know your people;" and addressing Mkatshane's son Maxego said, 'Whenever anything happens, let your father David Bikitsha know. Here is your Uncle Henry Bikitsha, who survives your father. Here is your mother, Charles Bikitsha's wife. I warn you Mrs. Hubert to do your utmost to help Hubert and his mother to live together.'

Mbexe Mtshotshisa thanked every one present: "We are all Bikitshas. I accept your sympathy and condolence." He also stated that it was Captain Veldtman who resuscitated the Chieftainship of the scattered Fingoes by bringing them together.

Mr. David Bikitsha thanked every one for their counsel and for the honour they had given them. After Mr. J. Mngibisa had offered prayer Rev. S. W. Njikelana closed the meeting with the benediction.

J.J.M.

The late Mr. Newton Thompson.

On Sunday, April 2nd, there passed away at his home in Butterworth, Mr. Newton O. Thompson, formerly magistrate at Kentani. In 1894 when the Council system was being inaugurated and the negotiations for the annexation of Pondoland were being completed, he toured the Territories in company with Cecil Rhodes, Prime Minister of the Cape at that time.

On the assembling of the court at Butterworth on April 3rd, Mr. French Trollope, A.M. paid the following tribute to his memory:—

"Mr. Thompson was, as you know, an ex-magistrate who was spending the evening of his years in retirement in this district. But he was more than a magistrate: he was one of the pioneer band of administrators of justice and order among the tribes in these territories.

"The present peaceful and contented state of the Transkei, inhabited as it is by some million natives, testifies eloquently how truly those early officials builded. Used as we are in these days to a long and weary apprenticeship before an officer achieves magisterial rank, it is a constant source of amazement how in the early days young men were, after the briefest of apprenticeships, successfully put in charge of large districts where there had been little, if any, civil administration. That the experiment was successful beyond all expectations shows how carefully the personnel must have been selected. The honesty, integrity and ability of the old Cape Civil Service is a byword, and the mention of names like Thompson, Elliott, Blyth, Brownlee, Stanford, Warner and many others illustrates that the Transkeian section of that service was not the least illustrious part.

"Mr. Thompson stood shoulder to shoulder with his colleagues. Apart from his administrative activities, his judicial functions were exercised with that fairness and insight which characterises the best traditions of British justice. One has heard numerous incidents exemplifying the wisdom of many of his judgments—and that these judgments were founded on sound legal principles is evidenced by the regularity with which his decisions received the concurrence of

the Native Appeal Court. Personally he was a man beloved by his fellows, and although in late years his failing health made almost a recluse of him, there will be many to mourn the passing of a friend.

"To his family his death will be a blow, softened by fragrant memories of a life well spent. To those who endeavour to follow the trail he helped in blazing, his life and work will be a shining example."

Local and General.

The School Catechism—Eyesikolo incwadi yemibuzo—has been republished, and supplies may now be had from the Blythswood Bookroom, at the price of 2/- per dozen, plus postage.

Mr. Howard Pim and his son, with Mr. Eric Davis, visited Blythswood on 7th April. They are making an extensive tour of the Transkei, to see at first hand the economic condition of the Natives.

From the 1st April, 1933, the districts hitherto administered from the Native Recruiting Corporation's Office at Butterworth under the supervision of the Corporation's District Superintendent at Umtata, will be separated from the Umtata control and administered solely by Mr. H. O. Sayer who has been appointed District Superintendent. The districts included in the Butterworth area are Butterworth, Idutywa, Nqamakwe, Willowvale and Kentani.

Notes and Queries.

How many Species of Birds have you seen at one spot?

A writer in the *Observer* raises this very interesting question, which all bird-lovers have repeatedly set themselves to answer. 'I sat once by a lagoon in mid-Queensland,' he says, 'with an Australian naturalist, and, without moving from our tree, we counted some forty-six sorts of birds—duck in great variety, whistling eagles, swans, shag and many small birds. It was the most crowded panel of bird-life in my experience, not even excepting Hickling Broad.'

I should imagine it would be very difficult to equal this record in any part of South Africa, although dwellers near Lakeside in the Cape Peninsula or visitors to Kosi Lake might attempt it.

I have often set myself a somewhat similar problem, to see how many species I could observe in the course of a walk. In veld country, with a little kloof and a stream, I have come to consider thirty species as a good average. Any day on which the number reaches fifty deserves to be marked with a white stone.

Fingoland News.

(By a Native Correspondent.)

The Retirement of Mr W. T. Welsh.

Mr. Welsh, Chief Magistrate of the Transkeian Territories, retires at the end of the present month. His retirement is recognised as a great loss, because his administration has been marked throughout with the greatest success, more particularly, in connection with the Bunga. During his regime three Agricultural Schools have been established and the young men who have been trained at these Schools are doing yeoman service among their people by displaying to them the modern methods of tilling the soil, with the results that are seen to-day throughout the Territories. Mr. Welsh is leaving these Schools in a flourishing and consolidated condition. Three years ago he put the copestone on his work by amalgamating the Transkeian and Pondoland General Councils into one body, known as the United Transkeian General Council, and by instituting the Executive Committee. We all wish Mr. Welsh long life and happiness in his retirement.

Mr. Welsh's Successor.

Mr. J. M. Young, Chief Native Commissioner of Natal, has been appointed successor to Mr. Welsh. The Native Affairs Department has done well in appointing an official who for some years held the post of the Assistant Chief Magistrate to Mr. Welsh. This was the reason that, when the announcement of Mr. Young's appointment was declared by Major Herbst, the Secretary for Native Affairs, at the last session of the Bunga, the Councillors received the news with warm enthusiasm and appreciation.

Chief Inspector's Address.

Mr. Welsh, Chief Inspector of Native Education, addressed the Bunga as usual on Education towards the end of last month at Umtata. He mentioned among other things that owing to financial stringency the Government was unable to staff the Primary Schools with a sufficient number of teachers. He also pointed out that in America the Negroes do not fold their arms and look to the Government for the support of their Schools, but that they put their hands into their own pockets and help themselves whenever it is necessary to do so. It was quite the contrary in this country, where both the Natives and the white people look to their father the Government to support their schools. This is a warning which the Native peoples in particular should consider seriously. Many of our young men and women are at the present moment pursuing studies at the Training and Agricultural Schools as well as at our Secondary Schools and at Fort Hare. Where will these find employment when they leave school? The solution of this problem requires the brains of men who look to the future and not men who look only to the next Election. We have in season and out of season pointed out in these columns that the Native problem will have to be solved by the Natives themselves. Let them therefore club together as the Negroes of America and help themselves; and the white man, seeing their endeavours, is sure to come to their aid.

Vendaland.

(Concluded).

BY REV. DAVID McDONALD.

Doctors and Disease.

What of the health of the people in Vendaland? Malaria, blackwater, and other fevers abound. Sore eyes and skin sickness are of annual occurrence in the hot season: a mild smallpox breaks out every now and again. Owing to rapid changes in the atmosphere, colds and pneumonia are common. Worst of all, venereal disease is spreading rapidly all over the land. Infantile mortality is appalling as, when anything abnormal takes place, midwives and doctors are helpless. The so-called doctors, unable to diagnose, kill more than they cure. They have made the people believe stomach-ache is caused by a snake, and swellings anywhere are caused by mice and lizards, put in of course by an ill-minded person, giving them the important and expensive task of removing them. Bad teeth are levered out, causing excruciating pain, lasting for days. When they tackle the eyes they usually end in destroying the eyesight. They have no idea of doses and always give too much.

The dead are buried in a sitting position: food and beer and a spear may be placed with them against need. When a chief dies, he is buried under the hut he died in, and the event will not be announced for long; and, after the lapse of a considerable time, his remains will be brought out where former chiefs lie, usually near a thick bush with branches and thorns thrown over the mound. One clan has a form of cremation for the dead.

Preparation for Life.

This preparation for boys and girls is done at night and payment is made on entering and on leaving. [Catch a Venda ruler doing anything for nothing! It is a case of giving and paying all the time. Does a man go to town to work? He gives a share of his pay to the chief on his return. The chiefs have now got into the practice of sending a trusty follower or two to the towns to collect this special tribute. The women collect wild fruit and take big basketfuls of it for beer making to the chief. They are always brewing great quantities of beer to carry to the Great Place. Does a man kill a cow? He sends a whole leg to the chief. Do the men hunt? All the skins go to the chief. The men are at his call for work all the time, even if they have work of their own to do]. Well, the boys by old fogies, the girls by old women are led into the mysteries of Venda tradition, beliefs and customs, really what they are to do when they are married men and women. In short they are after much physical beating and torture initiated and a terrible ordeal it is. Whatever else these ceremonies mean, the gain arising out of them looms big in the minds of the rulers. In all ceremonies, beer, dancing and drum-beating have a chief place and night as well as day is favoured for their observance. The time between harvest and sowing is one long round of dissipation and revelry, both appalling and demoralizing. Maize is stored in two ways—in huts and in pits; but if the pits are not in the right place the corn will be rotted by the coming rains. A too happy Venda coming staggering past my

rustic dwelling caused my dog to be busy: he stood a moment looking at the dog and said "What you bow-wow me for: you are drunk".

Have the Vendas any idea of God?

Yes, but nothing clear can be made out. No two Vendas agree in what they say; and they dislike being questioned on the subject. One day, soon after my arrival in Vendaland, as I was erecting a rustic dwelling, a Venda passed and sat down to see what was going on, no doubt expecting to get something. He sat near a posy of wild flowers and saw me looking at them and, before I could ask the name, he said: "This is God; this is his wife; this is his child," the flowers being three in number, one smaller than the others.

The big deity is Raluvimba, which means "Father of the eagle", another name is Nwari, the big god of the Karanga in Mashonaland. They also speak of Khuswane as having a share in creation. The seat of Raluvimba is a cave in Mashonaland and thither the Vendas often send messengers with offerings and gifts, even of money, and requests for rain. Sometimes they are told the god is asleep or hoarse or resting. The gods may appear even in animals. When an earth-tremor occurs, they say:—Nwari is passing to look upon his children! All over the land the people stampede about, clapping their hands vigorously, the women trilling tremulously, the men shouting vociferously, E.E.E.! filling the air with a deafening clamour, entirely African.

What however is nearer to the Vendas and may annoy them day by day is the displeasure of the ancestral spirits bringing to them misfortune, sickness, loss, death: hence they must always be propitiating them by sacrifices, offerings and ceremonies without end. These ancestral spirits may appear in baboons, monkeys and snakes. Such animals, in spite of their doing endless harm to crops and even inflicting death on people, must not be killed. It is taboo to harm them. The crocodile too is sacred, in another way however, and it is taboo to kill or even to touch it. Thoho-ya-Ndou found its brains contained a deadly poison and fearing death he forbade the crocodile being killed on pain of death, even although all the time many lives, of man and beast, are taken by this fierce monster. The Vendas are known as the People of the Sacred Crocodile. Strange to say, an ancestor spirit that is found to be a witch can be killed.

Spirit possession is practised and it is a hideous revolting spectacle. I have seen it, and there are fatal cases: splendid fine-looking young women are disfigured for life, looking pulpy, horrible, their beauty all gone.

A Few Stories.

Taxes are a bugbear to a Venda who will do anything to dodge them. One applied for exemption on the score that he was blind. The official being doubtful called the man out and said:—"See, here is a coin; if you pick it up, it is yours." He at once picked it up. Another, who gave out he was a prophet, declared God had forbidden him to pay the tax, and added "Even if you kill me, I'll not pay it." The official said "I'll not kill you, but I'll put you in jail a while, then I'll give you one month to pay"; and he did pay. They can be plausible. A lad went to be trained as a teacher:

he passed his first and second year tests but failed, though not seriously, in his third year tests. He wrote thus to his relatives "Don't be surprised to hear I have failed: it could not have been otherwise, as the white people were all drunk when they set the questions." He passed later. They can be subtle. A Venda who had been a kitchen-knight for ten years was discovered by his mistress to be helping himself to her nice home-made biscuits. To make absolutely sure she counted them for three days in succession. Then she told him. All he said was: "It wasn't nice of you not to warn me you would count the biscuits," looking very aggrieved as he said it. Here is another sort. A Venda sent his promising son to a Training Institute. There a strike broke out over the food. Hearing of this, the father wrote thus to his son "Don't be a fool, boy! learn your lessons, eat the food, and be obedient to your white masters." Are the Vendas changing for the better? They are conservative, disliking change and yet they are changing. Nakedness is now uncommon: ploughs are universal and mission schools with Government grants abound. At a heathen ceremony I have seen young women dressed in men's shirts with waistcoats on top of them. Sewing machines, gramophones, bicycles are to be seen and one chief has a motor car. Yet the impress of civilization is slight and such atrocities as poisoning, murder, stabbing, twin murder, and human disappearances are frequent. There is big, big room for improvement.

European Dancing in Native Educational Institutions.

The Senior Clerk of the B.P.C. of South Africa has sent us the following Minute of last Assembly.

"961. *Dancing.* An extract Minute was received from the Presbytery of Transkei drawing the attention of the Assembly that dancing is said to be practised in our Institutions by the scholars.

After discussion the Assembly resolved as follows:—

There is a cropping danger (viz. European dancing of which we disapprove) coming in amongst our youth in the Mission fields and extending to the Institutions. We in the Assembly have learned that our youths are also affected. We request that the Principals of our Educational Institutions shall help us in the matter by forbidding such dancing within the bounds of Institutions and we also draw the attention of Kirk Sessions through Presbyteries to the same evil of dancing."

[The receipt of this Minute affords us the opportunity of assuring the B.P.C. Assembly as well as the Transkei Presbytery that European dancing has never been in the past, and is not at present, practised by the scholars of Blythswood within the bounds of the Institution.—

R. GODFREY.]

The Official Gazette of the Cape Province of 24th March gives the number of vermin destroyed in the Cape Province for the year 1932 as: 26,176 Jackals; 2339 Lynx; 11 'Tigers'; 1 Wild Dog; 499 Baboons; 113 Monkeys; 4 Ratels; 274 Wild Cats; 48 Eagles; 660 Grey Squirrels; 26 Misseljaars Cats.

A Day at The Gordon Memorial.

During an unexpected and prolonged stay at The Gordon Memorial—our most remote station in Natal—I was invited by Dr. Gale the missionary doctor, to accompany him and Rev. D. Matheson the missionary in charge to the outstation on their plan for that day. (Dr. Gale has since then moved a little to the south of The Gordon, to the Tugela Ferry.) The car took us along the foot of a high mountain and then began climbing gradually up a road barely more than its own width. To my surprise the doctor began hooting and at intervals kept hooting. As it seemed to me very unlikely that any other car would be on this road, I enquired the reason. "There is no fear of running into a car here", said he "but this is my bell to tell the people we are coming." And sure enough there were the people, making their way by short cuts up the mountain side to the little surgery at the top. Before we got to the top, Mr. Matheson hopped off the car and cut down the valley and away up the side of the opposite hill. I could not follow his movements just then, for I was too deeply interested in the collection of people who were waiting at the top of the mountain.

All sorts and conditions were waiting for the doctor and the little native nurse who always accompanies him,—native Christians and heathen, old men and young men, old women and girls, and dear little babies, some clean and cared for, others (poor delicate little things) with flies feasting on eyes and mouths and noses. The doctor began the work of the day with a Zulu hymn, read a story from the New Testament and explained it briefly. Then from the car was extracted the huge box of medicines and bandages for the need of the hour. One by one the waiting crowd was attended to. While the doctor was busy I walked on until I got a view of the opposite hill, and on the hillside under a small tree that afforded but little shade from the fiery sun, I saw Mr. Matheson standing telling the Gospel story to young and old who had assembled to listen. There is no church near enough for these people to attend. While he was speaking to those gathered, others—for there are always late comers—were hurrying up the hill side to join in the service.

What a fine picture! Two of our youngest missionaries, men scarcely out of their twenties, full of life and vigour, and comely in appearance—one tall and straight, hair shining like gold in the sun, and with a complexion any girl would rejoice to possess; the other short, dark-eyed with the keen look of the surgeon and doctor, and with alertness in every movement—there in that lonely place, miles and miles away from any village or town, working together, the one pointing out the Great Physician of the soul, and the other while healing the body showing the greater need of the soul, both counting it worth while to forego the attractions of the cities and give of their best to these raw native people.

With only a five minutes interval to drink a cup of tea, Dr. Gale was kept as busy as he could be from eleven o'clock till three in the afternoon. Then we got into the car again, and on the way hooted to give Mr. Matheson time to reach the junction of the roads, where we picked him up. Slowly we drove over rocky paths until we reached the Gordon again, tired out but feeling we had put in a good day's work.

J.K.G.

The Letters of Empress Frederick

(Macmillan, 1932.)

The ordinary volume of letters, with its repetitions and trivial details, is apt to make dull reading, — but not so this passionate and tragic book. Sometimes it is painful reading; it is so tense and intense.

The Empress was born at Buckingham Palace, London, 1840, the Princess Royal, eldest child of Queen Victoria. At the age of 17 she married Prince Frederick William of Prussia, afterwards Emperor Frederick III, son of the then Crown Prince of Prussia, afterwards Emperor William I, who was in turn the son of Frederick William the Great, King of Prussia. From 1857, the year of her marriage, till 1901, she was domiciled in Germany. She loved Germany, and had many good friends there, but somehow she did not fit in or accord with the place and the people, and her life was full of trouble and conflict.

The difficulty in her case was that she was English-born and bred, and loved England with all her heart. And yet she loved Germany and professed sincerely enough to be a true German by marriage and adoption. Her grandmother the Duchess of Kent was a German; her father the Prince Consort was a Prince of Saxe-Coburg, her husband was a Prince of Prussia afterwards Crown Prince, afterwards Emperor of Germany. Circumstances made it difficult for her to hold the balance between the two loves of Germany and England. She was not a reticent person, she spoke freely, she wrote letters regularly, long letters often; and was at times misunderstood in consequence. Relations between England and Germany during this time were very delicate. It was known that the Princess wrote to her mother, Queen Victoria, once a day, sometimes twice a day, on all sorts of subjects, local matters no doubt as well. It was inevitable that this should rouse suspicion in people's minds, and in itself was enough to cause all her difficulties.

Another cause of trouble arose from her being, like her mother, a very able politician and political philosopher. Neither of them could help commenting on current local politics. Queen Victoria regarded it as her duty, and spoke, and wrote constantly, and sometimes most strongly, to her ministers of state, especially on foreign affairs. The Princess was brought up in this school. Such a type of Princess was then quite unknown in Germany, and quite unwanted. At the same time she always insisted that, her opinions notwithstanding, she never interfered in German politics, and was ever loyal to her adopted country.

In thought and in politics she was a Liberal, more so than her mother, who was indeed the very opposite, had any thought of. She had been trained by her father the Prince Consort who was a man of wide and liberal ideas more than his wife, the Queen, was aware of. Now the Princess, holding these views, had married into a Royal House and Court that was conservative in the extreme. Indeed her father-in-law, the Emperor William I. shortly after his accession as King of Prussia, found himself unable to agree with his Parliament. He suspended it, and ruled through Bismarck as Chief

Minister and Chancellor, for the whole period of his reign as King and Emperor.

The feeling shewed itself even before she came to Germany, when suggestions were made to Lord Bloomfield, the British Ambassador at Berlin, that the marriage of the Princess and Prince Frederick should take place in Berlin. Queen Victoria at once intervened by writing a strong letter to the Ambassador; and the marriage took place in the Chapel Royal, St. James' Palace, London. These were momentous times for Prussia. Bismarck was planning and working for the unification of Germany, and the building up of a German Empire. This he brought about chiefly by military achievements. In 1864 came the Danish War, and Schleswig and Holstein were ultimately added to Prussia. In 1866 came the war with Austria resulting in further Prussian victories, and the annexation of Hanover, which had sided with Austria, to Prussia. Then in 1870 came the Franco-Prussian War, a triumph for Prussia, which now annexed Alsace-Lorraine, and proclaimed itself the German Empire. In all these wars, except that with Austria, which the Princess and her husband regarded as an unjust war, she sided loyally with Prussia, although Great Britain and her English relations were largely on the side of Denmark, Austria, and France. It was a very difficult situation for the English-born German Princess.

But soon there came a still darker day, in 1887, when her husband the Crown Prince was attacked by a mysterious and fatal throat malady. Six of the most eminent German Doctors, but none of them throat specialists, diagnosed the malady as cancer. They were quite right, as the event shewed, but one of them recommended that a throat specialist should be called in, and gave the name of Dr. Morrell Mackenzie. He came and examined the Prince's throat and was not satisfied that the disease was cancer. He sent specimens of the affected throat to the celebrated Prof. Virchow of Vienna, who twice over stated that they showed no signs of cancer. Prophylactic treatment was applied without any result. The Prince suffered greatly, and spent most of his time in England or San Remo with the English Doctor specialist and other German or English Doctors in attendance. On the death of his father in 1888, he returned to Berlin as Emperor Frederick III, a sick and almost speechless man. After a reign of 98 days he died on 15th June 1888.

In connection with this whole episode, the German Court and the German people in general and even the Empress' own family, at least her sons, now Emperor William II and Prince Henry, strongly criticised her action in ignoring the German Doctors' opinion and refusing to operate, clinging to the English specialist's view, even after the disease had been proved to be cancer, and only operating when it was too late to save the patient. The young Emperor her son was strongly of this view, and his relations with her were, in spite of occasional bright and friendly intervals, very strained during her last few years; she cannot be said to have had a happy life during these years. In 1899 it became plain that she had contracted the same throat disease; amidst much suffering she lingered on till August, 1901. She died at Friedrichshof near Cronberg, and was buried by the side of her husband.

R. MURE.

Horsemanship.

By GEORGE GREEN, QUMBU.

(Continued)

Gaits.



The Canter should sound *tap-a-ta tap a ta*, with a lengthened stress on the last syllable. The Trot should be a clear, clean, single sounding gait, viz:—*tup ta tup ta tup ta*. The walk (straight walk) everybody knows. Many riders love a horse with a good straight walk, trot and canter.

Unless a horse is trained to a good tripple (it need not necessarily be fast) it stands very little chance of gaining a prize on South African Shows. Carriage, action, poise, mouthing obedience and the smoothness of changing from one gait to another,—these are the points that would suit my mind's eye.

Cruelty to Horses.

The Donkey, people plead, is quite the most ill-used of our domesticated animals. To this I say the Donkey can thank God it was born an ass; for, of all animals, the horse is the most ill-treated, especially by our natives. When first caught it is deemed vicious and handled accordingly. With a thin bit of rope tied to its lower jaw, it is subjected to all kinds of strange treatment spiced with the free use of the sjambok. When first ridden it is at times thrashed to a standstill. Its vicious spirit must be curbed. The more spirited, highly-strung and sensitive the poor unfortunate is, the more cruelly must it be treated. It will start a new life with its spirit, its soul, steadily crushed out of it.

Some horses however survive this, and are trained to take the tripple. Every native loves a trippler,—with feet swinging, sjambok in the air, an intermittent jerk in the mouth to keep it going, he keeps looking, from side to side, for admirers, and, if none are about, he looks at his shadow. Meanwhile the poor brute is kept going this terrific motor-car-speed pace for hours, until the weary overstrained muscles refuse to function any longer; and then the sjambok, that merciless instrument of torture, is applied. Were I a Mussolini in Africa I would prohibit its manufacture and sale, and punish its possessors. The best sjambok a man can give his horse is good forage, and plenty of time to eat it in. There are many Europeans also who should not possess a sjambok, for active ignorance is always dangerous.

How to train a horse to tripple.

A tripple, pure and simple, is only a straight walk accelerated and accentuated, i.e., if you make your horse walk, and then increase the speed daily, it will begin to go a slow tripple. Many trainers follow this simple rule or way, but there are objections to the old method. If your animal is at all weedy it will develop a slip-shod gait, viz. a "pasgang" or amble—in a few isolated cases the amble is comfortable but the opposite is usually the outcome. The more acute the leg movement is, the more back-breaking and painful is the lot of the rider. The tripple, as has been mentioned

before, sounds *tapatapatapatapata*. The amble *taleptaleptaleptaleptalep*. The acute amble resembling the Rack (America) sounds:—*klip klip klip klip klip klip*. In the latter case the horse moves forward the front and back legs of the same side simultaneously. In book form I hope to give the public my way of training a horse, to deal with the tripple and how to perfect it, till a perfect riding horse is the result.

Concluding Remarks.

In conclusion, I wish to make a few statements on the general management of horses; and, in doing so, I may evoke much criticism. I have however deliberated over these matters, and, though I do not easily alter my decision, I keep my mind open to correction. My address in Qumbu E.G.

A Horse overloaded with a heavy bit, head-stall and four reins, plus martingale at times, with a careless ignorant rider up, develops a bobbing head. For bad cases, watch any military or mobile or police horse passing; not 10% keep their heads still. The consequences are an irritable rider, and a frequently-tripping horse. Anybody using four reins to a single horse follows conventional laws and not common sense or comfort; and, because 99% of riders cannot handle four reins correctly, a sloppy control of mouth and a bobbing head are the result.

Any horseman advocating hobbles in the training of a pace or tripple should try hobbling himself to a stone, a big stone on the edge of a deep pool of water,—then the bank by the pool must break away.

A horseman who breaks a horse from a trot into a canter, or jerks his steed in the mouth to urge it forward, or thrashes a runaway horse when recovered, or punishes a horse when it shies or stumbles, or jerks it in the mouth when it steps on the leader's heels, should go back and learn the A.B.C. of horse lore.

How to choose a horse.

When buying, look at the horse's legs first, and last. This is the motive power; and, no matter how beautiful the animal looks, the legs mainly matter. Don't buy a horse with a large blaze, it usually shies; nor a horse with four white feet, they don't last, and a white foot is softer, much softer, than otherwise. Don't buy an animal when its lower leg movement twirls outwardly, it is knock-kneed and, after the age of eight, it will pick up imaginary half-crowns every few yards: Look to your horse's knee, facing the knees from the head of the horse; when the knee extends almost as much outwardly as it does inwardly, that horse will be safe on its legs at twenty five.

Goodbye!

Proclamation No. 53, 1933, published in the *Union Government Gazette* of 10th March gives the new 'Transkei Territories Liquor Law' which comes into force on the 1st day of April, and which replaces former Proclamations. Under Section 28, licensees are prohibited from supplying liquor to be consumed on the premises, unless it is paid for in current money or cheques on bankers at the time when it is supplied.

South African False Scorpions.

No. 2. Keeled Chelifers.

The Bee-scorpions belong to that section of the genus *Chelifer* whose males have keeled tergites. In this section there occur in South Africa—in addition to the hive-dwellers—two tree-species, a rock-species and a stable species.

The Tree-species are:

(1) **The Druid**, *Chelifer mucronatus Tullgren*. This is among the most widely-spread of all our arboreal species. From its original home in the forest, it has spread to the gum-trees around houses and apple-trees in our orchards. From Uitenhage to the Kei it is an abundant species, occurring alike on the forest trees, on mimosa and on trees planted by man. How it travels over treeless areas to reach new haunts, without becoming a ground-frequenter too, remains one of the problems still awaiting solution. Certainly neither in the forest nor on the veld has a single individual of this species come under my notice on the ground. In other ways also the species has proved elusive; in spite of its abundance it has so far granted us very little insight into its life-history. On 18th November 1908, Miss Fanny Ross obtained at Pirie a female, with its larval mass attached, living free on a blue-gum. To this solitary observation, some of our readers may with patience and concentration be able to add very considerably.

(2) **The Keeled Dwarf**, *Chelifer minusculoides Ellingsen*. The scientific name, which was adopted by Ellingsen from my tentative name for the species, refers to the general likeness which this species has in its home to the Dwarf Tree-chelifer, *Chelifer minusculus*; and the trivial name of Keeled Dwarf is intended to lay stress on the outstanding distinguishing feature in the male. With this species is associated in my mind the Rev. J. Dewar of Tarkastad who, in his Moderatorial year, gave us a surprise visit at Pirie and who during that visit accompanied me on a short ramble through the out-skirts of the forest on 13th May, 1908. In the course of our ramble a single male of this species, new to science at the time, was obtained on a tree. Repeatedly afterwards the same neighbourhood was explored for other specimens, but without success; when my collection was examined and described by Ellingsen, the specimen remained unique and was in consequence retained by him as the type. In a quite unlooked-for fashion the species was again obtained in 1915. On 14th June of that year my wife noticed on our baby's cot a false-scorpion which proved to be another male of the Keeled Dwarf.

No others were taken at Pirie; but, on our removal to Somerville, we found, on 11th Nov. 1916, a haunt of the species on a solitary tree on the hillside between the Mission-house and the Ngqaba forest. Six females were taken on that occasion. Some of these were carrying their larval mass, while leading a free life; one larval mass contained twelve individuals. On 6th September, 1918, the same tree was scrutinised for the male, and yielded a pair, male and female, living together under the same piece of bark. Again, on 29th January, 1919, the same tree yielded three more males. All the specimens referred to here, save the type retained by Ellingsen, are in the Albany Museum.

The single Rock-species is:—

The Troglodyte, *Chelifer walliskewi Ellingsen*.

Four males and one female, taken by Purcell at the Cango Caves in 1896 and presented to the South African Museum, form the earliest record of this species. These, along with other specimens from the same Museum, were examined by Ellingsen along with my own collection; and the types from which the species was described were selected from specimens taken by myself at the Bushman's Rocks, Blythswood, on 13th July, 1909. The species had previously come under my notice on the banks of the Cacadu, a tributary of the Green River in the King Williamstown district, where on 5th October, 1908, a single female was obtained; in this same locality in August, 1914, adults of both sexes as well as immature individuals were found. At the Bushman's Rocks, Blythswood, as well as at other rock-shelters in the district, this is a common species.

At Somerville also this species was found in numbers among the Ngqaba Rocks near the entrance to the forest. In the Maclear district it was taken in a cave at Hopedale; and a cave by the roadway between Maclear and Ugie is also tenanted by the same species. A specimen was also sent me by Mr. Shoebotham from a cave at Tsitsa Bridge. In caves and rock-shelters around Grahamstown it has been found commonly by Mr. Hewitt.

All the localities from which the species has been recorded, though widely separated from one another, have a general likeness in appearance, being rock banks with or without caves. The creatures are found under large stones lying below the banks, but they also live in tight crannies of the rock itself where the cliff is being subject to denudation.

The Troglodyte makes a nest for moulting purposes; when a suitable crevice for the purpose is available, many individuals may make their nests within a small area. In rock crevices the nest is a circular ring, with attachments of silk to the two rock-surfaces between which it is placed and with an exterior covering of fine sand on the rim itself. One nest containing an immature individual measured 5 mm. in diameter. No brood nest is made; but the females, when carrying their larval mass, lead a free life in tight crannies at a disintegrating part of the rock. I have counted as many as seventeen larvae in a brood-mass.

The Stable-species is:—

The Cosmopolitan, *Chelifer cancroides*, originally described by Linnaeus from European specimens.

This species is an attendant on man and is known to inhabit the continents of Europe, Africa, and South America. The only South African habitat of the species that has come under my notice is the stable of the Central Hotel, Maclear, where on 30th April, 1919, it was found in abundance. A sifting of the refuse that had accumulated behind and under the mangers produced as many specimens as were wanted. Later I received from Dr. Rattray a specimen obtained, in the seat of a cart, by his son at Port Elizabeth in January, 1921. It has been taken by others also in different parts of the Cape, but the records are unfortunately lacking in the necessary details which might enable us to determine whether they were obtained in situations suggestive of their having received assisted passages.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, APRIL, 1933.

To the Reader.

Let us make man in our image, after our likeness.

THE prerogatives of man as made in the image of God are, first, that he is the lord of Creation; and second, that his life is sacred. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man. In both respects man is sharply distinguished from the rest of animated nature. These two prerogatives imply that there is between man and the highest apes an unbridgeable gulf and that the image of God does not refer to man's physical form or appearance.

Another line of argument leading to the same conclusion may be taken from the second commandment, which forbids the making of any graven image to represent God. In the Hebrew the word for 'graven image' is quite different from that for 'image'; but the thought behind both joins the two passages in which they occur. No graven image can represent God, for God is a spirit; though the terms eyes, ears, hands and such like are actually used regarding God, they are well enough understood to imply something quite different from what these words imply in any creature. The image of God in man refers to man's spirit, embracing what we include under the terms mind, conscience, soul.

If our physical frame is excluded from the reference to the image of God, what is the place occupied by our body in God's scheme of Creation? The body is the medium through which we are to manifest those attributes which indicate our being made in God's image. Our bodies are the temples of the Holy Spirit and through our bodies we are to manifest the fruits of the indwelling Spirit, which range from love to self-control.

There can be no excuse therefore for men made in the image of God disregarding their body, either by way of treating

it as 'Brother Ass' and subjecting it to flogging and torture; or by allowing it to take the bit between its teeth, so to speak, and to run off to those excesses which Paul calls the works of the flesh.

The image of God in man expresses itself in part through the functions of the senses. In the case of our Lord and Master the love of His heart showed itself through His touch, through His look, through His hearing. Luke tells us that when the sun was setting, all they that had any sick with divers diseases brought them unto Him and he laid His hands on every one of them and healed them. His divine compassion revealed itself through His hands. Again, as He looked forth on the crowds of Palestine, he saw them as sheep without a shepherd; and, as he beheld Jerusalem with the knowledge of the destruction that was coming upon it within the next generation He wept over it. Again, the story of the blind man, sitting by the way-side begging as Jesus came nigh unto Jericho, affords us an instance of the instantaneous response of His hearing to the cry of need. Amidst all the noise of the throng that sought to subdue the cries of the blind man, Jesus heard his appeal and stood still; commanding the man to be brought unto Him, He questioned him regarding his cry and on the spot restored his sight to him.

The way in which we too must show forth the indwelling of the Holy Spirit in our lives is through our senses. He that has his heart attuned to God and open to the appeals of his fellows cannot help putting his hand on the needy and the sick and the suffering, and by his touch imparting to them the peace which he himself possesses; nor can he help grasping by the hand those who need his aid and in that handshake revealing the sense of brotherhood and imparting cheer to the lonely one. And he whose heart has been opened to see the almost forlorn condition in which individuals and families and even communities are sunk cannot help manifesting through his eyes his pity over those who seem to be shepherdless and to be without God and without hope in the world. Nor can anyone who is conscious of the greatness of God's compassion towards himself close his ears to the call of his needy brethren who are waiting for compassion to be shown to them and who must have it shown through a fellowman.

THE MISSION FIELD.

"The Impossible."

The most impossible of all impossibilities is that the darkness of the world can ever master the Light which came in the Incarnate Word of God.—E. W. Smith.



UNDER this title has been produced, by Edwin W. Smith, an account of the British and Foreign Bible Society's enterprise during recent years. In spite of all the hindrances to the book-trade during 1931, the Bible proved to be the best seller. From this society there went forth during that year over ten and a half million copies of Scripture; and what was exceedingly noteworthy, in connection with this large output, was that the largest circulation, namely, four and a half million copies, was obtained in the most troubled country of the world, China. The constant turmoil that has been prevailing in China for years past and which continues to day seems to be driving the Chinese in their time of adversity to those unseen sources of help into which the Bible leads them. A somewhat similar situation, but on a much smaller scale, has been revealed in Spain, where for a century the Bible Society had striven, often in the face of formidable obstacles, to place the Scriptures in the hands of the people. Taking advantage of the opportunities presented by the new conditions prevailing on the Declaration of the Republic in April, 1931, the Bible Society increased the staff of colporteurs and in 1931 nearly thirty-six thousand books above the number for 1930 were sold.

The Society's work is compared to an irrigating stream which makes the desert blossom as a rose and turns the glowing sand into pools of water. The closed lands of Afghanistan and Arabia are being irrigated by the circulation of Scriptures and our editor has reason for believing that the Bible is treasured and read even in Mecca itself. Illustrations are given also from Korea and China; and, in connection with Moslem lands, Dr. Zwerner's dictum is quoted:—"It is the tragedy of the history of the whole of the Near East that no version of the New Testament existed, so far as we know, in Arabic, and that Arabia became the cradle of Islam because it had no Bible."

The greatest closed area in the world is that which stretches from the Baltic to the Pacific under the control of the Soviet Republics. 'By Decree No. 353 issued in 1929, no Bibles may be printed, circulated or even studied in public in any part of these Republics. On the other hand the Union of Militant Godless with the support of the Soviet Government is making prodigious efforts to increase its numbers, and at the end of the year claimed between three and four million members. It is reported that the State Treasury has financed the production of over thirteen million copies of godless books and pamphlets; that seventy-five anti-religious universities are at work; and that a quarter of a million professional godless agitators are being, or have been, turned out. What are said to be the strongest Radio stations in the world are broadcasting anti-religious propaganda. The effects are to be seen round the world from China to Peru. When Communist plots were unearthed

in Shanghai, over a million copies of books or other forms of literature fell into the hands of the police.'

Under another metaphor the work of the Bible Society is compared to that of sappers, the actual sappers in this case being the colporteurs, who are seeking in many lands to carry copies of the Scriptures into the regions beyond and who are selling and distributing Bibles in places where missionaries have not yet gone. These try to act on the principle of *selling* their Bibles; and, in some places where poverty prevails or money is exceedingly scarce, they are willing to accept barter. In the interior of Brazil, chickens are usually the chief form of barter. In the Peace River district of Western Canada the people offered potatoes and oats, and in one instance a weasel skin was offered and accepted in return for a Bible. These colporteurs are consecrated men of undaunted courage who often find themselves in exceedingly difficult situations. They may be nicknamed beggars and roughly turned away; they may be jibed at; they may even be stoned; in some places they are subjected to the hostility of the clergy; but, in spite of all difficulties and opposition, they carry on their noble work.

Take this story of a colporteur's experiences in the mountainous region of Arta in Greece:—

A narrow path led me after some time to a babbling source of crystal water springing by the roots of a huge tree; feeling hot and hungry, I sat down to partake of my scanty meal of bread and cheese, and then went off to sleep. But, after some time, a peculiar sound like a heavy treading of feet half roused me from my slumbers; and, on opening my eyes, I found standing over me a giant-like man wearing a long cloak and carrying a thick heavy staff. He gave me a grunt by way of salute, but I did not like his look. Pretending that he was looking for water, he came and sat down right close to me. Finding myself entrapped, I pulled out of my pocket a booklet, and asked if I could read to him something very interesting. He nodded his head by way of assent, and I started reading aloud some touching notes on the twenty-third chapter of St. Luke, verses 42, 43. I went on reading to him and repeating the words of the robber whose heart was so deeply touched and implored for mercy, and how Christ pardoned him and assured him "to-day thou shalt be with Me in paradise." All of a sudden the intruder's angry look was gone; and, coming still nearer, he asked me whether there was any hope for him to be saved. On assuring him that Christ shed His blood for all, I showed him the little New Testaments which I had in my bag. Then, heaving a deep sigh, he exclaimed: "Listen, I am a brigand and have grasped my dagger many a time for slaying people and robbing them. From this moment I repent, I must tell you that it was all lies when I said a little while ago that I was looking for water. I never heard in my life such golden words like yours that Christ forgives and pardons every man without distinction." The man looked deeply repentant and eagerly bought a New Testament, which I urged him to read and study. He then promised me that he would never again let his children steal, and would always pray to God and never forget the words of the robber on the cross: "Lord, remember me when Thou comest into Thy kingdom."

Another aspect of the work is dealt with under the heading, 'Life out of Death', and refers to the life-giving power of the Scriptures as the Word of God. One of the most remarkable stories given in this section concerns a Moslem missionary in Johannesburg.

'An African native who was a Christian in name came under this Moslem's influence and took to him his Bible. He was about to destroy it, as a sign that he had now forsaken Christianity, when, moved by a strong impulse, the Moslem said: "No, give it to me." He thought that it would be well to keep it as a help in his controversy. But he locked it up carefully. One day he had occasion to consult the book about the birth of our Lord. Almost immediately, as he read, God gripped him. He went on reading

day by day; but, whenever he took the book out, he locked the door of his room for fear his wife should become aware of what he was doing. And, when his reading was finished, he carefully locked the book away. But one day, when he went out hurriedly, he omitted to lock the Bible up; and his wife, who was curious to know what he did behind closed doors, entered the room and found the Bible. She began to read it, and thereafter took every rare opportunity that his vigilance allowed her. He did not know about this, nor that his wife had discovered his secret. When later on he felt he could no longer keep silent, he told her of his new found faith, and asked her whether she would now want to desert him. To his joy, she confessed herself also a believer, and said that she would go anywhere with him.

They were now, of course, cut off from their former friends, and they did not know a single Christian. Their means of livelihood were gone. Once for three days they were without food, and then they were helped by a Hindu store-keeper who gave them food. Then they came into touch with Christian ministers, were instructed and baptized. Seven ministers, representing various branches of the Church, laid hands on him and prayed that the Spirit who anointed Saul of old might rest upon this man too for testimony to his old Moslem friends of the greatness of redeeming love.

We would fain linger over this fascinating volume but will close with another story given to illustrate the statement that in every seed there is the potency of a forest.

Many years ago a little Italian girl tended sheep on the slopes of the Piedmontese mountains. Her playmate was a Waldensian and often told her stories that she read in the Bible; she lent her a copy of St. Luke's Gospel. In course of time the girl grew up and married. Like so many other Italians, the young couple migrated across the seas to Argentina. They were blessed with six children, but otherwise their affairs did not prosper. Broda, the husband, became an invalid; Pabla, the wife, had a hard struggle. Their extreme poverty was a heavy burden. In 1895 they moved to Centeno, where Broda's sister was living. The two women fell one day to discussing religion, and Pabla, who was a devout Catholic, spoke of the little book which the friend of her childhood had lent her. "I wish I had it now," she said. This reminded her sister-in-law of a book which she said was a positive nightmare to her. A labourer had left it at her house; the priest said it must be burnt; but she dare not cast it into the flames, for it did not belong to her. Pabla, who loved books, asked to see it, and with some trepidation it was brought out. It was a beautiful Bible, and Pabla nearly fainted with joy when she realized that it was the book her Waldensian friend had so often talked about. She could still remember something of what she had read in the Gospel. She ran home with the book and sat down to read. She wanted her husband to listen, but he could not read and had no interest in books. All her friends, devout like herself, were scandalized that she should read a book that they had been taught to look upon with dread. Pabla was excommunicated by the priest, but she had found Christ. Day and night she prayed for her dear ones, prayed on for ten years, and then the answer came in the conversion of the whole family, including the sons-in-law. Pabla told her sons that the Lord had said: Go forth and preach. "I cannot do it," she said, "but you can, and the Lord has promised me that you shall." To-day her four sons are preaching the Gospel; two of them are Baptist pastors. Between Villa Maria and Rafaela there are seven organised churches and fifteen other centres where the Gospel is preached through the initiative of the Broda family. At the mother's funeral even those who had mocked at her acknowledged: "This town will never have another such as Donna Pabla." One of her sons says of her: "She lived like a saint, fought like a soldier, prayed like a prophet, and preached like an apostle." This son has now laid aside his pastorate in order to travel from place to place, spreading the Scriptures.

— O —

Publications Received The March number of the *Oologists' Record* is as interesting as its predecessors. A beginning is made to a series of articles on 'December in the Argentine Pampa'; but the most entrancing paper is that on 'The Nesting of the Hen Harrier' in *Ultima Thule* and in the south of England.

From Mons. R. de Lessert we have received the January number of *Revue Suisse Zoologie*, containing his account of the Spiders of Angola.

Nature Study.

A Day in a Highland Forest.

(Continued)

Highly elated with my discovery though disappointed in its outcome, I renewed my rambling and search and came to another tree with a small tempting hole in its stem. On climbing, however, I was chagrined to find it occupied by a Starling's nest with three eggs. A little further on a thick, dead and barkless tree-trunk, snapped off sharply at the top, claimed notice on account of its possessing seven round holes of different sizes near the top and two others at much lower and individually different levels. These holes were in all probability made by Great Spotted Woodpeckers and must have been of long standing, for at the time of my visit these Woodpeckers had practically disappeared from our Scottish forests, although they have of late years reappeared in their ancient haunts.

The probability of encountering other tourists in these trackless wilds is so remote that it was with something more than surprise that I saw a fellow-mortal approaching me across the heather. At first sight each of us took the other for a keeper, but the mutual mistake was soon remedied when we discovered that we were both on a similar hunt. After exchanging greetings, we departed on our several ways. This meeting was no less remarkable than some other curious encounters I have had, such as unwittingly intruding on a party of tourists ensconced on a Shetland hill-top and falling in with a fellow at early morn on an uninhabited island on the Firth of Forth.

At the loch foot, I plunged into the forest in the direction of Loch-an-eilean; and for two hours I plodded on over the rough heather, swerving perhaps a little to right or to left, but keeping, in the main, a direct course. The towering snow-clad peaks on my left served as my guide through the intricacies of the undulating forest and obviated the necessity of my resorting to the compass. Pools of greater or less extent occurred frequently in little hollows and occasionally a swamp lay in my path, but these attractive holes were devoid of life. My foot on one occasion slipped into a hole hidden by the heather, and for a second was jammed in rather a tight corner. This revealed the possibilities of accident and even of death in a region where efforts to trace a man would be almost unavailing. The long persistent tramp through rough surface covering and over many knowes and many valleys seemed unending; but, despite the monotony of the scene, hope of some discovery ahead ever buoyed me up.

By far the most numerous resident in the forest was the Soldier-ant already referred to. It was found not only on the ground, but on the trees, on whose trunks columns marched in regular order up and down without colliding with those coming from the opposite direction, whilst its enormous nests were met with at short intervals. Apart from the ants, the most noticeable forms of insect life were a red dragonfly and a small green butterfly *Thecla rubi*. The latter was partial to the leaves of the whortleberry, on which, when at rest, it could with difficulty be detected.

In one of the valleys my path was obstructed by a shallow river, whose waters broiled noisily over their stony bed, but further up stream a

passage was afforded by a footbridge. Beyond the river the forest gave way temporarily to open land with a number of houses scattered over it. At one of these, situated on the borderland of renewed forest, I was directed to follow a path that would bring me to the verge of Loch-an-eilean and at 3.32 p.m. I saw its waters gleaming beneath me.

Nature's hour of rest had come, when, beneath the bright sunshine, the musicians settle in peace and scarcely a note breaks the silence of the glade. The path wound through the trees into a valley and skirted the base of a hill, where for a while the sun was screened from me, and the genial breeze played gently upon my face. On emerging on the road-side skirting the loch, I rested among the heather, to revel in the scene I had so long fore-fancied. At the farther extremity rose a rounded fir-clad hill; forest trees reaching down to the water's edge almost wholly encircled the loch, whilst the lotty peaks of the Cairngorms guarded it on the left. My attention was centred on the small isle whose old tree-enclosed castle has so long been the site of the Osprey's eyrie. Beneath the broiling sun the picture presented an ideal study, requiring only the addition of the Ospreys to render it unique; but puny Jackdaws alone were in occupation of the Osprey's home.

After a long and—shall I say?—agonising halt, I thought that perhaps the Ospreys might be invisible from this side, and I rose from my couch and made for the loch-foot. Inquiring at one of the wayside houses, I was informed that three Ospreys had come earlier in the season; and that, after a fight had taken place, one bird only had remained, and had still been present the previous week. Turning down the loch-side till I was in full view of the ruined wall that rises sheer from the water, I gazed long and earnestly at the conspicuous nest of sticks that, untenanted, crowned the top of the ruin. I need not say how disappointed I was or how grieved at the melancholy incident which had deprived me of a sight of the hereditary occupants of the ruined castle wall.

Skirting the upper end of the loch I crossed the col to the smaller Loch Gamhna whose waters, lying blue beneath the sun, were less ruffled than those of Loch-an-eilean. There a Grey crow and a Sandpiper appeared and from the surface of the water rose a brilliant Goosander drake. But still no Osprey greeted my expectant gaze. On through heather and woodland, where the Black grouse and the Red deer rose from my disturbing presence and where the Kestrel and the Crow called above their nesting trees, I plodded,—seeking all the while a glimpse of the Golden Eagle or the Osprey. But no such sight was granted me. When at length the highway was reached, the sun was disappearing behind the mountains and the wind was gathering strength to rule by night. The foaming river Feshie was crossed at Feshie Bridge and Kincaig station was reached with about three hours to wait till the arrival of the midnight train.

On my return to Edinburgh, I read in the columns of the 'Field' a most distressing letter on the Ospreys, which confirmed the story I had heard at the loch-side, and explained my failure to see these birds at home. An Osprey on its way to its breeding haunts had been shot in Yorkshire, and the discussion following the record of the slaughter in the columns of that newspaper culminated in the following paragraph:—'The Yorkshire outrage was but one act in the tragedy.—

Three weeks ago a pair of these splendid birds came to Loch-an-eilean and took up their abode in the ruined castle in the Lake, where for years they have bred in security. A few days after their arrival they were joined by a third Osprey (probably a male bird.) Then began a battle royal. For three days two of them fought, whilst the third perched unmoved on the castle wall. They towered and stooped and manoeuvred in the air, and they attacked each other fiercely on the wall and on the shore, until at length one fell dead into the lake. The victor was seen to fly heavily to the castle wall. Next day it had disappeared, and but a solitary bird now remains. As for the miscreant who lately shot one of these birds in Yorkshire may the remorse of the Ancient Mariner overtake him, who, by his thoughtless act, has deprived one of the most beautiful birds of its life, and countless people of the joy of seeing it live'.

ROBERT GODFREY.

The U. T. T. General Council.

Mr. Welsh's Valedictory.—Continued from page 40.

interest in you and your affairs will continue unabated. I shall watch with unfailing and sympathetic interest the continued growth and development of this Council and my connection with it will remain one of my most cherished memories.

The occupancy of this chair has been made happy and pleasant by the dignity and courtesies of members and by the ready way in which they have complied with rulings which it has been necessary for me to give.

It is impossible for me to express adequately my gratitude for your co-operation and assistance during the years I have had the honour of presiding over your deliberations and directing the administration of these Territories. I have always tried to place the true position before you, and have not been deterred by sentimental considerations from speaking the unpleasant truth when it has been necessary or advisable to do so.

It is not easy to give up the work which has for so many years occupied much of my time and attention, but the wrench of parting is tempered by the belief that I shall carry away with me the friendship, good-will and confidence of those among whom I have tried to do my duty.

In the unknown future which lies before us I wish you and your people full measure of happiness and success in continuing the work of building this Council to the position which I feel it will eventually attain under God's guidance in Whose hands your destiny lies.

Blythwood

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, C.P.

The Editor's Study.

Palaeontological Chronology.

MY DEAR OLDBUCK,

I see that the Smithsonian professor who has been calculating and stating with such exactness the age of the Nautiloids has quite tickled your fancy. At the same time I am astonished that you should think me capable of explaining, in a simple fashion that can be understood by common people like yourself, the line of argument by which the Professor has reached his conclusions. I have often to take to heart the advice given to the shoemaker who, on venturing to extend beyond the foot his criticism of the human anatomy, as reproduced by the sculptor, was told plainly, if not abruptly, 'Let the shoemaker stick to his last.' Although I may have a slight knowledge of some part of present day Natural Science, I confess quite frankly that I am completely ignorant of the greater part of this wide science, and that I have no knowledge at all of the particular branch into which our Smithsonian friend has been delving.

THE PRECISION OF GEOGRAPHERS.

I stand aghast at the acuteness of mind which enables a philosophical naturalist to calculate with such precision the age of any group of animals that have ever lived on this earth. But it is not only palaeontologists who present us with such exact figures. You must have remembered the precision of our geographers in our school days. Ben Nevis is exactly 4,406 ft. high; Mount Everest, over whose eternal ice man has flown for the first time during recent weeks, is authoritatively given as 29,002 ft. Light, as you know, travels at the rate of 186,000 miles per second; and the sun is distant from the earth ninety-six million miles.

AND OF BACTERIOLOGISTS.

These are however but trifling calculations in comparison with others that have been made in more recent times. Let us take for example the science of Bacteriology with which, in some form or another, many of us are becoming acquainted through the use by our medical advisers of the hypodermic syringe. It is no uncommon thing for a patient to have injected into him four thousand million germs at one time; and when these little imps all get to work in the patient's system, the commotion caused is more easily imagined than described. How the number of germs can be stated so exactly is not for ordinary mortals to inquire.

THE AGE OF NAUTILOIDS.

But, to return to the question which you have raised and whose solution you would like me to propound, I too have been reading with a certain fascination the statements of the Smithsonian Professor and have held my breath at the magnitude of the period—six hundred million years—which he is able so easily to visualise and so glibly to roll off his tongue. I have been wondering, not only how he reached this conclusion, but also what the effects of his statement are on the ordinary man. We have of course during the last fifty years been growing accustomed to the figures in use by our palaeontologists, not only in reckoning

the age at which the successive forms of life appeared on the earth, but also in reckoning the age of man himself; but so far we have not had placed before us, in a fashion sufficiently convincing to our mind, the logical steps by which these inquirers into the secrets of nature have reached their conclusions; and, until we can have such evidence as our minds will accept, we cannot be compelled to assent to their figures regarding either animals or man.

CHILDISH CONFIDENCE IN PRINTED STATEMENTS.

The other point that raises our wonder is the general acceptance that is given to these palaeontologists' figures. It may appear but a little thing for a child to rush into a drawing-room with a picture of a prehistoric lizard in its hand, and to shout out in its exuberance of delight at being able to make the big people present sharers in its own wonderful discovery:—'Look at this lizard that lived eighty million years ago.' Children naturally accept written statements as facts, especially statements from books on their fathers' shelves, and a generation is growing up that has been so accustomed to this kind of talk that it does not even stop to inquire whether such statements are true or how they are reached by those who make them.

CAN DISCOVERIES IN SCIENCE DETRACT FROM THE VALUE OF THE BIBLE?

The young people's conclusion is that these scientists are so clever in finding out the secrets of creation that they have quite discounted for us any value that the Bible used to contain for our grandfathers. They state quite dogmatically, and without the turn of a hair, that Nautiloids appeared on this earth six hundred million years ago, whereas our Bible tells us that all creation was compassed in six days, and then, assuming on the strength of the scientists' declaration that all the truth is on their side, our unthinking youth have the presumption not only to discard the account of creation given in the Bible but to discard the whole contents of the Bible as well.

THE FIRST CHAPTER OF GENESIS.

The controversy over the story of creation as contained in the first chapter of Genesis is of course by no means new. It has not begun with this statement of the reputed age of Nautiloids. It reached an acute form about the middle of last century and it may be as well for the sake of our youth, who are being led by the figures of palaeontologists to imagine that they need not any longer pay heed to the Bible, to indicate how the controversy that raged in their grandfathers' time was solved. There were those who maintained, and rightly enough, that a study of geology, and especially of the fossil creatures contained in the rocks, was sufficient to make plain that the successive steps in the appearance of the animals on earth extended over long periods of time; and there were others who felt it their duty to maintain that the work of creation was finished in six days. Between these contending gladiators there intervened a third party who said the Bible does not pretend to teach either geology or palaeontology. Its purpose is to reveal God to man and to show how man lost his estate of communion with God and how he may be again restored to that state. Included in this plan is the mention of God as Creator. At the time when this revelation of God as Creator was made, the human race was in its infancy and quite unable to understand the methods of that creation or to follow the steps in it; the story was therefore told to them as a poem whose majesty touches the hearts of all readers and leaves to those who would come afterwards the work of using their God-given minds to unravel the secrets hidden behind the poem.

THE BIBLE REMAINS MAN'S INFALLIBLE GUIDE.

The point for us then is to understand that, in those subjects which it is intended to teach us, the Bible remains the infallible guide of our lives, but that in other matters such as the age of the world and of the creatures that have lived, or are still living, therein, it leaves men with their God-given minds free to institute the fullest enquiry. The number of years—no matter how many million it may be—can never ante-date God. We need not therefore be alarmed at the magnitude of the years in the palaeontologist's chronology; but we have the right, as men made with minds akin to his own, to expect an outline of the argument which has led him to such an exact statement.

Yours sincerely,

Q.C.

Lexicography.

"Bantu Studies" for March.

The March issue of *Bantu Studies* devotes 98 pages to 'A Preliminary Investigation into the state of the Native languages of South Africa with Suggestions as to research and the development of literature', by Dr. C. M. Doke. This valuable paper is the report of a Committee set up by the Inter-University Committee for African Studies to gather information upon the languages of the Union, to ascertain what research has been and is being carried out, and to make recommendations for further research and the development of the literatures. After describing the scope of the investigation, and giving the classification of the Native languages of South Africa, the writer proceeds to deal in detail with the Bushman languages, the Hottentot languages, the Nguni cluster of languages, the Sotho cluster, Venda, Thonga, and the Herero and Ambo clusters of languages. Under each of these is given a summary of our present knowledge regarding them, reference being made to grammars, works on phonetics, lexicographical work and vernacular texts.

Thereafter we have: Section X, dealing with the Contribution of the Universities; a second Section X, Other Activities, referring specially to the part played by the Native Press, in connection with which there is no room to give elaborate details: Section XI, Summary of Recommendations; and a short concluding Section, in which Mr. W. G. Bennie makes the concrete suggestion that an effort be made to raise a fund of, say, £5,000 to be placed in the hands of trustees in order to finance valuable publications and further the development of Bantu literature in South Africa. Ten appendices follow, giving a Bibliography of the works already published or known to exist in manuscript, dealing with the various languages mentioned in the text.

The sections of special interest to readers in Eastern Cape Colony are those dealing with Xhosa, which is included in the Nguni cluster of languages. A very valuable bibliography has been contributed by W. G. Bennie under the sections of Grammars; Phonetical; Lexicography; Folk-lore; Proverb-lore; Ethnology, History, Customs; Other Important Vernacular Work; and Important Translations. Very generous recognition has been made of the research-work attempted in the Lexicography columns of the *Blythswood Review*.

The Summary of Recommendations in the case of Xhosa are:—

- i Preparation of an up-to-date grammar.
- ii Publication of Xhosa Phonetics.
- iii Revision of the Dictionary in approved orthography.
- iv Dialectal survey (common to all Nguni).
- v Collection and publication of Folk tales.
- vi Translation into Xhosa of selected English classics.
- vii Collection of standard *isibongo* to be annotated and published.

- viii Collection of modern *isibongo* (as published in Native newspapers and elsewhere) to be made, annotated and published together. [S. Mqayi to be asked to undertake this].
- ix 'Bird-lore' to be published in Xhosa by Rev. R. Godfrey.
- x Mqayi's *Ityala la Mawele* to be translated into English, and the International Institute of African Languages and Cultures to be approached re publication [translation to be referred to W. G. Bennie & D. Jabavu].
- xi An investigation to be made into the influence of *ukuhlonipa* in Xhosa.
- xii A committee to be appointed (a) to choose suitable texts for translation from English into Xhosa (see vi above), and (b) to act as an advisory committee to further the publication of manuscripts now ready and to be presented.
- xiii The possibility of training Native investigators to be explored.

John Bennie's English-Xosa Vocabulary.

Reference was made in our issue of November 1931 to this manuscript work, which had long been lost sight of and which has now been partially recovered and has, through the courtesy of Mr. W. G. Bennie, been submitted to our inspection. The eighty-eight pages—for another eight have been discovered since we last referred to this work—of Manuscript have suffered in the course of time; some have been sadly frayed by the ravages of fish-moths and one page in particular has been greatly marred from exposure to weather; but only one word, as far as we see, has baffled decipherment through these occurrences. The portion available to us covers the vocabulary from Measure to Zephyr, and has been transcribed in duplicate by Miss N. Stormont; one copy of the transcription is in our hands and the other has been given to Mr. W. G. Bennie.

1304 words are defined with an accuracy which makes this dictionary specially valuable to-day. The Xosa orthography adopted by John Bennie follows a definite phonetic system, which, while varying in a number of respects from that in use to-day, is consistently uniform and easily recognisable. As far as can be determined by an examination of the words, this dictionary has not been utilised by any subsequent lexicographers.

Among the outstanding words defined is the word *wizard*—*itsbokotsho*, *igududu*. This *igududu* seems to us to be the same word as that used in some parts of the country for the Ground Horn-bill, known generally as *intsikizi*, and is an attempt to render the cry of that bird. The actual name given to the *intsikizi* is *ingududu*, but John Bennie is in the habit of omitting *n* before *g* (as for example; *gapo*, *gapanthle*.)

Xosa Bird-Names.

Thrushes. The Cape Thrush bears in Kafraria the name of *um-Swi* which becomes in Natal *umu-Swi* (Woodward) and in Zululand *umu-Ntswi* (Bryant). The Zulu name covers also the allied Natal Thrush.

ROBERT GODFREY.

[illegible]

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Special Article

IN THE LUMEN

VIBRIMUS LUMEN

of the Day:

South African False Scorpions

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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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Mr. Mtiya.

The Business Department.

The Manager, Mr. Godfrey

The Secretary, Miss G. McDougall.

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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.

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THE BLYTHSWOOD REVIEW,

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Events of the Day.

THOSE who read their newspapers, as Jonathan Edwards read his, to see if they can find any news favourable to the interest of religion in the world, and who eagerly catch at the least hint of anything that appears to have a favourable aspect on the interests of Christ's Kingdom, can discern, amidst much of a very perturbing nature, very encouraging news regarding the spread of His Kingdom.

The Bible in Afrikaans.

Last year saw the completion of the whole Bible in Afrikaans for the Afrikaans-speaking section of the South African community. But actual bound copies of the Afrikaans Bible are only now beginning to reach us. So eagerly has this version been awaited that the first consignment of ten thousand has been taken up before its arrival. Further consignments of similar size will continue to arrive weekly till the demand is met.

The value of this translation for mission work among the Coloured population cannot be overestimated. The Native races have long had versions of the Scriptures in their own tongues, but the Coloured people have up to this year been compelled to use a version different from their mother tongue. We rejoice that at last they can have in their hands a version of the Bible that will make a direct appeal to their hearts; and we look forward to a great advance, through the Afrikaans version, in Mission-work among the Coloured people of South Africa.

A Gospel-Stamp in Italy.

One of the surprises of the present year has been the issue by Mussolini of a 30 c. stamp on which "is an open

Bible with the single word Evangelium (Gospel) on the left-hand page, and underneath the word Credere (believe). A simple cross (not a crucifix) appears on the altar supporting the Bible, and on the left-hand side of the stamp the Star of the Royal House of Savoy, and the various Fascist pennons are seen saluting the Bible". The quotation is from a letter in the *British Weekly* by H. M. Gooch, who sent to the editor at the same time a copy of a letter written by Dr. Alexander Robertson shortly before his death, in which occur the words: "Mussolini is an earnest Protestant Christian and there is no saying what he may yet do for the cause of our Lord in Italy."

Bible and Prayer Circles Movement.

Another very heartening news-item from the daily press is the thriving condition of the United Young People's Bible and Prayer Circles Movement in the Eastern Province, the place of its origin. On Easter Monday, the Presbyterian Church at Tarkastad was the gathering place for a united rally of the young people of this Movement. At the morning session, about 170 were present; in the afternoon about 150; and in the evening about 200 attended an evangelical service.

The opening address of the morning session was on "How to keep the Glory of God in our midst," followed by papers on "Praying for Ourselves," "Praying for Others" and "Modernism". In the afternoon session the subjects were "The Tactfulness of Christ: Personal Work"; "Winning Others"; "Helping Others" and "The Two Gardens". At the end of the evening service there were about thirty decisions for Christ, and several for re-consecration in His service.

The visitors from other towns, mustering 78 strong, should be, under God, a powerful leavening influence in the areas from which they came.

Call to Prayer for Students.

The Student Christian Association's *News Letter* for April called its members to make Sunday, May 14th, a day for special observance of prayer, for the extension of the Kingdom of our Lord amongst students and scholars. In doing so, it quotes the following significant passage from the message issued by the officers of the World's Student Christian Federation as an aid in the observance of the Day of Prayer:

"Our time is testing-time. A young German writes: 'A time is coming in Germany, in which all of us will once more be sifted. Only those will be able to stand the strain, who are inwardly certain, who can wait, who have a purpose of their own'. What he says of Germany is true for all of us, wherever we live. We stand in need of a faith which gives abiding certainty and which will not break down before the seemingly conclusive evidence of human futility and utter insignificance, a faith which can patiently wait for its fulfilment and which does not depend for its vitality on immediate success or on direct results."

"As we seek that faith we remember that once upon a time there was One who met the fact of human impotence by saying: 'I have overcome the world' and 'If you had faith as a grain of mustard-seed'. We have heard these words before. But now we are being tested as to whether we have taken them into our hearts and heard them as a direct message from God to ourselves. For it will become clear from our whole attitude to life, to society, to our fellow-men, if in the face of all that is said and done to disprove it, we can really live this faith in its full implications and thus overcome the temptations of indifference or despair. 'If we had faith', we would each of us remain quietly certain that God is working out His purposes, however little we may understand them; we would see the history of God in the history of men; we would be towers of strength in the midst of a discouraged generation; we would be found wherever there is much suffering and much longing for truth and certainty; we would be joyfully active in preparing the way for His Kingdom."

"If we, as a Movement, as a community of Christian students, had faith, we would be able to go into the student world of our days and bring a message

of life and hope to our many fellow-students, whose lives are dulled by anguish and hopelessness; we would be an aggressive band of servants of God, who would stand with both feet in the reality of their time, but who would not let themselves be overcome by it; we would know God's Will for us in the social and international realm and act as a united group of crusaders for its victory over the sins of injustice, ignorance and hatred.

"If we had faith."—How can the conditional become actual? How can we find faith? Only by asking for it from Him Who gives faith, that is, only by praying. For faith is nothing more nor less than living with God. And living with God is knowing Him through the constant intimate traffic of prayer. Our individual faith is weak. And the faith of the Movement is weak. We shall not be able to meet the great test unless it be strengthened. But we cannot strengthen it by human force. One thing, therefore, is needful, that we learn to turn to God together, that we confess our lack of faith and that we ask Him to endue us with the faith which can remove mountains. Jesus Christ, His Son, has overcome the world. To him we may say: Lord, I believe, help Thou my unbelief."

Senator F. S. Malan on the Present Position of the League of Nations.

A press-note received from the Cape League of Nations Union refers to an address delivered by Senator Malan at the Annual Meeting held recently in Cape Town. The speaker attributed the lack of appreciation of the League's work to the fact that the Press of the different nations over-emphasises the failures of the League to the detriment of its silent constructive work and successes.

The League, he said, has been crippled from the start by the abstention of America. Japan's action has thrown the work of the League more and more into the hands of the European nations who are struggling under a tremendous legacy of the past and the World War, and the Treaty of Versailles has over-emphasised the importance of nationalism.

Countries want to be independent and self-supporting and have thrown up tariff walls, with the result that the world's business has come to a standstill. The feeling of insecurity and the over-empha-

sis of nationalism are so strong that one almost despairs for the future of Europe.

Without public opinion the League has very little power, and the power behind the League should be the support of the peoples of all nations in the ideals of humanity and this quite particularly with regard to the education of the rising generation.

Senator Malan quoted Lloyd George as having said recently—"I despair of the statesmen doing anything for the League; it must come from the Churches"—and he appealed for more spirituality in this material age. He thought the salvation of the world lay in the different religious bodies working together for peace. Humanity was still on the upward march and, perhaps, a new and a young world would help Europe to overcome her difficulties.

Victor Smith: Two-fold Hero.

From the columns of 'The Tribune' we are pleased to take over a paragraph respecting Victor Smith, whose magnificent feats of courage and endurance were lately broadcasted in the press. Victor belongs to a church which forbids its members to drink or smoke. When he landed in England, on his outward flight, one prominent firm of distillers offered him the sum of £1,000 if he would agree to ask for a whisky and milk as a "pick-me-up" immediately on leaving his plane. He refused. A tobacco firm offered him £400 if he would say that he had smoked a certain brand of cigarettes on his journey. Again he refused. At the hotel a special "South African cocktail" was prepared in his honour. He declined it with thanks.

Blythswood

Robert Godfrey

Self-help.

The recently issued biography of Professor Joseph Wright affords a thrilling record of self-help. He was born, in 1855, at Thackley, three miles north of Bradford. His father, an idler and a poacher, died at 45 and left his widow penniless, with four young sons to care for. She had for a time to take refuge in Clayton Workhouse, where indeed her youngest son was born. Soon she got work as a charwoman and was able to hire a room and make a home for her children.

Joseph never went to any school, save Sunday-school. As soon as he was able, he had to go out to earn wages as a manual worker; but, at 15, while still at work, he taught himself to read and write by comparing together the Bible and the Pilgrim's Progress.

Afterwards he made good use of his reading, and at the age of 21, when he had saved £40, he resolved to be a scholar. With this money he went to Heidelberg University, beginning thus an academic career, which closed with his holding the Chair of Comparative Philology at Oxford. The work by which he was best known is the *English Dialect Dictionary*. In consideration, and for the promotion, of his services to Philology, especially in connection with his services as editor of this great Dictionary, he was, in 1899, awarded a Civil List pension of £200 a year. R. MURE.

Smith of Birkenhead.

By H. A. Taylor.

(Stanley Paul & Co., 1928).

This biography is an example of the extraordinary variety of the British character in public life during the Victorian Age, and after, on till the present day. If we open the page anywhere these men of strong and rich personality confront us: to mention only a few, Palmerston, Peel, Gladstone; and, later, Balfour, Lloyd George, and the subject of the present notice, the Earl of Birkenhead, all men quite unlike each other, and each brilliant in many different ways, in number and prominence such as we find nowhere else in any other age or country—this striking heritage of British character.

In sketching Lord Birkenhead's career we notice at once its two sides, and its marked contrasts. He was brought up in a very respectable middle-class home. His great-grandfather was a mine-worker; his grandfather was an estate agent; his father was an auctioneer and nonconformist, who in middle life, through some dream of achieving greatness, resolved to become a Barrister, which he did and carried on a moderate practice for years, becoming shortly before his death Mayor of Birkenhead. These were all men of exceptional character, but of no lineage or rank. The family tree did not go further back than his great-grandfather. He never went to a public school, though he did go, and to some purpose, to Oxford. In contrast to all this, he grew up a proud aristocrat, a scholar, a high Churchman; in quick succession, Fellow of Merton College, a Conservative M.P., a Privy Councillor, a Knight, a Solicitor General, an Attorney General, Lord Chancellor, Secretary of State for India, Baronet, Viscount, Earl of Birkenhead. Few careers have been so brilliantly successful within such a short time. Within 20 years of his leaving Oxford, he was at the top of the tree as an Orator, a Barrister, a Judge, a Politician, and in Society,—although the old English families were never quite sure of him, regarding him as a new man. But he was young and famous, and enjoyed good health, and it was confidently predicted by many onlookers that he would yet be Prime Minister of England.

The War-period.

By the time of the Great War however there came a change. For the first time in his life he found himself in an environment that did not suit him. He was not a soldier, strange to say,—for he was patriotic and a sportsman and a man of

fighting temper, the very stuff out of which soldiers are made. But, when war came, this distinguished public man could find no place suited to his position. At first he was put in charge of the Censors' Department, with reference to the war news allowed to be issued to the Press. The work was very difficult. The Press was keen to get war news of whatever sort by any means, and resented the cutting down of copy. Birkenhead himself was rather an outspoken man for a news censor. The post became more and more difficult, and at last after some months he resigned it.

His next war-post, curiously, was similarly a literary one. At the end of Sept. 1914 he was appointed Observer with the Indian Corps in France, with the view of preserving a permanent historical record of the services of the Indian troops, and also supplying a contemporary record in India of the fortunes of the Corps. He carried on this task adequately, but with no great avidity, and the work came to its completion in May 1915.

At this juncture there seemed no other service, no fitting place, for Birkenhead in the Great War. The truth is he was not in touch with the military authorities in the field, although he knew Kitchener well, and got on well with him. He thought the military men were a sort of pedants, and they thought he was a rather forward person, and a politician. So he returned to England with the view of taking up the law again, and, if need be, serving in the new Coalition Government. He was severely criticised in many quarters for thus giving up a military career at such a time, but he was not offered any military post at this time, and he could not stand idle. He knew his own business best and no doubt acted for the best, but it was the opinion then of many of his friends, and perhaps then and later his own opinion, that this action of abandoning War Service did affect him somewhat in his future career at Home.

His Various Offices.

He was now offered the Post of Solicitor General, and later Attorney General; and, after the Armistice Election of 1918, he became Lord Chancellor. In 1922 a Unionist Government came into power under Bonar Law, and, somewhat to Birkenhead's surprise, no place was offered him. He was not popular with the 'old guard' the die-hard Conservatives. He was too outspoken, and too much of a *novus homo*. So he was left, and had to find his place for himself. An ex-Lord Chancellor could not practise at the Bar, but he was free to take up literature, books and magazine articles. For a year he worked at this, to him, quite congenial and profitable task. Then his Party came into power in 1924, and he returned to Office as Secretary of State for India, and meanwhile he continued to carry on his literary work. At length, however, his attention was called to a Parliamentary rule forbidding a member of the Government doing such work. On this matter there was a good deal of talk and criticism in Parliament, since Birkenhead's articles continued to appear. He explained that they were articles written sometime ago and held over by the publishers till now. Still the articles appeared, and Birkenhead, tired of the controversy, resigned office in 1928, and retired into private life as a literary and business man, the business consisting in directorships in several Mercantile Companies.

The secret of it all was that he was not well off financially, nor had he been so for years. He was not a manager or economist financially. He, as the saying goes, "could not keep money" The writing and the directorships were a great standby though up to the end there was always more or less the strain of lack of means.

The Closing Year.

After he gave up Parliamentary Office, only a short year remained to him. He was evidently quite happy at his new task, writing books and articles, making unique after-dinner speeches and giving provocative addresses, like that delivered by him as Lord Rector at Glasgow University—but the sword was over his head. Unexpectedly in the Spring of 1930 the news came from Biarritz that he was seriously ill. He recovered, but had to rest for months after. Again in August of that year he took a chill which developed into bronchial pneumonia. From this too he recovered, then a relapse came and soon it was evident that there was no hope. He died on the 30th Sept. 1930, a man great in his way and to be long remembered, who by originality and determination of character made his way to the highest offices of State and just missed the topmost step of the ladder—a life withal, well worth studying both for its warnings and its example and incentive to progress.

The present biography is well written, but has a regrettable scarcity of dates and even the date of Birkenhead's birth is not directly mentioned, nor is the place of his death. R. MURE.

National European-Bantu Conference, Bloemfontein July 5, 6 and 7, 1933.

Arrangements are being completed by the South African Institute of Race Relations for the holding of the European-Bantu Conference in the Town Hall, Bloemfontein on July 5, 6 and 7. The conference will be preceded by a conference of Joint Councils of Europeans and Bantu and Native Welfare Societies on Tuesday, July 4, to discuss Joint Council organisation. The following subjects will form the main part of the agenda of the European-Bantu Conference:—Urban Conditions with special reference to the administration of the Urban Areas Act; Native Unemployment as relating to land and labour policies; Native Economic Commission Report; Public Opinion on European-Bantu relations as reflected in Parliament, Press and Education; Native Taxation—incidence, methods of collection and allocation; Native Education. There will also be a large number of motions on other matters. All organisations in any way interested in the matters to be discussed are invited to send delegates to the Conference.

Previous conferences have been very fruitful of practical results and have resulted in much clearer thinking on both sides of the colour line; they have helped to show what things are and are not possible in the relations between Europeans and Natives. Every effort is being made to ensure that the Conference in July shall be representative of various and even opposing opinions on Native affairs.

Further information may be obtained from the Convener, Mr. J. D. Rheinallt Jones, P.O. Box 1176, Johannesburg.

Educational

New Ideals in Education.

DURING April a conference was held at Oxford on 'New Ideals in Education.' We quote from the *Times* the report of the Bishop of Liverpool's stimulating address on the subject of "The Whole Child."

The Bishop said that the most notable advance which had been witnessed in the schools during our lifetime was the discovery that the teacher must not only know his subject but must also know the child. Fifty years ago it was generally assumed that the primary qualification of the teacher was a thorough knowledge of what he proposed to teach, and ability to impart as much as possible what he knew. He (the speaker) was one of those teachers himself.

Applying a Discovery.

It never occurred to him, and for a long time it was never suggested to him, that he needed any other equipment than his knowledge, or that his boys had any higher destiny than to acquire what he supposed himself to possess. Later he passed to his own share of the discovery to which he had alluded, in which he was enormously helped by Mr. Raven. The application of it in a school like Rugby was slow then, and it was still slow. Nevertheless, since that time a great deal of attention had been paid to the response of the child to the particular subjects with which he was confronted. Much more became known of the child's reaction to instruction in history, languages, mathematics, music, and religious knowledge.

Child's Triple Health.

Now the time had come for another advance. Having tried to educate the child piecemeal teachers had now to strike out to a new aim, the development of the child as a whole, and to concentrate in thought and experiment upon his triple health in mind and body and spirit. It was quite true, as Mr. Nowell Smith had reminded them, that this was not a new aim at all, but they must not be dashed or discouraged by the discovery that in what they were doing they had been anticipated many centuries ago. In the last 100 years knowledge had poured in upon the human race to such an extent that teachers now had an enormous, complicated, incoherent mass of subjects through which they had to put their boys, and there was great need in that regard for a process of simplification.

Turning to the study of the spiritual expression of the child, the Bishop of Liverpool said they began with those moments when a child was observed to be no longer listening to his teacher or trying to understand or remember, but was wholly absorbed in some other task which attracted and awed and fascinated

him. He was giving to it freely all his powers. That was an example of the child's own self, which was essentially religious, and it might be taken as the starting point in directing his self towards God.

Teaching Religion.

Where lay the real failing in the view of teaching religion? Was it not that there had been imposed upon the child a response to a life which was different from his own, a life of which he would one day have experience, but which was at present remote from him? That was due to the assumption that a child was a miniature adult, and teachers knew in their hearts that he was not. Now we were getting away from the old belief that their business was to din things into children until from very weariness they accepted them. On the other hand, he was not one of those who believed that the child could be safely left to discover for himself all that he needed.

He read recently in a very good novel that "nothing can be taught. All that the teachers can do is to show that there are paths." That was a very good epigram, which had as much truth in it as one could expect an epigram to have. But the child must have light to see the paths. Human experience of God in the past and in the present must be conveyed to the child. Otherwise he would be cut off from his legitimate inheritance. The mistake most people made was that they failed to see that the child was religious already. The child could not describe his religious sense just because it was the response of his own soul. Teachers could not analyze it and they had better not try. Teachers must build upon the religious sense which was already within the child.

In conclusion the Bishop of Liverpool said he should have but little faith in the efforts that were being made to promote teaching, and even in the efforts to do a much better thing—namely, to educate, if it were not realized that those efforts were parts of God's activities, and were bound up with the patient, persistent pressure of His revelation of Himself and of His purposes.

Cooperation of Churches.

Professor Marcault asked whether a way could be indicated whereby the churches could cooperate with the schools, not in teaching the children traditional forms of dogma, but in educating that which was religious in the child.

The Bishop of Liverpool said that a great deal more was being done in that way than met the eye. He had contact with a number of people who were trying humbly to learn from the child, and he believed that a great deal of that experience was available, although not in any formulated shape.

In reply to other questions from members of the conference, he said he did not believe that dogma was a sufficient medium for the

religious teaching of the children. Many people honestly believed that it was a suitable medium, and there were those—he hoped their numbers were diminishing—whose main interest in dogma was to keep somebody else's dogma out, and who felt that they must get in first with the teaching of their own.

Referring to the subject of fear as a religious motive, the Bishop of Liverpool said that children had got to learn, and they ought not to be prevented from learning, that certain acts had inevitable consequences. What was wrong with the world was that people thought they could break this and that law without suffering.

The Conference came to an end on April 20th when Professor Marcault reviewed the various aspects of the discussions on "The Education of the whole child."

Professor Marcault said that, if the task of educating the whole child had been a simple one, it would have been achieved long ago, but it was going to take a very long time. A synthesis of the results of psychological investigations of the child had yet to be prepared. The mental age of the child, or the age of consciousness, depended upon the power of concentration, which was the all-important factor that the psychologist had to study. The purpose of education was to educate the child in the conscious use and mastery of his mind. Both the past and the future lay within the mind; teaching dealt with the past, but education was concerned with the future. In teaching they dealt with heredity; in education they dealt with variation, and education was the greater task. Teaching gave methods and exercises, or material for exercises, but education dealt with real life. The mission of the school had been too long that of teaching, and the time had come when it should be the educator and should bring the future into the present.

Environment.

Speaking of the influences of environment, Professor Marcault said that these might in some cases have the effect of inhibiting a child from the free use and mastery of its faculties. The fallacy that a boy was congenitally bad at mathematics or good at classics was exploded to-day. The reason why he was bad at the one and good at the other was, in the case of the mentally normal boy, to be found in his environment. His first schoolmaster might have convinced him that he was a dunce at mathematics, and the boy went on believing it, and he might begin to glory in being bad in one subject because he was good in others. There must be unity in the environment of the child, and there could be unity in the home environment only when there was love. The school must be a scientifically organized and not an artificial environment for the child, and there must be unity in the teaching and between the teachers.

The essential condition for the realization of the wholeness of the child's consciousness was freedom or non-interference but this did not mean neglect or the absence of guidance; it meant non-interference with the intellectual life and wholeness of the child, and under such conditions there was really nothing that the child could not understand. In illustration of this point, the speaker quoted the case of a boy who liked mathematics and nothing else, and who became bitter and unruly because he was forced to do other things. An intelligent headmaster told him that he must work at mathematics and nothing else and forgo his matriculation. The boy worked at nothing but mathematics for a year and became brilliant in that subject, and, at the end of that time he decided to work for his matriculation, and did so successfully. He did so because he had not been forced.

Aesthetic side of Child.

Dealing with the aesthetic side of the child, the speaker said that if children were educated to their full creativeness the wealth of the race would be enhanced to such an extent that it would be unnecessary to bother about the age of leisure upon which we were necessarily entering. The reason why there must be individual education was that collective education interfered with the possibility of realizing the wholeness and unity of the child. The thought of the adult must not be imposed upon the child; education only took place when the child was allowed to create his own expression for his own thought. It was the same in respect to character.

Teaching was the communication of knowledge; education was the experience of being. A person was stimulated to the consciousness of a higher level by the fact of another person living there normally. There was always around us the "elder brethren," and the law of education was the law of brotherhood and the law of environment. All that was best in the new education would not be realised until there was full understanding of individual psychology.

Recording of African Languages.

There has been issued, as a supplement to the April number of *Africa*, a 'Short Guide to the Recording of African Languages.' The prefatory note stresses the great number of African languages and dialects about which little or nothing is known, and the desirability of recording such languages before they die out or degenerate. It also emphasises the valuable help that would be given for comparative study by the records of the lesser known languages as well as of dialects of languages already known.

The alphabet recommended for use is given, and definite suggestions for the recording of tone are laid down. There follows a list of 569 words and phrases for which the recorder is asked to give the equivalent in the language he is investigating.

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Local

The late Mr. W. T. Brownlee.

William Thomson Brownlee was named after his maternal grandfather, Rev. William Thomson of Kat River. He was the second son of the Gaika Commissioner, Charles Brownlee, who at the time of William's birth was stationed at Dohne, near Bethel Mission Station. The outstanding incident associated in the family annals with the stay at Dohne was an escapade of William and his elder brother James in the river, which would probably have cost James his life had he not been rescued by his younger brother. After the settlement of the German Legion at Dohne as their headquarters, a little town sprang up and was named Stutterheim, after the General-in-command of the Legion, Baron Von Stutterheim. In course of time, quarrels arose from the drinking of the Natives with the German soldiers, and the Governor decided that Charles Brownlee must move from Stutterheim. He selected a spot on the Gqolonce River, eight miles distant, and called it Tembani (Hope on). Here William spent his boyhood, receiving his early education at Peelton and proceeding thence with his elder brother to Lovedale and having as a fellow scholar there John Ross, the son of Bryce Ross of Pirie.

In 1867, in a period of retrenchment, Charles Brownlee was removed from Tembani and appointed Magistrate at Somerset East, where he remained for four years. William meanwhile attended the Government school there and subsequently became a pupil at Gill College. Charles Brownlee was then moved to King Williamstown where for one year he filled the office of Magistrate. Thereafter, during the Molteno Ministry, the first Ministry of Responsible Government in the Cape, he filled the post of Secretary

for Native affairs. This office he held for five years and resigned, going out along with his colleagues, though urged by Sir Bartle Frere to retain his seat. During this time, William attended the Diocesan College and then began his career as a Civil Servant at Nqamakwe in the Transkei, as clerk to Mr. Ayliff, the Government Agent. At this time the second part of the Fingo donation for the erection of Blythswood was being collected, and on W. T. Brownlee fell the task of seeing to its collection. In the end, he was successful in presenting to the Committee in charge of the business of collection a very large amount of money to complete the whole amount promised.

W. T. Brownlee joined the Government service in 1876, and worked his way steadily upwards till he was appointed Chief Magistrate in 1914. During his official career he saw active service in the Gcaleka War and in the Tembu rebellion in 1880. During the Boer War, he was a Lieutenant-Colonel, commanding Fingo levies and the Fingo field force.

After his retirement he lived in Butterworth, and continued to take an interest in all matters concerning the Natives. He had a unique knowledge of their language and customs, and was intimately acquainted with the incidents in their chequered history. From his vast resources, he occasionally produced articles for the press.

After a long illness, he was taken for treatment to Durban, where he passed away on April 27th. The funeral took place on Friday, 5th May, from St. Andrew's Presbyterian Church, King Williamstown. A large attendance of both Europeans and Natives, including many from the Transkei, was present in the Church at 2.30 p.m. The English part of the service was conducted by Rev. R. Mure and the Xosa part by Rev W. Auld.

Mr. Mure referred to Mr. Brownlee in the following terms:—

"We have assembled here to-day to pay our tribute to the memory of our friend and father and chief, William Thomson Brownlee. He was of Scottish blood, his grandfather having been the Rev. John Brownlee, one of the first Scottish missionaries in these parts. Our friend clung to this connection and was pardonably proud of it. He loved everything Scottish with a great love. It was often remarked that in appearance he looked like a Scot, even like a Celt or a Highlander.

His churchly descent also was dear to him. He was always greatly interested in missions and missionaries and he was for long and till the day of his death an honoured and helpful elder of the Scotch Church. But he was a great and a good South African. He spent his life in the Government service, having been an officer serving in the native wars and a magistrate in various places and ultimately at Umtata, where he soon became Chief Magistrate of the Transkeian Territories. He did notable work in his time as a government official and the natives loved and trusted him greatly.

After his retiral from the Government's service he took a great interest in municipal and public affairs; and, had he been younger, he would certainly have entered Parliament. Years and time did not permit this, but it is still remembered by many what a good and helpful citizen he was during his later years.

Then he was a man with a literary and historical gift. He was fond of the early history of his country. On such subjects as the earlier Kafir wars and the Pondomisi rebellion I have never heard anyone speak so eloquently and clearly, while his letters and articles in this connection were welcomed by the Press and closely read by the public. My last word speaks of the character and personality of Mr. Brownlee, so sterling and lofty and honourable, so upright and pure and wise and just. Towards his end I saw much of him and was full of admiration and love for him because of his great patience, Christian fortitude, deep hope and trust in His Saviour. He was indeed a great example and I thank God for every remembrance of him."

The second half of the service, conducted in the Native language, included the singing of Mr. Brownlee's hymn:—

Nkosi, ndilijacu Lako,
Bona ubumfama bam :
Ndizilahla pambi Kwako
Susa zonk' izono zam.

The service concluded with the Dead March in Saul. The vast congregation thereafter made its way to the grave-yard, Chief Regent David Dalindyebo of Tembuland and Chief Dinizulu Sigudu being among the pall-bearers. A large and very representative gathering attended the funeral. From Butterworth there came Dr. Joynt, Mr. Carnegie, Mr. Ferguson. King Williamstown was represented by the Mayor, the Town clerk, the Chief Native Commissioner of the Cape and the ex-chief Native Commissioner of Natal. The Magistrates of King Williamstown, Butterworth, St. Mark's and Keiskama Hoek, along with the Assistant Chief Magistrate of the Transkeian Territories, were also present. Those who took part in the service in the the church and at the grave were Revs. R. Mure, W. Gavin, W. Auld, R. Godfrey, J. Paterson and M. Wilson. Over the grave an oration was delivered by Mr. Mqayi of Berlin. A quantity of earth brought from the Transkei was used in committing the body to the grave.

"The Careers Guide."

New careers come into existence, while old careers undergo radical changes. In order to keep parents, teachers, young men and young women abreast of the times and aware of these kaleidoscopic changes in the occupational world, the Witwatersrand Juvenile Affairs Board, 182 Jeppe Street, Johannesburg, is publishing an illustrated monthly journal in both official languages, "The Careers Guide—Die Loopbaangids."

The magazine should appeal to everybody hesitating on the threshold of a career, from the university student to the primary school pupil. Its aim is to supply up-to-date vocational guidance. It will contain career articles by prominent authorities, the latest news of careers, information about training, scholarships and vocational tests, miniature biographies of successful men, a page on mechanical aids to education (the gramophone, wireless, sound and silent films) and other interesting features.

The first number appeared in April. Payment for contributions appearing in subsequent issues will be made. The magazine is being sold at 3d per copy or 2/6 per annum, post free. Free specimen copies may be obtained from the Editor, P.O. Box 4560, Johannesburg.

The late Mrs. W. Auld.

A TRIBUTE BY REV. W. MPAMBA.

It was at a gathering at Mbulu of the representative women of the area of the Presbytery of the Transkei, that Mrs. W. Auld was first revealed to some of us as an energetic Christian worker. It was the first Women's Meeting after the formation of the Bantu Presbyterian Church, and this meeting has ever since been known as the Women's Association (Presbytery of the Transkei). The occasion seemed to her propitious. She did not preach; she laid down Christian principles—stressing Christ's suffusing and controlling the individual lives of those who embrace Him as their Saviour and Master, and insisting on contributions towards His cause being made a matter of conscience. In a word, she sought to instil the sense of responsibility. Long afterwards, a native minister's wife who was present at the meetings said to me, eager to hear her impressions, "It was a great pity the other ministers' wives were not there to hear Mrs. Auld, as she earnestly spoke to us. Surely Christ is re-living His earthly life in her."

She was known to the Natives as *Inkosikazi enobabalo*. (Gracious lady). The usage of the word *ubabalo* by our Xosa ancestors invariably reflected the embodiment of love, kindness and humaneness in dealing with fellow-beings. All her activities were motivated by these amiable human virtues, which endeared her to all who came in contact with her—white or black, red or Christian. In the autumn of 1930, a mobile squadron touring the Territories passed through Mbulu Mission area and called at the Manse. As the group marched off in their majestic grandeur to cross the Tsomo on the east of the mission house, there was no end of expressions of wonder at her genial personality and her hospitality. "By love serve one another."

But her greatest delight was in the Mission Schools and the women. In the teachers who frequented the Mission house, she saw the hundreds of African boys and girls who were being moulded by them as the Christian men and women of tomorrow. Perhaps it was solely on account of this view that her interest in the teachers ever deepened to her dying day. It is, therefore, not surprising that they liked her so much. Her zeal and devotion to the Zoutpansberg and Emjanyana Lepers' schemes of the Women's Association forced her to appeal to the school mistresses for funds when her own local Women's Association failed to raise the required sum. They contributed most generously, not because of her persuasive words, but from their remembrance of her self-denials on their behalf and their country's. She longed, moreover, to see among teachers a keener craving for reading and to see a like craving extended to the pupils of the higher standards.

"Revival is coming and it will begin with the young people. You will see!" These words were uttered by Mrs. Auld at Mbulu on the 31st Dec. 1932, as she and Mr. Auld and the writer were conversing on certain important topics in their sitting room, just half an hour before we retired to our rooms. I have never been able to rid myself of Mrs. Auld's voice ringing in my ears or dismiss her earnest face looking at me as she uttered these words, which eventually happened to be her last utterance regarding the Church. May this not be her message to the sorrowing Church—"Revival is

coming." Dr. Smith, in his book on Missions, quotes Ezek. 36, 37:—"Thus saith the Lord, I will yet for this be inquired of by the house of Israel, to do it for them."

Views and Reviews.

Longman's Junior Certificate Arithmetic, With Answers, by Boersma and Sinton.

This well-arranged book is published in both English and Afrikaans, and covers the requirements of the Cape Education Department Junior Certificate Examination. It has clear presentations and numerous examples for working. Opportunity has been taken in the Afrikaans edition, the later of the two, to correct some answers wrongly given in the English edition.

M.S.

Africa South of the Zambezi, by A. J. Spry.
(Juta and Co.)

From so full a subject as the Geography of South Africa the Author of the above text-book has selected the most salient points and presented them to small children (Std. III) in simple form and with many illustrations. It is a regional geography and keeps in the foreground the "Mines, Maps, Men and Meets" aspect, which, at this early stage, is of more interest than the physical one. M.S.

Juta's Practical English Course, (Junior and Senior).
by H. J. Dickenson, M.A.

The Junior Course covers the English Syllabus up to the Junior Certificate; the Senior continues from there to the Matriculation stage. The matter is set out in clear outline and includes Grammar, Word-formation, Composition, Prosody in the Junior Course, with more advanced Composition and Criticism in the Senior. The books are both concise and complete and have useful indices and appendices. They are recommended as very useful for teachers of advanced English.

M.S.

Local and General.

On April 24th celebrations were held in Holland and North Germany to commemorate the four hundredth anniversary of the birth of William the Silent, Prince of Orange. The chief centres of the celebration were Dillenburg, where he was born, Diez and Siegen,—the cities where the princes of Nassau-Orange had their seats.

Mr. James McLaren, M.A. a former principal of Blythswood, is at present in South Africa. He has been visiting his married daughters at Grahamstown and has passed on to Port Elizabeth. We are glad to know that he still retains his interest in the Xosa language, in which for the past generation he has been one of the outstanding scholars.

Here and There.

Zoutpansberg—Gooldville.

Dr. R. Aitken has been appointed as missionary to Gooldville in place of Rev. D. A. McDonald and Dr. Lowell Lamont. Mr. McDonald began pioneering work at Gooldville in 1905 and remained there till his recent retiral. Under his care the work increased and grew with the years, the development taxing the strength of the missionary and his wife to the utmost. Mrs. MacDonald's medical work amongst the Bavenda was well known far and wide; and, after being visited by the Secretary of Native Affairs Mr. Edward Dower, it was sanctioned a small grant on its hospital side from the Native Affairs Department. A Manse was built at Gooldville in 1911 at a cost of £450; and a church building, used also as a school, was erected in 1916 at a cost of £250. Evangelisation was carried on up to a distance of sixty miles from the central station.

With the appointment of Dr. Aitken a new chapter opens at Gooldville under very auspicious circumstances. He has been welcomed by the native people and has also received the assurance of the hearty co-operation of the German missionaries who have for many years been working amongst the Bavenda. The population to be served is in the neighbourhood of 100,000.

At the Mission Council Presbytery meeting, held at Umtata on 27th April, Dr. Aitken was ordained to the eldership. The ordination was carried out by the Rev. J. A. Davidson. The Moderator, Rev. B. Jones, in addressing Dr. Aitken, dwelt on the spiritual side of the office, how in the multitude of temporal duties in the mission-field a man may do all his work under the great Task-Master's eye, and also claim the promise of his Master, "Lo, I am with you alway, even unto the end."

Basutoland. Morija.

The Paris Evangelical Missionary Society celebrated its centenary during the month of April. The Church of Scotland was represented on the occasion by Rev. John Lennox of Fort Hare.

Natal. Tugela Ferry.

During the past year the medical work, that had been established in September 1928 at the Gordon Memorial Mission, was transferred to the Tugela Ferry, eighteen miles to the south. The transfer involved a great deal of hard work; suitable buildings had to be erected and the ground had to be prepared for the future occupation of the Doctor and his staff. After all these difficulties had been overcome, the actual flitting took place in June. The Hospital equipment was rushed down first. A few convalescent patients were left behind in charge of the senior probationer. Seven stretcher cases were sent down in charge of the nurses to Tugela in a two-ton open lorry which played the leading part in the flitting; four ambulant cases were taken in Dr. Gale's car. In a couple of days Sister Qoboshiyana had the new hospital in good working order; but within three weeks even her capacity for management was taxed to its limits, as a sudden inrush required the accommodation of twenty-five patients in a ward and a verandah designed for eighteen in all. The

hospital consisted at that time of the single ward and a verandah and theatre and kitchen. An appeal, strongly backed by Dr. McVicar and the local magistrate, was sent out to the Board of Control Deferred Pay Fund of the Native Recruiting Corporation in Johannesburg. A generous reply in the shape of a cheque for £500 seemed almost too good to be true. A second ward and verandah, a replica of the first, were constructed, so that room for twenty-four patients was available in the wards and for another twelve on the verandahs.

In July, Lord MacLay visited the new Medical Mission-station and discussed on the spot hopes and plans for the future. He provided the funds for the installation of electric lighting for the hospital and the house; his generosity made it possible to include with the plant an electric motor to work the pump which supplies the station with its water.

Death of Nurse Qoboshiyana.

The new station suffered a very severe loss through the passing away of this devoted nurse on the 13th August. She had come fresh from her training at Lovedale to succeed Sister Lwana as matron in May; she fell desperately ill, and, after three weeks of constant anxiety, she passed away. Dr. Gale bears high tribute to the work of this consecrated young woman. Her three months' service under Dr. Gale gave every promise of a career of splendid usefulness; her passing is a loss, not only to her parents and the medical work at Tugela Ferry, but to the whole Bantu people. She died far from her own home and kindred, a true missionary to a tribe less advanced than her own; and her grave seems in a special way to have consecrated the newly opened Tugela Ferry Mission.

Pondoland. Emfundisweni.

The late Mr. W. D. Cingo. It is with deep regret that we record the death of Councillor W. D. Cingo which took place suddenly on April 7th at the Holy Cross Mission, Flagstaff. In addition to his deep interest in the welfare of his people as a councillor of the Bunga and as a leading educationalist, Mr. Cingo was a Xhosa scholar of repute. Whether he has left his researches into his native language in a state ready for publication, we do not know; but it must be close on ten years since, through the courtesy of Mr. W. G. Bennie, we had the opportunity of examining a paper drawn up by him on the "*Classification of Tones in Verbal Forms*." We hope that this piece of work and other researches of his may yet see the light.

Umtata. Mission Council Meeting.

The South Africa Mission Council of the Church of Scotland met in Umtata on April 26-27. They surveyed the past year's working in the Council area, which stretches from Lovedale to Maritzburg and includes the distant Zoutpansberg. They also had before them the developments likely to take place in the immediate future; and, with many interests demanding their attention, they filled in two days' strenuous work.

At its first meeting the Council agreed to send a letter of sympathy to one of its members, Mr. W. T. Brownlee, formerly Chief Magistrate of the Transkei; but, before this could be done, news was received of his passing away on Thursday at Durban Sanatorium.

Retirement of Dr. Anders

After performing the duties of school inspector for a period of more than twenty years, Dr. Anders has now retired from active service under the Education Department. The occasion was marked by a letter signed by the Superintendent-General of Education, Professor M. C. Botha, expressing his own and the Department's appreciation of the valuable services rendered by Dr. Anders in the cause of education throughout his career as a member of the Transkeian Inspectorate, and recording the Department's appreciative recognition of the unremitting devotion to duty and the energy and ability which characterised Dr. Anders' work both as a teacher and as an inspector under the Cape Education Department.

Dr. Anders published in 1904, through Georg Reimer, Berlin, a volume on *Shakespeare's Books*, a Dissertation on Shakespeare's Reading and the immediate Sources of his Works, a volume which entailed a great deal of close study. Amidst all his duties as inspector, he has continued his study of the native languages. He has been specially interested in Xhosa, from the grammatical point of view, and from the evidences in its vocabulary of Hottentot and Bushman influence. It is to be hoped that he will now be able to put in final form the material he has so long been collecting.

Dr. & Mrs. Anders with their two children sail this month for England, on a short holiday. On their return they hope to make their home at the Cape.

Mbulu Mission.

On April 16th, a memorial service for Mrs. W. Auld was conducted by the Revs. R. Godfrey and W. Mpamba at Mbulu Mission. Close on 1,000 people attended. The Church was crammed, and so many were unable to find admittance that it was found necessary to hold a second meeting outside.

Ciskei. East London.

The late Mr. A. C. Cumming. After a long and severe illness there passed away in the house of his brother, Dr. Cumming of Cambridge, Mr. A. C. Cumming who was well known during the last generation throughout the Transkei. He was born in 1863 at Alice, where his father was magistrate, and along with the other members of his family he early developed an interest in natural history. In his case this love was probably instigated by the great locust invasion of 1869 which spread over the entire Eastern Province and was severe at Alice. In the trail of the locusts came hordes of Wattled Starlings, that built their nests in the trees around the village, to the great delight of the boys of the neighbourhood. The nests were large structures, but in the huge mass of each nest there were many apartments. The egg-collecting fraternity had the time of their lives collecting and stringing the eggs of the Wattled Starling, until their action was brought under the notice of the magistrate who promptly put an end to this procedure. His love of nature continued throughout life and periodically he sent to the present writer accounts of uncommon birds met with in his travels.

Alice.

On 24th April at Alice His Excellency, the Governor-General, Knight Commander of the

Order of St. John of Jerusalem in South Africa, invested Dr. J. J. Brownlee, son of the Gaika Commissioner the Hon. Charles Brownlee and brother of W. T. Brownlee, ex-Chief Magistrate of the Transkeian Territories, with the insignia and admitted him as a brother and officer of the Order. After the investiture which took place in the White Train Dr. and Mrs. Brownlee were among the guests of their Excellencies at an informal luncheon.

Lovedale.

On the occasion of the recent visit of His Excellency the Governor-General and Lady Clarendon to Lovedale the Earl handed over to the keeping of Lovedale the name-plate of the late Dr. Jane Waterston and the Union Jack which draped one of her windows.

Wayfarer Leaders' Training Week at Grahamstown.

By MISS EXLEY,

Superintendent, Girls' Wayfarer Association.

There are so many keen branches of the Girl Wayfarers Association in the Transkeian Territories that it may interest them and their friends to hear something of the first Eastern Province Training Camp for Wayfarer Leaders which has just been held. The whole future of the Movement depends so much upon the Leaders and their real understanding of its aims and methods that for a long time the need of a week of training has been felt; and this year all difficulties were cleared away by the wonderful offer from the Rev. Mother Superior and the Sisters of the Community of the Resurrection of the loan of their House of Rest situated in beautiful grounds three miles out of Grahamstown. Thirty-three girls, from all parts of the Province, applied for admission and arrived early on a Saturday morning at the Camp. Directly after breakfast they were formed into five Groups or Patrols for the work of various kinds, and in a very short time were cheerfully and efficiently busy, filling mattresses, carrying wood and water, fixing up sanitary accommodation and cooking the dinner! An open air kitchen was used from which savoury soups and stews were produced, and thanks to the gifts of fruits and milk etc., from many kind friends, an excellent menu was provided. The hay-box, in which the porridge was left to cook during the night, met with much approval, and it is to be hoped that many who saw its value will teach its use in their own homes. On Sunday morning the big verandah in front of the house was converted into a Chapel, and in the early dawn with the newly risen sun shedding its rays through the trees the Holy Eucharist was offered by the Right Rev. Bishop Vyvyan, partly in Xosa and partly in English, several European friends having come to join in the Service. The time-table for the week was so full of activities that the time passed all too quickly. The mornings were devoted to the daily work of the Camp, which was duly inspected and a prize was given at the close to the best Group. A Court of Honour was held each

day, followed by practical drill, games, talks on detachment work and a cookery demonstration was given by Miss Boya—herself a Wayfarer. In the afternoon Lectures were given on various useful subjects, and many visitors were entertained, amongst them the Pathfinders with their band and a company of Guides.

Every evening the Wayfarers met for the ceremonial lighting of the Camp Fire, round which they renewed their Promise, and then came a happy time in the glowing firelight with delightful singing of songs, rounds and spirituals, ending with Prayers and the singing of "Taps".

The weather throughout was magnificent and contributed greatly to the joy of the Camp, and on the closing day all parted with the feeling that the wholesome activities, the happy comradeship and the enjoyment of simple pleasures had made a delightful week never to be forgotten. The Girl Wayfarers' Association is a National one, but each Province has its own Officers from whom information may always be obtained, and no Detachment should be started without reference to one of them.

The address of the Provincial Superintendent is c/o Hon. Sec. G.W.A. 65 Western Road, Port Elizabeth, while in the Transkeian Territories the following are Divisional and District Superintendents:—Mrs. Anders, Blakeway Road, Umtata; Miss Hubback, All Saints' Mission, P. O. All Saints; Mrs. Barratt, The Rectory, Idutywa; Mrs. Bennie, The Bunga Farm, Flagstaff, E. Pondoland; Mrs. Brownlee, The Residency, Matatiele, E. Griqualand; Mrs. Forrest, Blythswood, Butterworth.

Many young teachers coming from Detachments in their Training Schools have already been enrolled as Wayfarers and have acquired a certain amount of training as Sub-Leaders which they are keen to put into practice: but they must first get into touch with the Superintendent of the District in which they are working, and she will help them to start on right lines and thus avoid many mistakes and much confusion. The whole aim of the movement is to try to strengthen character by helping the girls to use their leisure happily in unselfish service to others, to teach them self-control through disciplined games and to emphasise the necessity of loyalty to authority. The movement is young—only eight years old—but all who are helping it are unanimous in feeling that it is supplying an urgent need, and they earnestly ask for sympathy and co-operation from all who care for the children of Africa.

The Assembly of the Church of Scotland meets in Edinburgh this month under the Moderatorship of Rev. Lauchlan MacLean Watt, D.D., minister of Glasgow Cathedral.

Rev. John McNeill, an evangelist of world-wide fame, passed away at Frinton-on-Sea on April 18th at the age of 79. Ordained in 1884 to the ministry in McCrie Roxburgh Free Church in Edinburgh, he accepted a call from thence to Regent Square Presbyterian Church, London. But his heart was more in the work of an evangelist than of a fixed pastor. From 1892, with occasional interludes of pastoral work, he did the work of an evangelist in many lands, including South Africa, Australia and Canada. His personality and his preaching filled the largest halls that were procurable.

April in the Eastern Province.

During the present year the pale blue Plum-bago and the coral red Tekoma have persisted in full flower to the very end of the month and the Red aloe, whose gorgeous colours will adorn so many hillsides in mid-winter, had by the middle of the month some of its coral spikes almost full grown and ready to open.

During April our remaining summer visitors, with few exceptions, depart for the North. Half a dozen European Swallows, the latest of their kind, were busily catching flies in the centre of Blythswood at mid-day on the 18th. On the 25th another species was observed from the car at Bashee Bridge. Although no halt was made to settle its identity, the species seemed to be the Lesser Stripe-breasted Swallow. Two other swallows that were seen under similar conditions on the Mtwaku flats on the 28th were assigned to the Cliff Swallow.

The Willow Wren did not this year remain to the limits of its recorded period of stay; it was last heard singing near our office on the 10th April.

Some of our waders linger on into April. The Wood Sandpiper has been noticed in Blythswood up to the 13th of the month. Individuals belonging to other members of this big family that occasionally are found in South Africa in mid-winter, the most notable example being the curlew, are in all probability immature birds that are not yet driven by the nesting instinct to seek their breeding quarters in the northern hemisphere.

Amongst the cuckoos the Great Spotted Cuckoo has been recorded up to the 5th of the month, and the Black Crested-Cuckoo up to the 2nd of May; but, from this time on, special note should be taken of any cuckoo occurrences in South Africa. We already know of the overwintering of Klaas's Cuckoo and the Emerald Cuckoo; and, year after year, we hear rumours of winter occurrences of the Red-chested cuckoo or Pietmyn-vrou. We should be specially glad if some one of our readers would during the coming winter actually obtain a Red chested cuckoo in mid winter and forward it to us, that all doubt regarding winter occurrences of this species may finally be laid to rest.

On the uplands during April, Black-winged Plovers and Crowned Lapwings are still massed in flocks and many of the birds seem to be in immature plumage. As the month advances they become more and more restless, leaving the plains and taking long noisy flights about the neighbourhood, exploring for territories which they mean to occupy at the approach of the nesting season; but, by the end of the month, they have not actually settled down in earnest in their breeding quarters.

The Library of the late Rev. D. D. Stormont.

The fourth portion of the Catalogue of the above Library is now ready. It is obtainable, under the title General II, from Mrs. Stormont, to whom applications for copies should be sent. It embraces close on 1400 volumes. Copies of the three sections of the Catalogue previously issued are still available.

Our Nature-Scouts at work.

Early Flocking of European Swallows.

Mr. Center, referring to an unusual flight of European swallows and White-rumped swifts observed at East London on Sunday 12th February and recorded in the *Daily Dispatch* the following day, says:—I observed from my back yard this flight of swallows and swifts passing over about 11.30 a.m. The swallows were flying fairly low but the swifts were well in the air; and, although all were flying in the same direction, the species were distinctly separated. From my low point of vantage, they appeared to be coming from the south (straight from the sea) and flying due north. It is impossible to give an estimate of numbers, as I only saw part of the flight, and that seemed innumerable. They were not feeding or idly playing about, but seemed as making for a fixed point. How or why they have come to be massed so early in the season may be one of the bird-world mysteries. I thought on these lines:

To a Wildfowl.

Whither, midst falling dew,
While glow the heavens with the last steps of
day,
Far through their rosy depths dost thou pursue
Thy solitary way?

Bird-notes from East London. Can you imagine my delight this morning 29th March when, on going out to feed my goldfish, I found a Green-shank boldly walking along our pond banks. For three days I have heard his shrill whistle and noticed him flying about. He was quite tame and allowed me to get quite close; he just went on dibbling his beak into the mud and walking about. After an hour's stay he took fright at the approach of some children to see the lilies.

The other day I went down a kloof near here and found about five pairs of Grey-backed Wag-tails along the rocky stream.

A solitary Roller has taken up his abode on the vacant plot at the back of our house; and, as he flits about in the morning sun, his colours are a glorious sight.—Marjorie Latimer, Curator, Museum.

Cattle Egrets at Bulawayo. For a fortnight in the middle of March, a flock of from fifty to seventy-five Cattle Egrets fed and slept in a small valley near here, right in amongst human habitations. It was a magnificent sight to see these pure white birds clustering in two silver oak trees for the night. They had to roost so closely that the trees looked as if each had an enormous white cloth thrown over it.—George Talent, Bulawayo.

Bee-scorpions and pollen.

Mr. Hewitt points out that, in the Index to the South African Journal of Natural History, the author of the observations on Bee-scorpions and pollen, referred to in our March number, is Mr. S. B. le Mare; and that in *Nature Notes*, No. 91, page 6, another paper on the same subject is initialled G. B. le M. In this latter paper it is said:—'There is no doubt that their chief diet is the mites to be found in the hives and on the body of the bee; but, in addition, our observations lead us to believe that they are also pollen-grain consumers.'

South African False Scorpions.

No. 3. The Keel-less Chelifers.

The other section of the group massed under the genus *Chelifer* consists of species whose males have keel-less tergites. To this group belong four South African species; one is found on trees, one on rocks, and the remaining two on the ground.

The single tree species is

The Dwarf Tree-chelifer, *Chelifer minusculus* Ellingsen.

This is one of the most characteristic tenants of the yellow-woods in the Pirie forest; from its small size it was provisionally entered in my notes as *minusculus*, a name which was taken over by Ellingsen when later on he described the species from my specimens. Their English name refers to the same feature. Outside of the Pirie forest the species has been personally taken in a little wooded kloof at Cunningham Mission Station, Toleni; in the Ngqaba forest at Somerville; and in a forest at Rainy Mission Station in Pondoland. Specimens have also been sent me by Miss Gavin from Satane's Bush and Ndzondzo forest in the neighbourhood of Rainy Mission. Records to the west of Grahamstown, where Mr. Hewitt has taken it on yellow-wood, are still wanted.

In the South African Museum, a female false-scorpion belonging to this genus and taken by Dr. Purcell in December, 1908 at Plumstead Flats in the Cape Peninsula was assigned by Ellingsen to the present species, but was given no place in his Memoir. The identity of this particular specimen is still in doubt, but I am inclined to believe that, if it is not *Chelifer capensis*, it is an undescribed species.

In the Pirie forest the Dwarf Tree-chelifer occurs everywhere on yellow-wood and sometimes also on other trees. There it has been taken in every month of the year except November, in which month it may not have been purposely sought for. This species moults in a small silken nest with dust-covered rim, appressed between two flakes of bark and measuring 1.5 mm. across. On 12th December, 1907, the discarded moult was found in a nest along with the creature itself; and on the 13th March, 1908, a newly-moulted individual was taken out of a nest. No nest is made for reproductive purposes; the female leads a free life during the time she is carrying her larval mass attached to the genital pore; such females were found on 12th December, 1907; and on 12th February, 1908.

The single rock-species is

Daddy Longpalps, *Chelifer protractus* Hewitt and Godfrey.

The discovery of this species took place during a walk in the Ngqaba forest in company with Rev. J. R. L. Kingon on 14th March, 1916. On that day we climbed through the forest to its top and at a rocky buttress in the heart of the forest we obtained four males and a single female of this species, which at the time was new to science,

On the 17th October, 1917, I paid another visit to the same buttress and collected five males, two females, and one immature specimen. [On a later occasion 16th July, 1919 at the col between Ntywenka and Sinxaku, I obtained amongst the rocks three specimens regarding which a final determination has not yet been reached.] Although the indications are that this species is common enough in the haunt where it was originally taken, no other localities have yet been brought to our notice; and, apart from the mere collecting of specimens, nothing has been learned of its habits.

The ground Species are

1. **The Hanger-on**, *Chelifer torulosus* Tullgren, a species which has caused us a certain amount of anxiety. In 1907 it was described by Tullgren from specimens taken by Dr. Brauns at Port Elizabeth in 1904-5; and apparently the same species was described under the name of *Chelifer kewi* by Ellingsen in the same year from material collected by Mr. T. M. Kew in March, 1905 at Witte Hardt. Specimens of Ellingsen's *kewi* have been found by myself at Port Elizabeth and we have reduced *kewi* to the synonymy of *torulosus*.

This is one of the most widely distributed species, occurring in abundance in many parts of the Cape Province, ranging from the Cape Flats, Caledon and Knysna, through Port Elizabeth and Grahamstown to Lovedale, Pirie, King Williamstown, East London and Stutterheim. In Natal it has been taken at Stamford Hill and Amanzimtoti and in Zululand at Dukuduku. Although not made known to science till 1907, the species had been taken from 1896 onwards in the neighbourhood of Cape Town and at Knysna by Dr. Purcell and R. M. Lightfoot.

The trivial name of Hanger-on is intended to indicate that this species, like the Cosmopolitan *Ch. cancroides*, and others yet to be named, is commonly attendant on man, living in stables, hen-houses and other out-buildings under stones or other material lying on the ground. Occasionally, however, it may be met with on parts of the veld quite away from human abodes.

The moulting habits of this species have yet to be observed. The brooding-habits have been observed once; a female, carrying her embryo mass, was found on 5th November, 1908, inside a nest under a stone. The hemispherical nest was constructed of sand and larger pieces of grit; it was very sparingly lined on the inner side with silk and therefore far from firm. The enclosed surface area of the stone was also very sparingly covered with silk. At the surface of the attachment the nest measured 5 mm. by 4.

In a heap of stones before our cottage-door at Pirie, a colony of this chelifer lived in quarters over-run by a small species of ant. Normally the two creatures did not interfere with one another, but once a chelifer was seen to grip an ant and make off with it. It held the ant tightly with both of its pedipalps, having the right mandible of the ant in its right pedipalp and having a secure grip between the last joint of the pedicel and the abdomen with its left. By keeping the ant on the stretch in this fashion it was just able to maintain a hold of its lively prey. The ant struggled manfully, thrusting its long wiry legs against the front of the chelifer, and endeavouring by this leverage to free itself from bondage: it also worked hard

with its left mandible; but, though unable to escape from the chelifer, it was strong enough to foil the chelifer's intention of making a meal of it. After struggling with the frantically energetic ant for a considerable time, the chelifer proceeded to make more determined efforts to bring it near its mouth. Any forward movement on the chelifer's part, however, simply carried the ant forward also, and the chelifer's efforts achieved nothing except losing hold of the ant's mandible. At once the ant headed away from its captor; but the latter, in spite of its seeming sluggishness was quick enough to seize one of the right legs of the ant, which, being now much less handicapped, fought strenuously for its freedom, trailing its heavy opponent behind and digging its mandibles into a piece of dirt to gain leverage. Twice other ants approached but, beyond touching the captive ant for recognition purposes, gave no indication of realizing their companion's danger.

A third ant approached and also touched the prisoner. What exactly happened was not made out, but the captive ant wrenched itself free and at once ran off. The defeated chelifer ran backwards out of the zone of possible danger before again resuming its forward march in search of some less active form of prey.

On 1st April, 1908, one of these chelifers was noticed in the act of eating an immature individual of its own tribe. It had hold of its prey with its mouth apparatus; and, while under observation, it was seen deliberately to remove the husk from its mouth with its right palp.

2. **The Slender Hanger on**, *Chelifer torulosus* Tullgren.

When my collection was being examined by Ellingsen, four specimens of Tullgren's *Chelifer* *facetus* were detected therein. At the time of collecting, I had overlooked the distinctness of these individuals, and I could not recall the circumstances under which they were taken. With my attention thus drawn, however, to the form, I was able thereafter to pay particular attention to it; and, in the neighbourhood of Pirie, from Wilmerston to Cweneve and Izeli, I subsequently obtained a dozen specimens. So closely does this subspecies approach the typical form that some individuals can scarcely, if at all, be placed definitely either under the one name or the other.

(2) **The Table-Mountain chelifer** *Chelifer capensis*, Hewitt and Godfrey.

During a visit to Cape Town in January, 1922, I spent a considerable time in hunting for some of the local species of false-scorpion which had not come across my path in Eastern Cape Colony. Little success attended my efforts in this direction but the discovery of a new species was ample compensation for the time spent in the search. In the Platteklip gorge at the foot of Table Mountain, on an exposed bank of somewhat loose soil, a species of false-scorpion lived in fair numbers. When examined under the microscope, it was easily recognised as something new, and to it has since been assigned the name given at the top of this article. Unfortunately, however, no details were obtained concerning the life habits of the species and no second locality for it was found during my stay.

ROBERT GODFREY.

The Blythswood Review.

A South African Journal.

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THE BLYTHSWOOD REVIEW, MAY, 1933.

To the Reader.

'Grace be to you and peace.'

THIS is the common form of salutation with which Paul begins his letters. The latter word 'peace' is at once recognisable as the Hebrew greeting which had received a new fulness of meaning on the night when Jesus used it in the upper room and accompanied the salutation with a display of His hands and His side. The former is less easily recognisable as an everyday greeting between man and man; it is however the Greek salutation 'Rejoice' transformed by the infusion into it of a deep religious meaning. The Greek word for grace is closely related to that for 'Rejoice' and the meanings which are read into the new form of the greeting—'Grace'—by Paul afford the grounds for rejoicing.

Grace is usually reckoned as a characteristic of a king towards his subjects, or of a master to his servants, or of a superior to his inferiors, when out of his own goodness of heart he is freely bestowing upon them some token of his love and regard. But it is only in connection with God that the word 'grace' attains its fullest meaning. God freely and graciously bestows on mankind all the gifts of Providence which we enjoy day by day. He openeth His hands and supplies out of His grace the needs of every living thing.

But, apart from these general tokens of His grace, there are the particular tokens which come to us through the death of His Son, Jesus Christ. It is by His grace we are saved; by the free gift of His only-beloved Son on the Cross of Calvary and by our willing acceptance of that gift are we saved from sin and made heirs of eternal life. The gift so bestowed upon us is of such surpassing value that it cannot be obtained otherwise than by free grace. It can neither be obtained by our works, nor claimed as a debt due to us for what we have done, nor ex-

pected as a reward for our actions. It is given freely and must be freely accepted.

We are also justified by His grace. When once we accept Jesus Christ as our Saviour, the handwriting of the ordinance, that was against us and under which we were condemned to death, has been blotted out. We have been acquitted and are clad in the righteousness of our Saviour, Jesus Christ. The lifelong work of sanctification is still to be carried out in our hearts and in our lives, but on the spot we have been justified freely by His grace.

But we find that, even after we have been saved by grace and justified freely by His grace, we must be continually coming to God—the God of all grace—for further supplies of that grace every day of our lives. We are beset by temptations and have to meet with difficulties and troubles in many different forms in the course of a single day. We are sometimes so besieged by these things that we would fain seek escape from them, as Paul sought escape from his thorn in the flesh. But, instead of getting release from them, we may have to bear them; and, in bearing them, we have matchless opportunities for magnifying the grace of God; let us count ourselves happy if we get as the message from God 'My grace is sufficient for thee.' Temptations, troubles, difficulties, worries, all become transformed by such a message. They are one and all of them fresh opportunities for God's manifesting His grace and they are fresh opportunities for our experiencing the boundless wealth of that grace.

All this experience of the grace of God in our lives is at the same time to us a promise of further supplies to be accorded to us in every moment of need and under every possible circumstance that may arise in our lives.

And so shall it be to the end; till we too, like Old Honest, shall shout out as we enter the river, for the encouragement of those who come after us,—'Grace reigns!' Such then in brief is the fulness of meaning that is read into the ordinary Greek salutation 'Rejoice!' by the apostle when he substitutes for it the new greeting 'Grace be unto thee'. Rejoice in the consciousness of the unspeakable gift that you receive through grace and in the experience you have every day of the manifold riches of His grace towards you every step of your way.

The Mission Field.

Jubilee of Dr. W. B. Rubusana Celebrations at East London.



ON Sunday, April 2nd, a large gathering assembled at the East Bank Location to celebrate the Jubilee of the Rev. Dr. Walter Benson Rubusana, Ph.D., ex-Member of the Provincial Council, whose name has been a household word throughout Kafraria during the last generation.

The Moderator of the Midland Missionary Association of the Congregational Church of South Africa, Rev. D. Tolmie Fraser of Peelton, presided; he was assisted by the Revs. F. C. Bota, Fort Beaufort, and James Rune, King Williamstown. Among those present were Chief William Sebe of the Amantinde tribe; and Mr. Lucas Mjamba of Teko, representing the Transkei. Representatives had come from sister churches to be present on the occasion and others in their individual capacity shared in the rejoicings of the day. Next to Dr. Rubusana himself the outstanding personage was Mr. Peter Tyamzashe, the well-known teacher under the late Rev. John Brownlee of King Williamstown, who, in spite of his eighty-seven years, had come to rejoice with his old friend who was being honoured on this occasion. The Xhosa poet-laureate, Mr. S. R. Mqayi, was also in the gathering.

After the morning service had been opened, Mr. P. Tyamzashe paid his tribute to Dr. Rubusana's work as a missionary, statesman, and Xhosa writer. He well remembered the day over seventy years previously when young Rubusana as a boy of tender age and delicate constitution was brought by his father Nopanyaza, son of Rubusana, a red blanket-ed Gaika of the Cira branch of that tribe, to Rev. Richard Birt of Peelton to be adopted as his son. Walter Rubusana shared in full the beneficial atmosphere of a Christian home and Christian upbringing with the children of his adopted father. On the occasion of Dr. Rubusana's ordination after two years' preaching of the gospel, in 1884, Mr. Tyamzashe had the signal honour of being invited to act as an interpreter. "There is no tribe of Bantu stock," said the speaker, "that has not shared the benefits of Dr. Rubusana's unselfish service to his people both as a missionary and as a leader. Zulus, Basutos, Fingos, and ama-Xhosa are all indebted to him for the sacrifices he has made in the amelioration of their conditions under the Cape and the Union Governments." Mr. Tyamzashe concluded with an appeal to native leaders to endeavour to find in their hearts a place for the good work done by the European missionaries amongst the natives of South Africa, especially in the Cape Province, where those noble pioneers in breaking fresh soil for the everlasting seed of Christ's Kingdom had been confronted with innumerable difficulties in converting the warlike ama-Xhosa race.

The other speakers on the occasion, Messrs. G. Tshotyana, Robert Haya, Chief W. Sebe, L. Mjamba, R. H. Godlo and D. V. Nibe all spoke in

glowing terms of Dr. Rubusana's meritorious services to his people both within and outside the church. Valuable gifts were also presented in cash and kind and a sheaf of congratulatory telegrams and letters was read.

Monday's Celebrations.

The Jubilee celebrations were continued on the Monday. Prayer-meetings were held by the women members of the church gathered from far and wide, after which a large and representative assembly met in the evening under the chairmanship of Rev. D. Tolmie Fraser. An apology for the unavoidable absence through ill-health of Dr. Rubusana's colleague, Rev. M. H. Wilson of Brownlee Station, was read by the chairman. Mr. Wilson had been chosen by the last Assembly to represent the whole church along with Mr. Fraser on this unique occasion.

In his address, Mr. Fraser dwelt on the greatness of the event they were celebrating that evening, for it was not the privilege of many ministers to attain their jubilee in active service. He heartily congratulated Dr. Rubusana and wished him the blessings of the Almighty and many more years of health and happiness. He then read the resolution which had been drawn up by the Assembly:—

"The Assembly learns with interest that the Rev. W. B. Rubusana is to celebrate the jubilee of his ordination to the Christian Ministry at the close of the year. He was the first native minister to be ordained to the service of our churches.

The Assembly desires to join with his church at East London and with all the native people who may be interested in the celebration of this unique event, seeing in his ordination fifty years ago the harbinger of a day which in our time is appreciably nearer the dawning, when the Native peoples of South Africa will entirely supply and maintain their own ministry to the glory of the Almighty God."

The Chairman, in presenting this resolution, handed over to the Doctor a handsome cheque from the executive of the Congregational Union and the several gifts from well wishers and friends of Dr. Rubusana.

On behalf of the Bantu Presbyterian Church, Rev. G. G. Ndzotyana expressed their indebtedness to the Doctor for shepherding their little flock in East London before they had a resident minister.

It was after 10 p.m. when Dr. Rubusana rose to thank Mr. Fraser and all those who had taken part in the celebrations. So deep was the emotion occasioned by the tributes paid him in the addresses and telegrams, that he could not conceal the great sorrow he felt that the weight of his three score and ten odd years now prevented him from accomplishing all he still wished to do for his people in and outside the church. He was, however, pleased to learn that they appreciated what he had done for them and promised, if he was spared for a few years to come, to do all in his waning power.

The saddest of all his thoughts, and one that haunted him day and night, was the question of a successor to continue the work he had begun and was still doing for his congregation; but his only comfort was that, when the hour of his departure

to the land of the Unknown should come, God would surely provide one to take over the work. He again thanked one and all for the kind things said about him.

The meeting was brought to a close by the singing of the Xhosa National Anthem followed by the National Anthem.

The late Mr. W. T. Brownlee.

Mr. Brownlee liked to visit Mission Stations in his district on special days, when they had special Services or Communion Services; and, when busy at his own magisterial work in a location, he would remember to inquire about the welfare of the local mission-school and would encourage the people to send their children. The fact that he was a friend of missions and commended them so plainly, was a tower of strength to the missionaries in his district.

He was given to hospitality as the missionaries knew when they went to town, and he was an honoured guest when he visited the missionaries. He was welcomed for his dignified and genial presence, and for his remarkable conversational and social gifts. It was a memorable thing to spend an evening with him, and hear stirring tales of the old Kafir Wars, or the unforgettable tale of Dick King's ride from Durban to Grahamstown.

He was interested greatly in places and people and was fond of travelling about in his district. He liked the country and the open-air life. Often he would set out on a business tour in his district, riding on horseback accompanied by a policeman who had a led horse carrying a small tent and all the necessities for camping out, and he would occupy the tent, or, if convenient, would take up his night quarters in a schoolhouse or other Native building. Such expeditions he greatly enjoyed and would give descriptive accounts of them afterwards.

He was also much interested in the work of the European Presbyterian Church in town, where he acted as a ruling elder. He took his share of Church work, visiting the church-members of his district as an elder, and presiding at times at the Church Business Meeting or the Congregational Meeting, on which occasions his address as Chairman was always a model of what such addresses should be. He enjoyed such meetings. There was more than a touch of the ecclesiastical about him; and, had he entered the Church, he would have been a notable minister.

It was a great event to him and was regarded by him as a high privilege, when he was appointed a Commissioner to the General Assembly of the South African Presbyterian Church and he attended the meetings with the greatest pleasure and sense of responsibility.

He was a regular Churchgoer. One Sunday evening the writer went into town to conduct Divine Service. About the appointed hour a storm came on, and prevented organist and worshippers from being present. One worshipper, however, was present, and the service was held and the sermon preached to an audience of one; that one was Mr. Brownlee.

R. MURE.

Nature Study.

Current Notes from Blythswood.

The most conspicuous of our nesting birds of prey in Blythswood is the Black-shouldered Kite. But owing to the nature of the site chosen, in the top of a gum tree, no opportunities have so far been given of noting in detail the breeding habits of this species within our bounds. Of late years the African Kite, a summer visitor to South Africa, has also established itself as a nesting species in our midst; and in the season of 1931-32 a pair of Kestrels also successfully hatched off not far from the Boys' Boarding Department.

During the past season all three species again nested in Blythswood. The Black-shouldered Kite continued to defy our efforts to get a continuous account of its habits, but the other two species were as open to observation as in the previous season. It looked indeed as if we would have two pairs of Kestrels in Blythswood; during the winter months odd birds hung about the old nest, and, on the 26th August, three birds were squealing not far from it. The dispute finished in two of the birds perching near the nest and uttering several times a short subdued call quite unlike their other calls. Thereafter the pair were often observed at the old nest. On 22nd September, the female was tearing up her prey on the old larder; and, while so engaged, was visited by her mate. Two days later the male was observed bringing her a mouse, and, with a little whispering, handing it over to her on the same tree. On the 28th, she was again observed on the pinnacle of the larder tree, waiting for her expected tit-bit. Along came the male with a mouse in his talons; alighting on a side branch of the same tree he gave a purring call. To this she responded by flitting across to his side and taking the mouse from him; she then flew back to her post and began tearing it up. On till the 13th October, these birds were noticed at the old nesting site and all the evidences indicated that they were occupying the eyrie of the previous year. But at the end of October the birds disappeared from that haunt and no explanation of what had happened was forthcoming.

But meanwhile other interesting developments had been taking place. On 13th August the call of a Kestrel was heard from the gum plantation below our house, indicating as was afterwards shown that prospecting for a nesting site was going on there. On the 27th August in the afternoon a pair of Kestrels settled on the branch of a gum tree adjoining a Rook's nest, that had been built and occupied by the Rooks during the previous season. Here they remained for an hour taking in the situation and considering the possibility of their utilising the nest.

A long period elapsed before any further move on the Kestrels' part was detected, but on 11th October squealing indicated their presence at morn and at night; about 6 p.m. a Kestrel was sitting on the same thin branch, on which the pair had been perched on August 27th. Next day the same thin branch was again occupied and on the 13th much squealing came from the birds in the afternoon. On the morning of the 14th, definite signs were given that the nest was in occupation; and at dusk we visited the tree to see what signs of life were at the nest. The male was just arriving

from the direction of the Bushman's Rocks with a lizard in his foot. He was making straight for the nest, but, at the sight of us, he passed on, circled round and settled in a gum tree to the east. Almost at once he decided on returning to the nest; and, settling on an adjoining tree, he kept summoning his mate by a gentle call. No visible response was given, though we seemed to hear a reply. He then proceeded to tear up the lizard and dispose of it himself, after which he flew off and disappeared in the direction from which he had originally come. On the following evening, the 15th, the male returned to the eyrie just before dark and settled on an adjoining branch.

Thereafter the birds were noticed daily. The non-incubating bird chose a perch on the adjoining gum tree, from which he mounted guard. Occasionally he sat there through the day and thither he came at night, and from this perch he would utter a querulous note, informing his mate of what was going on below. He continued to bring food also to his mate. If no response was given to his call on arrival, he sat on his favourite perch and tore up the food and ate it himself. On one occasion when he brought food, his mate flew to a branch near him, then flew past him and, in passing, picked the food so cleverly from him that it was only by the presence of the prey in the female's talons that we were convinced that the actual transfer had taken place.

We had been watching for any possible exchange of duties between the birds, but it was not till the 20th November that anything unusual was observed. One of the birds that day was seen to fly up to the nest; and, as it approached, the incubating bird flew off. This seemed to us to indicate a definite exchange of duties. During the incubating period, close watch was kept by the non-brooding bird on any invaders on the premises, and such birds as Cape Kites and Rooks were driven off on their appearance. Once also a Pallid Harrier that chanced their way was mobbed as it flew over the nest. Owing to the slippery nature of the tree trunk, no visits could be paid to the nest; no details could therefore be obtained regarding the period of incubation or the progress of the young. All went well, however, until the 20th December, when the feathers of a nestling Kestrel lying underneath the nest indicated that one of their number had come to grief. The last occasion on which the birds were seen at the nest was December 23rd.

The pair of Cape Kites, when first seen this season on September 6th, were perched in the gum tree opposite the eyrie which they had occupied for the previous four seasons. From that day onward they remained constant to this perch and they were quite evidently intending to occupy the same eyrie for a fifth season. At the beginning of October a huge wattle tree adjoining the nest was felled, and I feared that this felling and the subsequent chopping would effectually drive away the birds from the spot. No such dire consequences, however, took place; and on the 10th of the month one of the birds was incubating on the nest. Next day I approached the Kites' quarters from the privacy of the plantation; and, when near the tree, saw the bird slip off. Towards sunset on the evening of the 12th, the incubating bird was seen on its nest with its mate perched on its favourite gum tree on the opposite side of the road; neither bird was disturbed by my presence. On the 22nd, no sign of the bird on her nest was evident from

the roadway; but, as I still waited, the sitting bird rose up in her nest, as if turning her eggs, and confirmed what had been noticed in previous years, that as incubation goes on she seems to sink deeper into her nest. Thereafter my opportunities for observing the nest became fewer, although up to the 13th of November I continued to notice the non-incubating bird near the nest. As on a previous occasion, a number of weavers hung their nests beside the eyrie and on December 3rd one of these birds was still working at the foundation of his nest. Something must have happened about this time to the eyrie, but what actually took place never came to light.

On the 13th, however, the eyrie was definitely proved to be forsaken. That morning a monkey had appeared quite unexpectedly in our Blythswood grounds. Such a curious event was at once reported to me and I went off to see the intruder and to determine its species. On arriving at the spot where those who had been following the monkey's capers were still stationed, I learned that the nimble little creature had been last seen at the eyrie of the Kite, and suspicions were entertained that it was actually lying hidden in the eyrie. A boy was accordingly sent up the tree with the object of dislodging the monkey; in this he failed, but, in incidentally examining the eyrie, he found it empty. Thereafter a solitary Kite still frequented the neighbourhood and encouraged us to hope that another attempt at nesting would be made. A special search was instituted to discover the site of a possible new eyrie, but no second eyrie was found. The last occasion on which the Kite was observed in our midst was 25th January; and, as no young were ever noticed, it is reasonable to infer that none were reared this season. R.G.

—o—

How many Birds have you seen at one spot?

I have been busy writing down the birds of a locality I know well, and I only wish my knowledge of birds was not so limited. I have been in many parts of South Africa and can safely say that Spreuw Kloof, near Thorngrove Station, back of Somerset East, is a veritable aviary of the greatest variety of bird life I've seen,—from the Ostrich (introduced) down to a little fellow not much larger than a scarab beetle, emitting a wheezy sound much like treading on an ill-used child's talkie doll. I have made a list of the birds seen in this kloof, and I am sure anyone knowing the names would find far over a hundred kinds just there.

This place, during drought, is and looks desolate; yet during abundant rains it can be very beautiful. It was then I was weak enough to write, and am now weak enough to repeat, something poetic! Permit me!

A Mountain Man's Song.

Come to the mountains for flowers in spring!
Come to the mountains to hear the birds sing!
Gay agapanthus and fair maiden-hair!
Drink purest water and breathe God's good air!
Come to the mountains, ye people of cities!
For ye are the folk a mountain man pities!
Come to the mountains! Come, come, do not wait!
Come to the mountains before it's too late.
For here at its foot is heaven's great gate!
For here at its foot is heaven's great gate!

GEORGE GREEN, Qumbu.

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, C.P.

The Editor's Study.

May Mornings in Lovedale.

In the early part of May my travels brought me to Lovedale, where I was bombarded with questions regarding a recent Rook-invasion. About three years ago the Rooks of the neighbourhood concentrated on Lovedale, and their present numbers are estimated by some at hundreds and by others at thousands. The nature of the questions propounded to me regarded the origin of these flocks, the reason for their sudden choice of the Lovedale trees and the mystery of their nesting-ground. These were questions to which no answer could be given on the spur of the moment, but they incited in me a desire to see this interesting phenomenon. Being assured that nothing would be seen after sunrise, I was abroad at 5.30 on the morning of 6th May. During the night occasional caws had been heard at two o'clock, at four o'clock, and again at five; but, when I went forth, all was silent as far as the Rooks were concerned. This is the off-season for insect concerts, but roosters were calling everywhere, to right and left and in front of me.

REMINISCENCES OF HALLEY'S COMET

It was a perfect morning for studying the stars. Right ahead of me lay the Southern Cross, and on every side shone forth the various constellations that lighten the darkness for us all, but tempt so few of us to study them. My thoughts went back to other May mornings in Lovedale, twenty-three years previously, when, during the last visit of Halley's comet, early rising became a habit with amateur astronomers. Finlayson and I were out one morning just after four to see the comet.

The following morning found me out alone at 6 o'clock, feasting my eyes on the silvery track that stretched from near the horizon almost to the zenith. Then, on the 18th May, I made an early call on Dr. Roberts at 5.30 a.m. and together we stood in the heart of Lovedale, entranced by the majesty of the scene. The comet had been lengthening night by night; and on that last morning with the nucleus hidden beneath the eastern horizon, the tail stretched to the zenith. Its breadth, measured at sight, was estimated by my companion at 8°. I was informed that this was the nearest approach to the earth that Halley's comet would make for ten million years.

On the 1st February previously, when as yet the comet was invisible to the naked eye, the Doctor had shewn it me through his telescope as an insignificant point in the galaxy of the sky. What a development had taken place since then! That insignificant February jot now trailed in glory across half of the visible heavens. Silent we stood, that May morning, bidding farewell to what would not again be seen till 1985. And, as the growing morning light tended to blur its glory, I suggested that we should retire. The Doctor would have none of it. "I have waited thirty years to see this," he remarked, and together we remained riveted to the spot. He must have known what was not common news till next morning, that after that date its glory would fade from human eyes.

THE LOVEDALE ROOKERY

All this was in my mind as I descended the path from Corona on quite a different errand. A Barn owl shrieked twice and a Red-eyed turtle began cooing. Dogs too blended their discordant barks with the increasing din of the farm-yard. A spider's web that stretched across at the level of my eyes covered my face with an unwanted veil.

From a gum tree, with a great squawk, flew off a Rook, indicating by its crashing through the branches its difficulty in seeing a clear path for itself as it left its roost. A second followed. The pair settled close at hand but their infectious excitement started other Rooks on a similar noisy exodus. Others were wakening as if from delirium, and let me know it as they flew off. Then, for a space, the gum trees fell silent as far as the Rooks were concerned but Red-eyed turtles were persistently calling, one taking up the coo as another left off, now beside me, now at a distance, and again so far off that the call could scarcely be isolated in the din of the barking and the crowing. Under the edge of the roost I stood, waiting the general awaking of the colony and their departure for their feeding grounds. Individuals were clamouring at a distance and, at the three-quarter chime, two Rooks above me, in the same rowdy fashion, left the gum trees. The cawing of individual birds had been incessant but no general uproar had taken place. To the many noises was now added the gentle tinkling of a small frog who, unlike myself, was impervious to, and unconscious of, the cold.

I struck across to the lower avenue with just light enough to see the path. To the accompaniment of continuous cawing, the birds dashed off in twos and in threes, leaving their still undecided companions cawing also in the tree-tops. Once a Dikkop joined the uproar then relapsed into silence. At six o'clock when the first bell indicated the beginning of the day's activities in Lovedale, the prolonged solos and the massed singing of the untutored Rooks were interspersed with discordant gurgles. In spite of the numbers that had already left, the great majority were still clinging to the roost. Their calling drowned all other noises, but amidst the cawing went on the barking of dogs, the crowing of cocks, the cooing of the Red-eyed turtles and the calling of the Dikkop. From the tree tops resounded the din of the awaking host. The birds were shaking themselves from their slumbers and playing about the branches, and some were enacting the decisive act in the "Murder game". In the increasing light, the black actors were silhouetted against the grey morning sky. A continual shifting of position was taking place, without as yet any definite departure, and the Laughing doves had now added their voices to the orchestra. But at 6.15 with the growing light the Rooks were seen gathering in the bare branches at the top of a gum tree preparatory to leaving for their feeding grounds. Local movements among the tree tops continued but a great many departures were also taking place.

I had refrained from clapping my hands and creating artificial interruptions; but, when at last I did so under a well-tenanted tree, I received no response. My efforts at creating a diversion were treated as one of the many Lovedale noises and had no effect whatever on the birds overhead. There continued to be much tumbling about, and shifting of places, accompanied by queer gurglings. The Cape turtle and the Brown-headed kingfisher began their calling and a Black-headed heron cried *Frank*, as he bade Good-bye to his sleeping-quarters. At 6.30 many Rooks were still in the gum trees. Group departures, in pairs, in threes and in fours, continued to be the order of the day and no concerted departure was witnessed. It was impossible from this single visit for me to make even an approximate estimate of the numbers in this roost. The last birds left the roost at 6.39 a.m., gurgling as they went. Most of the birds, in leaving for their feeding grounds, flew in an easterly direction, seeking the sunlight; but many of them, before actually leaving, indulged in flight around the tree-tops, changing their perches repeatedly before making up their minds to begin the day's work.

The trees were now an orchestra of song. Everywhere the Red-eyed turtles were cooing and with their cooing mingled the spasmodic singing of Cape canaries and the pleasant musical calls of the Red-winged starlings as they departed for their feeding grounds. A Hammerhead passed over westward in the direction contrary to that which other birds were taking; and, in passing over the roost, gave one frightened twist to avoid some imaginary foe. An Oriole called and came to the now deserted tree top where the Rooks had lately crowded, and there he alone now held undisputed sway. After the roost had been deserted, a number of Rooks were still calling amongst the neighbouring trees; and it was apparent in the course of the forenoon that some individual birds remain behind to feed in Lovedale itself. The belated individuals still maintained their cawing but they were only playing second fiddle to the Red-eyed turtles,

Yours sincerely,

Q.C.

Lexicography.

The Xosa Noun.

um- aba- class.

This, the personal class, consists to a large extent of nouns derived from verbs. The various rules governing the changes that take place in the verbal form from which they are derived are laid down in the Dictionary.

In addition to words derived from verbs, whose rules can be stated with a fair degree of accuracy, there are personal nouns not traceable to a verbal stem, e.g.—um-Fo, a young fellow; um-Ntu, a person.

In this class the singular prefix *um-* remains constant; but, before vowel stems, the final *a* of the plural prefix *aba-* disappears.

um-Enzi, a doer	ab-Enzi
um-Aki, a builder	ab-Aki
um-Oni, a sinner	ab-Oni

A certain number of words take *abe-* instead of *aba-*:—*abe-Lungu*, Europeans; *abe-Sutu*, Basuto.

N.B. Embo uses this change more frequently than Xosa; e.g.:—*abe-Fundisi*, missionaries; *abe-Qqiti*, passers-by.

Particles of the um- aba-class.

Each class of nouns has a corresponding set of particles which may be grouped as:—

- A. Possessive particles.
- B. Relative particles.
- C. Copulative particles.
- D. Demonstrative particles.

A. Possessive particles.

The Possessive particles are of two kinds, according as they are used

- (i) before the name of a person, or
- (ii) before a common noun.

(i) Before a person the possessive particle is, in the singular, *ka*; and, in the plural, *baka*: *um-fazi ka-Ngqika*; *abafazi baka Ngqika*. Certain other nouns as *u-Bawo*, my father; *u-Bani*, anyone; and personified nouns with prefixes *u-No* and *u-So* are in this connection treated as personal nouns.

(ii) Before common nouns the Possessive particle in its uncontracted form, is, in the singular, *wa*; and, in the plural, *ba*. This uncontracted form is found before adverbs, the locative case, demonstratives beginning with a consonant and in the formation of the possessive pronoun (except those of 1st and 2nd persons in plural).

umntu <i>walapa</i>	abantu <i>balapa</i>
umntu <i>wase</i> Gcuwa	abantu <i>base</i> Gcuwa
umntwana <i>walendoda</i>	abantwana <i>balendoda</i>
umntwana <i>wam</i>	abantwana <i>bam</i> .

It will be noticed that in *walapa*, the word for 'here' - *lapa* - is the same as that still in use in Zulu; and that in *wase* Gcuwa *s* has been inserted to prevent hiatus.

B. Relative particle and Emphatic possessive.

The Relative particle in this class assumes, in the singular the form *o*; and in the plural *a*;

oka-Ngqika
owase-Gcuwa

abaka-Ngqika
abase-Gcuwa,

In these cases a noun is understood:—

owase Gcuwa *umntu* *abase* Gcuwa *abantu*.

In such cases as these, when the noun is retained, the Relative particle prefixed to the Possessive particle produces an emphatic possessive:—a *Butterworth* person, *Butterworth* people; *Owam* *umntwana*, my child; *abam* *abantwana*, my children.

Compare:—*Ng'okabanina lo mfanekiso?* (lit. It is of whom this image?) Whose image is this?

C. Copulative particle.

Instead of using fixed forms to express 'it is' 'there are' (as in English) Xosa uses a particle which varies with the class of noun. In this class the copula is, in the singular, *ngu*; and in the plural *nga*, their final vowel disappearing before the initial vowel of the noun prefix:—*ng'umntu*, it is a person—*ng'abantu*, it is people.

D. Demonstrative particles.

These are of three kinds, corresponding roughly to English *this*, *that*, *yon*. They may either precede or follow the noun to which they belong. When they precede the noun, they cause the elision of the first vowel of the prefix.

<i>lo'mntu</i> or <i>umntu lo</i> ,	this person.
<i>lo'mntu</i> or <i>umntu lowo</i>	that person
<i>la'mntu</i> or <i>umntu lowa</i>	yon person
<i>aba'bantu</i> or <i>abantu aba</i>	these persons
<i>abo'bantu</i> or <i>abantu abo</i>	those persons
<i>aba'bantu</i> or <i>abantu abaya</i>	yon persons.

u - o

In all noun-prefixes the first vowel is considered as roughly equivalent to an article. Under the *um-aba* class of nouns are entered Proper names, which, whilst obeying the grammatical rules regarding their particles, have as their prefix the article only (*u*), fixing them as belonging to this class. The plural is *o*.

u-Ngqika, Gaika; *o-Ngqika*, Gaika and those who are with him.

In this group are placed personified nouns, for the manufacture of which Xosa has a perfect genius. The personifying prefixes are:—

u-No, *u-So*, *u-Ma*, and *u-Noma*, though the syllables *No*, *So*, *Ma*, *Noma*, play no part in affecting the shape of the class particles.

u-No is a contraction for *u-Nina*, mother. *u-So* is a contraction for *u-Yise*, father. *Ma* is the plural prefix proper in the *ili-ama* class. *Noma* is a combination of *No* and *Ma*.

Proper nouns derived from other languages are also placed in this group: *u-Jim*, *u-John*.

Particles of u o class.

These are exactly the same as those of *um-aba*.

- (a) Possessive: (i) *u-Nyana ka Ngqika*; *o-Nyana baka Ngqika*.
(ii) *u-Nyana wam*; *o-Nyana bam*.
- (b) Relative: *oka Zebedi*, the son of Zebedee; *abaka Zebedi*; *owam unyana*, my son; *abam onyana*.
- (c) Copulative: *ng'ubawo*, it is my father; *ng'obawo* it is our fathers.
- (d) Demonstrative: *lo'nyana* etc.

ROBERT GODFREY.

[illegible]

[Registered at the General Post Office as a Newspaper]

Price 6d.

Sunday Observance
The Present State of Affairs
Our troubled Consciences
The Jewish Sabbath

May in the Eastern Province

Charles George Gordon 1833—1885

The Missionary:

Nature Study:

The Editor's Study:

Lexicography

—:O:—

Fingoland News Our Mail Bag

Local and General Here and There

Some Early References to Cape Birds.

Empire Day Sports

South African False Scorpions

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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.

Sunday Observance.

THE perennial question of Sunday observance has recently been to the fore again in our local press,—an indication that it is for the time being causing more debate than usual in our villages and trading-stations. In order to understand why the question is so continually forced to the front, it is necessary to remind ourselves of the state of affairs that has slowly grown up in the Territories, as well as elsewhere in the Cape, and that now tends to be accepted as the correct, because traditional, way of spending Sunday. We have of course to recognise also that the varying circumstances of each European community leads to variations in the manner of Sunday observance.

The Present State of Affairs.

In one village, the sportsman goes forth with his gun, walking past the church door in sight of the officiating minister without being conscious of breaking any convention; and the fisherman, who condemns his fellow-villager for going out shooting on Sunday, goes forth to the riverside for a day after eels or to the beach for larger prey. Many long-shore fishermen, as our daily papers reveal, carry on regular fishing competitions on Sunday. Golfers and tennis-players, appropriately dressed and fully accoutred, no longer deem it necessary to disguise their Sunday intentions, as they have grown up under the tradition of Sunday games.

In other villages, the card-room of the local hotel is at the disposal of clients, and, especially on rainy Sundays, is well patronised; and, in remote districts, the private sitting-rooms of the trading-

stations become the rendezvous for card-players. Losses and gains at cards may be carried forward for periodical settlement on Stock Exchange principles, or they may be settled after each day's play; but the ensuing bitterness and misery in the hearts of the losers seem rather to prove an incentive to fresh ventures than a deterrent from further play.

Sunday, in some villages, is the recognised Sports Day, with its tournaments unblushingly blazoned forth in the public press.

Our troubled consciences.

The recrudescence of correspondence on Sunday sport is a healthy sign; it indicates an uneasiness of conscience that still disturbs numbers of our young people in their pursuit of Sunday pleasures. It comes as a challenge to the Church to lay down and establish its own position in the matter, and is accompanied by a frank expression of the openness to conviction on the part of our young people, if their challenge is met.

It is understood that the present situation is in part due to the lack of opportunities for church-services. There are admittedly many centres that are restricted in their opportunities of public worship to two services, or even to one only, per month. In the absence of systematic Church-life, what are our young people to do with themselves on Sunday? The courses open to them, as they see the matter, are card-playing, fishing, shooting, motoring, tennis or other sport, with wireless at night. Reading, as one of the alternatives, does not at present seem to be much in favour; and service for others, for some unaccountable reason, is ruled out. From these possible courses they choose some manly sport—tennis or cricket—as being much less objectionable than card-playing with its accompanying gambling. Having selected their sport,

they seek next to justify their action in indulging in it on Sunday; and, finding some difficulty in doing so, they have resolved to carry the warfare into the enemy's camp and are challenging those who are against Sunday sport to establish their own position, and give convincing proof that Sunday sport is wrong.

The advocates for Sunday sport rely on the absence of any definite law in the New Testament against it. What they would appreciate as a convincing argument would be a word of Christ, saying, "Thou shalt not play tennis on my holy day!" But they know as well as we do that there is no such command. Nor could any such command at that time have been given. And, moreover, the rules that govern the life of the Christian from age to age were not laid down in the form of specific commands applicable to the restricted circumstances of a particular age, but they were left to be deduced by the individual Christian from general principles laid down by Christ or brought to the front through the responsive love of His followers towards Him. Fairness of mind in approaching the subject under debate must therefore lead us to go beyond the mere upholding or condemning of the passing phase of one generation to discover the general principles involved in Sunday observance.

The Jewish Sabbath.

To reach these general principles, a careful study of the Jewish Sabbath and of the Fourth commandment of the Mosaic Law—"Remember the Sabbath day to keep it holy"—is of great service. The question as to which day of the week the Sabbath fell on, is, from our present enquiry, irrelevant. The point to be enforced is, that this Sabbath law is not an isolated command, standing alone and apart from other commands in the Decalogue. It is part of a code, part of the Jewish code, and must be considered in that connection. It was part of the law given by Jehovah to the people whom He had delivered from Egyptian bondage and part of the claim of right made by Jehovah on His people by virtue of that deliverance. Obedience to that law was a spontaneous accompaniment of the upspringing love of the redeemed Israelites to Jehovah, their Redeemer.

Such a law as this, so inextricably bound up with the historical experiences of Israel, and specially with their re-

demption from Egyptian bondage, would not be recognised by the surrounding tribes that lacked Israel's experience. And so, the keeping of this Sabbath-law became a distinctive mark of the true worshippers of Jehovah: and the non-observance, or the deliberate neglect and despising, of it was a mark of those who were outside the covenant between Jehovah and Israel.

Sabbath-keeping consisted in keeping the day holy. Negatively, this implied cessation from all unnecessary work, and, positively it implied the consecration of the day to Jehovah. This weekly day of rest was to give the loyal people of Jehovah the opportunity of meeting with Him alone and at leisure in their own homes, as well as unitedly in His house. This weekly rest was to be granted also to servants; masters were to remember in their altered circumstances how, in their Egyptian days, they had longed for such a break in the continuity of their labours.

The Sabbath was made for man, made for his delight; and how better could that delight be obtained than through communion with his covenant-keeping God. When Israel ceased to find delight in her Sabbaths, she was on the down-grade.

The Lord's Day.

In New Testament times there emerges as a new name for the first day of the week, the Lord's Day. The observances that appear in connection with the Lord's Day indicate an even closer connection between it and the sacrifice of Jesus Christ on the cross than there is between the observance of the Sabbath and the sacrifice of the Passover Lamb. On the first day of the week the disciples gathered together to break bread, remembering their Lord's command, "This do in remembrance of Me," and they held this memorial feast, not on the day of His actual crucifixion, but on the day of His resurrection, thus associating it with His victory over death and over sin.

Though the Lord's day differs, as far as the days of the week are concerned, from the Sabbath day, it is best understood in the light of what has been said regarding the Sabbath. Only, there is this to be noted, that what the Sabbath was in shadow, the Lord's day was in reality. The keeping of the Sabbath was a command from God, but the keeping of the Lord's day was an intuitive up-

rising and outflowing of the Christian heart. Each recurring Lord's day reminded the disciples, to begin with, and the rapidly-growing Christian church thereafter, of the deliverance wrought for them by the death of their Saviour on the cross of Calvary, and announced the glorious fact,—“Christ is risen. Our bonds are broken. We are His and we are free!” It became a day set apart to the remembrance of their Deliverer.

For others who had not shared their experience it had no such significance, and was not therefore marked off in any special way from the other days of the week. But for them it became a necessity, born of love to their Redeemer and fostered by their ever-present consciousness of all He had done for them. Keeping the Lord's day as a day of joyful remembrance of the resurrection of Christ, and as a day of communing with Him as their Saviour and their King, and of enjoying spiritual fellowship with one another in a common worship of their one Lord, came therefore to be a mark which distinguished Christians from the common run of mankind. Their loyalty to Christ manifested itself in many ways, one of which was in their keeping of the first day of the week sacred to Him.

As far as human laws were concerned, Christians were free to act as they pleased on that day, but they came intuitively to recognise that nothing should be done on that day which would be inconsistent with their love and their loyalty to Him.

This line of argument is the fitting way of approaching the Sunday Observance question. For the Christian, the resurrection of Jesus Christ on the first day of the week, assuring him of his having been accepted through the sacrifice of the Son of God on Calvary, has marked that day out as the continual reminder of his deliverance and as the weekly recurring pledge of his final victory over sin and death, and has led to the Christian church keeping it as a day of thanksgiving for God's unspeakable gift of His Son, as well as the day of rejoicing together in the blessed experience of that gift. No wonder that the keeping of the Lord's day still marks out the Christians from those who have no interest in Christ.

What then is allowed and what is forbidden on this day? With such an understanding of the meaning of the day as we have put before our readers, the question as to things forbidden and things

allowed falls to the ground. The appropriateness of any action or of any line of conduct is determined by its consistency or otherwise with our loyalty to Christ.

The Lord's Day, a great Opportunity for His People.

In enumerating the alternative ways of Sunday observance, it was mentioned that, for some unaccountable reason, service for others was ruled out. This, in our opinion, touches the root of the matter, and deserves some notice before we leave the question.

Arguments for Sunday sport are largely based on the supposition that, as we have received one day in seven as a day of rest, we are entitled to get as much pleasure as is possible out of that day. And so we ought and should! But, in seeking the gratification of our own desires, may we not be looking in the wrong direction for lasting pleasure; and may it not be that our very failure to obtain from sport the pleasure we hope for, explains why all apparent hindrances to our full gratification are irksome and burdensome to our spirit.

The challenge for a statement of the Church's position is accepted as coming from young men and young women who desire to live on the highest level, and who recognise that such life is only possible to those who have enrolled in the army of Christ. In the name of the Church, we, in all sincerity and love and in the expectation of a hearty response, throw back a counter-challenge to you.

The Counter-challenge.

There stands ever before our mind's eye our great Leader, Who came not to be ministered unto but to minister, and Who definitely says to each of us,—‘If any man will come after ME, let him deny himself and take up his cross, and follow ME.’ Following Christ implies the leaving of many things behind, and it also implies the taking up of new things; it implies service,—such service as visiting the sick and the lonely ones, sharing the burdens of the oppressed, teaching the little ones and strengthening the youth. Such service is waiting to be done in every village of the Transkei, yes, and everywhere in the Cape. Such is the service to which you, young men and young women, are called—a service that will remain undone if you refuse to accept it. Such is the cross you who are strong are asked to carry after Christ.

It is strange that Jesus should use the figure of cross-bearing to describe loyalty in His service. But He knew that in no other way than by His own death on the cross would He see of the travail of His soul and be satisfied. And, in calling His people to be sharers with Him in cross-bearing, He is calling them to be sharers with Him in victory. It is only to those who have never taken up the cross that it looks black; to those who have taken it up, it is a shining cross, dazzling with the radiance shed on it by Christ, a cross that brings to its bearer the greatest joy this earth has in store for anyone, the joy of serving others through love to Christ. For the Christian also, in his measure, the way of the cross, in service for others through loyalty to Him, is the assured way by which he too will see of the travail of his soul and be satisfied.

Here is our challenge to you young men who are strong, and to you young women who yearn after a life of devotion to Christ! It is not our challenge; it is Christ's:—

If any man will come after ME, let him deny himself, and take up his cross and follow ME. For whosoever will save his life shall lose it: and whosoever will lose his life for MY sake shall find it.

Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

Blythswood

Robert Godfrey

May in the Eastern Province.

The Flowers of May.

After the outstanding display made by the Cape honeysuckle and the plumbago during recent months, it has been surprising to find these flowers still in bloom throughout May. They have however had other rivals during the month to catch the attention of travellers across our varied veld. On suitable hillsides the serried ranks of red aloes have been standing forth in their winter glory, like red-tunicked soldiers, in such close array as to tinge the whole hillside with a ruddy glow. In the Kei valley, and beside houses to which individual plants have been transferred, the stately Baines' aloe, whose dimensions are those of a well-sized tree, is also in May covered with a wealth of flowers that, like the aloes of the hill-sides, draw a stream of honeysuckers and other

feathered visitors to revel in their nectar. And hanging over cliffs here and there is another aloe-like flower, whose long prickly leaves are more slender than those of the Red Aloe and whose flower-stems turn abruptly upwards to support their dazzling flowers like candles against the cliff-face.

By the wayside also, in suitable spots, the foxy-red hues of the wild dagga relieve with a touch of colour the dulling vegetation of autumn. In the kloofs the Tree Euphorbias begin to put forth their tiny flowers like numberless jets on stately candelabras; and their ground relative, the fingerpol, claims the attention of even the most unobservant by its yellow patches on the barer hillsides.

But, hidden in the forests are some rarer gems, sought out by those who know their haunt and visited again and again for the sheer joy which they bring to the hearts of those who love them. On a Euphorbia-stem hidden in the hanger that clothes the slope where the Bushman's Caves are concealed, is one of these little gems,—a white winter orchid that has this May sent forth many sprays to adorn the tree that sustains it; and its calm beauty in the secret recesses of our favourite kloof continually carries my thoughts back to another tree in the Pirie forest on which also there blossomed a winter orchid that possessed a like fascination for me.

Bird-Life in May.

In the bird-world, the month of May has little to show in the matter of migration. But it is the season when local movements impress themselves on our mind. In autumn, some of the forest species take to wandering, visiting kloofs to which they are strangers in the summer, and even invading orchards and gardens around houses and remaining there for a lengthened winter-holiday. Amongst such forest travellers may be mentioned the Sombre Bulbul, whose notes mingle with the loud clamour of the Wood Hoopoe, another forest species, in our little kloof at Blythswood.

Birds of the uplands also that cling faithfully to the upper regions during the nesting season and of which the outstanding example is the Pied Starling, venture down to the valleys and the tracts along the foothills to enjoy during the cold season an easier life below the snow-belt.

The nesting season for most birds has come to an end before the beginning of May, but Marsh Owls are still busy rearing their families in the drier parts of our marshes, and Turtle-doves seem to be as eager as ever to carry on nesting operations, whilst the little Quail finch is reaching the height of his nesting season during this month.

Early in May, numbers of White-bellied Swifts were found haunting one of the wildest precipices in the Transkei. Their presence there at that season formed gratifying compensation for the absence of Vultures, the real object of my search. The Vultures' perches were deserted, but other cliff species that were conspicuous at the time—the White-necked Raven, the Kestrel and the Lanner Falcon—may all have been nesting; and I wondered if the Swifts, that continue to elude the search of those who are trying to track them down to their breeding-haunts, had not also their nesting-places in the recesses of that mighty cliff.

ROBERT GODFREY.

Educational

Charles George Gordon 1833—1885.



ON 28th January, the centenary of his birth, a Memorial Service was held in St. Paul's Cathedral for General Gordon, known familiarly as "Chinese Gordon" and "Gordon of Khartoum." Many centenary articles also, dealing with his life and work, have appeared in the press.

All this is not simply in appreciation of his unique service as a soldier, an administrator and a Christian man; it is a late recognition of the fact that Gordon was neglected by his country during his life, and, when no one else could fill the breach, was lightly sent to his death, a death in the circumstances not to him unexpected. The inevitable tragedy that took place at Khartoum was followed by the poignant sorrow of the British Empire and beyond, and an almost unexampled outburst of grief, unavailing because too late.

This flood of eulogistic articles shows that our consciences are still troubled and that we would still make reparations if we could, for even now we cannot forget that it was our nation and our Government who were too late to save Gordon.

HIS EARLY YEARS

He was born at Woolwich on 28th Jan. 1833, his father being General W. H. Gordon, an Artillery Officer. He was descended from a younger branch of the Huntly family, and from a distinguished race of soldiers. It is noticeable that, unlike the Huntly clan, this branch of the Gordons was continuously loyal to King George, and none of them followed the Old Pretender or Prince Charlie in "the '15" or "the '45".

In 1843 young Gordon went to school at Taunton. In 1848 he became a Cadet of the Royal Military Academy at Woolwich, and, at the end of his course in 1852, he went as a Second Lieutenant of Engineers, to Chatham for 2 years' further training. In 1854 he was sent out to the Crimea with a number of Sappers, to put up wooden huts as shelters for the soldiers from the inclement weather; and, while there, he was present at the assault on the Redan in 1855. At the end of the war he continued his services in the Crimean district as a Surveyor, delimiting the frontiers of Bessarabia and Armenia. Then in 1857 he returned to England and went on Home service for a year.

"CHINESE GORDON"

Now came one of the great events in his life. He accompanied the English Expedition that defeated and punished China and captured Peking in 1860. The Chinese Imperialists were at that time in deep waters

owing to the Taiping Rebellion, and the English Government offered their help in the crisis. The Imperialists asked Gordon, now a Major, to take over the command of their army, and deal with the Rebels. In the historic campaign that followed, Gordon fought thirty-three battles, completely routing the Rebels and retaking Hankow. All the world stood by in wonder at the extraordinary success of this young officer, who carried only a small cane and who was so distinctly a great soldier and leader. In 1864 at the end of the Campaign and at the taking of Soochow occurred the affair of the Wongs, a Rebel society who, after having been promised their lives by Gordon and the Imperialist leaders, were treacherously murdered by the latter. So indignant was Gordon at this breach of faith that he resigned from the Chinese army, refusing to take pay or honours of any kind.

In 1865 he was appointed to the command of the Royal Engineers at Gravesend with special charge of the Channel defences. Then in 1871-72 came the appointment of British Commissioner at the Danube, to carry out the provisions of the Treaty of Paris in respect of navigation.

HIS WORK IN THE SOUDAN

In 1877 he was called to his final task. He was asked by the Khedive to carry on work begun in the Soudan by Sir Samuel Baker, and was appointed Governor of the Egyptian Equatorial Provinces. There for 8 years he combated the slave trade,—a task which entailed long marches and resolute decisions, and revealed the same strong personality shown in the Taiping Rebellion. In so doing he opened up the country to transport and established a steamer service on Lake Nyanza, in itself a great step forward. In 1880, after failing to arrange a treaty between Egypt and Abyssinia, he resigned his governorship of the Soudan and returned Home. He was next appointed Under Secretary to the Viceroy of India, but this post, which was quite out of his line of activity, he held only for a few days and resigned.

Once more he was called in by the Chinese authorities to help in extricating China from a great danger that threatened her in war with Russia,—a task that Gordon accomplished in a few months' time.

Returning Home, he took a holiday in Ireland during the time of the Potato Famine and dealt in the press with the Irish situation, suggesting reforms and remedies that long afterwards were largely accepted and adopted by the British Government. Then came in 1882 a mission to Basutoland at the call of the Cape Government with the view of persuading the Chiefs and people there to accept the system of Resident Magistrates and the imposition of a hut tax,—a specially difficult Mission, that, wonderful to relate, proved

quite successful. There followed a month's holiday in the Holy Land, a most fascinating time for him.

THE RISE OF THE MAHDI

Now the crowning task of his life was looming ahead, and it was as if his hour was come. In 1883 the Soudan Moslems under the Mahdi broke out in rebellion, and severely defeated the Government forces under Hicks Pasha. The British Government decided on the withdrawal from the Soudan of the isolated Egyptian garrisons, that were now in danger of being hemmed in by the Mahdi.

On Jan. 18th 1884 Gordon left London to carry out this difficult and dangerous task. Arriving in the Soudan exactly a month later, he set to work; and, after great toil and trouble, he succeeded in relieving about 2500 persons, Egyptians or people under Egyptian rule or protection. These he sent down the Nile for safety, but he could not effect his own escape with his little army, without deserting other refugees who were awaiting his help and trusting in him. Gallantly he remained in the place and the hour of need. He did his best for them, but by the 12th March he found himself completely surrounded at Khartoum by the Mahdi and his followers. So began a ten months' siege, the place being defended by Gordon with meagre forces and scant resources, but with great courage and spirit. Great excitement followed the receipt of this news in Britain and the public called strongly on the Government of that day to send a relief expedition to Khartoum. To the great indignation of the Nation, nothing was done for weeks and months. When at last a relieving force was despatched under Lord Wolseley, it was too late. On the 26th January 1885, two days before Wolseley reached Khartoum, the Mahdi's troops had broken into the town, overpowered the feeble garrison and killed Gordon and the few companions that still remained to him. His death was amply avenged by Wolseley and Kitchener, but that was nothing,—certainly not a thing to be wished by Gordon himself. The whole British nation and beyond mourned for him, and lamented that such an one should have died before his time.

GORDON'S CHARACTER

A survey of Gordon's life shows him to have been a remarkable military genius. During the Taiping Rebellion, he won victory after victory and siege after siege. He was among many and great Generals and yet he was only a Junior, a Major in the Engineers. His success was due to his quick marches and movements, and the fact that his troops would do anything for him. He had an eye and an ear and a head for warfare, a genius for it, not to be explained, just as Cromwell and Napoleon had.

He had an extraordinarily forcible and taking personality, pleasant and winning, but also keen and powerful. It drew the beholder. It also compelled him. So he could win battles, and his men would follow him anywhere, even on a forlorn hope. He was a true leader and Captain of men. He was also a unique Christian, who lived his religion. It was seen in his honour and honesty and conscientiousness, his charity and love of the Bible, his utter freedom from worldliness or love of money. Such a character had a great power behind him. "His strength was as the strength of ten, because his heart was pure." If we ask, as we should do, what was the result of his varied life work, we would answer that twice he saved China and it is just such a hero or saviour that China needs now. He did more; he saved Egypt and the Soudan and the Equatorial Provinces. He broke the power of the slave trade in N. Africa; but, best of all, he left an imperishable name and example.

R. MURE.

Blythswood Institution.

The New Session

Will begin for

Apprentice Departments

on July 15th,

and

for all other Departments

on July 22nd.

Pupils must be present on the

Opening Day.

THE BLYTHSWOOD REVIEW.

[Registered at the General Post Office as a Newspaper.]

No. 114

June, 1933.

Local

The Beach Wolf.

UNDER the above heading, the late Mr. W. T. Brownlee wrote the following letter, which appeared in the *East London Daily Dispatch* on 30th January 1923 and which retains its interest to-day.

Can you, or any of your readers tell me the true name of what, for want of proper information, I have called the Beach Wolf? It is a creature, the trail or "spoor" of which I have seen up and down our Transkei coast for the last forty years and more; and only once in all that time have I seen the creature, and I know of no one else who has seen it; and the natives themselves, at any rate those of this part of the coast, do not know it at all.

The spoor is not that of an otter, a dog or a baboon, though it has features of resemblance to that of each of these animals, and it can be almost exactly reproduced by pressing into the sand the palm of the hand with the thumb and fingers so flexed that only their points make any impression, and the "spoor" of a large specimen will measure about three inches across the widest part by about four inches in length.

I first saw this spoor at Qolora on the Kentani coast somewhere about 1878 when on a pleasure trip there with the late Inspector Davies, of the old F.A.M. Police, and as we were walking along the sands he suddenly stopped and called out "Here's the spoor of a strand wolf," [giving the Dutch name, which, as you will see from the heading of this letter, I have Anglicised into "Beach Wolf."] Since then I have found the "spoor" at many other places along the coast, but always near the estuary of one of the rivers where there is good cover in the wooded banks in which it may rest secure during the day, for the wolf moves only at night and when the tide is low,

and he then visits the exposed rocks, probably for the purpose of hunting for crabs, shell-fish or for the fish that frequent the gullies in very dark nights.

In 1878 we found the "spoor" of only one animal and for many years I do not remember having seen in any instance the "spoor" of more than one at a time, but now it is no uncommon thing to find the "spoor" of two or three or even four of them travelling together.

On the one occasion on which I saw the wolf it was in the early dawn of a foggy day and we were busy packing our wagon preparatory to making a start for home, when my wife called out "What is that coming out of the sea?" and upon looking down, there we saw a creature come up out of the surf and leisurely trot up the sand. Directly he heard voices he stopped and throwing up his head had a good look all round, and so afforded us, too, time to have a good look at him. Picture to yourself a full grown black setter dog with the hind legs so much shorter than usual as to cause a distinct droop of the back from shoulder to rump, and the well-feathered tail almost to sweep the ground, and there you have the creature we saw. When he saw that he had been observed he turned sharply round and rushing down into the water disappeared beneath the waves and reappeared well behind the breakers and swam along behind them, till he came abreast of the further shore of the lagoon before our camp, when he once again dived under the surf and, emerging on the sands several hundred yards away, galloped across them and disappeared in the jungle at the water's edge.

The tide had been at its lowest just before dawn and perhaps the dullness of the day had beguiled him into lingering a shade too long before returning to his lair, or perhaps in the excitement of pursuing a shoal of fish he had not noticed the flight of time and had left the rocks

for the sea, and indeed at the moment of his first appearance, there was a school of porpoise gambolling in the rollers evidently in pursuit of fish.

I at once ran down to the sands, and there I found the "spoor" which Inspector Davies had declared to be that of the "strand wolf."

That this strange creature is not a carrion-eater seems to me to be quite clear, for a short while ago, when walking along the sands early one morning, I found the trail of four of them; they had just a short while before come out of the water, for on the sand could still be seen the impression made by the water dripping from their shaggy coats; you could see where they had rolled in the sand and you could see where two of them had turned aside and frisked like two puppies, and then as the pack, once more travelling together, topped the crest of a small sandhill you could see where they suddenly come upon a sea eagle feeding upon the carcase of a huge mullet. The eagle had tried to fly off with the mullet, but finding it too heavy, had dropped it after dragging it several yards along the sand; and, though the carcase lay in a yard or two of their course, not one of them had turned aside to it, but had passed it by. There was the whole story written in the sand, plain for anyone to read.

Local and General.

The King's Birthday falls on June 3rd, and Alexandra Rose Day on June 21st.

The King will open the new South Africa House, Trafalgar Square, on June 22nd.

It is with deep regret that we report the death of one of our Standard VI pupils, Selina Tyabazeka. She was at school on May 25th, and passed away suddenly on the 28th.

The Tourist liner Carinthia arrived at Tristan da Cunha on Wednesday, 26th April, but, after waiting sixteen hours without being able to get into communication with the island on account of the gale and the mountainous seas, had to pass on to Monte Video.

The Annual Conference of the South African Association of European Teachers in Native Educational Institutions will be held in the Council Chamber, Umtata, on 16th June. There is a large Agenda paper, comprising six items connected with Secondary School matters, twelve connected with Training School matters, three with Primary School matters, and nine with General matters.

Here and There.

Buntingville. On 19th May, there passed away suddenly at Stellenbosch, Rev. J. G. Locke, who had, during his thirteen years in charge of the Buntingville Native Institution, given devoted service to the educational and spiritual advancement of the community served by that Institution. More than 1500 people attended the funeral, which was conducted by Revs. L. Wilkinson, W. Mason and G. Goldman.

Sulenkama. During the furlough of Dr. and Mrs. Paterson in Scotland, great efforts are being made to raise funds on behalf of the Mission Hospital at Sulenkama. In these efforts a prominent part is being taken by Mrs. Paterson, who has revived "The Little Minister" by the Nessie Knight Dramatic Club in the Lyric Theatre, Glasgow, and has been attracting large and sympathetic audiences.

Emgwali. Dr. Waugh in her annual report dwells on the severe loss to the Emgwali Medical Mission through the death of Nurse Elizabeth Mangu. She had come back sick after her holiday; and, after her condition had somewhat improved, she was sent home at the end of March, 1932. Her disease progressed and terminated fatally early in December. Dr. Waugh says that hers was a life of faithful service entirely given to Him whom she loved. She was the very finest of women, with a heart full of love, and always finding some little thing to do to help others along the way. The blank she has left to all who associated with her will ever remain, but God's purpose for her was not here and we pray that other African girls may come to the front and live such unselfish lives and lives so full of love and service as hers was.

Nqamakwe. On the 27th of May a very enthusiastic audience met in the Drill Hall to enjoy an entertainment given by the local children under the leadership of Mr. R. W. Plant of Blythswood. Whilst all the numbers were well performed and thoroughly appreciated, the outstanding item was a play—"How Jesper herded the hares," in the performance of which the children showed how they themselves had responded to their teacher and which was acted in a manner that displayed their own enthusiasm and captivated their audience.

Cunningham. Rev. B. J. Ross continues in a very weak state of health, but is now entering upon the summer in Scotland, and will we hope gather strength as the summer months advance.

Umtata. On May 12th, the Presbytery of King Williamstown at a pro re nata meeting sustained a unanimous call from the Umtata Presbyterian congregation to the Rev. R. S. Duncan, M.A., of Kroonstad.

The Diocese of St. John's celebrates its diamond jubilee this year, and, in connection therewith, will have an opportunity of welcoming as an honoured visitor the Bishop of Aberdeen and Orkney, who is bringing special greetings from the Scottish Episcopal Church.

East London. The St. George's congregation is looking forward to the arrival of the Rev. Hugh M. Agnew, M.A., F.S.A., as their minister in succession to the late Rev. Dr. Douglas.

Fingoland News.

(By a Native Correspondent).

The Secretary for Native Affairs,

Rumour has it that Dr. E. Holloway, Director of Census and Customs, will be the successor of Major Herbst, the Secretary for Native Affairs, when he retires this month. We must at the outset point out that the office of the Secretary for Native Affairs is a very important one, and requires an official who has had years of experience of the Native Affairs, more especially of their laws and customs. The Natives only began to hear of Mr. Holloway when he was appointed Chairman of the Economic Native Commission in June 1930. We have nothing against Mr. Holloway, but we doubt if he will be a suitable man, as he has no experience whatever of the Natives beyond touring the Native Territories taking evidence of the economic condition of the people. There are some officials we know who have had long experience of the Native Affairs and who take great interest in the advancement and development of the Native Territories, and we hope that the Government will appoint one of these officials.

Maize Shortage.

Owing to the shortage of maize crop the provisions of the Quota Act have been suspended as from June 1933 to June 1934. This change has been brought about by fierce drought which has done a lot of havoc, more particularly in the north-western parts of the Union and in the whole of the Karroo area. In these parts many farmers have been practically reduced to indigency. Several pupils in the High Schools have been withdrawn due to the inability of their parents to pay school fees. Thousands of large and small stock have succumbed. In the Native Territories too the prospects are far from being satisfactory; it is quite clear now that the harvest will be very poor and in most parts there will be no harvest at all. We understand that the Government is going to draw up schemes in order to give relief to white farmers, but there is not a word said anent helping Native farmers. These will have to paddle their own canoe. The present state of affairs is alarming, because many young men who went up country for work have come home penniless and the reason they give is that they could not get work there and that there are thousands who wander up and down the streets of Johannesburg looking for work, but in vain. This should be a warning to those Natives who may this season get merely a few bags of maize, to keep them and not sell them; otherwise, it will be hard for them to get money to buy maize later on at the high price to which maize is sure to soar.

Funds for Fencing Cultivated Lands.

Some groups of Natives residing in the Locations of East London, Komga and King Williams-town recently made application to the Minister of Native Affairs for the levy of a special rate in order to secure funds for fencing their arable lands. The Minister has granted their request, and it has been announced that the rate of 2s 6d. a year will be made upon every applicant who is a tax payer. The rate will commence from 1933 and continue

till 1937 and will fall due on the 1st day of November each year. In the Bunga areas in the Transkei the Natives who desire to fence in their cultivated lands pay only half of the cost of fencing and the other half is paid by the Bunga, but, notwithstanding this, only a few Natives have availed themselves of this privilege. This is no doubt, due to poverty and want of organisation. Our people should see to this and do their utmost to have their arable lands fenced in; thus they would increase their crops, for, instead of only ploughing summer crops, they would also plough winter crops. Another advantage from fencing cultivated lands would be to enable boys to attend schools and church services regularly, as men invariably say "We have been herding all the week, the boys must herd on Sundays."

The Opening of Parliament.

On May 26th the Governor General opened the Seventh Union Parliament. This is the first Coalition Government in the history of South Africa, and it is expected that racial animosity which has in this country predominated for years in the House of Assembly, in particular, will come to an end, and that all controversial questions will be tackled in a spirit of harmony and good will. We have no doubt that the matter of paramount importance, namely the general economic depression, will be among the first subjects to come before the National Government, as that is the real cause of extensive unemployment throughout the Union. In his tour before the General Election up-country, General Smuts declared that they were going to do everything in their skill and power to have work for every young man who is able to work. We are now to wait and see what the outcome of coalition will be; if it be real coalition, all races—be they white, yellow, black or red—will receive just and fair treatment.

Ghandi.

We are certain that many educated men and women throughout the length and breadth of the Union of South Africa are in great anxiety about Mahatma Ghandi. The latest news reveals that he is weak and is unable to sit up by himself or to turn over in bed; it is also stated that one of his sons has cabled to his brother in Durban, Natal, informing him of the critical state of the life of his father. Ghandi has brought himself to this deplorable and risky condition of his life in order to ameliorate the harsh and inhuman treatment of the 60,000,000 Untouchables or the Outcasts by the higher castes. Let us hope that Ghandi will survive. India is really the land of Wonders.

At the annual meeting of the British and Foreign Bible Society held on 3rd May, it was stated that during the past ten months 10,617,470 volumes of Holy Scripture had been circulated, an increase of 65,186 over the previous year. During the year, twelve new versions had been added to the Society's list of languages in which the Scriptures are published. Four of these are African, six Asiatic, one American and one European. New Testaments in three languages had been added to their list, two of these being for Africans and one for the Sea Dyaks of Borneo. The whole Bible in Hausa had also been completed and issued during the past year.

Some Early References to Cape Birds.

Kolben's Work.

In Stark's 'Bibliography of South African Birds' in the preface to his first volume of *The Birds of South Africa*, there is no reference to one of the earliest books on the subject,—'The Present State of the Cape of Good Hope' Volume II, containing the Natural History of the Cape, by Peter Kolben, A.M. Done into English, from the original, by Mr. Medley. M D C C XXXI.

From page 135 on, runs a section:—'Of the Birds in the Hottentot Countries.' It is practically useless, but contains a few notes that may be rescued from oblivion.

p. 137. The Phœnicopterus, Flamingos. The bill is black at the point, but 'tis everywhere else of a dark Blew. These birds are numerous in the Cape Countries. They keep, in the Day time, on lakes and rivers, and retire at Night to the Hills; where they lodge themselves in the long Grass. The flesh of these Birds is very wholesome and well tasted. The Tongue eats like Marrow.

p. 144. Pinguin. The Europeans at the Cape call 'em Pinguinen, a Name which, I fancy, was given 'em on Account of their being generally extremely fat. . . . The nests of the Pinguins are on Sea Rocks, to the Tops of which these Birds can clamber, as it were, up. The Eggs are as large as Duck-Eggs, and are delicious Food. The Cape-Europeans get and present several Thousand 'em every year to the Governour, and they are ever look'd upon as a fine Present. But the Flesh of those Birds tastes so fishy, that 'tis of no Manner of Value at the Cape.

p. 146. Ostriches are so numerous in the Cape-Countries that a Man can hardly walk a Quarter of an Hour any Way in those Countries without seeing one or more of those Birds.

p. 154 Gnat-Snappers. These Gnat-Snappers or Honey-Eaters are a sort of Guides to the Hottentots in the Search of Honey, which the Bees lay up in the Clefts of Rocks, [i.e. Honey guides. R.G.]

p. 159. Sea-Swallow (in foot-note, Pitterel.) The Naturalists call it *Apus*, from a notion that it has no Feet. . . . The Sailors say that the Settling of a Sea-Swallow upon a Ship is a Prognostick of an approaching Storm. . . . While she hovers about a Ship, or sits upon the Stern, not one of the Ship's Crew will offend her, for Fear the Offence should bring upon them their own Destruction. [i.e. the Stormy Petrel, R.G.]

Burchell's Travels.

In 1822 appeared the first volume of "Travels in the Interior of Southern Africa" by William J. Burchell Esq., followed two years later by the second and concluding volume. The preface contains for the work the following claim, which is worthy of recognition even to-day:—"In these pages, modesty may read without fearing to meet with descriptions and allusions which might raise a blush upon her cheek. This is the more necessary to be stated in a preface, as books of travels, though professedly lying open to every class of readers, sometimes contain matter offensive to decency and which renders them unfit for general

perusal. Such indecencies will never be found in these volumes.'

Burchell paid great attention to birds during his travels and collected 265 different kinds.

He sighted the Cape of Good Hope on 13 November 1810, and began his explorations round Cape Town itself. On Table Mountain, he tells us, the beautiful little *Certhia* (*Nectarinia*) *chalybea* [The Lesser Double-collared Honeysucker.] flying from flower to flower was frequently seen. He refers also to the loud and clear whistle of the *canari-byter*, a species of *Lanius* [given in a footnote as *Turdus zeylonus* of Linn. i.e. the Bakbakiri.] as heard from afar. At the solitary house that then existed at Camps Bay, he found that the Swallows [*Hirundo capensis* Linn.; L'Hirondelle rousseline, *Le Vaillant*; i.e. the Greater Stripe-breasted Swallow.] had long had possession. The familiarity of this Swallow and of the Cape Wag-tail impressed Burchell at the Cape.

On reaching the Great Thorn-river he says that, 'in the midst of the unvaried and treeless landscape of the Karro, the clumps of Thorn-trees which occur chiefly by the rivers were as grateful to the traveller as the Oases in the sandy desert. Their light airy foliage gave a cheerfulness to the scene; while the cooing of turtle-doves [*Columba risoria* Linn., i.e. the Cape Turtle.] in the heart of an uninhabited waste, was a sound that, being unexpected, was the more soothing and fascinating. I sat on the dry bank for a long time, listening with delight to their gentle plaintive note.' He adds that, for the sake of a little water, the place was frequented by a few birds; among which were the *Musch-vogel* [*Le coliou á dos blanc* of *Le Vaillant*; i.e. the White-backed Mouse-bird.]

At Ongeluks river he shot another Lesser Double-collared Honeysucker on 18 July 1811; and on the 1st August, at the Roggeveld, he met with a beautiful green Sugar-bird [*Nectarinia famosa*, i.e. the Malachite Honeysucker] frequenting the thorn-trees. Here also Speelman one day came with a bird which he had taken out of its hole in the side of a high and abrupt earthy bank [*Picus terrestris*, the Ground Woodpecker]. The noise it made was something like that produced by filing the teeth of a saw. Here he also shot a Bakbakiri, which he names on this occasion the Eland-vogel, *Turdus Zeylonus*, and regarding which he says,—'Its original name was given in the language of the Hottentots, who believe that it is an attendant on the antelope called Eland (*Antelope Oreas*); or, at least, that it is an indication of that animal being not far off. For the same reason, they distinguish also a Rhenoster-vogel and an Olifants-vogel; but, whatever might have been believed of these birds formerly, they are not now to be depended upon by the hunter in search of these quadrupeds.' The Koorn-vreeter (Corn-eater) [*Fringilla arcuata*, i.e. the Cape Sparrow] and an undescribed species of flycatcher were here added to his collection.

On 7 August he has a reference to the Ring-necked Raven. 'The common crow, or that which is most extensively dispersed over the colony, is one of a shining purple-black color, with a white neck. Great numbers frequent the Roggeveld they approached us without fear, to pick up the scraps of meat; and would hardly move out of the way of the dogs, till they approached within a few paces. The following day, at the Kuilenberg, a number of sparrows were disturbed at the farm-house. He

notes the similarity in manners of this species to the common domestic sparrow of Europe, even to its preferring to nest in the habitations of men. Three were caught in the thatch, where they had taken their night's shelter.

At the Riet (Reed) river, on the 10th, he fell in with a large sort of coot [*Fulica cristata*] entirely black and distinguished by two red warts on the forehead, in the thickest masses of the rush. On the 12th he obtained the Wilde-gans [*Anas cana*, South African Shelduck], a species always found in pairs, although very shy and flying exceedingly well for so heavy a bird; it may often be discovered by its short, quacking noise. At the same place, he met with his first Namaqua Partridge; and with the Rooibekje [*Loxia astrild*, Linn, the Common Waxbill] in great numbers.

At this point of the narrative, Burchell passes out of our territory, but, in bidding us farewell, he may be allowed to describe the ostrich-shell girdle worn by Hottentot women. It is formed of small pieces of the egg-shell, cut exactly circular and of a uniform diameter; and, by a hole bored through the centre of each, a great number are strung close together, enough to pass several times round the body. This girdle has the appearance of a cord of ivory, of half an inch in thickness; and a more correct idea of it may be given by a long string of small bone button-moulds, such as are sold in the shops. The number of pieces of shell required for such an ornament is very great; and the value of a girdle is therefore considerable; as they are obtained from the more northern nations.

Empire Day Sports.

Although the 24th May was a bitterly cold and windy day, the annual sports were held as usual, and keen competition was evinced in all events. The children of the Practising School, after the prize-giving, had dinner at the Institution. All thoroughly enjoyed the holiday.

Boys' Events.

- 100 yds Scratch:** (17 and over): 1 C. Mpakama; 2 G. Manzi; 3 T. Futsane.
100 yds Scratch: (14 to 17): 1 C. Mqingwana; 2 Don Kakaza; 3 T. Futsane.
880 yds. Scratch: 1 Alphatus Qaba; 2 Wilson Mangqangwana; 3 Theophilus Ndungane.
Long Jump: 1 Comet Qaba; 2 G. Manzi; 3 J. Dwadwa.
High Jump: 1 Comet Qaba; 2 Josiah Dwadwa; 3 Chris. Qaba.
Sack Race: 1 Xaba and Mfikile (equal); 3 C. Mqingwana.
Three-legged Race: 1 M. Mateza and C. Mpakama; 2 Kakaza and Mqingwana.
Pickaback: 1 Comet Qaba and Gould Tyelela; 2 S. Mgidi and S. Xaba.
Team Relay Race: Qaba's team.
Tug of War: Carpentry Team.
Wheelbarrow race: 1 Mgidi and Sitole; 2 Mateza and Ndungane.
Chalking the Pig's eye: Christopher Qaba.
220 yds. Scratch: 1 Wilson Mangqangwana; 2 Comet Qaba; 3 Alphatus Qaba.
Throwing the Cricket Ball: Josiah Dwadwa.

Girls' Events.

- 100 yds Senior:** 1 Vina Ngudle; 2 Ivina Mpahleni; 3 Georgina Tsengiwe.

100 yds Junior: 1 Edith Mtshwelo; 2 Eleanor Gxabagxaba; 3 Leonora Sidinana.

Thread the Needle: 1 Agrinette Maposa and Phillis Mgidi; 2 Eleanor Gxabagxaba and Mina Tupana.

Egg and spoon Race: 1 Vina Ngudle; 2 Elizabeth Pamla.

Shipping Race: 1 Dahlia Booi; 2 Agrinette Maposa; 3 Thressa Sobetwa.

Sack Race: 1 Vina Ngudle; 2 Edith Mtshwelo; 3 Vivien Mhlambiso.

200 yards: 1 Vina Ngudle; 2 Dahlia Booi; 3 Agrinette Maposa.

Potato Race Senior: 1 Vina Ngudle; 2 Enid Sisusa; 3 Georgina Tsengiwe.

Potato Race Junior: 1 Ruth Mancotywa; 2 Eleanor Gxabagxaba; 3 Thressa Sobetwa.

Three-legged Race: 1 Dahlia Booi and Edith Mtshwelo; 2 Lillian Mandondo and Eunice Sijadu; 3 Catherine Manakaza and Elizabeth Pamla.

Overhead Ball: Nora Nuntili's Team,

Inter Class Relay: N.P.L. II.

Practising School Events.

Boys Junior: 1 John Nogaga; 2 King Magobivane; 3 Nanneck Nojiwa.

Senior: III & IV: Nathaniel Tshazi; 2 Ebeneser Mbili; 3 Richard Ndungane.

„ Senior V: 1 Aaron Zembe; 2 Collen Magobiyana; 3 Arthur Dlanga.

„ Senior VI: 1 Wilson Mangqangwana; 2 Alphatus Qaba; 3 Tylden Mkatshane.

Girls Junior: 1 Helena Mahlanyana; 2 Essina Zorbe; 3 Hilda David.

Girls Senior III & IV: 1 Bessie Gobinca; 2 Sophia Cwati; 3 Emma Lwana.

„ Senior V: 1 Gertrude Wayiza; 2 Mary Jane Mkatshane; 3 Ann Sara Myataza.

„ Senior VI: 1 Amelia Luti; 2 Gertrude Mateza; 3 Louisa Mahlaka.

The late Rev. Julian G. Tuck.

On the 11th May there passed away at Tostock Rectory, Bury St. Edmunds, Suffolk, in his 82nd year, Rev. Julian George Tuck, Rector of Tostock for the past 46 years. His father also was Rector of Tostock.

Mr. Tuck was president of the Suffolk Naturalist Society, and had been all his life long an enthusiastic bird-lover. Although we never had any opportunity of meeting, we carried on a regular correspondence for some years. It began in 1894 through an offer made by him in *Land and Water*, to which he was a frequent contributor, to give advice to any who wished it on the construction of nesting-boxes. At the period referred to, we were keen exchangers of eggs, and my collection was enriched with many eggs of such typically English birds as the Nightingale, the Lesser Whitethroat, the Wryneck, the Nuthatch, the Red-backed Shrike and the Turtle-dove, obtained from him in exchange for eggs of Scottish species. Other interesting natural history specimens, such as thorn-impaled bees from a shrike's larder, birds' nests and birds in the flesh came to me from time to time as welcome gifts.

The joy of that far-off correspondence still lingers in my heart as a fragrant memory.

R. GODFREY.

Our Mail Bag.

Notes from Umtata Mouth.

Cape Reed Warbler. *Calamocichla gracilirostris*. In spite of its extreme shyness this species is so very noisy that its presence is soon detected by those familiar with its babblings. At the Umtata Mouth Marshes it is quite common.

Pondo Scrub Warbler. This species makes known its presence by its sweet song, which is confined to the male and which may be likened to that of a Cape Canary. Its song is quite unlike that of any other warbler known to me, save perhaps that of the Willow Wren. The alarm note, uttered whenever the birds are disturbed and used by both sexes, is gr-r-r-r, gr-r-r-r-r, a note peculiar to the group. The same cry is also heard when the birds are about to roost; in common with Chats and the Fork-tailed drongo, these birds are very late in retiring.

Fan-tailed Sedge Warbler. If stock restrictions in regard to overstocking are not improved in the Native Territories, it is merely a matter of time (and I fear only a short time too) ere this species disappears from the Transkei. The same remarks hold good regarding the Eastern Province Grass-bird. Their favourite haunts are patches of dobo-grass which in consequence of overstocking are disappearing in an amazing way. To a resident this may not be very apparent, but to one who has been away from the Territories it is very conspicuous on his return.

Mocking Chat. Whilst at Mxambuli in 1931 I discovered a brood of four fully fledged young of this species, in a disused swallow's nest as usual. The male bird by way of protesting against my handling the youngsters mimicked in rapid succession the following noises:—the whistling of a herd-boy, the bleating of a sheep and the calls of the following birds, viz., South African kestrel, Red-winged starling, Black-headed oriole, Sentinel rock-thrush, Blackcap bulbul, Spotted-backed weaver, Black-collared barbet, Greater stripe-breasted swallow, Wagtail and White eye.

W. W. ROBERTS.

Window-tapping by Birds. For about two years an ordinary Mossie, or Cape Sparrow, has been in the habit of tapping at one of our windows (always the same window) several times a day.—

Harold T. Sills, Dordrecht, 13 April 1933.

Suspected Occurrence of the Square tailed Drongo at East London. Miss Marjorie Latimer, Curator of the East London Museum, writes to say that one day, in the early part of the year, on her way to work, she spotted what she thought was a Drongo srike but noticed it had a square tail. She watched it for a while; and, in its flights after insects, it behaved exactly like the Fork-tailed Drongo. Though she has since kept a lookout for the bird each time she has passed that way, she has not again seen it.

The Maccoa Duck (*Erismatura maccoa* Eyton) in the Western Province.

In early March I was delighted to find this very handsome and interesting little diving duck, which Stark and Sclater refer to as "certainly the

rarest of the South African Ducks", abundant on a large sheet of water in the Western Province.

In no stuffed specimen or pictorial representation that I have seen—whether the specimens in the Cape Town or Nairobi Museums or the coloured plate in Horsburgh's "Game Birds of South Africa"—is the bird shown, as he certainly ought to be, in his most characteristic pose, viz. with his stiff Woodpecker-like tail carried sticking up at an angle of about 60° to the body, as he swims. No other wild duck that I have seen (and I have always been especially interested in the *Anatidae*) carries his tail at this angle except the Indian Stiff-tail (*Erismatura leucocephala*) who is the first cousin of our South African bird. I observed too in the Maccoa what I have noted as another peculiarity of the Indian Stiff-tail, viz. a trick of sinking his body lower than normal in the water when he thinks he is observed *plus* a marked reluctance to take to the wing. The Maccoa, too, does the neatest little jump just out of the water when he dives, going over with a "header" as clean as that of the Trek Duiker.

I have not been able to discover the origin of the name "Maccoa". The Afrikaaner talks of the "Maccou"; but, when he tells you that the English equivalent for this is "the Muscovy", you have your doubts. The best popular name I have yet seen used is that adopted by Dr. van Someren in his "Birds of Kenya and Uganda" viz. the Red Diving Duck. There you have a name which does what a good popular name ought to do, viz. convey a notion both of the bird's appearance and his habits.

When I saw the Maccoa on the lake of which I speak, there were no young birds about. The local land-owners tell me the birds breed on this water and I hope therefore to find nests and eggs (to photograph, not to plunder) in the Spring of the year.

(Major) R. C. BOLSTER, M.B.O.U.

Coursing the Secretary.

Does the Secretary Bird prefer his legs to his wings as a means of escaping from an enemy on the ground? Andersson in his "Birds of Damara-land" speaks of its "terrestrial propensities", profiting by which "the well-mounted horseman steadily pursues him, till the bird becomes too exhausted to avail himself of his wings and ultimately falls a prey to his enemy," "his confidence in his legs costing him his life". Stark and Sclater, in their "Birds of South Africa" also say that the Secretary "seldom takes to the wing, and, if compelled to do so, only for short flights". For myself, I have often, when on foot and alone, found that the bird can walk away from me faster than I can edge towards him, but it was not till the 1st May of this year that I had a chance of seeing how the bird would behave when pressed by dogs. I had with me a couple of fast hounds, a little below Harrier size, both of which started to hunt the "drag" of the bird, as soon as one had picked it up and spoken to it. What happened on this occasion was in no way different from what would have occurred with any other bird, in that, after the hounds had run the drag till they sighted the bird and got uncomfortably close to him, the Secretary took to the wing and did not settle on the ground again till he had put a safe 300 yards or so between himself and his pursuers. During that short flight, the hounds lost the bird and did not pick him up again.

R. C. BOLSTER.

The South African Ornithological Society. South African False Scorpions.

No. 3. The tribe Withiini.

At the third Annual General Meeting of the Society, held at Pretoria on 8th April last, there was much to encourage the members in the reports of the previous year. Despite the depression, there had been only four resignations, whereas twenty new Members and five Associate Members had enrolled. The roll now stood at 82 Members and 12 Associate Members.

One of the chief items brought before the meeting was the "Preliminary Report upon the Result of an Enquiry regarding Bird Protection in Urban and Industrial Areas" by the Honorary Secretary, Mr. A. Roberts. As a result of Mr. C. S. Barlow's discovery of a wonderful breeding colony of Sacred Ibis, thousands of Cattle Egrets and other Herons close to Johannesburg, an enquiry had recently been made from all Urban Councils in South Africa and Mine Managers as to the state of bird protection and possibility of forming bird sanctuaries in such areas. Over 600 circulars had been sent out and the numerous replies, which were still coming in, had produced very important data and very gratifying results. A resumé of the replies was given and the hope expressed that upon the foundation of this enquiry the Publicity Department of the Union might be able to furnish information attractive to tourists both resident in the Union or from abroad. Many bird sanctuaries already existed and more could be created from which the birds, and visitors to see them, would benefit. One such site needing attention was that of Wonderboom Poort.

Mr. Roberts concluded with an expression of gratitude to Sir Llewellyn Andersson, whose aid and co-operation had been an inspiring encouragement to his efforts; his influence had resulted in the Gold Producers', the Mine Managers' and the Coal Owners' Associations agreeing, wherever possible, to form bird sanctuaries on the properties under their control.

The Council Members for 1933 representing the geographical areas of the Cape are:—

Western Cape Province: Major Bolster.
Eastern Cape Province: Mr. J. Hewitt.
Transkei: Rev. R. Godfrey.

Notes and Queries.

How does Everest get its name? Mount Everest is named after Sir George Everest, surveyor-general of India, who completed in 1841 the great trigonometrical survey and who died at 10, Westbourne Street, Hyde Park Gardens, London, in 1866. There is some indication of a movement afoot to place a record on his London house.

What is the Ionosphere? The ionosphere is a spherical region of electrification encompassing the earth, which exerts a most beneficial influence in wireless transmission. The ionosphere is a double shell. The inner shell reflects the long and medium waves we use in broadcasting, while the shorter and more penetrating waves usually pierce it, only however to be reflected by the dense outer shell.—*The Times*.

This tribe takes its name from C. J. With, the Danish naturalist, who first pointed out clearly the features which differentiate it from Chelifer. In contrast with the strong development of the articulation between the trochantin and the femur in the legs of Chelifer, there is but a slight development of this articulation in the case of Withiines. In Withiini, the males have sternal bristles and have longer or more slender palps than in the case of the females. To this tribe belong five South African species: one inhabits termite heaps; two are found on trees and two on the ground. All five were grouped until recently under the genus *Withius*; they have now been separated out in different genera by Beier, whose classification for this tribe is here accepted.

The Termite-lover, *Allowithius termitophilus* (Tullgren) is known from the type specimens only, male and female, taken in company with termites by Dr. Ivar Tragardh at Stamford Hill, Natal, on 2nd January, 1905.

The Tree Species are:—

1. **The Knob-carrier, *Caffrowithius tumuliferus* (Tullgren).**

Tullgren based this species on material gathered in April, 1905, by Dr. Leonhard Schultze at Port Nolloth, Little Namaqualand. In Schultze's material the male sex only was represented, and the name given by Tullgren emphasizes a feature peculiar to the male of this species, namely the presence of a conspicuous protuberance on the anterior side of the humerus of the palps.

Both sexes had before that, in July 1898 and December 1899, been collected by Dr. Purcell at Bergvliet in the Cape Peninsula; and later, 26th June 1913, were taken by my wife and myself under the bark of gumtrees in Humewood valley at Port Elizabeth. These gatherings showed that the female lacked the knob, so characteristic of the male, and led Ellingsen to believe that Tullgren in publishing his description of *lamellatus* (based on a single female taken by Dr. Tragardh at Van Reenen in Natal on 24th June, 1905) was unwittingly giving specific rank to the female of *tumuliferus*. In order to decide the point, specimens of both sexes from my Port Elizabeth gathering were sent to Tullgren, but no report was received from him.

2. **Simon's False Scorpion *Allowithius simoni* (Balzan).**

Originally described by Balzan from Sierra Leone, this species has since been proved to be one of our most widely distributed forms. In Africa, it has an extensive distribution, reaching even to Madagascar. In addition, however, it is known from Europe, America and Australia, specimens from all three continents having been scrutinised by Ellingsen in the Berlin Museum Collection.

The first South African specimen, a female, was taken by Dr. Purcell at Faure, Stellenbosch, in 1896 and is now in the South African Museum. The next records are my own and indicate that in

Eastern Cape Colony the species is widespread and abundant. At Lovedale, where my first specimens were taken on 25th November, 1907, the species lives under the bark of gum trees; it also occurs on the ground, in company with *Chelifera hewi* in a compost heap and has been taken in a stable. Elsewhere, also, at Grahamstown; at Cunningham Mission Station, Ndadakazi; at Tsolo Hotel; and at Somerville, specimens have been found in stables.

At Pirie two were found under stones, 26th March, 1908; and on 14th May 1912 a male was captured by Miss Carrie Ross on her Bible in the schoolroom. At Izeli Hotel one was taken on 9th August, 1912.

The stable-records and some others suggest that this species is mainly attendant on man and that it depends for its wide distribution on his unconscious agency. That the species is actually native to our fauna is, however, proved by its occurrence in the Pirie forest, where, on New Year's Day 1908, I found it in some numbers on a tree that had been killed by lightning, living under clots of rotten wood attached to the inner side of the bark. Several females carrying their larval mass were inside nests in such situations. One nest measured 4.5 mm. across. At Burnshill I have taken the species on mimosa; and in our Somerville garden near Tsolo my wife and Miss Fanny Ross have obtained it on the fruit trees.

Its double habitat, on trees and on the ground, makes this species especially interesting. It is of course quite likely that it is transported in dead trees that are removed from the forest for firewood and that it has been so introduced to a number of its present haunts. But as above indicated it is widely dispersed as a resident in stables, occurring under stones embedded in the stable floor and in manure heaps. The specimen obtained by Miss C. Ross on her Bible in the Pirie School may have come out of the thatched roof of the school-house; other specimens have been met with under stones beside the Pirie school.

Besides making a nest for reproduction this species also constructs one for moulting purposes; and, as mentioned under the Sculptured Bee-scorpion, the moulting nest has been found in the framework of a bee-hive.

On 24th April, 1919, a pair of these false scorpions were detected on the under side of a stone which I turned up in an outhouse at Somerville. They were disturbed when busy at their courting. The male had hold of one of his mate's palps by one of his and was so engrossed that he still pursued his object even when thus rudely disturbed by my intrusion. He remained very active and repeatedly changed his grip, holding her sometimes by his right palp, sometimes by his left, and sometimes having a hold of one of her palps by both of his. As I carried the stone to the house, the male kept pulling his mate up and down, never losing his grip although repeatedly changing it. He did not, however, succeed in getting hold of both of her palps in both of his; and, probably on account of my continued interest, he eventually let go his grip and brought my observations to an abrupt close. I saw no sign of any spermatophore nor do I think the stage was reached at which the extrusion of such takes place.

I have seen one carrying as prey another false scorpion in the chelicerae.

The ground species are:—

1. The Elusive Pimpernel—*Stenowithius bayoni* (Ellingsen.)

This species was described in 1910 from a female taken by Dr. Bayon in Uganda. Meanwhile it had been obtained by myself at Pirie and was ere long discovered to be widely distributed in Eastern Cape Colony. It is very difficult to determine the original home of a species which attaches itself, as this one does, to houses and stables and which is unwittingly carried about from place to place by man and even by birds. A summary of the various occurrences of this species in my own experience will indicate how it turns up in the most unlooked-for situations. On 8th October, 1908, while examining the composition of a fiscal shrike's nest and tearing to pieces the mass of rags of which it was mainly constructed, I found living in this strange abode not only beetles and spiders but also a false scorpion of the present species; the fiscal had no doubt brought the rags and the false scorpion from the neighbourhood of some hut.

On 3rd August in the following year, in sifting some refuse from the horse-stalls at Izeli Hotel, I shook out at least two of this species from the refuse. In June 1910, Mr. W. J. A. Moir sent me from Blythswood many specimens which were found living under old boxes and tins in the forage store there; and on 31st May, 1912, Mr. Hewitt of the Albany Museum received one that had been obtained in the Port Elizabeth Museum.

Further interesting interviews with this species took place at Somerville. While holding service in a Native hut at Bele on 8th April, 1917, I noticed during my address to the children a false scorpion moving fairly quickly over my Bible. For a moment my thoughts were disturbed, but a swift decision as to my proper course of action led me to ignore the little creature. I went on with my story, then gave out a hymn. There to my astonishment was the false scorpion again, running across the open page of my hymn book. This time I took out my handkerchief and tumbled the creature into it, and so had the opportunity later of identifying it as of this species.

An even more surprising encounter took place at Mqokolweni whither, on 13th January, 1918, I had gone to hold communion service. I had, a few days previously, given into the care of one of my elders two small bottles of wine rolled up in the wrappers in which they had come from the Worcester Wine Stores, and in the same condition I received them at Mqokolweni Church. Taking up one of the bottles, I stripped off its paper covering and then tore off the coloured tin foil that covered the neck of the bottle. Inside the foil was a false scorpion which I imprisoned by simply closing in the rim of the foil. Scarcely had I done so before I noticed another on the wrapper. This I slipped into my handkerchief, and next day on examining these under the microscope I found that they also belonged to this species. It is quite possible that these had found their way into the wrapper at the wine stores in Worcester.

Whilst on a visit to Lovedale on 1st March, 1918, I received a call from Mrs. Matthews, Woodstock, Alice, who had with her a live specimen of this same species which she had picked off one of her milk-basins that morning.

(To be Continued.)

The Blythswood Review.

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THE BLYTHSWOOD REVIEW, JUNE, 1933.

To the Reader.

"Who at the first came to Jesus by night."

JOHAN'S gospel is, from his own account of it, a record of the lives of individuals, who in many diverse ways discovered that Jesus was the Christ and who through believing in Him obtained eternal life. One such record is the story of Nicodemus. Like all his fellow-countrymen, Nicodemus was anxiously awaiting the coming of the Messiah; and, when he heard of the wonderful works that were being done by Jesus of Nazareth, he strongly suspected that the wonder-worker was the Messiah. In his high position, however, he felt it would lower his dignity to join in the throng that followed Jesus and to witness for himself those miraculous deeds about which he heard, or to listen to the words of grace that fell from his lips. He therefore sought out a private interview with Jesus in the darkness of night, that he might settle the question that was so urgent in his mind regarding the personality of this stranger. In his talk with Jesus that night, he was disillusioned regarding his dreams of a Messiah King of the type of Herod or Caesar, and he was given in its place a forecast of the Messiah lifted up as the serpent had been lifted up in the wilderness, so that all sin-stricken souls might, through looking to Him, live and not die.

With this new thought in his mind, Nicodemus went his way; and, whilst still revolving it in his heart, he retained his place as one of the rulers of the Jews without allowing the innermost secret of his heart to be known by his fellow-rulers. Then came the day, when the Sanhedrim resolved to put Jesus to death, and when they sent officers to capture him and bring him before their tribunal. The soldiers, politely halting to allow Jesus to finish his speech before laying hold on him, were themselves so gripped by his words on that occasion that they had no longer the heart to obey their masters; and so they returned without their prisoner to the hall

where the members of the Sanhedrim were awaiting them. To the astonished chairman, who asked why they had come empty-handed, the soldiers replied:— 'Never man spake like this man.' The leader of the Sanhedrim, looking around on the gathering as he spoke to the soldiers, said, 'Are ye also deceived? Look and see if any of the rulers have believed on Him.' Nicodemus was one of these rulers. What was he to do? Would he still keep secret the cherished belief of his heart, and through his silence allow a unanimous vote to be passed in favour of Jesus' death, or would he show that there was at least one dissentient voice in the Sanhedrim? In his dilemma he looks at the chairman and asks a question which, though apparently dealing only with a legal point, was sufficient to show on which side he would cast his vote. "Does our law condemn any man who hears him?" It was not much for a member of the Sanhedrim to say, but it was enough to show the gathering that there was no hope of a unanimous verdict against Jesus.

But there came another day—was Nicodemus absent on this occasion?—when the Sanhedrim hurriedly gathered as many of its members as could be summoned on short notice and when, after a travesty of a trial, they condemned Jesus to death, and rushed Him away to Pilate's judgment-seat to obtain the needed confirmation of their verdict and sentence. The proceedings were rushed through lest in any way the climax determined on by the Sanhedrim should be averted. Jesus was condemned and was crucified between two thieves.

Amongst the spectators was Nicodemus. There, in front of his eyes, he saw the wonder-worker being lifted up as the serpent had been in the wilderness; in that moment the sin-stricken Nicodemus looked on the face of Him who was being made sin for him and in that look obtained eternal life; and, when the wrath of man had exhausted itself in putting Jesus to death, Nicodemus, along with another secret disciple, Joseph of Arimathæa, came forth boldly, begged the body of Jesus from Pilate and gave him honourable burial.

Even so may all secret disciples of Jesus, by looking at Him dying on the Cross for them, receive courage to come forth, without further hesitation, openly on His side.

The Mission Field.

Two Kikuyu Biographies.

David Charters, Engineer, Doctor, Missionary.

By Victoria T. Coats (A. & C. Black, 1925).

DAVID CHARTERS was born in Glasgow in 1864, where also he was educated and trained as an Engineer. The family was very religious. Originally Presbyterian, they eventually became Baptists and in 1886 David was appointed by the Baptist Missionary Society to be an Artisan and Engineer Missionary to the Congo, and to start the new Stanley Pool Mission. He reached Stanley Pool, and from there took part in Stanley's Expedition for the relief of Emin Pasha. Becoming convinced before long that for him at least the missionary should be a medical man, he resigned his post and came home to study at Glasgow University and took his medical degree in 4 years.

He would probably have returned to the Congo mission but meeting Sir William Mackinnon he was asked to go out to East Africa as superintendent of a new mission called the East Africa Scottish mission. The history of the new mission, afterwards the Kikuyu Mission of the Church of Scotland is as follows:—

Sir William, the chairman of the Imperial British East Africa Chartered Company was strongly of opinion that trading and civilization without Christianity would never uplift the natives of East Africa. He held that as the country was being opened up for trade it was essential that it be opened up to Christianity also. In 1891 he resolved to start a new mission at Dagoretti, now the Government Boma, 14 miles from Kikuyu, this place being but 3 miles from the new trading station of Fort Smith belonging to the Company. He asked Dr. Stewart of Lovedale and a small Committee with him to plan out the new mission.

Unfortunately the country was in a very unsettled state at the time and Dr. Stewart could not succeed in reaching Dagoretti in Kikuyu, so he and his party decided that in the meantime they should plan out a mission on the way to Kikuyu among the Akamba people at Kibwezi, the objective being of course still Kikuyu when it could be safely reached. Dr. Stewart stayed at Kibwezi for a year, planting the new mission on the usual Presbyterian lines, Church and School, including an Institution for training teachers, Hospital and Industrial work, including farming.

Dr. Charters accepted the invitation and reached Kibwezi in 1893. He made a good Head, taking an interest in all the Departments of work, especially the medical side. He made many missionary tours and travelled much in the district, visiting patients, often in bad weather, mostly on bad roads. He made several new roads, and maintained well the fabric of the mission. Not long after he arrived, however, he noticed that the site of Kibwezi was damp and not healthy and that the staff often suffered accordingly. He also noticed that the native population round about Kibwezi were comparatively few. He felt rather discouraged. He was an earnest sensitive soul and he worried a good deal about the situation and

spoke of resigning, or otherwise transferring the mission to a healthier site, with a denser population. He was quite right in this; and, seven years later, a change of site was effected. The Kibwezi site was abandoned, and the mission transferred to its present site at Kikuyu.

But for Dr. Charters the question was settled quickly, in 1894, just a year or more after he had arrived at the mission. A tragic thing happened. An acquaintance of his, a big game hunter, called at the mission on his way to the hunt and the Doctor who was tired and needing a change planned to accompany him. They disappeared in the forest and never returned again nor was even a trace of them ever found. It was not a case of their becoming lost as Dr. Charters knew the district and the roads well. It is supposed that they were made away with by lions who left no vestige behind. Search parties scoured the district for months, but in vain. Such is the story in briefest compass of the first Superintendent of the mission that was the forerunner of the famous Kikuyu Mission.

R. MURE.

A Saint in Kenya.

This is the title of a one-volume biography of Marion Scott Stevenson, written by Mrs. H. E. Scott, and published by Hodder and Stoughton in 1932.

There is a remarkable and no doubt a providential thing to be noted in all parts of the Foreign Mission Field, viz., the coming from time to time of truly Apostolic men and women, whose strong character, or marked consecration, or outstanding efficiency, (one or more of these things) do much to establish and extend the work of God in their mission and district. Thus we have had in Africa missionaries like Dr Stewart of Lovedale, Mary Slessor of Calabar, D. D. Stormont of Blythswood and many others in every field.

When we consider the Church of Scotland Mission at Kenya, we see this feature very plainly. It is a mission founded and developed by a succession of missionaries all remarkable for character and personality,—Dr. Stewart the founder, at its earlier site Kibwezi; Dr. David Charters, the first Superintendent of Kibwezi; Dr. Clement Scott of Kikuyu; Dr. Henry E. Scott; Dr. Arthur, still at work at Kikuyu; and the subject of this article, Miss Marion Scott Stevenson, a great teacher and a great evangelist, who gave 23 years of devoted and unique service.

She was born at Forfar, Scotland, in 1871, where her father was Parish minister. She was educated and trained as a teacher at the College for Daughters of Ministers in Edinburgh. On leaving College she had a strong desire to become a Foreign Missionary, but she felt it to be her duty to stay at home and nurse her mother who was in delicate health. After her mother's death her desire to go abroad as a worker was again frustrated by the state of her own health. At last in 1907 all difficulties disappeared, and she was appointed to the Church of Scotland Mission at Kikuyu, for school work and also work among women and girls.

She arrived at the Mission, when the Head, Dr. Clement Scott, was nearing the end of his labours. Dr. Arthur had recently come and Dr. Henry E. Scott arrived soon after as the new Head. A great work awaited Miss Stevenson. She started school work as only she could do it.

She carried on sewing classes; she cared for girl boarders; she visited the women and the sick in their homes. She went straight to the people, not as a mere visitor or critic or madam, she won the hearts of the Kikuyu women and children, because of her geniality and her friendly interest in them. By this great evangelical work she brought many into the Kingdom.

She continued at this work for five years; and then, when a new mission was planted at Tumutumu, 100 miles from Kikuyu, and workers were scarce, she went there very gladly and carried on similar work. She started the Day School and worked as at Kikuyu; she began with a few boarders, and went into the locations to visit the women and the sick. Such beneficent and sound work did much to plant and develop the new mission of Tumutumu. She spent the best part of her life here, from 1912 to 1926. She wielded a great influence, and was a blessing to many a harassed heathen heart and a great light to hundreds sitting in darkness.

In 1927 she was transferred to Chogoria, a station further afield, planted some five years previously by Dr. Irvine. Here she carried on the same educational and evangelistic work, with the same success. It was an essential work, greatly appreciated not only by the natives themselves, but also by her missionary colleagues and by the Government. Her method consisted in, firstly, a thorough school education. She was famous for the organisation and efficiency of her mission schools. The Phelps Stokes Commission on Education at its visit, confessed that it had nothing to teach her, but much to learn from her. Secondly, she followed the line of individual tuition in dealing with the scholars and boarders, and house-to-house visitation of the women. Thirdly, there was good-will and good fellowship and friendship for all. She visited and laboured among the women and girls as a friend or a mother.

This work, increasing and developing with the years, got beyond her strength. Much of it was village work, and most of her travelling was done on foot, over bad roads. Deep and full rivers had to be encountered; at times she was drenched to the skin, and found but poor shelter or accommodation. Early in 1930 her health quite broke down; she went home and, in June 1932, died,—greatly lamented by all who knew her, a great loss to the Foreign Missions of our Church, for she had been a unique leader and teacher and evangelist in the African Field.

R. MURE.

Nature Study.

In the Wilds of Argyll.

One July day, during a stay at Barbreck on the shores of Loch Awe, I joined my host on a fishing expedition to Loch Nant. In descending from a ridge, on our homeward journey, we disturbed a Meadow pipit, which, darting off in silence, revealed its two eggs lying exposed on the ground. Closer search disclosed the actual nest hidden under a slight rise; it contained a young Cuckoo, that had but recently performed the act of throwing the Pipit's eggs out of the nest, and

was now lying with its mouth agape in expectation of food. I picked up the ruthless little villain and examined its toes, which as everyone knows are arranged in pairs, two in front and two behind,—an arrangement which gives the bird the necessary purchase when in the act of ejecting its foster parent's eggs or chicks from the nest. To my surprise I was not challenged by the Pipit while thus tampering with her foster-child, but I replaced the youngster without overstraining the Pipit's patience.

For the rest of the day, my mind kept reverting to this scene on the hillside; and my regret at having left unused such an excellent opportunity of experimenting with the young Cuckoo and finding out by personal observation how it disposed of the Pipit's eggs grew keener as I trudged along. An examination of the eggs themselves showed that the young Cuckoo must have been hatched very shortly before the hatching of the Pipit's eggs was due. As the day wore on, my disappointment at my neglect to unravel for myself the Cuckoo's secret became more oppressive, and led me on reaching Barbreck to plan a return journey after dusk, with the intention of making an early morning call on the Pipit.

About 11.20 p.m. I left Barbreck, and travelled leisurely along in the direction of the hills. The great heat of the day had been followed by a delightful coolness with a slight refreshing wind, and, what was much more welcome, a halt in the activity of clegs and midges. In the meadowland, the Corncrakes kept rasping without cessation; two that had their stances in a half-mown meadow seemed to be in perpetual mourning over the loss of their nests, but they were often worthily seconded by companions in adjoining fields. These meadow sounds and the hooting of a Tawny Owl indicated the outdoor life that was astir, and the lighted windows portrayed the activity that still prevailed at midnight in human haunts.

In the Western sky still lingered a gleam of light sufficient to enable me to keep a fairly straight line in note-taking as I went along. On my approach to the school, where the brawling of the river blotted out all other sounds, the Corncrakes might have for a time been forgotten; but, as often as any halt was made to listen for noises of the night, their unabated calling fell again on my ears and reassured me of their companionship. As far as the village the noisy ripple of the stream alone claimed notice, but just after midnight the bold call of a startled Redshank twice rang through the gloom. From the end of the village, the way to Loch Nant turns off over a rough stony hill-road, resembling not inaptly the dry course of a burn. Here houses, and incidentally Corncrakes, were left behind. I very soon discovered, however, that the penetrating call of these birds could still reach my ears even when, as now, I had entered on the territory of the Golden Plovers.

About 12.20 the moon rose over the hills to the east of Cruachan; but even its welcome light did not enable me to determine the correct course at an unexpected forking of the path. The breaking of dawn would, however, enable me to settle my position; and meanwhile Cruachan with its double peak over on my right served as sufficient guide for my general line of advance. Heavy dew, an inconvenient accompaniment to a tramp through long grass or bracken, began to fall on the hillsides. To the calls of the Red-shank and

the Plover were now added the quivering plaint of the Curlew, another dweller in these moorlands.

A strange and almost weird stillness grips one on a moor alone at midnight. The gentle trickling of the streams and the occasional call of a moor bird only intensify the weirdness by making the ensuing silence more pronounced. Far off resounded the call of a Common gull and from the valley that had been left behind there still came the continuous rasping of the Corn crane.

I had managed to follow a sort of track where even in daylight there would be difficulty in determining the proper course; but, on crossing a fence, I suddenly found myself in a moss, where the air was laden with the gentle perfume of the prevailing bog-myrtle. The marsh was negotiated without any serious soaking and was followed by a slight eminence, over which a way had to be forced through long bracken and dew-laden grass; as I did not yet wish to disturb the Meadow pipit—even had I been sure of its whereabouts—I tried to escape my present discomforts by resting a while on a dry stone. Sitting on a cold stone at midnight is not, however, consistent with maintaining one's body-heat, but neither is persistent tramping through long wet grass and bracken; yet there was nothing for it but a resumption of the tramp. A Peewit had disturbed the silence at the moss and now a Snipe often uttered his galloping note in his early canter across the murky sky. For another half-hour I ventured to rest on a small rock, the only available dry spot amidst the dew-soaked vegetation; and, when eventually I resumed my journey, Cruachan was all ablaze with a fiery hue and the quiet morning light had turned over the whole sky. The first Grouse to challenge my presence called at 2.30 to the accompaniment of the drumming of a Snipe and the ringing call of a Curlew. Walking is far from pleasant over moorland that offers no dry spot for the feet, yet it must often have to be endured by those who at such early hours must be out on duty. At sixteen minutes to three—in the days before summer time came into vogue—the unexpected voice of a shepherd already gathering his sheep on an adjoining hill startled me to a fresh sense of the devotion of these moorland dwellers to their work.

I was now in sight of Loch Droighin, about which many Common gulls were noisily flying, and on whose surface swam a Black-throated diver,—that gem of the Highland lochs. It dived and reappeared on a shimmering patch of the water where in spite of its nearness it was for the time out of range of observation. By 3.30 the sky all about Cruachan was streaked with livid red, and through the rest of the sky ran delicate pink hues; but with the full advent of the new day, my attention was switched off from the varying colours of the sky to the wild life around me. The Diver was now in full view of me. It had become wary and kept anxiously turning its head from side to side. Even more interesting than the Diver, was an insect—identified for me later as *Hydrop-tila*—which, all the while I was by this loch-side kept alighting in a pupal stage on my clothes. How it did so I know not; but, as each alighted, it emerged from its skin, and, leaving its cast-off skin on my coat, it flew off.

From this loch I struck over towards Loch Nant, to take my bearings. Instead of the glowing effects of morn, dull heavy clouds now hung over Cruachan, with a freshening wind and a dull

day looming ahead. From a col in the hills I recognised my position; and, descending by a little stream on the rocks of whose shallow bed *Saxifraga aizoides* formed yellow mats, I made a straight course for the Cuckoo's bill. On my approach the Meadow pipit left the nest; and the young Cuckoo, insatiable as ever, opened its mouth expectantly. Instead of food, however, I had brought three small stones, not so large as Meadow pipit's eggs but about equal in weight, and these I dropped into the nest beside the Cuckoo. The bird's equanimity was at once disturbed. It put out its short wings restlessly against the lining of the nest in an attempt to raise itself. Then it stretched forth its feet, with two toes in front and two behind, to serve as a leverage in moving its body. It made a gallant effort to get a stone on its back but did not succeed in fixing it in position. After a while it gave up the effort and lay quiet for a few seconds, with its tail towards the outside of the nest and the disturbing stone lying on its left with the other two under its chin. Meanwhile the Meadow pipits kept calling anxiously at hand.

Presently the Cuckoo resumed its activity and heaved about heavily. Then, squatting its lowest in the nest, it once more opened its bill in a silent appeal for food. Although its quill feathers were sprouting, it was still naked and presented a black leathery appearance; and, although the eyelid was a little open, it was still blind. I wandered off for a few minutes; and, on my return, was met with the old repetition the open bill and the silent request for food. Disappointed in its expectations, it uttered a series of violent jerks. With its toes firm on the nest and using its tail as a fulcrum, it threw itself violently upwards and backwards with a force that could easily have cast out anything on its back. This violent action it performed a score of times. I then put one of the little stones on its back, but it did not manage to eject the stone.

Taking up the youngster I held it in the palm of my hand: it threw itself backward right out of my hand, and, when replaced, it jerked itself a second time quite off my hand. I then replaced it in its nest and removed one of the stones, leaving two still beside it. All this time the Meadow pipit had been calling. I wandered away from the nest to give the little Cuckoo a breathing space and to allow it, if so inclined, to deal in private with the stones. In half an hour I returned to the spot. The Meadow pipit again decamped and the Cuckoo opened its bill for food. Nothing had in the meantime happened; the two stones were still there. I had to bid goodbye to this interesting little parasite without having actually witnessed it performing the act regularly accomplished by its tribe. Its failure may have simply been due to the altered and unnatural elements introduced by man.

ROBERT GODFREY.

Western Mongolian Sand Dotterel in S. West Africa.

We learn from Mr. Hewitt that on 5th January of this year Mr. R. D. Bradfield obtained at Swakopmund a strange plover which he forwarded through the Albany Museum to the British Museum for determination. The plover has been identified as *Charadrius mongolus atrifrons Wagler*, a species which is included by Chapin among his group of northern migrants which are found mainly on the eastern border of the Belgian Congo.

The Blythswood Review.

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THE MANAGER,
Blythswood,
Butterworth, C.P.

The Editor's Study.

Sheep-shearing on Uynarey.

Uynarey is one of the many islands in Yell Sound, lying between the mainland of Shetland and the island of Yell and separated from Bigga by a narrow strait. Although covered with pasture which allows sheep grazing to be carried on, it is, like all the other islands in Yell Sound, uninhabited and remains one of the strongholds for bird life. The low but abrupt cliffs that in parts adorn the edge provide nesting quarters for a pair of ravens, a number of rock-doves and a colony of shags. The last named occupy ledges that are safe from intrusion from above, and, at the appearance of a visitor above the cliffs, few of them take alarm, whilst those that do not take alarm at first remain adamant to the subsequent threats of their disturbers; they begin their hideous *front-track-trunk* to the accompaniment of the most ridiculous antics, stretching their heads upwards, inflating their lungs and throats and keeping their huge yellow mouths agape. The haunts of the rock-doves are also secure from above, though easily enough reached from below by means of a boat. These haunts are in the sea caves of the island where the doves remain in their crannies till frightened by hand clapping and then dash wildly away from their hiding places. In the hope of obtaining nests, we entered the finest of the caves with our boat and worked our passage through to the further end, but we were baffled in our efforts to reach any nests by the depth and the intricacies of the recesses haunted by the doves.

On Uynarey I was initiated into the mysteries of sheep-shearing. Our party on the occasion consisted of Hughson, Peter Blance, a jovial crofter and Parish Councillor to boot, Robbie Blance, unrelated to Peter save in name, Tom and William Bowie and myself. With the wind against us we rowed merrily across from Mossbank to Bigga; and, skirting that island, made for Uynarey, where we drew our boat up on a stony patch not far from the cru (sheepfold). We then made a tour of the island and, gathering the sheep together, drove them to a low-lying corner from which it was easy to force them along the short remaining distance at the foot of the banks into the cru. Hughson and Peter, both expert shearers, now set to work, and Robbie Blance, rather a novice at the job, was set to go on a sheep also, whilst the Bowies brought the sheep as required out of the cru.

THEORY VERSUS PRACTICE.

After carefully watching Peter at work, to make myself acquainted with the theory of sheep-shearing, I obtained a pair of shears also, and proceeded to put my knowledge to practical use. A sheep in my hands, however, did not seem to be quite the same species of animal as one in Peter's hands. It was hardly so easily turned over as I had imagined, but it was eventually got into position; and, whilst being held by the right horn, it had its fleece very tenderly and gingerly separated with my shears. My extreme caution was due to my fear lest a piece of mutton should be cut out with the wool, but eventually one side of the sheep was successfully shorn during the same time as Peter had taken to remove an entire fleece. Some difficulty was then encountered in turning the sheep into a position that would allow of my tackling the other side. The animal persistently got on its legs in spite of me, and,

amidst the pointed remarks of the company, I again upset the dumb animal and began on its other side. Somehow, the sheep did not yet appear to be in the proper position; but, refusing to be balked, I left the neck alone and proceeded to shear the wool off where I could work. Hughson and Peter were either too busy with their own sheep or else enjoying my novel methods too greatly to speak, but occasionally Hughson would throw out a suggestion or Peter would make a remark; eventually the latter wished to aid me, but I stoutly refused all help and succeeded in removing the fleece by the time that Peter had removed three.

AN AWKWARD SITUATION.

Before beginning operations on a second sheep, I halted to take more careful note of Peter's method of dealing with the ticklish corners. My second sheep proved a much more lively individual, threatening repeatedly to elude me, but, to the constant merriment of Peter, this creature was kept in proper subjection. So satisfied was I with my progress that I imagined myself to be a sheep shearing expert, and had nearly finished removing this fleece when Hughson again did the final touches and released it. Turning round, I saw Tom Bowie sedately sitting on the boulders holding out a tail for my acceptance. In silence he offered it and in silence I took it. Thrusting it, bleeding as it was, into my pocket, and making some pretence of absence, I first of all retired to the shore to wash my hands; then, climbing the banks, I sought out a suitable depression among the peat for the reception of the tail before returning to the cru.

Obtaining a third sheep I resolved to take greater care and anxiously strained my ears to catch Peter's subtle hints to discover whether he was enjoying himself at my expense. I may have fancied so, but I listened in vain for any comments on the subject before my mind, and I was more troubled by Tom Bowie's silence than by Peter's talk. I paid great attention to the sheep on which I was operating, taking especial care to look at the tail every few moments and see that it was still there. I could not understand how I could have removed the tail from the previous sheep, but when I had released the third victim, I was sure I had cut out of her tail. By the time I was finished with my third sheep, my fellow shearers were ready to roll up the fleeces. After these had been packed tightly into bags, the lambs and the previously shorn sheep, that had up to this time remained imprisoned, were liberated from the cru.

DINING IN A DROITY.

The wind had fallen from a gale to a hush as we left Uynarey and sailed across to Bigga, where we put ashore near the north-east point. Four of us drove the sheep across the island to the cru at the other extremity, while the other two rowed the boat along. Owing to the situation of the cru, the task of driving the sheep into this enclosure was a more difficult matter than on Uynarey, but the exercise of some patience resulted in our penning the howling multitude. After another lesson from Hughson I did fairly well here, though I went somewhat slowly and devoted more attention to the tails than was perhaps necessary. Two halts were made for tea, which was served in the old croft on a box-table adorned with a bunch of campions. Our seats also were boxes, and the floor of the hut was of earth with a plank of wood here and there, whilst, in curious contrast with the primeval furniture, were the cups and saucers and cooking utensils. This was not my first attendance at such a gathering and I was pleased to renew my acquaintance with the droity, as Peter called it. We were in no hurry over our meals and no one ate the less for the simplicity of the feast; we were all in the best of humour and knew no cares as we laughed at one another's jokes. After our second tea, we packed the fleeces; and, with the wind hushed to a calm and our sail reefed to prevent any danger to our top-heavy boat, we crossed slowly to Mossbank, reaching home about midnight.

ALL'S WELL THAT ENDS WELL.

On the following morning I visited Infield on the earliest possible opportunity to ascertain the truth about the tail which Tom Bowie had presented to me on Uynarey. I cautiously broached the question and learned that it had been cut off a lamb by Hughson! I had, however, been so engrossed in my own laborious task of sheep-shearing that I had failed to notice this episode, and I had undergone all the consequent torment on account of an imaginary piece of carelessness on my part.

ROBERT GODFREY.

Lexicography.

The Xosa Noun.

um- ama-

A distinctive type of personal nouns, usually tribal names, originally derived from proper names, is distinguished by taking the plural of the *ili-ama*-class.

um-Xosa, a Xosa, one of Xosa's people ama-Xosa.
um-Ngqika, a Gaika ama-Ngqika
um-Krestu, one of Christ's people, a Christian ama-Krestu.
um-Herode, a Herodian ama-Herode.
cf. ama-Baca, ama-Mpondo, ama-Mpondomse, ama-Gqunukwebe, ama-Ndlambe, ama-Zulu, ama-Gcaleka.

N.B. By the younger generation words are coined wholesale on this principle, to mark people who work at certain trades or in certain places:

um-Loliwe a railway servant ama-Loliwe
um-Goli a mine-worker ama-Goli
um-Dolopi a town native ama-Dolopi
um-Holo [Eng. hall] a hall-sweeper ama-Holo
um-Gatyana a person resident in Willowvale ama-Gatyana.

um- imi- class.

The next class to be dealt with, recognised by its prefix *um-* singular, *imi-* plural, contains names of trees, rivers and other things which, though neither persons nor animals, have no definite appearance of life. It also includes some other words.

um-Ti a tree imi-Ti trees
u-Moya wind imi-Moya winds

Some words of this class have no singular:—

imi-Hlali joy
imi-Funo herbs (um-Funo is rarely used of a single plant.)

Particles of um- imi- class.

The particles of this class resemble in the singular those of the *um-aba*-class.

A. Possessive Particles.

(i) Before a person the possessive particle is, in the singular, *ka*; and, in the plural, *ka*.

um-ti *ka* Ngqika imi-ti *ka* Ngqika.

(ii) Before common nouns the possessive particle in its uncontracted form is, in the singular, *wa*; and, in the plural, *ya*.

umzi wase Gcuwa imizi yase Gcuwa
umzi walapa imizi yalapa
umzi walendoda imizi yalendoda
umzi wam imizi yam.

B. Relative Particle and Emphatic Possessive:—

The Relative particle in this class assumes, in the singular, the form *o-*; and, in the plural, the form *e-*.

oka Ngqika umzi eka Ngqika imizi
owase Gcuwa umzi eyase Gcuwa imizi
owam umzi eyam imizi.

C. Copulative Particle.

The copula is, in the singular, *ngu-*; and, in the plural, *yi-*,—their final vowel disappearing before the initial vowel of the noun prefix:—

ng'umti it is a tree *y'imiti* it is trees.

D. Demonstrative Particles.

In the singular these are *lo*, *lowo*, *lowa* and in the plural *le*, *leyo*, and *leya*.

lo'mti or umti lo	this tree
lowo'mti, lo'mti or umti lowo	that tree
lowa'mti, la'mti or umti lowa	yon tree
le'miti or imiti le	these trees
leyo'miti, lo'miti or imiti leyo	those trees
leya'miti, la'miti or imiti leya	yon trees.

Nasal Class. in- izin-

As *um- aba-* is the personal class, so may *in- izin-* be considered as the thing class. It is however a very comprehensive class, including a number of personal nouns, as *indoda*, *intshili*.

The form of the prefix in the nasal class is determined by the initial syllable of the stem, the nasalisation of which leads to quite a variety of forms. For a proper appreciation of these differences, it would be necessary to have recourse to distinctive phonetic symbols. Without these, we can, however, indicate the grouping, if we remember that the nasal position for the tongue harmonises with that of the initial syllable of the stem. The nasal assumes

before bilabials, the form *im*: *im-bandezelo*
im-pendulo

before labio-dentals, the form *im*: *im-fe*,
im-vu.

before dentals, the form *in*: *in-duli*, *in-tetó*.

before palatals, the form *in*: *in-ja*, *in-tshabalala*
in-komo, *in-galo*.

before simple clicks, voicing

takes place: *ing-celo*, *ing-qondo*.

before aspirated clicks, the

simple sharp sound is

introduced:—*ink-citakalo*, *ink-xentsi*.

before a vowel, the form *in-y*: *inyama*, *inyoka*.

The nasal prefix cannot stand unmodified before *s*, *sh*, *z*, *h*, *l*, *hl*, *r*, *w* or *y*.

In the formation of nouns belonging to the nasal class from verbal or other stems, the following modifications take place:—

in-s becomes int-	in-t-sikelelo
in-z „ indz-	in-d-zalo (written by a convention,—inzalo.)

in-sh „ intsh-	in-t-shumayelo
in-hl „ in-t-hl-	in-t-hlangano (written by a convention,—intlangano.)

in-ty „ indy-	in-dyikitya
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in-l „ in-d-	in-devu
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in-r „ in-ř-	in-řwebo
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Words borrowed from other languages and referring to common things are—unless when they begin with *s* followed by another consonant—usually put in this class. Their prefix is the simple article, *i-*; in sentences, such words adopt the ordinary particles of this class.

i-Ti	Tea
i-Kofu	Coffee
i-Swekile	Sugar

Some nouns belonging to this class take the plural prefix of the *ili-ama*-class.

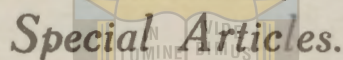
in-Kosikazi	plural	ama-Kosikazi
i-Mfengu	„	ama-Mfengu
in-Kosazana	„	ama-Kosazana
i-Nkonyana	„	ama-Nkonyana

ROBERT GODFREY.

[illegible]

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The Foreign Mission Situation
Conference with Anglican Communion
A Gospel Crusade in England
South Africa House*

To the Reader :

William Wilberforce

Lucerne

Hiking in Shetland

Lexicography

Extra.

*Fingoland News Local and General
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Rev. J. G. Locke *The Victorian Age*
South African False Scorpions

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

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Events of the Day.

The Church of Scotland Assembly.

THE Assembly has come and gone for another year; and, under the moderatorship of the Right Reverend Dr. Lauchlan MacLean Watt, the members of the Church of Scotland, both within the narrow bounds of Scotland itself and in every land outside of it, have followed its proceedings with as keen interest as ever. As the Duke of Montrose said:—‘There is in the Assembly of the Scottish National Church no national inferiority complex, no self advertisement. In her Ecclesiastical Parliament, at any rate, Scotland dares to be herself.’ The discussions that held the close attention of the vast audiences have their repercussions wherever Scotsmen gather. Of the many notable subjects of debate, two are of special interest to us here in South Africa. One is the report of the Foreign Mission Committee, and the other is the report of the Committee appointed to confer with representatives of the Anglican Communion.

The Foreign Mission Situation.

Rev. C. W. G. Taylor, in presenting the report of the Foreign Mission Committee, said that the money received from all sources in 1932 was not only sufficient to pay all expenditure for the year, but also to reduce the existing deficit by £1,644. At any time that fact would be notable, but when they recalled the financial stringency of these present days it was all the more notable. He felt certain that the Assembly with one voice would say that the Committee were amply justified in deciding that for this year, at any rate, there should be no serious curtailment. This decision did not mean that the work was going on easily. Far

from it! Even before the decision of last May was taken, Mission Councils had loyally co-operated with the Committee in trying to cut down expenses. At home they knew well that the budget for the present work was far too small. It meant stinting and sparing on all hands. Moreover, they were painfully aware that there were many vacancies in the field—some of them of long standing—and, had there been sufficient candidates to fill these vacancies during the last eight or ten years, their present income would be quite insufficient. No one with sympathy and imagination could feel happy at the thought of men and women overburdened by a shortage of staff; and economy on these terms could be too dearly bought.

In passing, he said it was cheering to learn that there were good prospects of an increasing flow of missionary candidates from their Theological Colleges within the next few years. God grant that, when these came to offer their service, the church would be able to send them out. He trusted that nothing which was said about financial difficulty would ever deter any man or woman, upon whom the hand of Christ was laid for this work, from coming forward.

The point he had to make now was that, by the goodness of God, the necessity had not been laid upon the Committee of acting under the power given by last Assembly to withdraw missionaries or further to close down work on the field. Yet he would fail signally in his duty, if he did not make it clear that the crisis which threatened at last Assembly was not over. . . . He measured his words and he spoke under no sense of panic when he said that 1933 was a critical year. It was for the Church to shew whether the advance of 1932 was only a spurt or the beginning of a new and sustained effort. . .

Just at this time, when on all hands statesmen and prophets were urging that fear must be cast out, and trust and love

be the dominant notes, if the world were to live in brotherhood, where but in the Church of Christ was that motive power to be found? Was there any single factor in the non-Christian world so vital in this connection as the missionary witness to the Lord Jesus Christ? Would to God it were possible in this our day, when the whole world was in perplexity, when every social system of the East was undergoing upheaval, that the Christian Church could send out double the number of picked men and women as ambassadors of Christ, that the foundations of a true social order might be well and truly laid in every land!

Rev. J. M. Macfie, Rajputana, moved that there should be added to the deliverance a clause, expressing the hope that the urgent need of ordained missionaries to fill important vacancies might be speedily met. This was the chief anxiety of the moment. They were all naturally anxious about finance, but there should be a deeper anxiety because of their poverty in men. To-day they had only 129 ordained missionaries, which meant that in the past eight years the number had dropped by 26.

The addendum was accepted by the Committee and the deliverance passed. 'I think we should all thank God,' observed the Moderator, 'that we are members of an Assembly, given neither to the hysteria of optimism nor to the despair of pessimism, but to faith in Christ. The biggest deficit the Church had was the Cross. An empty grave is the emblem of its inexhaustible force of faith's great undying and inexhaustible surplus.'

Conference with Anglican Communion.

The report of the Committee appointed to confer with representatives of the Anglican Communion was presented to a packed house by Principal Martin, who moved the following deliverance:—

The General Assembly receive the report and return thanks to the Committee and especially to the conveners and secretary; learn with much interest of the harmonious spirit characterising the conferences held and of the steps taken towards reaching a better understanding between the conferring Churches; and re-appoint the Committee with instructions to continue conference and to report to next General Assembly.

In speaking to the motion, Principal Martin summarised the suggestions of the joint conference, which were that the churches should from time to time exchange official delegations; that there should be common action over the arena of public life, national and international, and the setting up at some future date of a joint body to deal with the problems which occasionally arose between the churches where they worked side by side abroad.

Finally, said Principal Martin, he came to a matter of much more serious importance, and what might be spoken of as amongst the main obstacles keeping the Churches apart. They would remember how the Archbishop of Canterbury last year spoke of the interchangeability of ministers and the intercommunion of church members as being the goal to which any real unity movement must tend. Already in the conference the matter had been raised for consideration. The Assembly were aware that on the Scottish side there was no difficulty at all. They received Anglican communicants to the Table of Remembrance. The Table was the Lord's and they might neither add to it nor take from it such restrictions of participation as He Himself laid down. He supposed their brethren of the Anglican Communion agreed in principle with them there, but they applied their principles otherwise; they had their own domestic rules and regulations which they did not feel at liberty to disobey. What would be done about it with regard to their relations with the Presbyterian Communion remained yet to be seen.

Anglicans' Exclusive Position.

"We know our own position clearly," said Principal Martin. "We are a branch, we humbly and believingly consider, of Christ's Church. We are ordained not to the ministry of the Presbyterian Church or still less to any Scottish Church, but to the Ministry of the Church of our Lord Jesus Christ. Those we admit to membership we admit in His name to membership in His sacred body. Whether that be recognised by others or not is their affair, not ours. If the Pope of Rome denies it, we must wait for his better enlightenment." He would not say that the Anglican community was restive in its exclusive position, but it was reconsidering its exclusive position. It

was multiplying exceptions in a way that suggested that new and better rules might emerge in the future.

Principal Martin said that under present circumstances no man could persuade him that there was not a loud call in Providence to the whole armies of the living God to preserve, as far as might be, an unbroken front against the common enemy. Further, it was the plain duty of their Church to make common cause with all who would make common cause with them against stark irreligion and immoralisation.

No loss of inheritance.

He did not know what the final outcome of these conversations and negotiations would be, concluded Principal Martin, but he had an absolute assurance that the outcome was not to be that their Church would abate one jot of the inheritance which had made her and the Scottish nation what they were. He scorned that idea.

Dr. Fleming's Addendum.

The Rev. Dr. Archibald Fleming, St. Columba's, London, moved the following addendum:—

"The General Assembly, however, desire, with a view to prevent any possible misunderstanding, that the Committee should respectfully inform the representatives of the Church with which it confers that any agreement with regard to the Orders and Sacraments of the conferring Churches can only be based on the recognition of the equal validity of the Orders and Sacraments of both Churches, and of the equal standing of the accepted communicants and ordained ministers in each."

Dr. Fleming said that they could not leave on one side the Archbishop of Canterbury's cryptic but significant reference in that House last year, which, he thought, faithfully indicated a growing re-orientation of his own Church towards an attitude which ignored and discounted the upturn of the Reformation. Was it in that direction that the historic Church of Scotland desired to move?

The Drift Romeward.

They would have to choose sooner or later between the drift Romeward, and the drift towards the great Protestant Churches of the world. Lord Polwarth had spoken of the Church of Scotland as a

little Church and the Anglican Church as a great Church. Were they to forget that there was a world-wide Presbyterian communion more numerous than the Anglican communion, which looked to this Church of theirs as its Mecca, which looked to them for leadership and for encouragement? Was it not time that they should consolidate their friendship with the great Churches in which the word Protestant and Reform were not yet anathema?

They did not wish that great national Church Assembly should be discourteous to the great national Church of England, but the highest courtesy and compliment they could pay their friends was to tell them frankly where they stood. The conference could be renewed so far as they saw fit on such important subjects as those to which Principal Martin devoted nearly the whole of his speech—wiping out the slums, the creation of work centres for the unemployed, and so on—but let it be understood that the Church of Scotland held firmly to the position which this addendum indicated, that they abated not a whit their historic testimony to the Protestant position, to the Presbyterian polity.

The addendum was carried by 382 votes to 369. After discussion on an amendment by Principal Macgregor that the Assembly do not reappoint the Special Committee, the addendum was accepted and the deliverance approved.

A Gospel Crusade In England.



ON 22nd May, thirty Salvation Army troopers were enthusiastically sent off from Clapton on a Crusade of Gospel Conquest in England. From the veteran survivors of the "Household Troops Band" that toured Britain on a "Salvation March" nearly half a century ago, the troopers received a new flag. Wearing white helmets, capes and marching kit, these young men have planned a five-hundred-mile march through England. This youthful band of Crusaders is ready to hold services in villages and by the wayside, wherever opportunity arises, and has gone forth as a recruiting agency for Christ's Army.

Nor are the young women lacking in this great Crusade; for, at the same

time and for the same purpose, there has been sent forth twenty-eight "Muscial Miriams", armed with tambourines and concertinas. The Miriams are travelling by motor-coach through the inland counties of England over a route of a thousand miles. They too will halt on the village greens; and with music and speech, will challenge their audiences to enrol forthwith under the banner of Christ.

In addition to these Marchers and Miriams, there is a fleet of motor caravans manned by four officers each, moving from place to place as found advisable, supplying in many villages what may seem to be lacking in Christian witness. These caravans are not bound by any time-table, but are free to linger at any place where their message is acceptable or to move on if there is but little room or response. Tent-campaigns and a seaside-campaign also form part of the great programme. The General of the Army himself has no fewer than twenty-one separate beach-meetings within the compass of three weeks. This intensive campaign will continue till the end of September; and many who cannot join in it will be upholding the campaigners by their prayers.

Why not South African Campaigners?

Such news should inspire our young South African campaigners for Christ to get together and lay their plans for a recruiting rally in this land also. Principal Martin's advice to a young student-missionary in Scotland, who was telling him of his difficulty in getting people to come to his place of meeting, was summed up in the saying:—If the mountain will not come to Mahomet, Mahomet must go to the mountain. And our great Captain, for whose army we seek recruits, has, in one of his parables, given us a similar command:—"Go out into the highways and hedges and compel them to come in."

Our Children's Seaside Service Mission endeavours to follow this principle at the chief seaside-resorts, and Oxford Group House-parties are at work in our larger towns, whilst the various corps of the Salvation Army are in many parts of the land going forth into the highways and hedges. But the time is ripe for youthful bands of Christian Crusaders to tour our villages on a great recruiting campaign and capture for Christ's Army young men and young women who are waiting in our market-squares and at our crossroads for the invitation to join up.

South Africa House.



At the opening of South Africa House on 22nd June, the King paid General Smuts the signal honour of appointing him Minister-in-Attendance, and General Smuts accompanied their Majesties in the Royal carriage from Buckingham Palace. Five Governor-Generals of the Union and three members of the Union Cabinet as well as Mr. Ramsay MacDonald, the British Premier, and several members of the Imperial Government were amongst the number of those who attended on this historic occasion.

The following is the King's speech:

"It is with sincere pleasure that the Queen and I attend a ceremony which marks the establishment of yet another great Dominion headquarters at the heart of the Empire itself. Our pleasure is the deeper since this fine building stands henceforth as you, Mr. High Commissioner, told us, for witness of a new epoch throughout all that vast subcontinent which is indeed the Union of South Africa.

"Most auspiciously, the Earl of Clarendon, your present Governor-General, Earl Selborne, Earl Buxton, Prince Arthur of Connaught and the Earl of Athlone are with us here to-day. Their combined association with your country covers many years. Each of them has brought back from that association an abiding interest and affection. They could tell you they are to be envied now, for it is not given to many to see with their own eyes the fulfilment of their cherished hopes.

"We have already seen how the spirit and generosity of your people have beautified South Africa House with treasures drawn from your country's historical and truly strenuous past. Sir Herbert Baker's genius has housed these gifts in a building which interprets the spirit of your land with the completeness that only insight and long devotion to South Africa could achieve. South Africans have a good right to be proud of all that his work symbolises of South Africa's past and future, and above all, to be proud of the faith of men who in past years planned, laboured and built for these ends.

"History shows that all development comes out of small human processes, of trial and error, of experiment and of adjustment. It is only a few generations since the handicaps of time and distance compelled the young Dominions to regard themselves as isolated. Great Britain, equally handicapped by the same limitations, could not think of them otherwise.

"At the present time men can reach every part of the Empire in a few days or weeks at the most, instead of after weeks and months at least. Their words reach to the ends of the earth in the same instant as they are spoken. These things are now commonplaces of administration. They mean that no Dominion, no section of the Empire now stands alone. It can call directly upon the practical experience and intimate unofficial advice of any of its peers to discuss and to deal with problems as they arise.

"The problems within the comity of our Empire are many and grave. Some of them have been solved by such far seeing statesmanship as that of General Hertzog, your Prime Minister, which set the seal of unity upon your nation. Others are bound up with those issues whose urgency now draws the world to common council in London.

"To that great gathering South Africa sent three of her Ministers, including my valued friend, the statesman and South African patriot, General Smuts, whose presence as Minister in Attendance I take for yet another happy omen.

"It gives me great pleasure now to declare South Africa House open—a monument of concord and amity."

Blythswood.

Robert Godfrey

Educational

Recollections of Glasgow University, 1891-92.

BY REV. R. MURE.

1. *Daniel Rankin, Assistant to the Professor of Latin.*



My first glimpse of this striking and unforgettable figure was as he was crossing the Arts Quadrangle of the College. This academic man in black gown and trencher was dressed differently from his fellows, in a lightish grey tweed suit, which, besides being the wrong colour altogether for a University lecturer, looked bulky on him, and did not fit his figure well. Like other things about him, it was not quite adjusted to his environment. His method of approach across the Quadrangle also compelled attention. He walked like no one else. His boots were apparently troubling him, as if they were too big, though they were not actually so. His was a sort of plunging walk, noticeable but not graceful. There was something too about his eyes; he had a slight cast, and his eyes rolled a great deal. His obvious excitement and nervousness was over nothing at all, except the prospect of having to encounter two or three students and return their salutations.

I never attended his class, the Junior Latin Class, as I had joined the middle Latin Class on entering the University. I knew, however, that I was thereby missing a great deal, for in Daniel Rankin there was to be found the first Latin scholar in the University, if not in all Scotland. The single occasion on which, during my time, he took the middle Latin Class is indelibly fixed in my memory. He was very nervous; he was evidently always so before an audience, but he impressed us at once by his extraordinary grasp of the subject. We were reading selections from Tibullus and Propertius. His remarks on the text and his 'construe' were the most original thing of the kind we had ever heard, excepting only Professor Gilbert Murray's work in the Greek Class.

We were inclined to laugh at Rankin's pronunciation, as he made every 'v' a 'w', and every 'c' a 'k'; but he knew that he was right, and we were the people who were behind the times. The class sat for the most part very quietly. Only twice during a noise of talk did he appeal for order, doing so somewhat stiffly with a sentence of this pattern:—'I trust that no gentleman may seek to disturb the good order of the class.' The men were impressed, not by the appeal but by the remarkably original appearance and character of the speaker. They knew a genius when they saw him.

Only once again did I come across him in a public way. In the course of the following year I went to a meeting in the University

Union, at which Professor Burnet of St. Andrews was due to give a lecture on Plato. Daniel Rankin was in the chair. It was a small meeting in one of the side rooms, and it was a relief to see that he was not specially nervous. His few introductory words, on Plato and young men, at once caught the attention of both audience and lecturer by their originality and the depth of knowledge therein disclosed. He could not help himself. The spark of genius could not hide.

Alas for the mystery of Fate or of Providence! While sitting some years later in my study in the Mission House in South Africa, I read the harrowing account of a boating accident off the Wigtonshire coast, in which a rowing boat containing Daniel Rankin, and his brother, who was minister of the neighbouring parish, was upset and the occupants drowned. Certainly many another Scottish student besides myself must, after reading the notice, have lamented for a while and remembered for long.

11. *John Brown, Senior Assistant to the Professor of Latin.*

On the day before joining the Middle Latin Class, I visited, along with a crowd of men, the Professor's retiring-room, where both Professor Ramsay and his assistant, John Brown, were seated at a table. John Brown took the class fees, and the Professor enrolled the student, giving him class and letter of bench and number. John Brown was a thin smallish man, evidently very high-strung, and inclined as I afterwards found to be irritable when he encountered a student unprepared or inattentive or too dull to receive the class teaching.

He took the Middle Class several days a week. Though somewhat nervous and quick as a teacher, he was, as we soon understood, a finished and accurate scholar, and a man with a real teaching gift. It was not genius; it was simply careful, diligent work. He knew his task well. He evidently loved it, and sought to interest others in it. In grammatical and historical work, as well as in exposition of the text, we owed a great debt to him. He drilled us throughout the session, making much of the Class Examinations, and always giving hints as to special subjects that ought to be well learnt and prepared beforehand. To his set phrase:—'You are almost sure to get that', we paid strict heed, as we knew that we were quite sure to get it. The point of our debt to John Brown was, that the drilling he gave us did much to bring us up to degree or graduation standard in our work in the Latin Class.

After leaving the University, I quite forgot about him. Long afterward, while examining a parcel of second-hand books that had been sent me by an auctioneer from whom I had bought them, I came across a well illustrated and attractive little volume, in Bell's

Illustrated Classics Series, entitled "Cæsar's Gallic War, Book 1", by John Brown, M.A., Professor of Latin in Wellington University New Zealand. So my old teacher had got his place and his reward at last. There and then I could not help expressing the wish that he might be satisfied and happy in his far off life's work, still as ever a teacher of Latin, though in the Antipodes.

111. *Professor G. G. Ramsay.*

I remember well the first meeting of the Middle Latin Class in Session 1891-2. It was a large class in a crowded room. Most of the first-year men at that time attended it, as they knew enough Latin to keep them out of the Junior Class, but not enough to let them into the Senior Class. The Preliminary Examination, which would have compelled them to reach the standard of Senior Latin before entering the University, was not made compulsory till the following year.

The Professor was a picturesque figure as he entered the Classroom, mounting up several steps to his Rostrum, with his gown flowing and trencher in hand. He was always very smartly dressed; and, as he had an excellent figure and plenty of confidence, he made an impressive personality. His proud air made him look like a chief. I noticed, when he wore Highland dress. He began the work of the day by reciting the Collect, "Prevent us, O Lord, in all our doings", followed by the Lord's Prayer. These prayers he always recited in class with his eyes open and roving about the room. He was on the look-out for any student who also had his eyes open; and, if he found one, he promptly after prayer called him up for examination, gave him a difficult time, and probably also a bad mark. I remember how one morning at prayers he discovered me standing up in class along with the red-gowned students, but minus my red-gown. Immediately after prayers he called me up for examination, and finished up with the inquiry I was waiting for,—“Where is your gown, sir?” I replied that I had forgotten it, and he thundered:—“See me at the end of the hour.” I did so, was asked the same question, and gave the same excuse or lack of excuse; without a word he made a mark in the Register, probably marking me absent.

He took us in Latin Prose and Horace's Odes, a speech and certain letters of Cicero. He was without doubt an excellent and inspiring teacher. He was neither a bookwork like his assistants, Brown and Rankin, nor a genius like Rankin; but he carried us on in the classwork and more, and gave us an idea of the Latin language and Literature, such as we never had before and have never quite forgotten since, imparting to us a love of Cicero and Virgil and Horace that was destined to be a source of pleasure and inspiration in the days to come.

His method of inspiring a love of the Classics was the simple and most efficient one of making us commit their best passages to memory. Every week we had an ode of Horace to learn. At first we did not like it; but, as time went on, it became easier and easier until at last it became a pleasure. And to this day I find stanzas of Horace remaining in my mind and living there like a well of water.

He did another helpful thing in prosody. While not asking us to write Latin verses, he insisted on our knowing the leading metres, and being able to scan Virgil and Horace correctly. This taught us to read Latin poetry properly and intelligently, and to appreciate its music, so that it became, much of it, stored in the memory for a lifetime.

There were great days in the Middle Latin Class then. One was the anniversary day, when the Professor, in order to illustrate a Horatian metre, would recite in class the whole of "The Needy Knife Grinder," by John Inthorpe Macworth Praed—which he did with great skill and gusto, and which produced round after round of applause, to his evident satisfaction. Other great days there were, when some distinguished visitor would share the Rostrum with the Professor, and the latter would teach us as he had never done before, bringing out clever things, retailing old jokes and producing new ones, and surpassing himself in courtesies to his guest. Enough has been said to show how we appreciated and loved our Professor without being blind to his weak side. We may have criticised him in a frank but kindly way and we may have smiled at him sometimes, but in our hearts we loved him and knew that he was a teacher and a Professor of the very first rank.

Communism; a New Gospel.

In his visitation charge to the clergy at Chelmsford on May 12, the Archdeacon of Southend said that Soviet Russia was pressing anti-religious Communism from East to West, and in the dangers which threatened Christianity all over the world England should awaken to her own danger. Communism had a gospel of its own, a gospel powerfully attractive in a suffering poverty-stricken world. The significant and alarming thing about Communism was the religious fervour it succeeded in kindling. Unless Christ's Church could wake up a living corporate enthusiasm, for His plan and salvation on the same scale at least as that displayed by Communism, they would probably lose many of the best of their younger folk. Why? Not because Communism was a better plan, but because it had a passionate sense of mission and seemed able to call out more religious fervour than was found in the average English churchman.—*The Times.*

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Local

The Rules of the Hunt amongst the ama-Ndebele.

DURING the latter end of winter and early spring, when veld burning is in process and there is little work for the men, big hunts are frequently organised. The favourite day is Saturday, which is supposed to be a lucky one. The leader-ship falls to him who knows the veld, the game-hide-ups and the laws of hunting. This leader, called the *Mjumi*, sends the news round by boys and invites the hunters and the dog-owners to come. They sharpen their spears and diminish the food allowance of their dogs; and, if they wish to improve further the hunting abilities of their dogs, they give them hunting medicine. As they leave their kraals before any food can be cooked on the Saturday morning, they content themselves with the porridge crusts left over in the cooking-pots from the previous evening meal.

When the hunters have all assembled, the *Mjumi* takes his sticks and beats them together, saying:—"Let it be so, until the going down of the sun." This signifies that they have all come together and are now an *Itenela* or hunting party. The *Mjumi* tells them exactly where the hunt is to take place and specifies points where they must change direction. If the elder redirects them at any time, he must point with his fist. Should he point with his open hand, the dogs will fail to see the game. When they reach the final point, the leader asks the men if they wish to go on; and, if they do, he redirects them. The women are left at home, and they must on no account talk about the hunters, or the hunt will be a failure.

The hunters and their dogs form a long curved line and move through the bush on the alert for anything which may break cover. Much depends on the two

men chosen to take the horns (*izipondo*) of the crescent. They must be good runners, able to see quickly, and accurate stick-throwers. When an animal or big bird is discovered, they whistle to their dogs, and chase after the animal, shouting:—"Dabula! dabula!" (Kill!) The *izipondo* endeavour to meet and thus surround the animal and the dogs. Any one who allows the quarry to get through the cordon is always insulted by the others.

When they kill a hare, they pull off its tail; if urine comes out, they say:—"We shall kill some more." When they discover a hare crouching in the grass, one is chosen to throw his stick. If he misses, they roar out:—"Hala! hala!" and the dogs rush after the hare. Should all the dogs and sticks prove of no avail and the hare escape, the one who threw first is teased and laughed at, and they say:—"You shall have water as a relish with your porridge."

Should the hunters fail to kill many animals, they say:—"There is something we shall see later, and its shadow is troubling us"; and the next thing they kill they consider to be the thing which brought them bad luck, and they beat it with a switch cut from a *mtlampunzi* tree. No one is allowed to touch the tree after this little rite has been performed.

When a big animal is killed, they sit down, taking care that their sticks are in front of them and that they all face the same way. One of the leaders cuts the skin of the legs, between the tendon and the bone, so that the animal can be carried on a pole. Then he raises the dead animal to the sun, and says:—"Ah! gazife zipele", (Let all the animals die!), and he throws the animal in front of a man to show that he must carry it. The animal's head must face the way the

hunters are going; for, if it faces the other way, all the animals will wake up and run behind the *itenela*. If anyone is careless and turns an animal the other way, the others do not hesitate to strike him with their sticks. Just before sunset the *Mjumi* and the other old men share out the spoils.

If it has been a successful hunt, they all march home singing; but things are not always so pleasant, and the hunters are dissatisfied with their share. They go home grumbling and say they will not join the *itenela* again. Even those who carry the kill sometimes get nothing. Unless the *Mjumi* is very careful, fighting occurs, because dog-owners are allowed to keep one or two kills by their own dogs and the hunters often disagree about this part of the division. The good runners who are in at a kill generally say the kill is theirs or belongs to their friends; and, naturally, their evidence is not always trustworthy.

Often the hunters are away from their homes for a considerable time in search of bigger game, which is only to be found in the more densely forested parts of the veld. They may spend a preliminary period building rough barriers, which compel the game to follow a particular track; and, when everything is complete, they set their traps, and either wait for the game or drive them into the traps. They use tree branches to build rude semicircular wind-screens which are called *isihongo* and within which they sleep each night. The leaders choose some men to stay in camp to cut up the meat, which is then dried in the sun until it is hard and stiff.

Taboos (Oguzilayo) which Hunters must observe.

(I) Mus'ugudla u pozisa, u za tjaya umvundla u nga fi.

While eating do not cool food in your mouth or you will strike a hare and it will not die.

(II) U nga bo nika izinja ugudla ogutjisanyo zi za ba butundi.

Do not give dogs hot food or they will not be keen while out hunting.

(III) Inyoni yokuqala o yi buleleyo, u nga yidli i pe omnye, nkona u za nemba.

Do not eat the first bird you kill; give it away and then you will be a good shot.

(IV) U nga tjayi unvenve, amatole a za gufa wonke.

Do not kill a water wagtail. If you do all the calves will die.

(V) U nga bulali umkombazana, amazinyane a za gufa.

Do not kill a turtle-dove. If you do the lambs and kids will die.

W. N. G. DAVIES.

Fingoland News.

(By a Native Correspondent).

In the House of Assembly last month Mr. Payn, M.P. for Tembuland and Mr. Gray, M.P. for Griqualand East appealed to the Minister of Mines to dispense with Mozambique Native labour in the Witwatersrand mines in order to enable the depressed and unemployed Union Natives to get work. The Minister gave the assurance that the matter was under consideration and that a Departmental Committee had been appointed to deal with the Mozambique Treaty. Mr. Payn also asked if the recommendations of the Native Economic Commission had been considered by the Government and what the Government proposed to do to carry out such recommendations. He mentioned the unsatisfactory State of Native Education and asked the Government to pay more attention to that question in the recommendations of the Commission. Dealing with the prevailing conditions in the Transkei Mr. Payn pointed out that the wool subsidy paid to Natives, who are face to face with serious famine, was inadequate and in consequence he pleaded that the subsidy should be increased to enable the Natives to pay their taxes and that the Minister should not be too severe on those Natives who were unable to pay. Mr. Payn also appealed for a repeal of the East Coast Fever restrictions all over the Transkeian Territories and was supported by Mr. Sephton and Mr. van Collier.

Local and General.

The Induction of the Rev. R. S. Duncan, M.A. the new Presbyterian Minister of Umtata, duly took place on the 12th July in the Dutch Reformed Church, Umtata, the use of which was kindly granted for the occasion. The Rev. Ruthven Hall of East London presided, assisted by the Rev. M. Craig of Bolo, the Rev. W. Gavin, the Rev. R. Mure and the Rev. George Murray of Umtata.

We regret to announce the death suddenly at Isityam, Butterworth, of Mrs. Irene Joseph Shumane the wife of Mr. Joseph Shumane, teacher at Govan, B.P.C. School. She died on the 24th of June last leaving two young children and was buried by the Rev. Y. Mbali on the following Sunday. She was a daughter of the Rev. T.B. Soga, Springside Mission. She was greatly liked by all who knew her and her death is a great loss to many. Our sympathy is extended to her relatives and family especially to her bereaved husband.

Transkeian Territories European Civic Association.

AGENDA of the Eighteenth Annual Congress to be held in the Council Chamber, Town Hall, Umtata, on Thursday and Friday July 27th and 28th, 1933.

Congress opens at 10 a.m.

1. President's Report.
2. Minutes of previous Annual Congress.
3. Secretary's Report and Statement.
4. Report of Delegate to Annual Congress of the Cape Eastern Public Bodies.
5. Report of Delegates to interview Minister of Agriculture.

Subjects for Discussion:

A—Civil Imprisonment.

1. BUTTERWORTH moves :—
That the abolition of Civil Imprisonment be discussed.
2. WILLOWVALE moves :—
That such steps as Congress deem necessary be taken to prevent abolition of Civil Imprisonment.

B—Congress.

1. BUTTERWORTH moves :—
That the question of holding Congress at other centres as well as Umtata be discussed.

C—Cattle.

1. NQAMAKWE moves :—
That representations be made to the proper authorities for the withdrawal of East Coast Fever restrictions within the Transkeian Territories, subject only to control of movement of stock.
2. ENGOBO moves :—
That Congress be requested to press for the registration of Livestock in the name of the real owner.
3. NGQELANI moves :—
That this Branch requests Congress to appoint a Committee to go into the matter of ownership of stock and circumstances incidental thereto, as leading to interpleader claims to stock attached in execution, and legal positions arising therefrom, such Committee to draw up a suitable resolution to submit to Congress.
4. MQANDULI moves :—
That in the opinion of this Congress pledged stock should be made exempt from the provisions of Proclamation No. 235 of 1926 as amended by Proclamation No. 200 of 1931, sections 5, 6, and 7, for the following reasons :—
A. That it is contrary to the interests of the Native population in that it prevents their obtaining relief in times of famine and taxation, and tends to reduce the value of the only

marketable asset of the Native through curtailment of their local Market, and
B. That the Proclamation interferes with the legitimate business of European traders.

5. TSOMO moves :—

That Congress support the Cattle Improvement Bill,

D—Expectoration.

1. KENTANI moves :—

That Congress endeavour to ask Government to make it illegal to expectorate in public places, shops, etc.

E—Executive.

1. NGQELANI moves :—

That the attention of Congress be called to the paucity of reports and communications on matters of interest sent to the Branches of the Association by the Executive during the past year, with a view to taking such steps as may be advisable to keep the Executive more in touch with the Branch Associations, and so stimulate interest in the Association.

F—Forests.

1. NQAMAKWE moves :—

That the Forest Department be approached with a view to having all demarcated areas in Native Locations, with the exception of those situate in the coastal belt, fenced in.

G—Horses.

1. IDUTYWA moves :—

That Congress be asked to consider the danger of the introduction of Foot and Mouth disease into the Native Territories, and whether, for that reason—together with the overstocked conditions obtaining—the entry of horses should be prohibited.

2. BUTTERWORTH moves :—

That the matter of the importation of horses in regard to restrictions to be imposed on inferior breeds be discussed.

H—Holidays.

1. KENTANI moves :—

- (a) That the Public Holidays Act be brought into operation in the Transkei, and that the penalty be made severe enough to prevent Traders from risking to open on holidays.
- (b) That the S. A. Police be asked to enforce the Half Holidays Act.

2. TSOMO moves :—

That the Shop Hours Ordinance be generally enforced on

- (a) all Public Holidays,
- (b) all Half Holidays.

3. BUTTERWORTH moves :—

The compulsory closing of Trading Stations on Public Holidays and Saturday afternoons.

I—Interest.

1. IDUTYWA moves :—

That Congress be asked to consider a request to the Minister of Finance begging the repeal of Act No. 28 of 1933 which imposes a surtax on interest, for the reasons that :—

- (1) Many of those whose income is derived solely from interest are not in employment and the surtax more than doubles their Income Tax ;
- (2) A surtax on interest must adversely affect all owners of bonded property ; and
- (3) The tax was regarded as a temporary measure for the purpose of securing funds for the relief of primary producers suffering hardships due to the retention of the Gold Standard which no longer exists.

J—Lotteries.

1. BUTTERWORTH moves :—

That the question of a State Lottery be discussed.

K—Magistrates & Native Commissioners Courts.

1. MQANDULI moves :

That this Congress is of opinion that the proposed reduction in the jurisdiction of Magistrates and Native Commissioners in the Territories is detrimental to the interests of the Territories as it will lead to considerable increase in the cost of administration of justice.

L—Mealie Control Act.

1. TSOMO moves :—

That the Mealie Control Act be abolished.

M—Post Office.

1. MQANDULI moves :—

This Association points out :—

1. That the Public is seriously inconvenienced by the curtailment of the number of denominations for which Postal Notes are now issued.
2. That the cost of printing Postal Notes for the remaining denominations is negligible and even this cost is set off now by the fact that members of the Public have now frequently to purchase two instead of one Postal Note as hitherto.

This Association therefore humbly suggests :—
Either that Postal Notes be issued for all denominations from 6d to 21/- on a graduated scale of 6d between each two successive denominations.

Or from 1/- to 21/- on a similarly graduated scale of 1/- with the proviso that "broken

amounts" not exceeding 11d may be made up by means of Postal Stamps.

2. TSOMO moves :—

That the inconvenience caused by curtailment in denomination of Postal Orders be discussed.

3. TSOMO moves :—

That telephone extensions be made to Xolobe, Mfula and Bolo Reserve.

4. KENTANI moves :—

That Government be asked to erect telephones on the party line system where required on the same tariff as that allowed to Farmers.

5. MOUNT FRERE moves :—

That the Minister of Posts and Telegraphs be requested to link up outside Trading Stations with the villages and so put traders on a level with Farmers by party Telephone lines throughout the Transkei, and increase Revenue. The Current rates of £3 per mile construction with a heavy annual Rent are prohibitive and make District Telephones a Luxury whereas present business methods make them a Necessity.

Furthermore in addition to accruing Revenue, District Telephone Offices would prove invaluable to the Administration and to the Police.

MOUNT FREE SCHEDULE (suggested).

Central District Offices to be linked up with neighbouring Stations.

MANDLENI. KINIRA. TINA HILL.

N—Roads.

1. EXECUTIVE moves :—

That Congress discusses the question of Transkeian Roads in relation to the Draft Roads Ordinance.

2. EXECUTIVE moves :—

That Congress be asked to support the Kaffrarian Chamber of Commerce in connection with the building of a causeway at the Buwa Drift on the main road between Hely Grove and Bashee Bridge.

3. MOUNT FRERE moves :—

That P.R.D. be thanked for services during the past year, which would have been more effective except from the damage done by R.M.T. buses; and that their attention be drawn to a certain wash-out on the Kokstad-Umtata Main Road—a little less than a mile this side of the Umzimvubu Bridge, where a causeway is urgently needed to safeguard the Travelling Public.

4. MOUNT FRERE moves :—

That P.R.D. be asked to repair Mbodleni causeway on the Mount Frere-Cedarville Main Road, partly washed away in February 1932, and to deal effectively with the Lower Mke mane Drift on this same Main Road, as it is dangerous for wheeled traffic during the rainy season.

5. ENGCOCO moves :—

That Congress be requested to apply to the Public Roads Department for bridges over the drifts at Lower Engcoco, Mgwali, and Qumanco on the Engcoco-Nqamakwe road, and

over the drift at Baziya and Tabase on the Engcobo-Umtata road.

6. IDUTYWA moves:—

That Congress be asked to report to his Hon. the Provincial Administrator the destruction of trees contiguous to roads maintained by his Road and Works Department by servants of that Department and to beg his Honour to take such steps as will prevent further destruction.

7. IDUTYWA moves:—

That Congress be asked to urge upon the Provincial Roads and Works Department the need for a causeway on the Mangati stream near the Idutywa plantation on the main road between Idutywa and Colosa.

8. IDUTYWA moves:—

That Congress be asked to draw the attention of the P. R. Engineer to the need of some earth covering (where shale or gravel is unobtainable) on the stony material being used on the road at the Candu hill between Bashee and Nywara, and elsewhere where similar conditions obtain, and the use of a heavy roller.

9. BUTTERWORTH moves:—

The erection of a new wagon bridge over Butterworth River and improvements to the causeway over Cegcuwana River.

10. TSOMO moves:—

The erection of a causeway at Ezolo and Xumie Drifts and a deviation of the road at Ezolo Drift, and draws attention to the constant state of disrepair of road between Ezolo Hill and Cofimvaba boundary.

○—Rules and Byelaws.

1. EXECUTIVE moves:—

That notice is hereby given to move the following amendments to the rules and byelaws of the Association, namely:—

(a) Rule 3 to be amended to read:—

"The annual subscription shall be the sum of £5-5-0 per annum for each Magisterial District payable to the General Secretary on the 1st September each year."

(b) Rule 4 to be deleted and following new rule substituted:

"If the subscription due from any Magisterial District is unpaid at the date of the annual congress, the Branch responsible for the payment of such subscription shall not be entitled to be represented, nor shall delegates from such Branch be entitled to take part in any discussion or to vote, at such annual congress until payment of the aforesaid subscription is made."

(c) Rule 6 to be deleted and following new rule substituted:

"Each Magisterial District shall be allowed to send two (2) delegates to an annual

congress of the various branches of the Association."

(d) Rule 7 to be amended by the deletion of the following words in line 2 thereof:—
"and Commercial Travellers' Association as hereinafter provided for."

(e) Rule 8 to be deleted.

(f) Rule 9 to be deleted.

(g) Rule 11 to be amended by the deletion of the last part thereof from the word "and" in line 2 to the word "papers" inclusive.

(h) Rule 13 to be deleted.

(i) Rule 14 to be deleted.

(j) Rule 17 to be amended as follows:—
Clauses (d) and (e) to be renumbered respectively (c) and (d). Clause (c) to be renumbered (e).

(k) Rule 18 (d) to be amended by the deletion of the words "unless by resolution of the meeting" in line 3 thereof, and the substitution thereof of the words "unless in the discretion of the Chairman."

(l) Rule 18 (e) to be amended by the insertion of the words "or by ballot as the meeting may determine" between the words "hands" and "and" in line 4 thereof.

(m) Rule 20 to be deleted.

(n) Rule 26 to be amended by the deletion of the word "Dutch" and the substitution thereof of the word "Afrikaans."

(o) Rule 28 to be deleted.

(p) Rule 35 to be deleted and following new rule substituted:—

"Immediately upon receipt of all replies to the correspondence aforesaid from the different Branches, he shall submit the original letters forwarding the resolutions, the replies thereto and the further replies from the different Branches to the Executive for further instructions and shall again in like manner as hereinbefore laid down submit all further correspondence to the Executive and to the different Branches until the next sitting of Congress when it shall be his duty to lay before Congress a report showing a full text of all resolutions passed at the last sitting thereof with what has been done in order to carry the same into effect."

(q) Rule 37 to be deleted and following new rule substituted:—

"He shall cause copies of all letters written by himself to be filed."

(r) Rule 39 to be amended by the deletion of the words "three weeks" in line 3 thereof and the substitution thereof of the words "six weeks."

(s) Rule 40 to be deleted and following new rule substituted:—

"Upon receipt of the printed Agenda he shall forward copies thereof to the Press and shall extend invitations to the Press to attend the annual Congress."

P—Proclamation No. 11 of 1933.

1. IDUTYWA moves:—

That Congress be asked to make representations to his Hon. the Minister of Native Affairs, disclosing the hardships which would result to our Native fellow-citizens were the provisions of Proclamation No. 11 of 1933 strictly enforced.

2. IDUTYWA moves:—

That Congress be asked to appoint a deputation to interview the Chief Magistrate to discuss Proclamation No. 11 of 1933.

Q—Stamp Duties.

1. EXECUTIVE moves:—

That the question of the stamping of promissory notes etc. be discussed.

R—Traders.

1. BUTTERWORTH moves:—

That the protection of Traders' interests in the Transkei by the Government be discussed.

2. TSOMO moves:—

That a definition be used for as to what a General Dealer's Licence now covers.

S—Tobacco Control Act.

1. KENTANI moves:—

That Congress pass a resolution asking Government to withdraw the operation of this Act from the Transkeian Territories.

2. TSOMO moves:—

The abolition of the Tobacco Control Act.

3. BUTTERWORTH moves:—

That the Tobacco Control Act be discussed.

4. WILLOWVALE moves:—

That the Transkeian Territories be excluded from the operation of the Tobacco Control Act on the ground that Transkeian tobacco is not of exportable quality and does not compete with tobaccos grown elsewhere in the Union.

5. MOUNT FRERE moves:—

That the Minister for Agriculture be requested to exempt Native-grown Tobacco from the operations of the Tobacco Quota Act. Some twelve years ago the Industry was dealt a severe blow by the Regulations and Taxation then enforced. It is now beginning to grow up again but current Regulations will effectually kill it.

T—Weights and Measures Act.

1. BUTTERWORTH moves:—

That the Weights and Measures Bill be discussed.

2. MOUNT FRERE moves:—

That Assizing Officers be men competent to repair scales where necessary, and that each Officer be instructed to call at each Trading Station where it is thought necessary to inspect, and to save the unnecessary cartage of Scales—which are delicate instruments—long distances to the detriment of the scales.

U—Wool.

1. NGQELENI moves:—

That this Association is of opinion that owing to the circumstances under which Native producers sell their wool to traders it is quite impossible for the average trader, considering the means and time at his disposal, to sort such wool in proper classes, and therefore it would be unjust to hold him responsible as suggested in the draft proclamation; and that the only remedy at present lies in placing all Transkei wools in a special class until such time as the Native producer has been taught to sell his wool in such a condition that the same can be easily classified by the party who will be held responsible for such classification.

2. NQAMAKWE moves:—

That representations be made to the Agricultural Department to adopt a different system of computing subsidy payments due to Natives, so as to protect the interests of Natives selling their wool in districts other than their own.

3. WILLOWVALE moves:—

That this Association approves of the proposal to mark all Native wools as such. Being a well recognised type of wool this would not in any way be detrimental.

That this Association does not approve of the proposal to enforce the sorting of wools on traders, who generally would not have time to spare during wool season without extra assistance, the expense of which would not be warranted by any benefits likely to accrue. Furthermore the efficient sorting of the badly shorn, badly handled mixed up wools would be most difficult and must entail a good deal of time, and it is an operation which rightly should be done in the shearing shed with shearing being done in the proper method under supervision, particularly in the handling of short wools and the sorting out of paint and tar branded wools.

That to overcome the serious drawback of paint and tar stained wool and to prevent the use of improper substitutes, this Association suggests that approved marking fluid be provided free of charge and the use thereof be made compulsory.

That this Association draws attention to the fact that the outsorts from the small quantities of wool bought by many traders would be insufficient to pack properly—resulting in the sale of these as oddments for rebaling—and thus full value would not be realised.

That this Association suggests that before any such scheme as that outlined in regard to the classification of wool is put into operation all Native flock owners be instructed in the proper method of shearing and the handling of fleeces, and that to improve the quality of the wool clip all coarse and kempy wooled sheep be culled and condemned for slaughter, the use of unsuitable rams be discouraged, and every encouragement given towards the general use of better rams.

6. GENERAL.

7. ELECTION OF OFFICERS FOR ENSUING YEAR.

Rev. J. G. Locke.

In "*Opportunity*", an article on Rev. J. G. Locke appeared under the heading,—Our Portrait Gallery of South African Heroes', from which we quote the following:—

South African born, he is a son of whom South Africa may well be proud. His battles have not been fought in the public gaze. His speeches and deeds have not been blazoned forth in the public press, neither has the public been distressed by the frequent appearance of his picture therein.

His battlefield has lain in remote places and among obscure people. The Campaign to which he has given his strength has called for a courage of the very highest order, a patience of the most developed kind, really first class generalship and an ability to endure of a stamp that knows no respite. Year after year he has toiled on, fought on, endured unconscious of the heroism of his life.

I can hear his high pitched laugh ring out now at the very suggestion of his being called a hero. He has given himself to the life and toils of a Missionary in the land of his birth.

How many realise what that means save those who have done likewise? The Missionary has to live amongst a poor people. He is bound—for family and other reasons to maintain a higher standard of living than that of the people he is called to save. To many of the people his house is palatial, his income colossal and his resources practically infinite. This constitutes a heavy cross little realised by those outside. Actually his house is often of the poorest, his income considering what he has to do with it of the slenderest and his resources drained to the utmost. The peculiarity of his position, however, renders him particularly open to constant and distressing appeals for loans, gifts and help of all kinds. He has to live amidst the pressing needs of his people and work often with means most inadequate.

It often happens that buildings for a school and Church purposes are urgently required and the only way to make their erection possible is for him to stand good for the material at the store and the man who undertakes to do the work. This often leads to embarrassment and distress known only to those who have to go through the experience.

Or as it often happens a mother or a child is distressingly sick and there is no money to go to the Doctor from whom relief could be obtained. The appeal comes to the Missionary and he feels he must help whatever the cost to himself. Or some one is dead and there is no money for the burial expenses, again the Missionary must help or the dead cannot be respectfully buried. To a man with a Missionary's heart these appeals are distressing and he responds often to the extent of finding himself in very difficult financial embarrassment. Then there is the great and peculiar difficulty of educating his children. Far from the rail and the school the drain on his slender purse is almost overwhelming.

When he commits himself to urgently required development schemes and has to appeal for help he feels that often by his own brethren he is regarded as one who is seeking something for himself. Add to these things the care of all the churches with their intricate and varying problems, the manifold

work connected with management and discipline of the schools, the burden of seeking to uplift a backward people and the travail of soul for the salvation of those committed to his charge and you may then be able to form some idea of the daily life of a Missionary.

This life Joseph Locke has lived, these toils he has uncomplainingly borne through many years—until at length under the stress and burden his health broke down.

Hats off to Joseph G. Locke, a modern hero of the highest order. A. E.

The Victorian Age.

The important word here is the adjective. It indicates a quality which many people are fond of alluding to in these days, both in speech and writing,—the allusion being, as a rule, critical or sarcastic.

What is the meaning of the word 'Victorian'? Considered historically, it refers to that truly great and momentous period, stretching roughly from the accession of Queen Victoria to the year of her death. I say 'roughly', because it is impossible to confine a historical age within two definite dates.

'Victorian', considered sociologically, describes a certain regime, or habit, or rule, or fashion, or code of manners, instinctively applied to human life, with reference to decorum and good breeding, conduct and propriety; it implies a set of rules controlling life, so that it may be decent and able to face the world, the great thing being the public appearance or impression. 'Manners maketh man.'

Take an example of this Victorian rule of life, applied to children. They were drilled strictly; they were to be seen, not heard, and not seen too much at that. They must not speak to their elders, without being spoken to. They took their meals as a rule separately from their parents, sometimes along with the servants. Obedience to parents was implicit, and without question, or reason why. Such a Spartan rule, needless to say, sometimes produced hypocrites; often revolt, and generally reaction, marked the children when they had grown up and left home. Certainly the strictness of the Victorian Age was followed by the laxity of the Modern Georgian Age.

So was it with men, with women, with servants, with every class in every department of life. This code of manners or rule of life was both wide and deep. It penetrated every phase of life,—social, public, political, and all the public services.

Whence sprang this Victorian code? In part, it was an inheritance from the past, from the rules and manners of governors and tutors and governesses and great ladies in the Royal Households. But, largely, it was due to the direct influence of Queen Victoria herself, who was a martinet for etiquette. It was a reaction and revolt from the condition of things in the courts of the two preceding reigns. Its aim was the very highest. It aimed at a reformation of life and manners or at least the maintenance of a higher standard of public and private life in all its departments. The Victorian Age took itself very seriously in having a great and lofty aim, not narrow, but national, even

stretching out its influence to other nations, e.g. in travel and in diplomacy.

To-day we are apt to refer to the Victorian ideal with a shrug of the shoulder or a smile, as an exaggerated and formal and exterior thing,—a veneer, lacking in inwardness and heart. There is no doubt some truth in this,—inevitably so, considering human nature; but it is not the whole truth. The Victorian Age was a great age in history, comparable with the Elizabethan Age. It was a Renaissance in learning, especially scientific learning, and in literature of all kinds, especially in poetry and the novel. In politics it was an age of great personalities, who laid the foundations of constitutional liberty. It was also, in a sense, a Renaissance in public and private manners and morals. Life in this age became in general more decorous and decent and lofty, and religion became a thing more intelligible and helpful to the people. That it was a notable and important—yea, a great—age in history, will not be questioned or denied by any authority to-day; and it deserves and requires the careful attention and investigation of every student of the Philosophy of English History.

R. MURPHY

South African False Scorpions.

The Elusive Pimpernel (*Urocybus*) was first seen in April 1918, at Somerville, as my wife was reading a letter which a Native had just brought to me. In my pocket and given to her, my eldest daughter saw on the back of the letter a false scorpion which again proved to be of this species.

[Among my material sent to Ellingsen were two young females, which are entered as taken at Green River. I have thoroughly examined the spot indicated without finding any other specimens; and, in case a slip may have been made in the matter of locality, I prefer meanwhile to bracket this locality. Its deletion means, however, that the true natural habitat of this species in South Africa remains still undiscovered.]

2. The Paradox, *Afrowithius paradoxus* (Ellingsen)

This species receives its scientific, as well as its trivial, name from its possessing a feature usually regarded as restricted to the *Chelifer* group, viz., lateral keels on the tergites. It was founded by Ellingsen on material collected by myself in 1909. A male was taken, in company with *Chelifer wallishewi*, at the Bushman's Rocks, Blythswood, on 13th July. Two days later, on the banks of the Great Kei, a female was obtained at Sihota; and, in the spring holiday of the same year, at the end of September, another male was procured at Ntaba Kandoda, in the King Williamstown district.

Since then I have periodically collected further material at the original haunt. The area mainly occupied is a sloping part of the hillside above the rocks on which the paintings are, and the easiest way to find this species, as well as most of the ground-species, is by turning up stones lying on the hillside and examining their under surface. In such situations these ground-species spend large part of their time in touring about upside down, the reason no doubt being that it is much easier

to make headway along the under-surface of a stone than to work a passage through the material on which the stone is lying.

My efforts to obtain details of its life-history have so far proved unsuccessful.

No. 5. *Atomus* group.

Beier's work, which I have not as yet had an opportunity of seeing, has so upset the decisions previously arrived at in connection with this group, that the names of the species found in South Africa are at present in a state of flux. The name *Atomus* refers to the absence, as a general rule, of grooves on the carapace,—a feature which marks the group as a whole from that of *Chelifer*, under which it was for a time submerged.

Two very distinct members of this group have come under my own notice in South Africa.

The Giant Tree-chelifer, *Paratomus insubidus* (Tullgren).

This species was based on a single specimen taken by Dr. Brauns in Port Elizabeth and now in the Hamburg Museum. Later on Tullgren identified both sexes among the material gathered by Dr. Schultze at Uit Drani, Hereroland, in September, 1903. In the Pirie Forest, where it is the largest known species, it occurs commonly on Yellow-wood and on Wild Fig. My first specimens were taken on 12th February, 1908, near the Pirie Mission Station, and at intervals thereafter further specimens were gathered from trees along the bottom of the forest as well as on the upper side of the forest at Pindururumu, Ngqegge and Tabakandoda. No information has however obtained regarding its life history.

R. GODFREY.

Views and Reviews.

The latest volumes in the "Little Books for Africa" Series are Nos. 42, 43, 44, all dealing with animal stories from Nyasaland and written by W. P. Young, the Principal of the Overton Institution. No. 42, "The Rabbit and the Lion" contains 26 stories. No. 43, "The Rabbit and the Baboons" contains 29 stories. No. 44, "Why Rabbit and Hyena Quarrelled" contains 30 stories. From the last mentioned we extract one story.

"HOW GREED SPOILED A MARRIAGE."

"There was a man who wanted to get married, and he went to visit his betrothed. She cooked sima for him with mushrooms and crushed groundnuts. It was very good. He stayed the night in the village, and when it was dark he went out of the house and hunted for the mortar in which the groundnuts had been crushed. When he found it he was very pleased and put in his hand, but found that he could not get many. So he put in his head in order to lick the bottom. When he tried to get it out again he found his head had stuck, and there he stayed all night, and it rained very hard.

In the morning his betrothed's sister found him, and went and told her mother. Her mother scolded her, but in the end all the family went to look, and there he was with his head in the mortar. They tried to pull him out, but in the end they had to take an axe and break the mortar, and he ran away.

That was the end of the marriage, and so our fathers teach us to behave well when we go to talk about our marriage, and not to be greedy."

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, JULY, 1933.

To the Reader.

I was alive without the law once.

LAW rules in Nature; but it is not necessary that its workings should be understood by men to insure of their enjoying all its benefits. Ignorance of the way in which the seasons are formed through the movement of the earth round the sun does not prevent the husbandman from taking advantage of them, nor does ignorance of the cause of day and night interfere with the normal man's activity and sleep. Yet on the other hand ignorance of the way in which natural laws work will not prevent the consequences of these laws from taking their effect. A child knows nothing regarding the law of fire; but its ignorance will not prevent its being burnt if it puts its hand into the flame, nor its ignorance of the stinging power of the nettle prevent the plant from acting in its normal fashion when touched by the child.

Law controls the working of our bodies also, and in our physiology class we are taught, for example, the laws that regulate digestion. Students are expected to know the fate of a dinner of meat and maize, but ignorance on their part regarding digestive laws would not interfere with their enjoyment of the meal. But neither will ignorance prevent serious consequences from taking place in the case of a child's eating poisonous berries, or in the case of a traveller slaking his thirst from a dirty wayside pool, or in the case of a slovenly woman who allows dirt to accumulate in her home or on her children,

Law reigns in the moral sphere also. The Jews were under the Mosaic Law; and the Gentiles, having no such law, were, as Paul tells us, a law unto themselves. Even those who are familiar with the moral law may live without being greatly interested in it or being conscious of its having any relation to their lives. They may be trained from their youth to repeat the Ten Commandments like parrots, and yet fail to realize that such law is any concern of theirs or touches their life at any point. This was the case

with Paul at the period of his life referred to in these words:—"I was alive without the law once." Many others have been in Paul's position and many are in that position today—alive without the law. There may be excuses for ignorance of the laws of nature and of the laws of physiology; but there is no excuse, in an educated community at least, for ignorance of the moral law. The reason for such ignorance is, however, not far to seek. It arises from a superficial view of this law and from a failure to discern the depth of its application. Until Paul discovered through the Tenth Commandment that the moral law penetrated into the secret recesses of his heart, he could remain alive without it. But, in the hour when he felt it penetrating his inmost thoughts and claiming to have authority there, he discovered that he was dead. The opening of his mind to the understanding of what God's law really is, was accompanied on the spot by an unanswerable conviction that he had broken that law, that he stood guilty before God and was under the sentence of death.

If then the moral law can only reveal to us our state of guilt and can hold out no prospect for us save the punishment of death as the accompaniment of the broken law, of what use is that law at all? Here we come to the crux of the situation. The commandment, which was ordained to life, Paul and multitudes of others found to be unto death. The law is like a looking-glass into which we may look and see our state as we are. Just as we may discern by looking into an ordinary glass any blemish on our face, so may we by looking into the law of God, our spiritual looking-glass, discover our defiled condition and our need of cleansing. But as no man would ever dream of taking a looking-glass to wash his face, so would it be equal folly to take this moral law and attempt to cleanse our lives with it. He whose face has been sullied with dirt must seek water for cleansing, and he whose soul has been besmirched with sin must hie him to the Fountain opened for uncleanness, to that Blood shed by the Son of God on Calvary for him. Recognition of the power of the law to condemn us and willingness to repair to that Fountain for cleansing constitute what we familiarly call conversion. And the absence of such recognition and of such willingness explains why so many remain unconverted.

The Mission Field.

William Wilberforce.

The Emancipation of the Slaves.



THE 29th of July this year marks the centenary of the death of William Wilberforce, a statesman in his time of remarkable force and ability. This twentieth century has been so full of a number of things that one hundred years ago and its affairs seem far away indeed. Slavery, with which Wilberforce will always be associated, is an antiquated idea. Modified in many ways from their first violent interpretation, Liberty, Fraternity and Equality have established themselves, to some extent, in all civilised countries, and one thinks of slavery now either as some moral infirmity or as an ancient institution of no survival value. Yet it is only a hundred years ago that, through the labours of men actuated by high Christian principles and through the instrumentality of Wilberforce, slavery in British dominions was abolished. While a boy at school in Hull, Wilberforce wrote an essay to a York paper on Slavery; throughout his life time he urged its abolition; he must have died content, knowing that his ideal was virtually accomplished.

His Early Life.

William Wilberforce was the son of a wealthy merchant in Hull. William was sent to school there; but, on the death of his father, he went to Wimbledon to be under the care of an uncle and aunt. Here he became so pious and serious that his disapproving mother had him taken and placed at an endowed school in Yorkshire, whence he proceeded to St. John's College Cambridge, where he passed creditably all his examinations.

His two years in London had small effect on him, and his life thereafter, at Pocklington, dissipated in gaiety whatever indeed there had been. At Cambridge his native wit and pleasant personality made him very popular, and he led a very gay life. He cultivated the arts, apparently from love of them, and not from diligence, his greatest accomplishment being his elocution. Possessed of a distinct musical talent, he was always a spirited and amusing companion. On attaining his majority, he came into a large fortune and decided to stand for Parliament. He was returned for Hull; and, on going to London, soon became a member of the fastest political society-set there. Here, also he renewed his college friendship with Pitt, a friendship that endured throughout their lives.

His Conversion.

In 1784, at the age of 25, a change took place in William's outlook of life. At this time he made a tour of the continent with some ladies of his family and Isaac Milner, Dean of Carlisle. The latter's conversation so impressed him with the principles of Christianity, that he became one of the keenest supporters of the Evangelical Movement that was spreading over Britain at the time. We find him returning to London, less frivolous but not less pleasing. He now identified himself with missionary, educational and social affairs, while working all the time in Parliament for the

abolition of slavery. Through this he came into contact with the London Missionary Society; he was himself intimately connected with the Church Missionary Society. His more serious conduct did not affect his friendships or lessen his influence. The slave question was agitating many great minds at the time, and Wilberforce soon became the parliamentary spokesman for all such. Thomas Clarkson is one name that is called to mind here, and the whole body of Quakers and Evangelicals.

The Emancipation of Slaves.

The abolition of slavery was a slow business, and it was only the strong urge present in its advocates that brought it to pass. By great exertion the Slave Traffic was stopped. It may be noted that Britain was one of the last countries to stop the traffic, Denmark indeed having been the first. It was essential, however, for all countries to conform, and some credit for international abolition must be given to Wilberforce. There was, of course, the wave of the "Freedom of Man" idea—breaking with an unhappy shock over France,—moving over Europe; there were social and economic changes forcing themselves to be considered. Statesmen of insight may have foreseen Labour Trades' Unions, and other such modern institutions, but with slavery as a source of labour and a form of capital, such conditions must remain impossible. Wilberforce, himself a "citizen of France," must have foreseen changes; he was urged on, however, in the cause of abolition, mainly from humane motives. And by dint of concentrating men's minds on the point at issue, he achieved his object, one, indeed, to which the world of itself was slowly approaching.

The Final Stage.

The opposition to Wilberforce, so very strong at the outset of his career, came from those engaged in the Slave Trade. When this had been banned,—and this was done only effectively in 1811 when it was made a hanging matter to be found dealing in the traffic,—Wilberforce proceeded to the final stage in his fight—namely the emancipation of the slaves. Here the opposition came from friends of slave owners, the most of whom were in the colonies. There were indeed at this time no slaves in Britain. It is always difficult to change an old institution, and circumstances arose which strengthened for a time the case of the slave owners. But the cause was a dying one; and, early in July 1833, the Bill voting twenty million pounds sterling as compensation to slave owners in the British Colonies for the emancipation of all slaves passed its second reading in the House of Commons.

Wilberforce had retired from public life in 1825 as he had found it too much for his failing health. He had never enjoyed robust health at any time, although this had not kept him from having many and varied interests. Sir James Mackintosh says of him,—“I never saw one who touched life at so many points.” He is also described as a “most amiable man” being conversant with almost any subject that might be introduced.

It is fitting that some notice be taken of the Wilberforce centenary. A hundred years have passed since this country last heard his name used with bitterness, a bitterness due not to him nor to his advocacy of abolition, but to an unfortunate lack of sym-

pathy and misapprehension of motives on the parts of the colonists and the emancipation advocates of the time. All this too has passed with the years, and a true estimate of the man's character and achievements can be passed without prejudice. His determination and singleness of purpose is commendable; without stint he used his gifts to make himself an effective instrument for the achievement of what was widely considered to be an estimable object. Nor was he, in this, narrow minded as many might have been. Most pleasing characteristic of all to remember, perhaps, and most disarming, is his bright and charming personality, mellowed indeed by the presence of a set and noble purpose.

M. STORMONT.

Nature Study.

Lucerne.

The transcontinental journey from Ostend brought us to Lucerne under cover of darkness on a Saturday evening in September. As we crossed the lake to Seeburg, the search-light of the Stanzhorn played across the waters and intermittently shone full upon our boat, turning as it did so our night into day; and the steady light from Pilatus, over 6,000 feet above sea level, shone down upon us like a star in the sky. With the dawning of the next day began the unveiling of the world of wonders to which Lucerne is the portal.

Close beside the Chalets, the ground is rocky and tree-clad; and, along the borders of the lake, hills lie in continuous but irregular outline given up to pasture or forest. My first glance at the rocks, which were conglomerate with regular bedded strata between the masses, was sufficient to assure me of having entered a new territory. On the exposed lime-stone face of the wayside bank, the known and the unknown mingled in strange confusion; beside the familiar Devil's-bit Scabious and the Wild Thyme grew a new Catchfly. Over the plants numbers of a small bee (*Halictus Smeathmanellus*) were hovering; and on rocks and plants the Heath-shell so common in the west of Scotland (*Helix ericetorum*) was crawling in great abundance.

I emerged from the Chalets with the stream of people that purposed crossing to Lucerne; but, while we stood waiting for the steamer, I was taken captive by these wayside attractions and I left the crowd to wander off alone by the lake-side. Over the tree tops Carrion crows were uttering their hoarse cries; and a pair of Buzzards, that kept continually moaning as they soared aloft, made a descent into the woodland where no doubt they nest undisturbed. Under the shade of a Spanish Chestnut, where many oak saplings were flourishing, I sat down and unwittingly placed my hand on a slimy creature which till then had escaped my notice. It was a large Roman snail (*Helix Pomatia*) a species whose acquaintance I had previously made in the College dissecting-room. I stepped back and looked again, astonished to see the wonderful way in which the shell of the living animal harmonised with the clayey bank, whereas another specimen, dead and broken, showed up distinctly on the grass.

Close at hand capered and screamed a party of Jays, one of which, frequenting an outhouse on

the hillside, tempted me to seek a closer acquaintance. Off he flew to a pear-tree; and, as he darted nimbly among the branches accompanying his actions with sudden jerks of his tail, he pertly abused me for my insolent intrusion, and was joined by a Magpie in his chatter. I crossed some short grass, all unconscious that I was treading down a Swiss peasant's hay-field, and passed out of the area of the pear-trees into woodland. Here the whisperings of the Goldcrest and the Cole Tit, sounds that would have met me in any Highland forest, greeted me as I entered, and were varied with the still welcome moaning of the Buzzard and the calling of the Jay. The height of the trees and the density of the foliage rendered observation of birds somewhat difficult in their period of autumnal silence, and only such familiar species as Blackbird, Chaffinch, Robin and Spotted flycatcher were noted.

THE KNOWN AND THE UNKNOWN.

But at my feet there were compensations. The floor of the wood was littered with beech-mast and fir-needles. Here and there a slight vegetation of Wood-rush and Wood-sorrel flourished, and on its border grew a *Campanula* not known to the British list. The abundance and variety of ants was especially striking; and amongst the mollusca was the Golden Slug (*Limax tenellus*), the introduction to which enabled me at a later period to recognise it readily on meeting with it in the Rothiemurcus Forest in Scotland. On my way back to the Chalets, I captured a specimen of *Colias edusa* var. *hyale*, a butterfly new to me, but well enough known as a frequent straggler to Britain.

After luncheon I examined a rock-face within our grounds and only thirty or forty yards from my window. Here also the known and the unknown commingled curiously. Shells abounded on the rock face. The small Rock-shell, *Helix rupestris*, swarmed everywhere. A large *Clausilia* (*Clausilia ventricosa*) was associating with two small species of the same genus and another non-British shell, *Pupa avena*, lived in the same quarters; beside these rarities occurred three familiar species of British slugs. On the same rocks a large phalangid that has no place on the British list, *Liobunum rupestre*, had its home.

In front of the Chalets stretches an extensive reed bed bordering the lake. In midsummer these reeds would be vocal with bird song, but in September they are silent. The only birds about were Coots on the water and White wagtails on the meadow. Under pieces of wood on the water's edge a dark glossy shell, *Hyalinia nitida*, occurred in great abundance. A curious insect also, *Tropicoris rufipes*, alighted, just as it is in the habit of doing in Scotland, on the garments of one of our party; as I held it in my hand it suddenly took flight, but, alighting at once on a tree, it was again made a prisoner. That night I placed a large number of live shells in water in the soap-dish of my room, hoping to find them fully open in the morning and in condition for easy cleaning. Covering them over with a lid, I wrote on a piece of paper—for the benefit of my room-mate who did not retire so early as I did—"Do not touch!" and went off to bed. Next morning I found snails crawling everywhere on the walls of the room. The deterring notice had roused the curiosity of my companion, who had removed the lid and failed to restore it.

THE ASCENT OF THE RIGI.

September 8th was set apart for the ascent of the Rigi; but the prospect of mountain climbing—even though by railway—was anything but assuring under the dull threatening sky. We had, however, to accept the weather as it came, or lose opportunities that would never occur again. We steamed across the lake to Wiggis, then kept close inshore skirting a great valley, like a huge amphitheatre, all dotted over with chalets. Immediately beyond, abrupt cliffs rising above a wooded base were topped by other trees, mainly firs; but the hanging mist hid the upper mountain scenery. The beautiful greenish-blue colour of the lake forms an interesting problem for new-comers. Afterwards, however, when the glaciers and the glacier rivers are seen to be of a similar blue-green, it is taken for granted that, whatever may be the origin of the colour in the ice, it is the glacier water that preserves the same colour on reaching the lake. On stepping ashore at Vitznau, we were besieged by the edelweiss-sellers. We entered the mountain train and began the slow ascent of the Rigi. Country people brought to the train-side figs for sale. The fresh fruit bore no resemblance to the dried figs with which alone I had hitherto been familiar. The aspect of the clouds remained threatening; but when, to our joy, we passed right through them and saw them henceforth beneath our feet, we looked upon them with altered feelings, and saw in them a scene of indescribable beauty. We had entered a region of glorious sunshine and we looked out over a vast sea of white fleecy cloud, lying wholly to obliterate the landscape beneath.

From the railway terminus we made in a body for the mountain-top and rambled for a while among stalls stocked with all kinds of Swiss curios for the summer tourists, and laden with the never failing picture post-cards.

The view from the top was such as one may never see again. On every side rolled away the vast sea of cloud resembling the hummocky ice in the Arctic regions. Towering above this great cloud-sea rose to the South-west the majestic Alps of the Bernese Oberland, with their tops 14,000 feet high covered with everlasting snow and glaciers; there were the Jungfrau and the Wetterhorn, and many another peak familiar by name but only now beginning to be familiar to sight. In contradistinction with these snow-clad peaks, the Rigi itself is a green mountain; green grass was growing on the very crest, close on 6,000 feet above sea-level. Overhead, as we stood on the mountain-top, careered in silence numbers of Alpine swifts, close allies to the White-bellied swift of South Africa.

I retired from the crowd and wandered off alone. Herdsmen's houses are located in such profusion about the summit that a perfect village may be said to be planted here. For wanderers like myself, milk may be obtained cheaply from any of these houses. All about were cattle feeding, with bells on their necks, tinkling pleasantly as they move their heads. From far down the mountain-side came through the pure air the sound of the mower sharpening his scythe, where he was busy amongst his meadow grass. A wealth of wild flowers, blue Gentians and Campanulas with creamy Grass of Parnassus, and other kinds galore, are blooming even in September on the

very mountain-top. Most characteristic of all the Rigi flowers is *Carlina acaulis*, a star-like thistle with a purple centre lying prostrate on the ground. Most of these thistles had already seeded, but a few individuals remained in flower; the receptacle of the *Carlina* thistle, after seeding, is quite two inches across and has white rays with a large pitted disc.

PLANT LIFE ON THE MOUNTAIN.

Many plants quite new to me were growing at this altitude, but alongside of the rarities were many common plants; the presence of *Veronica beccabunga* in a drain at the summit railway station seemed a kind of insult to the Alpine flora that grew around. My time was taken up so fully in collecting, that only the merest jottings could be entered in my notebook. At this high altitude a nest of the Soldier-ant, *Formica Rufa*, was observed and a new *Helix* obtained. In addition to the Alpine swifts, one other bird new to me frequented the hill-top: this was the Water-pipit whose habits and cry resembled those of other pipits with which I was familiar. It occurred somewhat commonly near the houses and alighted on a tree as well as on the ground.

Before I got back to the summit station from my solitary ramble, a walking party had set off to descend the mountain. I rushed after them and quickly overtook them. My attention continued to be given mainly to the plants, many of which were species familiar to me in Scotland or had been already noted about the crest. The most conspicuous novelties were among the Campanulas. The *Carlina* thistle continued to be the most prominent botanical feature far down the mountain-side. Shells also, which are so abundant in the Alps, continued to claim a good part of my attention. The new *Helix* found at the hill-top kept turning up repeatedly; and under the bark of a tree by the side of the path was the beautiful *Clausilia laminata*, another novelty though occurring on the British list; and in the lower reaches of the mountain *Helix arbustorum*, common enough on the Scottish mountains, simply swarmed. Half way down the mountain we passed a hotel outside of which a group of men were playing at Ninepins, the only place where I have seen this game so reminiscent of Rip van Winkle. Thereafter our walk developed into a kind of race, which rendered collecting and even observing almost out of the question. At the quay we joined the rest of our party that had descended by the mountain train, and entered our boat for Lucerne.

(To be Continued.)

ROBERT GODFREY.

Iridescent glands in young Weavers.

Neville W. Caylew in his recently published "Australian Finches in Bush and Aviary" draws attention to the beautiful iridescent glands in the bills of young birds, belonging to the family Ploceidae. As this is a family well represented in South Africa including weaver birds, wax-bills, widow birds and bishop birds, it presents to South African ornithologists an opportunity of studying and observing the use of these glands, which seem to be connected with the darkness of the nests in which the parents have to feed them.

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, C.P.

The Editor's Study.

Hiking in Shetland.

MY DEAR JAMES,

You have joined the ranks of the hikers, I see, and you must have had a glorious time during Easter in the island of Arran. I am not surprised to hear your voice mingling in chorus with hundreds of others who, like yourself, were out during the Easter week, finding health and happiness in an outdoor life. But I am somewhat taken aback to learn that hikers regard their method of holiday-making as a comparatively recent discovery of their own. There were great men before Agamemnon, though they lacked ports to sing their praises; and there have been generations, I should say, hikers spending their holidays in the loneliest parts of Scotland and in the Isles. Suffice it to mention Barrow as an outstanding hiker who also told in classical language the story of his great hiking.

But I too have done some hiking in my own island. It happened that the story of one such old-time adventure may be as pleasing for you to read as it is for me to recall. In the early summer of 1895, owing to the meagreness of my success in finding the nests of birds in my native county of Midlothian, I bethought me of going farther afield to remedy the defect and turned my eyes towards Ultima Thule. Late on Thursday night, June 13th, I reached Lerwick; and, awakened to the knowledge of the new land I had touched by the heavy clanking of the iron cranes unloading the vessel, I looked up dreamily to see my fellow passengers departing at midnight. I remained on board a few hours longer; and, after preparing what breakfast I could at such a time and place, I began my tramp at 4.25 a.m.

Beyond procuring a map and studying beforehand Saxby's "Birds of Shetland," I had made no definite arrangements for my trip, so that I was free now to rove whither I liked. I passed through the sleeping town by a narrow uphill lane and kept in a westerly direction on my way to the less populated districts of the mainland, nor had I gone far before I found the kind of country I had anticipated—moor and loch in splendid combination. The number of houses, however, prevented me from beginning at once my purposed explorations and an intermittent rain compelled me to seek repeatedly the natural shelter of stones and heather banks or else run the risk of being soaked without having any possibility of changing into dry clothing. I soon reached the peat-digging area which was of vastly greater dimensions than any ever seen before. In a huge basin, the whole area seemed to be laid out in plots, as if the members of the Lerwick community had each their respective erf. Against this dark surface of peat a few patches of white stony ground showed conspicuously and formed enticing attractions for the Ring plovers; while, from the tops of the peatstalks, Wheatears would occasionally sing.

Here too I was introduced to the small breed of Shetland sheep; a very dishevelled individual, with its wool hanging off, first attracted my attention, but soon beautiful little creatures, the size of our autumn lambs on the Pentlands, followed by lambs, scarcely inferior to themselves in size, more than atoned for the tattered specimen which had first met my gaze. As I zigzagged across the hills from loch to loch keeping in the main to a North-westerly direction, I wondered often at the signs of man's presence in the loneliest corners. Shetland, to me, resembled a huge peat-digging establishment, and often the most inaccessible portions of the hills seemed to have been chosen as the scene of operations. The uneven and

hilly country had scarcely anything to relieve its monotony save the white track of a road and the frequent crofts. Lochs and voes were welcome variations but the general wildness of the scene was sufficient to constitute a uniformly beautiful and pleasing landscape to the lover of nature.

After a dozen miles or so of rude hill-walking and unprofitable loch-exploring, I struck the highway again at the top of Weisdale Voe and kept by its side more constantly thenceforth to allow of my making greater progress. At the next village, Tresta, I procured some provisions, and, on leaving the houses sufficiently far behind me, I sat down by the wayside to partake of the same. The bread was fair, but oh! what butter! Methinks I have never tasted such stuff as this which in Tresta was sold as butter. But hunger, they say, is the best sauce, and hunger and Tresta butter made a curious sauce that day.

The necessity of procuring a hot meal led me before long to halt at a small place known as the Roadside, where I received a hospitable welcome,—typical of the kindness that was bestowed on me wherever I went in Shetland. The arrangement of the fireplace was strange to me, there was no grate, and the peat-fire lay in the centre of a hearthstone against the gable wall.

My way lay alongside Houima water, a loch studded with several small islands forming a home for a number of gulls. My inclination to linger by the lochside was tempered by the thought that the day was declining and that I was travelling on without knowing where I would rest. Fearing lest my slow progress might be a source of serious inconvenience later on, I began to pay heed to the obtaining of some kind of shelter in which to pass the night. As I hurried along in the direction of Walls, I obtained a momentary look-out for some ruined croft or barn where I might temporarily rest. But I could settle definitely on no one as fit for my needs, and therefore plodded steadily on until I had passed the last turn in the hills that enabled me to see the village before me. I made inquiry of a woman who was carrying a "kysly" of peats—whose body was of necessity bent greatly forward to support the latter on her back—and was directed by her to a boarding-house.

This house was already full, but the mistress put me on the trap at all the same. Not being properly able, however, to follow the directions given me, and seeing that it was already past nine o'clock, I thought not of disturbing anyone else, but decided to spend the night in any shelter I could find. I walked on till I noticed a small shed, probably a lamb-house, lying a little back from the road; it was at the time unoccupied, and had its entrance barred by several pieces of wood. These I carefully rearranged to admit of my access to the interior; and, using my carpet-bag for a pillow, I lay down on the rude stony and earthy floor of the hut. The barking of a dog on the hillface behind kept me for a while in constant apprehension of disturbance, and I feared lest after all some creature or other might be driven hither for its night's nest. As time wore on, my apprehensions were quieted; but I began to shiver terribly and sleep was out of the question. So keenly did the cold tell upon me that I was forced to leave my resting-place at twelve o'clock and go in quest of another, with little hope of finding one.

Though midnight, there was no darkness in the sky, but only a slight dimness, and the larks were singing gaily overhead. I trudged down to the pier, and entered a small boat drawn up on the stones, trusting to escape from the wind by the shelter afforded by the boat-sides. I lay down as before on my carpet-bag, and I must have fallen asleep here, for at 1 a.m. I was startled by the conversation of four fishermen on their way to their boat, who expressed their surprise at seeing me in my position, and advised me, on stating the circumstances, to go into one of the large fishing-boats. Acting according to their instructions, I descended the hold of the Ergo, Kirkwall, and, unavoidably making some noise when getting into a suitable posture, I was surprised to hear a rumble behind the wooden partition, and I had scarcely lain down before a head appeared above me, inquiring what I did there. I had not reckoned on the boat's being occupied, and was as startled by the sudden appearance of this man in his night-gear, as he had been by my intrusion into the hold. I explained, however, that I had failed to find any other shelter, and that I had descended to escape the cold. He invited me into the cabin, and stirred up the smouldering fire. I tried unavailingly to sleep on the narrow form that ran round the edge of the bunks, and I hugged the stove closely in an endeavour to regain my body-heat, while striving to disturb my benefactors as little as possible.

My space is filled, and I must continue another day.

Yours sincerely,
Q.C.

Lexicography.

The Xosa Noun.

Nasal Class. (Continued)

The prefix of the plural, in the case of monosyllabic stems, is dissyllabic; but, in the case of a stem with more than one syllable, it tends to remain monosyllabic:

im-Vu	izim-Vu
in-Ja	izin-Ja
in-Tetó	in-Tetó.

Particles of the Nasal Class

A. Possessive particles.

(i) Before a person the possessive particle is, in the singular, *ka*; and, in the plural, *zika*.

inkomo *kabawo* inkomo *zika bawo*

(ii) Before common nouns the possessive particle in its uncontracted form is, in the singular, *ya*; and, in the plural, *za*.

inkomo *yalapa* inkomo *zalapa*
 inqwelo *yase Gcuwa* inqwelo *zase Gcuwa*
 inkomo *yalendoda* inkomo *zalendoda*
 inkomo *yam* inkomo *zam*.

B. Relative particle and Emphatic possessive.

The Relative particle in this class assumes, in both singular and plural, the form *eka*.
eka Ngqika inkomo *ezika Ngqika inkomo*
eyase Gcuwa inqwelo *ezase Gcuwa inqwelo*
eyani inkomo *ezam inkomo*.

C. Copulative particle.

In this class the copula is, in the singular, *yi*; and, in the plural, *zi*,—their final vowels disappearing before the initial vowel of the noun prefix:—

y'inkomo it is a cow, *z'inkomo* it is cattle

D. Demonstrative particle.

In this class the demonstratives are, in the singular, *le*, *leyo*, *leya*; and, in the plural, *ezi*, *ezo*, *eziya*.

le'inkomo or *inkomo le* this cow
leyo'inkomo, *lo'inkomo* or *inkomo leyo* that cow
leya'inkomo, *la'inkomo* or *inkomo leya* yon cow
ezi'inkomo or *inkomo ezi* these cows
ezo'inkomo or *inkomo ezo* those cows
eziya'inkomo, *eza'inkomo* or *inkomo eziya* yon cows

ulu- class.

Nouns belonging to the ulu- class take for their plural the same form as those of the nasal class. The prefix ulu- retains its full form before monosyllabic stems; before stems beginning with *o*- it becomes *ul*-; and before stems beginning with *a*- and *e*- it becomes *ulw*-. Before other stems it contracts to one syllable *u*-. The plural is subject to the rules of nasalisation already dealt with under the Nasal class.

ulu-Ti	izin-Ti
ulu-Vo	izim-Vo
ulu-Hlu	izin-i-Hlu (written by a convention, <i>izin-Tlu</i>)

ulu-Su	izin-t-Su.
ulw-Anano	
ulw-Enzelelo	
ul-Oyiko	
u-Bambo	im-Bambo
u-Kuko	in-Kuko
u-Lwimi	i-Lwimi
u-Sana	int-Sana
u-Cango	ing-Cango
u-Qolo	ing-Qolo
u-Xande	ing-Xande
ulu-Cwe	izink-Cwe
u-Qwitela	ink-Qwitela
u-Xaxazo	ink-Xaxazo

Before some nasalised stems *ulw*- becomes *ulwa*-, as *ulwa-Mvila*; *ulwa-Ndile*; *ulwa-Ndyula*; and, by a kind of inverse process, *ulwa*- demands *m* before *f*, *n* before *t*, and *t* before *s* in the examples already detailed in the Dictionary, (Introduction, p. XXVIII.)

The explanation of *lam*- in the two words *u-Lamnyani* and *u-Lamtsasa* still remains to me an unsolved enigma.

Some words of this class have no plural:—

Others, unable to form a plural normally, take *lam* in *ama*- e.g. *ulu-Re* plural *ama-Re*.

Among the younger generation many words of this class are used with *ama*- prefix in the plural:—

u-Siba plural *int-Siba* and *ama-Siba*
u-Zipo „ in *Zipo* and *ama-Zipo*.

Particles of ulu- class.

Possessive Particles.

(i) Before a person the possessive particle is, in the singular, *luka*, and in the plural, *zika*.

ulu-Ti luka bawo *izin-Ti zika bawo*.

(ii) Before common nouns the possessive particle in its uncontracted form is, in the singular, *lwa*, and in the plural, *za*.

usapo lwa lapa *intsapo za lapa*
usapo lwase Gcuwa *intsapo zase Gcuwa*
usapo lwalendoda *intsapo zalendoda*
Usapo lwam *intsapo zam*.

B. Relative Particle and Emphatic Possessive.

The Relative Particle in this class assumes, in the singular, the form, *o*-, and, in the plural, the form *e*-.

oluka Ngqika usapo *ezika Ngqika intsapo*
olwase Gcuwa usapo *ezase Gcuwa intsapo*
olwam usapo *ezam intsapo*.

C. Copulative Particle.

In this class the copula is, in the singular, *lu*; and, in the plural, *zi*,—their final vowels disappearing before the initial vowel of the noun prefix:—

l'uluti it is a stick *z'izinti* it is sticks

D. Demonstrative Particle.

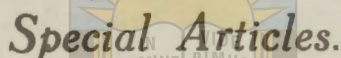
In the singular these are *olu*, *olo*, *oluya*; and, in the plural, *ezi*, *ezo*, and *eziya*:—

olu'luti or *uluti olu* this stick
olo'luti or *uluti olo* that stick
oluya'luti, *ola'luti* or *uluti oluya* yon stick.
ezi'zinti or *izinti ezi* these sticks
ezo'zinti, or *izinti ezo* those sticks
eziya'zinti, *eza'zinti*, or *izinti eziya* yon sticks.

ROBERT GODFREY.

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[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

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THE BLYTHSWOOD REVIEW,

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Events of the Day.

Science and Revelation.

WHEN Professor Broom made known his intention of taking as the subject of his presidential address to the South African Association for the Advancement of Science, "Evolution—Is there Intelligence behind it?" he roused in many minds an eager longing to know what conclusions his life-long devotion to Zoology and to Zoological problems had led him; and in not a few of us he aroused anxious forebodings as to the nature of the message which would be broadcasted at Barberton from the honourable and influential presidential chair. All anxiety has, however, been dispelled by his lofty and unexpected utterance; and the anxiety of at least one obscure member of the Association has given way to the exclamation:— 'Is Saul also among the prophets?'

Professor Broom's Conclusion.

With true discernment, the South African press singled out the essential point in the address and set it forth in outstanding headlines:—

The strange course of the history of life on the earth appears to admit of but one explanation: That it has been brought about by spiritual agencies, and that the production of man has been the chief purpose of it all.

With unfeigned pleasure we hail the professor's declaration, which, in spite of its being couched in qualifying terms, brings him into line with what, in the wisdom literature of the Old Testament, was unambiguously set forth as the purpose behind creation, — 'My delights were with the sons of men'.

As yet, however, our Professor sees only through a glass darkly; nor is it possible for him, with his attention confined to Biology and his conclusions limited by the range of observation possible within that science, to attain to full, final and positive knowledge regarding the purpose of creation. Of itself, science can never attain such knowledge; only by accepting the teaching of Revelation can even the most skilled biologist in our universities discover the purpose behind creation.

The Teaching of Revelation.

Let us then, taking advantage of the opportunity presented by Dr. Broom's address, examine, under the guidance of Revelation, the purpose behind creation, so clearly displayed in the orderly, continuous and sustained work of a Creative God.

Before the earth could be rendered habitable by man, it had to be prepared for him. The preparations necessary were of such a kind and on such a scale as could be conceived by God alone. But to man, with a mind akin to God's, the nature of that preparation is being slowly unfolded through our intensive studies of astronomy, geology, physics, chemistry and biology; and every fresh advance that is made in our understanding of the universe, awakes in us not only further wonder at the magnitude of the scale on which God worked in preparing an earthly habitation for us, but also a glorious anticipation of what that heavenly habitation will be like, whither our Redeemer has gone to prepare a second, and final, home for His redeemed.

Day and Night; and the Seasons.

To take some of the aspects of preparation, let us consider the wonderful way in which the alternation of day and night on the one hand, and of the seasons on the other, has been brought about.

In our class-rooms we study separately the physical causes of day and night, and of the seasons ; but we recognise that both are part of one great scheme, of such intricacy in its nature and such efficacy for its purpose as at once manifests the working of the Divine mind.

The alternation of day and night results from the regular and unfailing rotation of the earth on its own axis ; that of the seasons is brought about by a second motion of the earth, its revolution round the sun in a plane set at an angle to the plane of its own rotation. These facts are so intimately known to us all that our sense of wonder at their implication has been dimmed. Why should teachers and scholars be satisfied with a mental understanding of the way in which God has made and sustains day and night, and also the seasons ? Why not attain to a spiritual understanding also and take delight in thanking God daily for their enjoyment of such marvellous gifts planned for the human race, and therefore for them, in eternity ?

Soil.

Consider again the preparation of soil, so necessary for the carrying on of these gardening operations on which was to depend the continued existence of the human race on earth. Before the earth could bring forth fruit of itself, what unimagined preparations were necessary. What cataclysmic upheavals of the surface of the land must have preceded, and resulted in, the formation of the mountain-ranges and the river-valleys of to-day ; and what ages must have slowly transpired during the depositing, over the present cultivable extent of land-surface, of sufficient depth of soil to meet what was to be an ever-increasing demand on its productivity. In our gardening classes, we study the nature of soil, the composition of soil and the possibilities of soil ; but do we ever halt in our study of such details to meditate on that forethought of God for us which led to His furnishing our home with soil and so providing a fundamental necessity for our life on earth ?

Fuel.

Once more, take the matter of fuel, in its various forms, and consider for a moment the magnificence of the provision made in this line for the needs of the

human race. There have been, and there may again be, scares regarding impending fuel scarcity ; but such scares have no justification. The inexhaustible supplies of fuel prepared for the use of the human race before as yet that race had come into existence have only gradually been recognised and utilised by man, and supplies that are still untapped are waiting for his appropriation.

Dry grass and weeds and brushwood served the purpose of primitive man. With the increase of the human race came devastating inroads on the woodlands, and the primeval forests began to disappear in many lands. Then came the discovery of those hidden forests, of incredible size, buried in prehistoric times beneath the surface of the earth and safely preserved through countless ages till in due time their possibilities and their uses should be recognised by man.

Long before the foretold exhaustion of our coal-fields, the presence and the value of oil were made known in different parts of the earth, and to-day the world is tapping what for the time being seems an inexhaustible supply of oil. What may eventually happen to the world's oil-supplies cannot be foretold, but neither should it be a source of anxiety ; for in this universe of ours there awaits, available for the use of man, other sources of heat provided by God and still waiting to be tapped—sources which will always be more than sufficient for the needs of the whole human race. For one thing, the heat of the sun is still waiting to be used in ways that are at present only dreamt of ; when methods of utilising the heat of the sun for ordinary culinary purposes are discovered, as one day they will be, we shall see one other confirmation, added to the many we already have, of the truth of that word of revelation,—‘My delights were with the sons of men’.

The Making of Man.

When God had finished His preparations of a place for the new race of beings He had in mind, and not till then, He made man. This making of man was something different from all the preceding acts of creation. It stood by itself, on another plane. ‘Let us make man,’ God said, ‘in our image, after our likeness’. By bestowing on man a mind capable of understanding and of utilising the world

in which he had been placed, and by implanting in him a spirit capable of distinguishing between right and wrong in action and fitting him for communion with his Creator, God raised man above the level of both inanimate and animate nature and bestowed on him the lordship over creation.

God's Ultimate Purpose in making Man.

Now we have to face the question, 'Was the mere making of man the final purpose that lies behind the history of creation?' In thinking out the problem faced by Dr. Broom from his scientific standpoint, I have been astonished as never before, by the application of the word 'good' to the successive stages of creation as described in Genesis. 'God saw that it was good',—so the recurring chorus runs. Yet every detail of that vast and intricate work was perfect. Who that has examined under the microscope the structure of ice-crystals or those invisible creatures that live in our wayside pools, or a bee's tongue, or a fly's eye, or any other of the multitude of objects that lie to our hand; or who that has looked into such common things as a wayside buttercup or heath, a bird's feather, a horse's foot, a human hand, has done so without expressing his sense of wonder at the perfection of all God's works?

God saw that it was 'good', why not 'excellent'? Because, as yet, the copestone was not laid on the work. 'Good, so far, is the comment after each stage. 'Very good' after the making of man. But the word that is lacking, as later revelation shows us is 'satisfied'. God saw that the successive stages in His work were 'good'; but He could not be satisfied till He saw the fulfilment of His purpose. What then, we are forced to ask again, was that purpose, that final purpose, that God had in making man?

That purpose was that He might have a race of beings with whom He could commune in open and unfettered friendship, a race that would of its own free-will choose as its supreme aim fellowship with its Creator and that would bring its every act into line with such an aim. What a daring adventure (with all reverence we say it) for God to embark on! For it implied the handing over to that race, which He had resolved to make in His own image,

of that which was His own chief characteristic, free-will. For every other thing in His universe He had laid down laws, laws that must be kept and followed without dispute. But to man He gave, unreservedly, the highest and at the same time the most dangerous, gift of free-will, the power of self determination in the matter of conduct and life, including—as is evident—the power, if man should so choose, to defy God.

God's Assurance of Final Success.

Wherein lay God's assurance of final success in embarking on this high and perilous adventure? That assurance lay in the unutterable and unfathomable love of the Godhead towards the human race. It is noteworthy that, in the making of man, the pronouns used of God give us a glimpse of the Godhead in council. 'Let *us* make man in *our* image'; and it is a justifiable inference that in council, God the Father, God the Son and God the Holy Spirit conspired together that by their love—love to the uttermost—they would bring the adventure to success. The same love that led to their embarking on the adventure would see to their carrying it through; but the nature and the depth of the love required to meet the demands that would be made on it would be beyond the conception of that race on which it would be showered.

Thus it happened that, when the adventure was interrupted so soon after its opening and, to human eyes, foiled by the miserable surrender of man to evil, the Godhead at once set aworking forces of love which would so capture and so transform that perverted will of man as yet to make him willing to become—if that were any longer possible—a son of God, with the unchangeable determination of remaining in that filial relationship for ever.

The Love of God.

What that mighty force of love was is gradually made known on the pages of revelation, and is expressly stated in John 3, v. 16,—'God so loved the world that HE gave His only-begotten Son that whosoever believeth on Him should not perish but have everlasting life'. It consisted in no less than the Son of God's yielding His life in sacrifice

for the fallen race; and, by such an inconceivable act of love, capturing the hearts of rebels, winning their whole-hearted and undying allegiance, and imparting to even the most hopeless and the most helpless of the sons of men, who but look to Him in their hour of extremity, a new life and a new power to live henceforth as children of God. In that hour Jesus, the Son of God, begins to see in another member of the human race of the travail of His soul and is satisfied; and God the Father sees in every such redeemed son and daughter the justification of His great adventure. In all such souls God the Spirit will work out their sanctification, and in all such the Godhead will at last be satisfied. Have you, my reader, allowed that love of God entrance into your heart? Is the Son of God seeing in you of the travail of His soul and being satisfied?

The Goal.

There is a tendency in scientific thought, working out the Evolutionary argument, to regard the appearance of a race of super-men as the climax of human development. Such a tendency is being fostered by an over-emphasis on the mental side of man's nature and by concentration on the ever-increasing and phenomenal mastery of the human mind over world-forces and on the harnessing of such forces to obey the human will. But such super-men, while they remain estranged from God, and allow their spiritual powers to atrophy, may become—in the hour when passion inflames their heart—super-devils, using for the destruction of man and of the world, those world-forces which their God-given minds have enabled them to harness and, which in their neglect of God, they are so unconcernedly and so outrageously misusing.

In contrast with such a goal let us see that set before us in revelation. 'Beloved', says John, 'now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is'. Here is the goal:—The human race a family, a redeemed family, in which each member is so conscious of the greatness of God's love to him that his own heart overflows with love to each of the brethren.

Robert Gifford.

The National European-Bantu Conference.

The National European-Bantu Conference met at Bloemfontein on Tuesday, 4th July, under the Presidency of Senator Malan, who opened proceedings with an interesting address. Delegates were present from all over the Union and a large company assembled.

Three subjects specially occupied the time of the Conference:—

- (1) Urban conditions, the difficulties and limitations that beset natives in towns and cities, and the unsatisfactoriness of the Urban Areas Bill.
- (2) The incidence of taxation, how it is apt to press unduly and with hardship on the native people.
- (3) Native Education. It was pointed out that this is still hindered in its development by financial stringency. Salaries were subject to temporary deductions, and grants to crowded schools qualified to receive them were not forthcoming. It was pointed out that the great balance of sixty thousand pounds on the Development Fund might be available to meet the present urgent need in Education.

The discussions at the sessions were spirited and interesting, and it was agreed that the Conference was a success.

The Centenary of The Oxford Movement.

The Oxford Movement Centenary Week began on Sunday, July 9th, and continued for seven days. It was opened on the 9th by a general Communion Service throughout the world, with prayer for the unity and peace of the Church, the Archbishop of Canterbury's service in his Cathedral being broadcast. Each diocese had made plans for the week of commemoration by special services, lectures and conferences.

So far the proceedings, sermons and speeches, seem to show that for the most part the Anglo-Catholics are taking the lead in the celebration. Certainly some of the opinions expressed and positions put forward at the Conferences are advanced to a degree, and must be heard with mixed feelings by orthodox members of the Church of England.

Educational

Recollections of Glasgow University, 1891-92.

BY REV. R. MURE.

I. *Alexander Murdoch, Assistant to the Professor of Greek.*



ON the day before the classes opened, the custom was for the intending students to enrol in the Greek Classroom and Retiring Room. On the Rostrum in the classroom, old Mr. Murdoch, the assistant, sat and took the class fees, passing the men on to the Retiring Room where Professor Murray and Mr. Burrows, the first assistant, noted down name, class and bench of each student. Mr. Murdoch was a veritable link with the past, having been under several professors of Greek, and going far back into the days of the old College in the High Street. He was in appearance and manner very like a dominie of the old school, keen and alert, diligent in his work, eager to help and suggest meanings and explanations, at times rather conventional and laborious without any great genius or much culture as in the case of his Professor and younger colleague with whom, however, he was on excellent terms despite a world of difference of training and environment.

He was an interesting personality, quiet and keen, wise and sensitive, watching everything and everybody, polite and kindly and courteous, alert to give greeting to everyone, delighted to shake hands with the students on the enrolling day. Rather meagrely equipped for a lecturer in Greek, knowing junior Greek well, but not going far beyond that, wise to make the most of his knowledge and material, really liked and respected by the students—the last of his race of non-graduate lecturers in the University—a man withal who filled a distinct place in the memories of many generations of students who passed through his hands.

II. *R. M. Burrows, Assistant to the Professor of Greek.*

He was at this time fresh from Oxford, thoroughly equipped with the latest results of Hellenic research and scholarship. Further he was keen to talk about it all and to impart his knowledge to others and he was a brilliant talker; and though he was a bit of a College Don he was very affable and approachable. I did not come under his influence till my second year, 1892-3, when I entered the senior class where he took us in Sophocles Antigone. He was very thorough in his plan of instruction. We read through the play carefully and he encouraged us to aim at a correct translation combined with good English and a grasp of the inwardness of the play. He himself often

gave renderings of lines and words that were a lesson in themselves to us. His notes and expositions of the text were most helpful and on a high level. Nor did he neglect grammatical work; no linguistic or other difficulty was evaded. It was a case of thorough and finished scholarship and made the Antigone a familiar word to us all our days.

He remained in Glasgow with Professor Murray for a few years, and along with his wife, the daughter of an Episcopal clergyman in the City, was well known outside College circles. Later on he became Professor of Greek in one of the Welsh Universities, and finally the Principal of King's College, London, where he did excellent and memorable work and died while still only in later middle life, to the regret of all who knew him. But the beginning of his career and influence as scholar and teacher and man of affairs dates from these early years at the Glasgow College.

III. *G. G. Macdonald, acting for the Professor of Greek.*

It was a regret to me that during my second session and while in the Senior Greek Class, Professor Murray was for the most part on leave of absence. But his place was filled up very adequately by Mr. Macdonald, son of the Head of a Glasgow School, a thorough Greek Scholar, who afterwards became Chief Inspector of schools in Scotland and a leading authority and lecturer on Archæology in Scotland, being now Sir George Macdonald of the Education Office. He took the Senior Class in Thucydides IV, and also in Aristotle's Poetics. Here he had a great scope and was dealing with one of the world's greatest historians and prose writers and one of the greatest thinkers of antiquity. He strove to inspire and instruct us as the great themes unrolled before us. Many of us found the class difficult, not having sufficient Greek language and literature behind us to sufficiently appreciate and appropriate the instruction given. And never did we get such a wealth and weight of instruction. Mr. Macdonald really did too much of the work himself, giving introductions, drawing maps and explaining grammatical and other difficulties, and lecturing on leading points of importance or interest. We for the most part were only asked to translate the text and reply to easy questions of grammar and syntax. He gave us a lesson for life in work, steady and faithful work, thorough and exhaustive preparation for our tasks. It was laborious. It was even at times excessive. We felt the want of a lighter touch, a genius like that of Professor Murray. But we could not have it both ways and we were greatly satisfied with things as they were. Mr. Macdonald was much respected and liked by the students during his period of service. He was a unique lecturer and tutor and a great help to every working student.

IV. G. G. A. Murray, Professor of Greek.

Professor Murray was absent on leave most of the session 1892-3 but we saw something of him occasionally in Session 1891-2 in the Lower Middle Greek Class, ordinarily taken by the assistant, Mr. Murdoch. We were reading Euripides Medea and were receiving a good and adequate, if literal, idea of the play and its contents. But when Professor Murray took us for a day everything was changed and lifted up to a different level. He gave us translations of the text such as we had never heard before. He gave apt illustrations from English Literature and also comparisons. He fastened on words and made them live again before our eyes. His words were like bells and like music. It was an experience, in many cases, our first experience, of a high culture, of a rare and keen and beautiful mind applied to Greek and English Literature. Then he would call up a student and ask him to translate or to explain a point of grammar. I remember how in each case mostly the student was unfit to respond to the call and the Professor translated the piece himself and replied to the grammatical question. Then he would point out that for a student to be in the Greek class and to be ignorant of the text and grammar was impossible. The drudgery of learning both must be faced and faced until it is no drudgery. It was a lesson indeed, the most inspiring thing we had heard in the way of a lecture for many a day. One good thing it made us prepare and read up our subjects and it led us to Professor Murray's books on Greek language and literature as they came out one by one. Such was the power of his words and his personality even during the space of two or three lectures given at wide intervals. Unfortunately though still a young man his health was very indifferent.

The son of Sir Terence Murray, of the South Australian Administration, he came to Oxford and carried everything before him, living laborious nights and days, and undermining his health. As things have turned out he has improved in health and is still fit to-day, which is some forty years since then. His unique books and reprinted lectures have carried his name and mind all over the world and not merely the English-speaking world. After ill-health drove him from Glasgow he became Professor of Poetry at Oxford and later Professor of Greek there.

It should be added that he has had a great social and public influence even outside Academic circles. He is a publicist and a prophet, a man with a passion for righteousness and obedience to duty and conscience. He would have been in Parliament long ago had he been orthodox and of a strong party, but he is a Liberal per se who will not join any coalition. There is no chance now for such, so he never

gets a seat in Westminster but he writes and lectures and still keeps the flag flying.

John Veitch, Professor of Logic.

In these years Glasgow College had Professors who were famous all the world over, men like Lord Kelvin and Edward Caird and A. C. Bradley and G. G. A. Murray. But there were other Professors, men great in another way, in the love and respect of their students, in the strong influence upon character that they exerted, in the memories that they left behind and that even yet do not die. Such an one was John Veitch, Professor of Logic. He was a slow-going, burly, thick-set man, with a remarkably true and honest face, full of a certain sympathy and uprightness, an unforgettable face. Perhaps the strongest feature was that of righteousness and strength; willingness to do all and suffer all for the truth's sake. He lectured in psychology, metaphysics, logic and rhetoric. Logic proper was taken on certain days by his clever assistant, Dr. R. M. Wenley. Professor Veitch's lectures were interesting historically. They belonged to a school that had already largely passed away, the school of Hamilton. The newer school of Philosophers then in Scotland as elsewhere was more or less strongly tinged with Hegelianism and with that Veitch would have nothing to do. He was really rowing against the stream and fighting a losing game, and the students, while they sat quietly and took notes, mostly belonged not to the old, but to the new school. The lectures on rhetoric were, of course, different. These, all his students accepted and heard with interest and pleasure. Veitch was however a great inspiration to the men for reasons apart from his lectures. They were impressed by the spiritual earnestness of the man, his honesty, affection, trustworthiness and obedience to duty and conscience. These were in him, plain for all to read, in his words and in his face. He was indeed a great man. It has often been said by students that he was the only one of the Professors who could, as they expressed it, put up a decent prayer. Certainly there was nothing of the kind known to us so impressive as the prayer with which he opened his daily class. He appeared weighted and burdened with reverence and adoration and thanksgiving and humility. Some of us remember to this day certain unforgettable sentences in his devotions as "May we be faithful and earnest and diligent in all that we have to do. May we do all in Thy fear and with a view to Thy glory." Men have been known to go back again, long years after his death, over the class notes of his lectures or even the historical parts of his large book on Logic in order to catch something of his spirit and mind. I do not wonder at it. I have done so myself all unwittingly, thinking nothing of any fellowship in it. Truly the memory of a good man is blessed.

THE BLYTHSWOOD REVIEW.

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Local

The Bantu Presbyterian Church

The Tenth Assembly.

Moderator:

THE RIGHT REV. WILLIAM GAVIN, M.A.
Rainy Mission, Umtata.

Clerks:

Rev. H. Mama,
Rev. M. Sililo.

Treasurers:

Rev. T. B. Soga,
D. Wilson Esq., M.A.

The Presbyteries.

Ciskei	Griqualand East
Transkei	Natal
Umtata	Zoutpansberg.

Moderators.

- 1923 Rev. Wm. Stuart, M.A., Burnshill.
- 1924 Rev. James Dewar, M.A., Maritzburg.
- 1925 Rev. Yekelo Mbali, North Cunningham.
- 1926 Rev. P. L. Hunter, M.A., Gillespie.
- 1927 Rev. J. H. Soga, Miller.
- 1928 Rev. John Lennox, O.B.E., M.A., Fort Hare.
- 1929 Rev. William Mpamba, Main.
- 1930 Rev. B. J. Ross, M.A., Cunningham.
- 1931 Rev. H. Mama, Tutura, Butterworth.
- 1932 Rev. W. Gavin, M.A., Rainy Mission, Umtata

The meeting of the Eleventh Assembly will be held on September 29th, 1933, at Durban.

Rev. Candlish Koti—Moderator-Elect.

MR. KOTI comes of an intensely religious stock. Both his grandfather and father were elders in their respective generations. The father was at one time a teacher. He had the privilege of having among his first teachers the well-known William Gqoba—a Sixosa

scholar and one of Dr. Stewart's favourite interpreters.

Though he joined the candidates' class at the age of eleven, steadiness and prudence kept him there, and he was not admitted to full church membership until about twenty. When one of the Blythswood teachers wrote requesting Mr. Girdwood, the missionary of Tutura, to send him a lad who would be serviceable in domestic affairs, and would in return receive free education, Mr. Koti was the only lad in the whole of Mr. Girdwood's area who had impressed his mind with a promising future in the service of God and his fellowmen.

To the surprise of his classmates he had a good knowledge of English when he went to Blythswood—his translations of English into Sixosa, and Sixosa into English were often accurate under the tutorship of Mr. James MacLaren the then Principal of Blythswood. Later years revealed that he had an aptitude for languages. No wonder his fathers and brethren in Christ of the Presbytery of Kafraria of the United Presbyterian Church appointed him, on the retiral of Dr. Soga, to the Bible Translation Board.

A most exemplary act of Mr. Koti is that he did not rush any of his children to earn money after obtaining certain professional certificates. His eldest son was years in the studies leading to medicine after passing other examinations. Two of his daughters added the Nurses' course to their other courses. The younger son who studied agriculture, went to Fort Cox after giving his masters notable satisfaction as Agricultural Demonstrator in the Ciskei Districts. At Fort Cox he specially took irrigation studies and is now supervising irrigation works in the Middle Drift Magistracy. Thus all his sons and daughters who have so far completed their education, with one exception (a daughter) whose course was interrupted by marriage with a matriculant grandson of Paramount Chief Falo Mgudlwa, are in the service of God

and their fellowmen, combating appalling death among infants and adults, emancipating them from the slavery of sin and starvation.

The twenty ninth of September 1933 will, nothing preventing, see this humble, unselfish and unassuming man in the chair of the Bantu Presbyterian Church Assembly. As the whole church unanimously elected him, should it not be expected that every Christian home upholds him in prayer.

W. MPAMBA.

Local and General.

The Irish Sweepstake receipts on the Derby are nearly one million pounds less than last year.

On Monday, 31st July, and Tuesday, 1st August, Mr. Welsh, the Chief Inspector of Native Education, along with Inspectors Barker and Ross, visited Blythswood in connection with the inspection of the practical work in the Institution.

At the close of the first session Miss Agnes Botha left Blythswood on the eve of her marriage to Rev. Wm. Bottoman. She was the recipient of many marriage gifts from members of the staff as well as from students and pupils.

Mrs. Scott who has been matron in the Boys' Boarding Department for the last four years also left us at the end of the first session. The good wishes of the Blythswood community go with her. Her successor is Mrs. Best, who has occupied a similar post in Fort Hare College and to whom we extend a hearty welcome.

A third member of our staff, Miss M. Stormont, has left us to take up duty on the staff of the Girls' High School, East London.

Rev. D. W. Semple of Sulenkama became ill on Saturday, 14th July, and was taken to Umtata Hospital where he underwent an operation. He has made a good recovery and is now practically quite better again.

Rev. R. Godfrey of Blythswood has been unwell since the end of last session and was ordered by his doctors to proceed to Cape Town for treatment. During the past fortnight he has undergone an operation quite successfully and is now progressing very favourably. We hope that he will soon be able to return to Blythswood fit and well and restored to health again. Rev. R. Mure of Ross Mission is acting at Blythswood during Mr. Godfrey's absence.

Rev. B. J. Ross of Cunningham now in Scotland on furlough has been ill for a considerable time, indeed was confined to bed for four and a half months lately. Now we are glad to say he is able to be up and go out for motor drives from time to time. We hope much for him also, a restoration to health and strength. Mr. Lindhorst of Nqamakwe, has had to go to Cape Town for an operation. He is now safely over it and is reported to be doing very well and on the way to recovery. We remember these patients with intercession and sympathy.

The Religious Tract Society is engaged on its one hundred and thirty-fourth translation of Bunyan's immortal *Pilgrim's Progress* into the tongue of another needy people.

Under Proclamation 121 in the *Union Government Gazette* of 16th June, curfew is proclaimed from and after 1st July within the area controlled by the Village Management Board at Qumbu.

From the 2nd to the 5th July a training class for Pathfinder masters and for those desirous of becoming Pathfinder masters was held by the kind invitation of the Rev. W. Y. St. George Stead at St. Phillip's Mission, Grahamstown.

The Transkei Missionary Conference will meet at Umtata on Friday, 1st September, at 9.30 a.m. The Bishop of St. John's is President for the year. All the Churches will be represented. The Conference has an interesting agenda on Church and School matters. It will meet for one day only and will have an evening session.

One of the most beloved of the pioneer missionaries of these parts, Mrs. Waters of All Saints', Engcobo, died at Durban on Monday, July 24th. She and her husband, Rev. Canon Waters, who predeceased her several years ago, did a great work at All Saints' and in the District. She had a lovable and gracious presence, and was a great influence for good in her day being an earnest Church worker. She was buried at All Saints' Mission where she had lived and laboured for so long. She leaves a son, Rev. Harry Waters of New Hanover, Natal, and three daughters and several grandchildren to mourn her loss.

In a survey of the locust outbreak in Africa, and Western Asia from 1925 to 1931, by the Committee on Locust Control of the Economic Advisory Council, Mr. B. P. Uvarov, says that in the last six years the damages, direct and indirect, inflicted by locusts amounted to the huge total of six million pounds, but this will certainly be exceeded many times during the next outbreak. He adds that the international character of the problem has never yet been demonstrated on such a large scale and so convincingly as during the outbreak which began six years ago and is still continuing. It is stated in the preface that during 1927-31 the number of man-days of labour spent in controlling locusts was at a very conservative estimate not less than 28,000,000.

The library of the late Rev. D. D. Stormont.

The fifth and concluding portion of the catalogue of the above library deals with Africana and periodicals. Such a rush was made for this catalogue immediately on its appearance that the Africana books are already all disposed of, but a large number of periodicals are still on hand. Those who have not yet received copies of this fifth part may obtain them on application to Mrs. Stormont.

Up Table Mountain by Aerial Railway.

Not long ago I had the privilege of sailing into Table Bay at daybreak by Intermediate Union Castle Steamer on my way to England. The sun was rising and the view of the bay studded with ships, with the great mountain behind, and the houses in rows and semicircles creeping up the slopes, was very impressive.

We soon got into dock and a notice was put up that passengers were free to go ashore for the day but must return to the ship by 4 p.m. After breakfast I went ashore and took the dock train to the town station, then walked up Adderley Street, with its glittering shops and its picturesque crowd of people of all nations passing up and down—surely one of the most interesting and beautiful streets in the world, with its continual views of the great overhanging berg. I went to the usual places, the Cathedral, the Public Library, the Gardens and the Picture Gallery. There I met a steamer acquaintance with a party who were rather excited as they told me “you are wasting your time here, you should have been with us climbing up Table Mountain by the Aerial Railway. It is like mounting up to heaven by chariot.” I did not like the reference, as Elijah who went up to heaven by chariot came not back to earth again, but I made up my mind that I too would ascend the mountain.

The Ascent.

After lunch I went to the Bureau and got directions for the journey. A tram car at the door took me to the foot of the mountain, from thence a motor car in waiting took me for a shilling to the Aerial Railway Station, about one fourth up the side of the mountain. Soon we were standing looking at a rather frail looking car without wheels and without seating accommodation, attached by cables to a mass of machinery which somehow by the aid of a similar mass of machinery at the top of the mountain hauled up the car and braked and guided it down again. I remarked on the number of people who got into the car some 20 in all and on the swinging of the car with their weight as we moved upward, but none of the passengers showed the slightest concern and least of all the attendant in-charge. Up we mounted in mid air and I thought of pictures I had seen in the Bioscope of men hanging over precipices gathering birds' eggs. We did not look down as there was a yawning gulf below. We looked at the great mountain towering above us like a Leviathan of rock, and watched the down-car as it met and passed us on its way. The car climbed up steadily and smoothly, but slower and slower, and gradually moved nearer to the highest part of the rock, where the aerial station is, with the great steel pillar or standard for holding the cables. As we got to the mountain top just before entering the cave or open gallery which is the landing place, the car went slower and slower, and almost stopped. We wondered what was going to happen. Would it stick? or would it manage to creep up into the station? Very slowly inch by inch it drew into its resting place, and we stepped out, all I am sure, very glad to touch land again.

A Wonderful Vista.

And what a view! never have I seen anything to equal it. All Capetown and its suburbs seemed to be stretched at our feet; the strand was a silver strand indeed, the sea in front with its islands was like glass studded with agates.

Unfortunately there was a strong wind blowing, so strong as to be quite unpleasant and even dangerous. I noticed that at certain places the mountain top was fenced in, especially in the direction from which we had come, with its steep slopes and rocky sides. There were a good many visitors, wandering about, gazing at the panorama beneath, as if they could not see enough of it, and amongst them seemed to be a company or class of cadets from a war-ship with their tutors or officers. A few of the visitors were actually seated on the rocks outside the fenced barriers. Some people have no nerves. I shivered to see them. Only young people could risk this.

It was now 2.45 p.m. and my steamer sailed at 4. So I was the only passenger on the return journey. How pleasantly exciting it was swinging down leaving the grim rock and facing the paradise of land and sea beneath, gradually increasing in size and shape, and glittering with a thousand flashes in the sunshine. I seemed as if on a glider or a descending aeroplane. I noticed as I reached the lower station that the up-coming car was just about to start and it had also over 20 passengers, and this was not on a Saturday or a holiday but an ordinary week day. They were quite right and quite well advised. This is a journey not to miss, an adventure thrilling and safe, and well worth taking. As for me I reached the ship in good time and continued my journey well content, having experienced another new thing in Africa. R.M.

“There is only one Book.”

In the “Christian Herald” of July 13th 1933 there is a most interesting and even surprising account of an interview with a Press Correspondent given by Dr. William Evans, a well known American Bible lecturer and teacher.

He said, “America is quite well covered with what may be called parlour or home Bible-classes, having individual attendance ranging from twenty to sixty-five. These classes are usually held in the homes of the wealthy. Scores of the classes are taught by men and women who have found Christ, or, having found Him before, have consecrated their lives in a new sense to Him”.

On this we would only make two remarks. First, the news is so good that we can scarcely believe it to be true. We are only afraid that the newspaper report of the interview may be exaggerated. But there it is plain for all to read and it must be accepted.

Second, nothing but good can come of a revival of Home Bible Study or Home Conferences on the Bible; that benefit would surely come of groups of friends or neighbours meeting together in their homes for this purpose needs only to be tried in order to be proved. Carlyle said “It was the Sabbath that made Scotland”. I think it was Walter Scott who when dying asked Lockhart to read to him and was asked by the latter “what shall I read?” Scott answered “There is only one Book”, “there is only one Book”.

A Lesson for Life.

"Evening Memories"

BY SIR HERBERT MAXWELL, BT.
(A. MacLehose & Co., 1932).

The somewhat-hackneyed title "Evening Memories" replaces the brighter titles originally suggested, but found to be pre-occupied. The book, however, is much more original than its title. It is a well-written autobiography by one well-known before the Great War as a sportsman, a writer, and an M.P. Apart from some hastily-written sentences that might well be revised, the book is a first rate one, although light autobiography of this sort is always ephemeral.

The book has in it a quite unexpected surprise; it is full of self depreciation and regret, for wasted years, for neglected opportunities, especially for lack of concentration in earlier years on the plain duty and main task on hand. This oft-recurring lament runs like an obsession through the whole autobiography.

It begins with school days. Evidently, Sir Herbert could never do his lessons and school tasks thoroughly. He would be months in a class without grasping the meaning or the principles of the subject of study. He never could pass class examinations. His parents tried to correct this, by providing him with tutors and sending him from one school to another, but the boy still failed to learn. He was sharp enough about external objects, and was also a diligent reader of sorts, but he was dreamy and dilatory to a fault, and interested much in nature and life.

At Eton this was still manifest. He could not overtake the work of his form. In vain did tutors and masters try to help him; and when he passed on to Christ Church, Oxford, he had no proper foundation or preparatory fitness to enter a University. He did indeed try to make good. He joined reading parties, and studied hard at times, but his easy pleasant nature and the social life of the University were against him, and he failed to take his degree. Twice he was coached up for it; and twice, to the grief of his father, he failed.

In his life as a public man he notes much the same lack of success, due to the same lack of concentration; but here he exaggerates, for he succeeded much better as a politician and a public man than he did at anything else. He was M.P. for Wigtownshire, 1880-1906. In 1881 he became a Privy Councillor. During 1886-92 he was a Lord of the Treasury. He was also chairman of several important Parliamentary Commissions. Since 1903 he has been Lord Lieutenant of Wigtownshire, and is F.R.S., D.C.L. and LL.D. He has been President of the Society of Antiquaries of Scotland, Rhind Lecturer on Archaeology in Edinburgh University (1883) and Lecturer on Scottish History in Glasgow University (1910). Once, at least, he was offered and declined a Colonial Governorship.

No doubt Sir Herbert in his political life was disappointed in not reaching Cabinet rank, but the above record of public service is one which only an able and cultured man could have attempted; and we know that, in all the tasks named, he was both acceptable and efficient.

The same distinguished ability is manifested in his literary work. In *Who's Who*, his books are a long list. A round dozen romances and novels, and a still greater number of books of essays, stand to his credit. He has written on sport, geography and history, biography and archaeology. Such a distinguished record should go far to modify Sir Herbert's tone of self-depreciation that runs through his autobiography.

Prior to the Great War, he gave up politics and to a large extent public life, as the personal care of his estate had become urgent; and he still devotes himself to home and local duties. We must thank him for giving us, in the evening of his life, this autobiography so full of anecdote and social allusion, written with all his old charm and ability.

R. MURE.

Fingoland News.

(By a Native Correspondent).

UMZABE
Umfazi Wolahleko.

This is a new Xosa novel written by Guybon B. Sinxo. He deals with the most momentous subject—the upbringing of children. In order to inculcate into the minds of parents the absolute necessity of training their children, he gives a story of a father and mother who had three children, one son and two daughters. The name of this only son was Ndopo. The mother would not allow any one to rebuke her son for misbehaviour, even the father dared not rebuke him as he would have a very sharp scolding from his wife. On one occasion Ndopo was punished with other pupils by the teacher, Ndopo ran to his mother and informed her of the punishment the teacher had inflicted on him; the mother almost mad with rage turned her steps towards the school room and gave the teacher a good scolding remarking at the same time that Ndopo's name must be taken off the Register. In consequence of this the teacher had no other course to take than to dismiss the boy in spite of the father's entreaties. The spoiled child then left the school and went first to Johannesburg and afterwards to Port Elizabeth where he gave himself entirely to frivolity and pleasure. This precipitated his death. He was stabbed to death with knives by a group of bad characters like himself with whom he had mixed. Before he breathed his last his mother who had come from home to visit her son was led into the room where her son was placed and being startled beyond measure she began to call out "Ndopo, Ndopo my child, don't you recognize your mother?" "Are you the woman who has caused my death, thro' your kindness, you are the prodigal woman, replied Ndopo." "Oh, Oh, my children, my child, you are right, I am the prodigal woman, I have killed you thro' kindness. I wish I had trained you." She then wept bitterly and while still weeping her son passed away. The two daughters were as bad as their brother; they had never been trained, but were allowed to do as they liked. At last thro' their misbehaviour they caused the premature death of their father who died of a broken heart.

The Author covers a wide field seriously warning the Native peoples to train up their progeny. In Chapter XI he says that some parents think that after their sons have gone through the rite of circumcision they will have good characters

and he vehemently contradicts such idea as a thing that will never happen. Children must be trained in their tender years if good results are to be expected. The book contains 26 chapters. Every father, mother, teacher, preacher and minister should purchase this valuable book. I would not recommend the book as a school book as there are some pages which would not be suitable for scholars.

The Church and the Bantu.

A pamphlet, entitled "The Church and the Bantu" containing the Rev. Wm. Mears' address at the Conference of the Methodist Church of South Africa at Durban on May 2, 1933, has been published. Mr. Mears at first gave a short history of the Methodist Church of South Africa and brought to light the remarkable labours of the pioneers of that Church and before passing from the history he mentioned a few achievements of the pioneers, namely, the first roads through Kaffraria were made by Rev. Wm. Shaw; the first plough seen beyond the Kei River was used by a Methodist Missionary; at Morley, the original Mission of Buntingville, cotton was grown for the first time in South Africa in 1834. The Rev. W. B. Boyce produced the first Bantu Grammar and discovered the key to the Bantu language aptly called the "Euphonic Concord". John Wm. Appleyard translated the Bible into the Xosa language.

Dealing with the Native Church, he said, among other things, "To day we have 213 Native Ministers with varying educational qualifications, from that presented by the Teacher's Certificate to that of the Cape University degree. Some of them are outstanding in point of ability, character, culture, piety, administrative gifts, and evangelical zeal; not only leaders in the Church, but leaders in the nation, battling for equality of opportunity and political freedom. Some are Superintendents of large circuits, managers of numerous schools, involving considerable correspondence with Government and Education Departments, diligent and efficient in the performance of their duties". Mr. Mears also stated that, the Bantu circuits were self-supporting and were paying the stipends of their Ministers and Evangelists, erecting their own church and school buildings and contributing sacrificially to the Sustentation and Mission Fund.

The Door is open at last.

All the Native people are pleased to see an advertisement by Dr. Wilkie, Principal of Lovedale, for a male Native Graduate, for a post in the Training School of that Institution. For years Native Teachers who took part in the Training Schools were only those who taught the vernacular. The commendable action of the Principal of Lovedale is a direct answer to the oft repeated questions: What is the use of giving the Native university education? what is he going to do with it? where will he get work?

Visit of the Rev. E. W. Grant of the Bible School, Lovedale.

Blythswood had a visit from the Rev. Mr. Grant of the Bible School, Lovedale, at the end of July. He addressed the boy students on the Saturday evening and the girls on the Sunday morning, and took both church services. His addresses were most interesting and his visit was greatly appreciated.

Where the Lion Roams at Large.

In the Kruger National Park.

When the monarch of the wild stalks majestically over the veld or lurks stealthily amongst the undergrowth seeking his prey, man usually keeps his distance unless armed with his trusted rifle. In the Kruger National Park, South Africa's great game sanctuary in the Northern and Eastern Transvaal, lions there are in plenty, and many are frequently to be seen in the course of a sightseeing trip, and yet there the rifle is left behind, and the tourist need have no fear for his safety so long as he remains in his car and abstains from treading paths off the beaten track.

There is an innate fascination that never seems to flag in the experience of studying the creatures of the wild, and never is this fascination so paramount as when there are no bars or ditches setting up an insurmountable barrier to deprive the experience of its tinge of excitement.

The Kruger National Park, some 8,000 square miles in extent, is the largest wild-game sanctuary in the world. The vast tract of country stretching from the Komati to the Limpopo River remains as it has been for countless ages, except for the construction of good motor roads radiating to most of the more interesting areas, the provision of ponds over the larger rivers, and the erection at convenient points of rest-houses, where the sightseer may spend the night in complete safety.

The conditions and amenities, from the viewpoint of the tourist, have been considerably improved within the recent past, without in any way encroaching upon the preserves of the animals or destroying the atmosphere of the primitive wild that is so appealing and distinctive a feature of this great natural zoo. As a result of these improvements it is now possible for the visitor to motor practically from one end of the Park to another, and to penetrate to the inmost heart of the more remote sections. He may also obtain fuel for his car at several points, and, above all, he may find a number of places where he can spend the night, at some of which bedding and food supplies are also available. There are, in all, no fewer than nine different rest-camps within the precincts of the Park.

During his first few miles after entering the Park, the tourist may see nothing but the broad stretches of bush covered veld, unless he is practised in the spotting of game, when he will probably observe an occasional herd of antelope in the distance. But as he penetrates farther, with each turn in the road he will find himself confronted with some different species. Zebra and wildebeest will gallop by like great battalions on parade, herds of impala and other types of antelope will leap gracefully over the road, ahead, the stately kudu and waterbuck will gaze with disdain on the intruder, while the gauky giraffe will refrain from nibbling the succulent shoots on the tree-tops, to look down on the passing traveller. The uncertainty as to what will next appear lends a piquant interest to every minute of the trip, and the culminating moment usually synchronises with the sight of King Leo and his consort emerging from behind a bush, gazing curiously at the oncoming car, and then moving off with leisurely dignity. By day everything is as peaceful as in a city zoo.

but by night the eternal drama of the wild is forever being enacted, as it is then that the monarchs of the veld set out in search of their prey.

The numerous rivers of the Park provide just such interesting sights as do the vast plains, for in several, schools of hippo are to be seen lazily disporting themselves in the water, while on the banks of others the patient crocodile suns himself on the rocks, always waiting the approach of an unobservant quarry.

Practically every species of South African fauna is to be found in the Kruger National Park, although of the larger members of the family, the rhinoceros and elephant are usually met with only in the very remote areas, while the nyala is seldom seen.

The Railway Administration has done a great deal towards making the trip as comfortable as possible, and besides arranging special touring trains, known as the Round in Nine, which make a circular trip through a portion of the reserve, it makes a special feature of inclusive excursions, through any of the numerous ports of entry, from 1st June to 15th November. In this respect, particulars are obtainable from any Railway Tourist Office or Station Master.

The sightseer may make the journey by train from all parts of South Africa to within a few miles of the Park, after which he is provided with motor transport at one or other of the attractive towns from which entry to the Park is made.

The dry and bracing climate of the South African winter, when the Park is open to visitors, the joy of outdoor life, and, above all, the all-absorbing atmosphere of the primitive wild, combine in making a tour through the Kruger National Park one of the most fascinating experiences open to the world-traveller.

Our Mail Bag.

Chicken-Killing Habits of the (Black-headed) Heron and Cape Eagle Owl.

It is unfortunate that both the above species of birds should have incurred the implacable enmity of Poultry Farmers in this neighbourhood; unfortunate, not only because both kill vermin (the Heron, though this may not be generally known, being an expert Mole-catcher), but because two fine members of our local avifauna are thus threatened with ultimate extinction.

The individual Heron which first incurred the wrath of a breeder of prize poultry here was, I suspect, the Black-headed which is commoner about here than the Grey heron. The man of wrath (who, it may be said by way of excuse, makes his living out of poultry breeding) found the Heron very attentive at his pens, and shot it on suspicion, when he found no less than 5 freshly-killed chicks inside it. He remarked to me that "it was odd that the Heron should have selected chicks that were all black ones". I suggested that this was because the colour resembled that of the rats and black *Kruipmol* which are its more normal and legitimate prey, but I am afraid my plea made little impression. The Cape Eagle Owl was found by the same man to snap up chicks early in the morning and towards dusk, so he now shoots any he sees on his place. Moreover, being a contributor to the local Press, he has now broadcasted an indictment of the two birds.

MAJOR BOLSTER, George.

Strange Nesting-site for the Black Honeysucker.

Mr. F. Bolus has kindly let us see a letter from a young friend, V. Audrey Hoole, Mitford Park, Commadagga, giving an account of a curious nesting-site chosen by a pair of Black Honeysuckers. Under the verandah of the house is a child's swing, whose two arms are fastened by means of knots, at a height of about 6½ feet from the ground, to ropes hanging from a verandah beam.

On one of these knots supporting the swing the hen began building. The swing was hanging down at the time; and, to prevent any accidental jarring of the nest, it was forthwith tied up to a verandah pillar. This slightly altered the position of the nest, and evidently did not suit the bird. After a little hesitation she began a second nest on the other knot. This nest was completed, and from it in due course was led off a young honeysucker.

The verandah is much used; and a member of the family often sat and worked within a few feet of the nest while it was under construction (about Christmas 1931). The following season the hen was about again, as if intending to build, but she did not actually do so.

Mysterious Creatures—"The Beach-Wolf"

The following extract from a letter written to me by my father, dated 9-7-33 is in reply to a query I raised regarding the Beach-wolf.]

"The otters you refer to were otters without doubt, but the other animal I saw was at 'Intlongana' on the Elliotdale coast. I was going from our camp across the sandy beach to Suttons' and at the time the moon was quite bright. I noticed, at a distance of about 100 yards from me, a thick-set short black dog as I thought; but, when I got about 50 yards from it, it made off for the water. I gave chase, but it got into the water just ahead of me; nevertheless I had quite a good view of the animal, whose colour appeared to be black. The animal ran like a dog, i.e. it did not run in a series of jumps like an otter. The tail was clear of the ground, and, as far as I could judge, did not appear to be as heavy as an otter's, while the head appeared to be thicker set and longer than an otter's. The height, I should say, was about 14 inches and the length, including tail, about 34 inches. This was about 10 p.m. in the year 1888, I think."

II. "In the year 1878, my brother Arthur and a Mr. Brown went to Rooi-vaal below Komgha to spend the winter there; and while there, one of his 'boys' informed him that he had seen a biggish animal run from the bush across the stony beach and into the sea; so next day they went with the 'boys' to the spot. The boys then went into the bush whilst my brother took up a position on the edge. Shortly afterwards the animal came running out of the bush making for the sea, and was shot.

Description given by him:—"Sea Otter," Length of body about 26 inches—30 inches, tail 15 inches. Height about 18 inches. Head longer than an otter's,—bull-dog shape. Legs heavy, but short. Colour golden-brown, like a golden mole and the fur as soft as silk." He adds that the skin was unfortunately given to a certain young lady who like the rest of the parties concerned, is now no longer alive, so that the chances of getting further information are very remote.

W. W. ROBERTS.

The Reformation in England.

By E. N. H. SMIT, B.A.

During its early phases there was little sign of religion in the Reformation movement in England. It was not the work of one man as in Germany where almost everything revolved round the dauntless Luther, but a drama in which the Tudor monarchs were the leading actors.

Reformers, too, had little to say in the matter, as numerous other classes—politicians, theologians, and frequently also executioners—were given a part to play. The result was that under successive rulers the Reformation showed itself in different colours which varied according to each ruler's personal inclinations.

Henry VIII neither desired to break away from the Church of Rome, nor to reform it. It was a purely political affair, concerned with the king's private interests, that made him take the lead. The king wanted a male heir as his successor, but having no son he sought to divorce Queen Catherine. This divorce, however, had first of all to be granted and legalised by the Pope before Henry could marry Anne Boleyn, a young girl with whom he had secretly fallen in love. Pope Clement VII refused, because he feared the Queen's nephew, Charles V—at that time the most powerful Emperor in Europe.

The king at once took on a menacing attitude to annoy the Pope. He allowed some religious enthusiasts to circulate anti-papal pamphlets, which really prepared the way for the religious side of the movement that was to follow under his successor.

Realising the weakness of the Pope, Henry decided to settle the matter entirely as he pleased, and soon manifested that he did not care for Papal commands in the least. In the events that followed His Majesty decidedly gained the upper hand over His Holiness.

Then came the greatest and by far the most decisive step of the king, when he forced an acknowledgment in the Convocation of Canterbury in 1530 that "the king is the only and Supreme Lord of the Clergy in England," and, as far as the law of Christ allows, even Supreme Head. This Act meant that the Church of England had been severed from the Church of Rome, and hence had no more duties towards Rome.

Events now followed one another in quick succession, each one being a new victory for the king who discovered that he had the rapidly developing English Parliament to confirm his actions. In the Parliament of 1532 the clergy were driven to accept three articles subjecting the Church to the State. Henry thereupon pressed Parliament to pass a statute which abolished the "annates," one of the "most lucrative resources of Papal revenue from England." Ecclesiastical courts were forbidden to appeal to Rome in future, and the king's nominees were to be elected as Bishops.

All these steps taken by Henry were of considerable importance. By breaking away from Rome, he excluded all outside interference which might have led to a life and death struggle between opposing religious parties, as happened in Germany and France.

By making the Church a State organ he could apply state laws to all church officials and tax them

as well. The revenues which had formerly been paid to Rome, were afterwards paid to the king, who became to some extent independent of Parliament for financial assistance.

Being determined to make the break from Rome complete, the king dissolved the smaller monasteries in 1536, and the greater in 1539 for three reasons. First, they were "Papal garrisons" and might refuse to acknowledge the king as their supreme master. Second, because, being wealthy, they were means of revenue. Third, they lacked defenders.

The resulting disappearance of Abbots from the House of Lords weakened the clergy still more and proved that the king could dictate his own terms. The number of spiritual peers fell to twenty-six, and, during the reign of Edward VI, the king could appoint all spiritual peers. Bishops were therefore Royal nominees. Further acts of Parliament gave the right of creating new ecclesiastical canons to the king (1534), and confirmed to him the vote of the clergys' taxes (1540).

Meanwhile although separated from Rome, there was as yet no sharp difference in church doctrine. The king masterfully prevented any groups of preachers from disseminating doctrines of their own and even took steps in 1539 to safeguard the existing religion and its dogma. All the actions of His Majesty were therefore only calculated to make the State supreme.

Under Edward VI. the Reformation took on a distinctly religious colour and made considerable progress. Reformers were given liberty to proclaim their views—among them also the two tutors of the king, Cheke and Cox. Soon the reformers gained the majority and Parliament began to think of playing its part too—by statute. It was largely under Edward that Roman Catholicism received its death blow in England.

A beginning was made in 1548 when the first "Act of Uniformity" was passed to the effect that all the churches should use a certain Book of Common Prayer, excluding all other books, and abolishing images; future Bishops could no longer be elected, but only appointed by letters patent. The young king continued the process of subjugating the Church to the State, passed the Protestant Confession of Faith in 42 articles, and allowed the Clergy to marry.

During the reign of Queen Mary the religious pendulum swung to the other extreme and gave the executioner a chance to play a very active part in the drama. Mary was a devout Catholic and determined to rectify the damage done to her Faith by her father and brother. If her subjects did not grant a willing ear she would enforce the Catholic doctrines by means of the axe.

She proposed to Parliament, which, she, too, found a convenient instrument, an annulment of all its anti-papal legislation. Both Houses agreed, giving the Queen a splendid opportunity to begin her disastrous reign of persecution during which two hundred and seventy-seven people were executed for refusing to surrender the Protestant faith. The martyrs bore their fate bravely, end by so doing convinced their brethren in tribulation of their sincerity. The Queen's doings proved fatal to herself and made her so unpopular that she died an unlamented death in 1558.

Elizabeth came to the throne to the relief of everybody. She saw that Protestantism had

come to stay permanently. With the aid of her ministers she came to a very favourable decision viz., the "Reformation Settlement". She passed the "Acts of Supremacy", making it compulsory for all ecclesiastics and office-holders to take an oath in which they acknowledged her authority. Toleration proved to be the best policy, and saved England from religious wars.

Apart from religion, the actions of Parliament throughout show that during the Sixteenth Century it was still a very docile institution in the hands of a determined monarch, who could handle it almost as easily as a boy of twelve to day manipulates a modern mechanical toy. Still, weak as it was, its decisions had to be obeyed, and therefore the country never suffered any very serious internal disturbance as was the case in many Continental states.

South African False Scorpions.

Ellingsen's Tree-chelifer—*Paratemnus ellingseni* Beier.

This species was formerly incorporated by Ellingsen along with the species described by himself as *feae*, from specimens collected by Leonards Fea in the Caboverdian Islands, San Thiago. The South African form has now been differentiated by Beier.

The Natal Museum contains three specimens taken at Mfongosi, Zululand, in May, 1917 by W. E. Jones.

In the Cape Province the species is widely distributed in the Eastern portion occurring on trees in the open mimosa country and on the introduced gum trees as well as in the forest. My first specimens were taken on Yellow-wood in a little dell at Woodstock, Alice, on 21st November, 1907. In the same month other specimens were taken on gums in Lovedale grounds. In the King Williamstown division specimens were found at Burnshill on 14th January, 1908 and in the Pirie forest on Yellow-wood by Miss Fanny Ross on 13th June, 1908. In the grounds of the King Williamstown hospital one was taken on a blue-gum on 19th May, 1908. Other localities in the King Williamstown division from which I have obtained specimens all taken on trees are Xukwane in February and August, 1909; at Cacadu, Green River on 4th September, 1914. In the East London division a male was obtained by Mr. John Wood in 1899 and two specimens by myself on *Mimusopas obovata* at the Nahoon Mouth on 26th June, 1912.

In Griqualand East, the species was collected commonly from the 9th August, 1916, onwards on Yellow-wood in the Ngqaba Forest in the Tsolo district; and an immature individual was taken on Yellow wood on 12th May, 1919 in the Ndlovu Forest, Qumbu.

The young moult in nests in which I have found them in January and November. On a single occasion, 27th November, 1907, I found a female with her larval mass. She was in a very roomy nest under the bark of a gum tree at Lovedale and occupied one corner of the nest while her larval mass, quite detached from her, lay at the other corner of the nest. Till such an unusual oc-

currence is confirmed, there must remain the possible explanation that the female as I opened the nest had been unwittingly separated by me from her larval mass. Ellingsen however in commenting on the occurrence says that he has himself in Norway seen a similar thing in the case of *Chernes cyrneus* (L. Koch.)

With the intention of finding further brood nests I visited on 20th December, 1918 a Yellow-wood haunted by the species at Somerville. I obtained a female living free, then found another in a large roomy nest which, being built behind rather gaping bark, resembled a truncated hemisphere. The nest was formed of sand, grit and dirt, obtained apparently from wind-blown material, and had its inner sill lining still unfinished. It measured 4 mm. across by about 2 high. It was large and its inmate, a female, showed signs of immaturity. Other nests on the same tree contained moults. Under another piece of bark a male and female were busy courting. The male was holding with his left hand the right hand of the female and when exposed to the light he still kept his grip and pulled her along. They were however so active in their movements that I was afraid of losing them if I left them to their own will and so I took possession of both. On 29th January in the following year a return visit was paid to this same haunt. Several immature specimens were leading a free life whilst solitary individuals of the same size were secreted in nests built between appressed flakes of bark. As is usual in the case of nests built in such positions they consisted of a circular rim of grit and dirt serving as a pillar lined within and on the enclosed surfaces of the flakes with silk. The smallest nest was 2 by 2.5 mm.

ROBERT GODFREY.

The drought in these parts is becoming serious. The little rain that fell a few weeks ago has made no difference. All over the Transkei and beyond, the stock is in danger of dying of starvation and thirst. Indeed a good many of the aged stock have died already. The situation is serious too in respect of want of water for the use of the people. Tanks are empty and springs are nearly dry, and the pools of water that remain are not very fit for domestic use. Prayer should be made in every church and home in the district. Such an urgent thing should not be allowed to fail or to go by default through our neglecting to pray for it.

On Thursday evening, the 3rd August, the Umtata Presbyterian Congregation held an 'Induction Social, in the Banqueting Chamber of the Town Hall, in order to give the Community an opportunity of meeting and welcoming the new minister, Rev. R. S. Duncan, M.A. and Mrs. Duncan. Mr. D. Millar, Session Clerk, presided over a good turn-out of the congregation and friends. Words of greeting and welcome were given by the Revs. W. Gavin of Rainy and D. Semple of Sulekama. The Bishop of St. John's spoke as representing the Church of England and the Rev. R. Floweday for the Wesleyan Church and Rev. G. Murray for the Dutch Reformed Church. Mr. Duncan suitably replied speaking both in English and in Afrikaans. Then came the customary "gowning" of the minister performed by Mrs. Millar, wife of the Session Clerk. Mr. Duncan expressed his thanks and with praise and prayer a very pleasant evening came to an end.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, AUGUST, 1933.

To the Reader.

The Spies returned, bringing of the fruit of the land.

I have been wandering along the bank of the Jordan and looking over into Canaan. My actual crossing has once more been postponed, but God has led me by the river brink and let me taste of the fruits of the land, that thereby he might inflame my heart with desire for that land and take away from me the terrors that mingle with the thought of entering the river. And I have come back to tell what I have seen of that land and to shew you the fruit I have gathered by the riverside.

The outstanding fruit of Canaan—the first fruit to be seen in the land and the all-prevailing fruit—is *Satisfaction*. 'Satisfied' is written on every countenance in heaven; it is the expression that pervades every face that opens its eyes in glory, the mark that distinguishes heavenly beings from earthly. Those who on earth belonged to the numerous clan of Mr. Fearing have been completely transformed. They now enjoy that peace and calm, for which on earth they continually craved, and of which they had but brief foretastes.

How may that fear of death, that fear of coming short at last, that fear of final attainment, be overcome? It cannot be overcome by running away from the thought of death, as of some morbid subject that must all costs be avoided. Let us, then, face up to death, as all who have gone before us have had to do. There is a way—if only we can find it out—of facing death, that will take the sting out of it. When Peter Pan says, in pensive mood, 'What a great adventure death will be!' he gives us the hint.

There is no such adventure in any man's life as death, but it is an adventure for which each man must train. Happily for us, there are lesser adventures which

can be utilised by way of training for the greatest. One such adventure is sleep, which all who care may practise every night as a kind of rehearsal for the final adventure.

Admittedly, no sane man would knowingly go forth on that final adventure without having with him as his Guide the only one who knows the road—Jesus Christ, Who in His greatest adventure on Calvary, when He tasted death for every man, passed through such an experience as fitted Him to understand the very worst that death has in store for any man. Assuredly, also, every man means, in that last extremity, to put his hand into Christ's, saying as he does so,—'Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me,' and keeping his ears open for the answer,—'When thou passest through the waters, I will be with thee; and through the floods, they shall not overflow thee.'

To be sure of having that Guide with us at last, let us engage Him to go with us every night on the adventure of sleep. None but a born fool would set out on the adventure of sleep without committing himself to his Guide.

But there is another kind of adventure that has been granted to some of us as a kind of special preparation for the greatest adventure of all. I refer to the sleep of anæsthesia which accompanies an operation. Off into the unknown we go; and, when we re-open our eyes, we look into the radiant face of the Sister and hear with unutterable joy her reassuring greeting,—'It's all over!' as she welcomes us back from that wonderful journey through which she had accompanied us.

So shall it be, methinks, when I set out on my last adventure. I shall lay me down in quiet confidence in the keeping of my Saviour, and I shall awake to look on His radiant face and to hear His welcome greeting,—'It's all over!' Only, there will be this difference. When I open my eyes to behold my Lord, I shall be transformed. The great warfare shall, in my case also, be accomplished. My sanctification will be complete. I shall be satisfied, when I awake with His likeness, and not only shall I be satisfied; He too will be satisfied. In that moment

Continued on page 96.

The Mission Field.

The Missionary.

A Visit to an Outstation



LL district missionaries have outstations as well as a main station. One of my colleagues used to have forty-seven outstations, and he kept them going for many years until his mission was subdivided; another colleague had thirty-five outstations until his mission too was subdivided. The present writer has twelve outstations, which is fewer than most of his brethren have. The difficulty is to find sufficient Sundays in which to visit each station once a quarter. Sometimes we visit two stations on one Sunday, but that does not generally work well, as the people rarely arrive before twelve noon and it is nearly three o'clock in the afternoon before the services and business of the visit are over, by which time it is too late to make for another station, which also expects us at twelve noon. Sometimes two stations may combine and assemble at one place. At other times the Sunday service has to be held during the week. In any case the missionary is rarely at home at the main station on Sundays. Generally he is only there one Sunday in a quarter.

The Future Congregations.

The outstations are the future congregations of the Church. In time they will be separate parishes and congregations with their own minister. Certain of them are already as large as the main station and would naturally be the centre of a new mission did funds and staff permit. Each has its own regular financial and congregational business and has to be visited at least once a quarter with ordinances, and when possible also at other times for school and other sundry business. Otherwise if left alone the place would certainly go back. Of course on other Sundays and prayer meeting days, the services are conducted according to a preacher's plan.

The difficulties of Travel.

Let me describe a quarterly visit to one of my principal outstations, seventeen miles off, across the Umtata river, two miles into Tsolo district, where there is a Church of twenty-five members and many adherents, and a good one-teacher school with an average of thirty-five children. The road from the mission to this place is in parts very bad and is difficult to negotiate with a motor car after rain. The last three miles too are quite impossible by motor as the Umtata river has to be crossed at a bad drift and the rest of the road from there on has several dangerous places. So I generally either ride on horse-back, going a short cut which saves a few miles or else I drive my motor to the shop four miles from the Church and the people send a horse for me there.

A Kindly Welcome.

It is a beautiful district with fine views of bush and valley and river. For many years I had a camp there with a small enclosure and two huts

which I used as a holiday resort for myself and family. It is still a pleasure to visit the place. The people see me in the distance long before I get there and kindly have a cup of tea ready for me on my arrival. Then I meet with the office-bearers and arrange the business of the day, the baptisms, the candidates, the plan of the communion service, and generally by 12.30 we are able to ring the second bell and the people pour into the Church.

Order of the Service.

The office bearers sit on the right, the choir on the left of the platform, and the men on the right and the women on the left of the area. On these days the church is crowded and people are even sitting outside, some of them red, heathen people. This is their field day, their special event during the quarter and they evidently are in the spirit on the Lord's Day. The missionary conducts the service, but the teacher of the school assists with interpretation and an elder may lead in prayer. The service is very hearty. The singing is generally wonderfully good. It is loud but quite musical. It makes the church with its old iron roof ring with a joyful noise. The candidates are admitted often by adult baptism after taking the vows. It is a solemn service. Then there is the baptism of infants, a service in which the whole congregation is keenly interested. Then the people settle down for the sermon. They are good listeners. They listen as if they could do no other. A deep stillness pervades the church during the Communion Service. They realize undoubtedly something of its deeper meaning and the unspeakable privilege of it.

At this station I have generally an extra service held in a hut some two hundred yards off. There until recently has dwelt the mother of the chief, an old Christian lady, a most devoted Church member, who was bedridden and could not even sit up. I have generally gone with the office-bearers to her house and conducted the service and given her the Sacrament. How she appreciated it, and had everything in readiness, even her collection, and thanked the missionary afterwards in a few courteous words! It was a pleasure indeed to meet her and to worship with her. Then I return to the school-house where a repast has been thoughtfully prepared for me. In the afternoon sunshine, with many a goodbye I ride off, glad and satisfied, that another good day has been vouchsafed to me.

R. M.

Formation of a new Native Mission at Umtata.

On July 16th the Bantu Presbyterian Church Presbytery of Umtata, met in the old Bunga Hall, and with the consent of both Kirk Sessions concerned, cut off two stations from Ross Mission and one station from Rainy Mission, to form a new mission, to be called the Erskine Mission of the Bantu Presbyterian Church of South Africa, Umtata, with its own separate Kirk Session and Deacons' Court. The Rev. R. Mure is to act meanwhile as Moderator of Kirk Session and to continue to care for the new mission until such time as it is hoped it will be able to have its own minister. We heartily wish this new mission every success.

Attention is directed to the name of the new mission, "Erskine." The name is fitting and timely as the Rev. D. L. Erskine, late of Somerville

Mission, Tsolo, was for long the father of our Native church in the area of the Umtata Presbytery. He was a notable and successful pioneer. He was the founder of Ross Mission, and also of Rainy Mission, and of Ugie Mission. From the Umtata to the Tsitsa he travelled year after year, unwearied in his labours. He did not spare himself. His long exertions must have undermined his health and aggravated the heart trouble from which he ultimately died. He worked also among the Europeans in Tsolo village and among the Dutch sawyers in the bush. He is still remembered by the older generation of Native Christians in these parts for his kindness, heartiness, and helpfulness.

Dr. A. W. Roberts.

We would add ours to the many messages of congratulation that have come to our distinguished friend and colleague, Dr. A. W. Roberts of Lovedale, who on the 31st July, 1933, completed fifty years notable service "as a great servant of the African people". He came as a teacher to Lovedale in 1883 and for a time was acting Principal. He continued teaching till 1920. He was an able preacher and lecturer and a man of science, skilled in astronomy and mathematics, and later he became a Senator and a Member of the Native Affairs Commission.

A meeting was held at Lovedale on July 28th under the presidency of the Rev. Dr. Wilkie, many friends and former pupils of Dr. Roberts being present. Letters of congratulation were read from the Prime Minister, Sir William Thompson, Sir Frank Dyson, Mr. G. H. Welsh, Chief Inspector of Native Education and others. Dr. McVicar addressed the meeting, giving an account of Dr. Roberts' life and career, and was followed by James Tshona, the oldest living ex-Lovedale Native student, who was among those who welcomed Dr. Roberts in 1883. Thomas Nqandela also gave an address on behalf of past students, recalling the days and sessions spent under the Dr's care. Dr. Roberts replied in a speech reminiscent of the past fifty years' life and work, recalling his colleagues and students of earlier days, and expressing his strong hope and trust in the development and progress of the Native people.

A closing word of congratulation was spoken by Principal Kerr on behalf of the South African Native College at Fort Hare.

Mrs. M. M. Anderson.

At the close of the forenoon service in St. Columba's, Presbyterian Church, Queenstown, the minister, the Rev. Mr. Russell, unveiled and dedicated a handsome teak wood font to the memory of Mrs. M. M. Anderson, who, for many years, rendered St. Columba's fine service by her work in the Sunday school. The silver inscription on the font reads:—

To the glory of God
and in memory of
Mary McCallum Anderson
who died
May 3rd, 1932.

A tribute of affection for her noble
and devoted work among the young.

Mrs. Anderson came out to this country as a missionary to Blythswood in 1892 where she was Lady Principal of the Girls' School and afterwards married Mr. W. W. Anderson who was Boarding Master there.

Nature Study.

Lucerne.—Continued.

September 9th was devoted to an ascent of Pilatus by the mountain railway. The gradient is so steep that passengers may well be excused for feeling nervous as the train moves off. But as it creeps steadily upwards passing woodlands, gorges and rivers, leaving each in turn behind it and below it, confidence is inspired in the traveller. At the midway station, however, when the train stopped and moved downwards a single tooth of the cogwheel, it sent awkward sensations through the company. And I must admit that I did not feel quite at my ease till I stepped off the train at the terminus. A hurried visit was made to the Esel to view the Alpine panorama of the Bernese Oberland, before a move was made towards the hotel for luncheon. This latter part of the programme I cut out, to renew at once an intensive collecting on the mountain slope.

Pilatus, a Stony Mountain.

Unlike the green-pastured Rigi, Pilatus is a stony mountain covered with bold scours and precipices and many bare expanses. The limestone of which it is built exhibits fossils even at the summit. To the geologist, the botanist and the entomologist, the mountain proves at once attractive; but to the ornithologist it certainly showed itself exceedingly disappointing on the day of my visit. In all probability this disappointment was due to the season of the year and also to the rush in which we had to indulge in covering such a tremendous expanse of mountain. But, however it may be explained, the fact remains that not a single bird note is entered in my diary in connection with Pilatus.

Yet the mountain was entrancingly interesting to me, and in the few hours spent on its upper slopes, many strange and delightful experiences fell to my lot. I began collecting just under the hotel, concentrating mainly on Alpine plants. Alpine spiders were, however, equally fascinating. The Alpine Wolf spider (*Lycosa nigra*) was running over the stones in the bright sunshine, and two species of Alpine Crab-spiders (*Xysticus*) were also met with, one of which was guarding its cocoon on the underside of a stone. The footpath zigzagged hither and thither down the steep hillside, being so planned for travellers toiling upwards; but it need not be adhered to by those who are descending and so I struck out a more direct line for myself, sliding down the screes and calling a halt repeatedly when necessary. Tufts of white Alpine poppies, one of the fairest of the Alpines, with green leaves, were in full flower and growing in abundance in this area; and among the screes grew another captivating Alpine plant, the Alpine toad-flax, a small trailing plant whose purple flowers have an orange centre.

The Black Salamander.

At the bottom of the screes lay a small basin lying between the peaks of the Esel and the Tomlishorn on the one hand and that of the Mattalp on the other. Here a grassy patch of land, with junipers growing thereon and abundance of life of different kinds, enticed me to halt till the walking party that had been lunching in the hotel bore down upon me. But as they had as their objective

a climb to the summit of the Mattalp they left me at peace for a further stretch. Whilst exploring amongst the damp stones in this green basin I got my first introduction to the Black salamander of the Alps. These slimy amphibians were occupying damp crevices amongst the stones, retreating into the wet soil, and had to be hauled out of their hiding-places by the tail. Five in all were unearthed, and three of these were retained. The salamanders were discovered during the search for shells, which here as elsewhere forced themselves under my notice. Amongst the shells gathered was another new species *Pupa Gularis*; but what pleased me most in this basin was a Harvestman (*Prosalpia bibrachiata*) belonging to a genus not represented at all in our British fauna.

The sight of the party closing down upon me in their return from the Mattalp bade me cease grubbing amongst the stones, and join them in what was to develop into a race against time to catch the descending train at the halfway station. From the Mattalp a lady brought me specimens of *Viola biflora*, and a gentleman an Alpine salamander. Henceforth the method of collecting consisted in the rapid snatching of plants and the hurried rush after my companions. Below the col we had entered on another distinct zone of plants. Among the novelties were the Purple Monkshood (*Aconitum napellus*), which grew so thickly as to colour patches of the landscape, with its ally the Yellow Wolf's Bane (*A. lycoctonum*). A species of decumbent Willow crawled on the ground and two species of *Rhododendron* (*Rh. ferrugineum* and *Rh. hirsutum*), though both already past flower, stood out conspicuously amongst the vegetation; and the latter, the Hairy Rose-bay, was especially attractive because of its delightful scent. The yellow Fox-glove, one of those Alpines that is so distinctly allied to a species in our previous experience and yet so different from it, was also one of the most challenging flowers in this neighbourhood. Our final scamper brought us to the station as darkness was approaching and our descent through the growing gloom was often lit up by the lightning that played about the mountain sides.

Engelberg, the Mountain of the Angels.

September 10th was spent in a visit to Engelberg, the mountain of the Angels, a health resort among the hills. In comparison with the two previous days, with their hectic excitement, this was a comparatively quiet day. We took the steamer to Stanstad and from thence travelled by electric car to Engelberg. The course for a great part of the way lay alongside a glacier river, through romantic mountain scenery with tumbling waterfalls and forest-clad slopes. A Chough was seen on the roof of a chalet and Crows too were noticed as we sped up the valley; and at Grafenort during a short halt a single Yellowhammer and a number of House-martins were observed. Shortly after re-entering the car at Grafenort one of my fellow passengers directed my attention to a large logpicorn beetle resting on the outside of the car; this was *Monocammus sutor*, a species which on rare occasions has occurred as an importation in Britain. At Engelberg most of our party after lunch joined a coaching expedition amongst the mountains; but I remained behind under the impression that I would see more in a solitary ramble round the town or by walking back to join the car at Grafenort. As it turned out, however, I felt myself in

no condition for starting on a long walk, and I contented myself with prowling about the neighbourhood of Engelberg. On the fields of mown grass the White wagtails were busy, but the only other interesting species was the Black redstart, one of the novelties which all bird lovers expect to see in Switzerland and at the sight of which they inwardly rejoice. On our return journey to Lucerne we were overtaken on the lake by a violent rain storm; and, later that same evening, a typical Swiss thunderstorm came on in full grandeur and gave us some idea of what such a storm can be in lovely Lucerne.

On the following day a long excursion was planned to Andermatt on the Swiss frontier. We travelled by train to Goschenen at the entrance to the St. Gotthard Tunnel and were of course interested in the wonderful engineering feats accomplished by those who planned this railway. From Goschenen we walked to Andermatt on the frontier, but were carried along at such a rush thither and back that it was hardly possible to halt anywhere for collecting purposes. The outstanding memory of this day's expeditions was a dark pool by the wayside, into which the water fell from above and formed a rainbow at its base. Such a rainbow is not connected in my thoughts with any other waterfall I have visited. That night at the chalet a boy brought me a mole-cricket, newly dead and quite fresh. This curious insect is so named from having its front feet modified like a mole's for digging. A local name for the insect is 'Popcorn' from the noise it makes in the summer.

Some Scottish Flowers in South Africa.

Amidst all the wealth of plant life that adorns our veld, our seashore, our mountains, our kloofs and our river valleys certain species known to those who have kept their eyes open in traversing the hills and the glens of their native land seem to raise their heads claiming attention and demanding a momentary halt for passing recognition. Probably the first such plant to challenge the newcomers' attention is the Scabious which raises its attractive white flowers in almost any stretch of veld in the Eastern Province. Unlike the ordinary Devil's Bit of Scotland which sports several shades of colour, the Scabious found here has a uniform whitish shade and is recognised as being the same plant as is known in Britain as *Columbaria*. This species is recognised as being native to the South African flora and in this respect differs from the next to be mentioned, the common Shepherd's Purse, *Capsella Bursa Pastoris* which has its place in our list as an introduced and now naturalized plant.

The Plantains also quite early claim the notice of the new-comer and their presence here brings to mind a name which I had heard applied in my boyhood to individuals of this plant in Scotland, the White Man's Foot, the implication being that wherever the white man goes this plant is sure to follow. The name we had in Midlothian was Fiddlestrings, a name which we explained to the uninitiated by breaking a leaf gently across and pulling the broken pieces apart displaying the strong tendons in the veins resembling the strings of a violin and the flowery stems were known as rats' tails which were plucked and hung up in the cages of canaries to give these birds some practice in extracting the seeds. 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, C.P.

The Editor's Study.

Hiking in Shetland.

MY DEAR JAMES,

As I promised in my last letter, I will now continue the story of my hiking adventure in Shetland.

The storm that had been intermittent all day was now renewed, and, as I listened to the rain pattering incessantly on the wood above my head, I was extremely grateful for the shelter. The sympathetic fisherman got little rest after admitting me, not because of the disturbance I was making, but because of his curiosity to ascertain my recent movements and my present intentions. Early in the morning I boiled the large kettle on the stove, and took breakfast with my considerate host, who rose betimes and dressed, whilst his fellows slept on undisturbed. As soon as the rain had sufficiently abated I prepared to go. I was told that if I came back early I might have a trip to the islands for birds' eggs.

WITH A NEW DAY BEFORE ME

I was free from care once more. Passing through Walls before the village was fairly awake, and carrying my belongings with me as I had done on the previous day, I set out for an examination of the lochs to the north and north-east. The area traversed consisted of wild hill and moor, with a fine series of lochs of varying sizes, on the central islands of which seagulls were nesting in great abundance. Here I was introduced to the summer haunts of birds known to me hitherto in winter only, such as the red-breasted merganser and the red-throated diver. But I had no means of access to the islands, and I had to content myself with the view from the shore, and to imagine the delights that lay beyond my reach. The scenery became wilder as I went north, but the roughness of the hills suggested a halt before I reached the northern shore, if at least I wished to take advantage of the fisherman's offer.

On reaching Walls, I made an unavailing attempt to procure lodgings, and then turned once more to the Ergo, where I got the remains of their tea, which was lukewarm, but very acceptable. They insisted on my finding lodgings before going out in the small boat, but, when I made a third unsuccessful attempt to procure these, I felt as if I did not care what might happen next.

In my dilemma one of the fishermen recommended me to try Olaf, the tourist-guide, who lived alone in a two-roomed cottage on the hill. After much tramping hither and thither to discover whether "the guide" were at home or no, and after eventually learning that he was in his cottage in the meanwhile, I followed the route pointed out to me to reach the hill behind which his house lay hid. A narrow footpath led between cornfields to a farmhouse—consisting of a group of low-thatched buildings huddled together in a manner quite unsuggestive to the lowlander of their real nature—at the base of the knove; from this point it turned abruptly off to the right, and passing round the hillface, terminated at a solitary cottage, which I expected to be the one required. Its appearance—though only that common to Shetland crofts—with roof of thatch and turf that threatened to swallow the structure, prepossessed me against it; and I was heartily glad when, in response to my knock, a woman came to the door, and thus assured me that I had not yet reached my destination. She told me that the house I sought was right up the hill from this one. I found it on the hillface, enclosed in a small garden, and much more attractive to my taste from its having a felt roof. At the door of the enclosure stood a middle-aged, bearded man, mending a cart, and him, on inquiry, I found to be

Olaf. By his side stood a little boy watching him, and my sudden appearance called, of course, for explanation. To my direct inquiry he answered in that suggestive style which implied I might, after stating my case, get what I wanted. "I will buy my own food," I said, "and cook it; all I need is a bed to sleep in, and I intend staying a week." "Well," he replied, "I am a labouring man and will be working outside, and there's no woman to make anything ready for you; but, if you are willing to do as you say, you may come in and look at what I have," and he led the way along the narrow path, past one of the low, characteristic, turf roofed buildings, which is his lamb-house, to the door of his cottage, preparing me somewhat for what I was to see by telling me that he had been in lodgings himself all winter, and that since his mother's death he had lost heart in his work, and had left the house unfinished.

The cottage consisted of two apartments, the but and the ben. The ben was tidily arranged, though in an unfinished condition, with the gable wall alone limed. The but was at present more like a carpenter's shop than a human abode, having a long beam across the centre of the floor, and being strewn with shavings. Against the gable of the house stood a stove, with a conical wooden erection above it to ensure of the smoke going the right way. "This is the room I can let you have," he said; "of course this," alluding to the beam, "will be out," and then, entering into details, he showed me the various things connected with the stove. "Here are two lifters" for removing the lids of the stove; "there's the tongs" hung from the wooden cone; "here's the poker and the shovel;" and finally, drawing my attention to a rack that stood above the table, "you can use the dishes; there's also a frying-pan if you need it."

I had been listening as intently as I could, anxiously waiting to hear about the bed. I had noticed a box-structure on my right after entering the kitchen door, but I did not think it fit for use, at least in its present condition. However, my guide soon began to dilate on the bed also. He pointed to a small door immediately over the box-structure, access to which was had by means of a ladder, and remarked, "There's a small bed in there, it can hold two, but I'll leave it to yourself and go elsewhere." I did not in the meantime climb to inspect my bed, but watched uneasily the cat performing up and down between the kitchen and the garret, and I did not altogether like to see the animal making such free use of my intended couch. The other furniture consisted of a long broad bench, and two wooden erections, fitting into corners between the wall and the pieces of furniture mentioned, and used for various purposes, as receptacles for peats, or supports for pots and water-pails, and as storing places for lumber. On the top of the peat store three trunks were supported. A washstand and three chairs completed the suite.

I fixed the price with him, and, telling him I would return at night with my bag, I hurried off to the Ergo, pleased at having come to some arrangement in the matter of lodgings.

After all my trouble, throughout which I had been cheered by the prospect of a sail amongst the holms, I found to my intense regret and disappointment that the fishermen had already gone off, after waiting sufficient time, as they thought, for my return. I could do nothing, and felt as if my day had been spoiled, but as I was the benefited party either way I could say nothing. I remained long with the other fishermen, and got a splendid fish supper, with natural forks and knives. I also tried my skill at draughts with one of their number, only to be defeated, however, on every occasion. About eight o'clock, by which time the small boat had not returned, in spite of the renewal of the storm, I bade them farewell and returned to my home.

The house had undergone some alterations during my absence, the beam having been removed and the floor swept. Olaf was making a fishing-rod for the little boy whom I had seen by his side on my first visit, and, as I entered and placed my provisions on the table, he warned me not to leave the bread there, lest the cat, which during his repeated absences had not received the attention it required, might make free use of it. "It did not matter," he added, "if I left tea and sugar open." I accordingly placed my bread inside one of the trunks for safety.

I told Olaf of my purpose in visiting Shetland. We had a long talk about birds, during which I was able to connect the Shetland and the book names—in which I had already received great help from reading Saxby and from my conversation with the fishermen—and I was soon convinced of his intimacy with nature and of the accuracy of his knowledge of the local bird-life.

Yours sincerely,

Q.C.

Lexicography.

The Xosa Noun.

Nasal Class. (Continued)

Ili- ama- class.

It is difficult in this class, as it was in the ulu-class, to define with anything like accuracy the kinds of words which are assigned to it, as these are of a very heterogeneous nature. The plural looks as if it were the gathering-place for words which could not be assigned elsewhere. The prefix of the singular, *ili-*, in the case of monosyllabic stems, is as a rule dissyllabic; but, in the case of a stem with more than one syllable, it is monosyllabic. The plural is *ama-*

ili-Tye a stone	ama-Tye
i-Hashe a horse	ama-Hashe
i-Songololo a millipede	ama-Songololo

The word *ili-So*, (among the Pondo *ili-Hlo*) the eye, has as its plural *ame-Hlo*. This suggests a singular *ili-Iso*, plural *ama-Ihlo* contracted into *ame-Hlo*.

Many words, belonging in the singular other classes, assume the plural *ama-* of this class.

um-ama See examples already given under *um-aba-*.

Nasal ama See examples under nasal class.
ulu-ama- See examples under *ulu-* class.

Words found in the plural only are generally delegated to this class, although it is not always possible to determine whether the prefix is *ama-* or *am-*.

ama-Nzi water	ama-Si calabash milk
ama-Futa fat	ama-Nga falsehood
am-Endu speed	ame-Va thorns.
ama-Ndla strength	
ama-Va experience.	

Words usually plural although occasionally found in the singular are—

ama-Te	spittle
ama-Tshe	glimpses of a passing object
ama-Nakanibe	glimpses of a passing object.

Some words occur in the singular only:—
i-Laxa (occurring also in the forms *i-Luxu* and *i-Buxu*) boiled imifuno.

Particles of *ili- ama-* class.

A. Possessive Particles.

(i) Before a person the Possessive particle is, in the singular, *lika-*; and in the plural *ka-*.

ihashe lika bawo *ama-hashe ka bawo*

(ii) Before common nouns the Possessive particle in its uncontracted form is, in the singular, *la-*; and, in the plural, *a-*:

<i>ihashe la lapa</i>	<i>amahashe a lapa</i>
<i>ihashe lase Gcuwa</i>	<i>amahashe ase Gcuwa</i>
<i>ihashe la lendoda</i>	<i>amahashe alendoda</i>
<i>ihashe lam</i>	<i>amahashe am.</i>

B. Relative Particle and Emphatic Possessive.

The Relative Particle in this class assumes, in the singular, the form *e-*, and in the plural *a-*.

<i>elika bawo ihashe</i>	<i>aka bawo amahashe</i>
<i>elase Gcuwa ihashe</i>	<i>ase Gcuwa amahashe</i>
<i>elam ihashe</i>	<i>awam amahashe.</i>

C. Copulative Particle.

In this class the copula is, in the singular, *li-*, and in the plural *nga-*,—their final vowels disappearing before the initial vowel of the noun prefix.

l'ihashe it is a horse *ng'amahashe* it is horses.

D. Demonstrative Particles.

In this class the demonstratives are, in the singular, *eli*, *elo*, *eliya*; and in the plural *la*, *lawo*, *lawa*.

<i>eli'hashe</i> or <i>ihashe eli</i>	this horse
<i>elo'hashe</i> or <i>ihashe elo</i>	that horse
<i>eliya'hashe</i> , <i>ela'hashe</i> or <i>ihashe eliya</i>	yon horse.
<i>la'mahashe</i> or <i>amahashe la</i>	these horses
<i>lo'mahashe</i> or <i>amahashe lawo</i>	those horses
<i>la'mahashe</i> or <i>amahashe lawa</i>	yon horses.

ROBERT GODFREY.

TO THE READER—Continued from page 91.

He shall see in me of the travail of His soul and will be satisfied.

Another cluster I have gathered by the riverside is this,—*the full and perfect joy of each in all and of all in each.*

This, I take it, is what Paul means by saying,—‘Now we see through a glass darkly, but then *face to face*.’ To seek from our present life some help to an understanding of this aspect of heaven, who are those that are able to look without flinching on one another face to face? Lovers can do it; husband and wife can do it; mother and child can do it; brothers and sisters can do it; minister and convert can do it. All in limited measure, of course. But, in heaven, we shall all be able to do it, not only without flinching, but with the greatest delight. For each of us, in passing in, has awakened with His likeness. On earth, even in the same community, even in the same church, even in the same home, how seldom do we see face to face. I cannot prolong my gaze on you without starting to look for your shortcomings and your inconsistencies; nor can I endure that penetrating glance of yours which sees through me and leads to your discovering me to be a sham and a pretence. But in that day, when I see you with His likeness and when you see me with His likeness, we will understand that those baffling elements in our different lives on earth were but the dross from which we were being refined in the process of our sanctification, a process that reached completion only as we emerged triumphant from our final adventure. And we shall rejoice in one another—each in all and all in each—each of us having awakened with His likeness.

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of
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Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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.

The Revd. Dr. Donald Fraser.

WHEN the news of his death arrived by wireless on the evening of 21st August, followed later by the cabled news that he died after an operation, it came as a shock and a sorrow to his many friends in South Africa. We had no idea that he had been ill. Indeed we were very much looking forward to another visit from him that had been planned and decided on,—a united Churches missionary campaign throughout South Africa at the end of this year.

His Training.

He was born in 1870, at Lochgilphead, Argyllshire, where his father was the Free Church Minister. He was educated there and at the Glasgow High School, and afterwards at Glasgow University. It was at the University late in 1892, that I first saw him at a meeting held in the Union, on behalf of the Students' Volunteer Movement of which he had recently become one of the founders in Scotland. The idea of the movement was to interest University and College students everywhere in the spread of the Gospel, with this aim that the Word should be preached in every nation in the world within a generation. I remember how enthusiastic the meeting was and recall to this day the chief speaker, Fraser, his glowing face and his eager, eloquent words. I was not surprised when I learned afterwards that his Theological College course had been interrupted, as he had felt bound to go forth as one of the travelling secretaries of the Movement. For the next four years he spent a very busy life visiting Colleges and holding Conferences of students all over Great Britain, the continent of Europe and America, showing

himself an excellent organiser and a platform speaker of great power.

Loudon, Livingstonia.

But it was impossible to be engaged in such a work and not to wish to become also a missionary. He was himself a born missionary, and his heart was in Africa. He was especially drawn to Central Africa. In 1896 there were openings in Nyasaland, and he was willing to go even as a lay missionary. The Foreign Mission Committee, however, knowing his unique gifts, petitioned the General Assembly, who agreed to send him out as an ordained missionary. So he joined the great Livingstonia Mission and on his journey out, still plying the task which he never really laid down, spent three months in South Africa visiting the Colleges and schools and establishing the Students' Christian Movement in the sub-continent. And now there came twenty-nine years of work as a district missionary, most of it at the great mission of Loudon. It is difficult to speak of the work; so great was the success of it. The statistics are staggering, but true to fact. Fraser wrote several books at Loudon, *Winning a Primitive People, Livingstonia*, and *The Autobiography of an African Native*, that help to show how the work grew and spread, by leaps and bounds, amongst the first generation of Native Christians.

He himself sometimes spoke of missionary statistics as liable to be misleading; but the plain facts are that when he left Loudon in 1925, after twenty nine years' work, it had 126 outstations, 3,676 Church members, 7,655 pupils in the schools and a great and beautiful Church at the main station capable of holding several thousands of people, and built by the free labour of the people of the district.

Moderator.

In 1922 our Church recognised his great work as a missionary by bestowing

on him its highest honour in calling him to be Moderator of the General Assembly at 51 years of age, the youngest of all her moderators. It was, as it turned out, a very happy appointment. His year of office was almost like a triumph. The whole Church gave him a warm welcome as a missionary moderator. His opening address on "The Supreme Task of the Church" was a very able one, and made a marked impression and his genial presence and eloquent speech opened the way for him wherever he went. The present writer was home on furlough early in 1923 and heard Dr. Fraser open the Assembly of that year and introduce the new moderator, and it was very plain that the ex-moderator had a great place in the affections of the Church.

He returned to his work at London. but there was no rest for him there, he was ever apt to be called away to conduct a missionary campaign.

Foreign Mission Secretary.

The Home Church by this time had realised Fraser's great gift as an exponent and advocate of Missions, and in 1925 they resolved to call him Home as an agent for the publicity work of the Church, especially the Foreign Mission Work, and they appointed him an organising Secretary of the Foreign Mission Committee with special charge of Deputation Work, and with his office in Glasgow. On his way home, at this time, as his custom often was, he toured South Africa on behalf of a United Churches Missionary Campaign, visiting Natal and many South African mission centres. And now began a great task on behalf of the Church, witnessing to her work and her need both at Home and abroad. He used every good means to this end. He arranged united congresses, and conferences in the chief towns and cities. He planned the deputation work so that missionaries, who could speak of the work at first hand, visited each Presbytery and district to the end that every congregation in our Church should hear a message from the Foreign field say once every three years. He made use of books, reports and pictures. He arranged for special missionary films, and largely replaced the use of the old magic lantern by the Cinema. He also started Missionary Exhibitions showing curios and objects of missionary interest, each field

being exhibited in a separate section, with one of its own missionaries in charge.

The Forward Movement.

In 1931 he organised "The Forward Movement" of the Church of Scotland. It was a movement for the revival of the work of the Church at Home and abroad, seeking to stir up interest in that work by holding congresses and conferences in all the principal cities and towns in Scotland in turn, by means of special programmes and speakers and pictures, books and exhibits. The Movement held a special opening Congress in Glasgow in October 1931. It lasted five days. The present writer had the privilege of attending as a delegate and as one of the stewards of the South African section of the Missionary Exhibition. The meetings were well attended even in the forenoon; delegates came from all over Scotland and beyond. Everyone was interested, and there was much enthusiasm, especially at the evening meetings, at one of which an impromptu collection was taken to defray expenses, and it amounted to £240. The delegates bought books and literature, and visited the various sections of the missionary exhibition, and examined curios, and asked questions of the stewards, and Dr. Fraser when not presiding over a meeting in the great St. Andrew's Hall, walked about watching everything and encouraging everybody. Since then the Movement, conducted on similar lines, has spread from place to place all over Scotland up till the present time, and has certainly stirred up in many a new and greater interest in Missions both at Home and abroad.

Chaplain to the King.

In 1929 he was appointed one of the Chaplains to the King in Scotland. He accepted the honour as bestowed on a missionary, and as a recognition of the Foreign Mission enterprise. I remember meeting him at Crieff on the Monday after he had been commanded to officiate as chaplain at Balmoral. He was full of his unique experience, and spoke much of the King's geniality, pleasantness and good company. I asked him about the service in Crathie Church, and whether it was not difficult to select a subject to preach about, and he answered, "Oh, no! I just gave a Missionary address."

The years drew on and Dr. Fraser became visibly older, but there was no

end to his labours. The Forward Movement campaign came to an end. Then came the Troon Congress and, it is only a few weeks or months ago since his mind was occupied with a plan to visit South Africa at the end of this year, in connection with a United Churches Missionary Campaign—still to the last true to the two ruling ideas of his life, the work of God in Africa and union or co-operation among the Churches.

Lastly it has to be said that he was a loveable man, courteous, approachable, and affable; men looking at him were drawn to him; and there are many living to-day who will not soon forget his words of encouragement, his helpfulness, and kindness.

R. MURE.

Transkeian Missionary Conference.

President's Address.

IN speaking to a gathering of missionaries this year, especially in Africa, it is natural to begin by referring to that centenary which is being widely observed, the centenary of the Abolition of Slavery. If what I have to say about this is very familiar to many of you. I would ask you to forgive me. I have to remember that membership of this Conference is not confined to Europeans, and it is for the sake of the African rather than the European members that I want to say something about the Abolition of Slavery, "that unwearied, unostentatious and inglorious crusade which may probably be regarded as among the three or four perfectly virtuous pages comprised in the history of nations." Such is Lecky's memorable phrase. And I speak of this subject first because I believe that it can teach us lessons which we all need to bear in mind.

Only 100 years ago was slavery abolished in the British Dominions. How did it come to pass that slavery was ever sanctioned by Christian countries? So far as England was concerned the slave trade began in the 16th century. Sir John Hawkins, a famous sailor, having the distinction of being the first slave trader. The Portuguese and the Spaniards had however begun the traffic a few years earlier. Slavery as a domestic institution had of course existed from time immemorial in certain parts of the world, but the slave trade, as practised by European nations, was something different, and the reason for its development was, to put it briefly, the discovery of America and the New World. The Spaniards and the English required labour to develop their estates in America and the West Indies, and to do work which the aboriginal inhabitants of these countries could not be compelled or induced to do. So slaves were obtained in Africa and transported to America and the West Indies. These slaves were West African negroes.... When these negroes reached their

destination in America or the West Indies, they were sold to European employers, who needed them for labour on their estates. Doubtless the slaves were often well treated by their masters—but not always—and the laws to which they were subject were incredibly severe....

The Reformers.

Now, how was this institution of slavery, which had taken such firm hold in these countries where Europeans had settled, destroyed? Very largely through the influence of a group of reformers in England. In 1787 twelve men formed an Anti-Slavery Committee and began an organised campaign against the slave traffic. The most famous of these Reformers was William Wilberforce whose name is forever associated with the abolition of slavery. Year after year bills were brought forward in Parliament only to be defeated by the opposition of vested interests. The Reformers had a hard task and were bitterly attacked, but at last in 1807 a bill for the abolition of the slave trade was passed by Parliament. That stopped the traffic, but it did not bring slavery to an end, and agitation had still to go on. Eventually in 1823 a resolution moved by Thomas Powell Buxton was passed in the House declaring the state of slavery to be repugnant to the traditions of the British Constitution and to the principles of the Christian religion, but it was not till 10 years later that the Bill for the Abolition of Slavery was actually passed on August 7th, 1833, nine days after Wilberforce's death. Emancipation was fixed for August 1st, 1834, and on that day all the slaves in British territory became free. Compensation was granted to slave owners, no less a sum than 20 million pounds being voted for this purpose. The Cape only received a small share of this, rather less than 3 million being originally allocated and somewhat over 1 million being actually paid out. There was a good deal of dissatisfaction in South Africa both over the emancipation itself and the amount of compensation, and in spite of what has been maintained by some writers I do not think that, in view of all the evidence, it can be denied that the abolition of slavery, or at least the manner in which it was carried out, was one of two grievances felt against the British Government in the country during the period after 1833.

Emancipation.

The setting free of slaves in the British Dominions did not of course, bring slavery to an end in the civilised world. It continued in America and did not cease there until 1865 after the war between the northern and the southern states. Even after that it lingered on in different parts of the world. But since the Great War strenuous efforts have been made to bring it to an end everywhere, and in 1924 one of the great Indian rulers, the Maharajah of Nepal, set free over 50,000 slaves in his kingdom. In spite of this the work has not been finished, and it is disheartening to learn that it is estimated that there are still 5 million people living in conditions which can only be described as slavery. They are to be found chiefly in China, Abyssinia, Arabia, Liberia, the Persian Gulf and Morocco. This will make us realize how much still remains to be done. I have spoken on this subject at some length because I believe that we all want to bear in mind the facts of past history in our dealings with our present problems. However true it may be to quote an American writer

that "slavery was a school where the negro learned under the direct tutelage of the white man—It was a hard school but it taught him the fundamental lessons of work, thrift, and religion, and he learnt them reasonably well," yet the legacy of slavery has been altogether bad for the heirs of the slave owner. Some may think that Olivier's words "The institution of slavery, which was deliberately and without economic necessity made the basis of the original economy of the Cape Colony is primarily responsible for discrimination between the humanity of the white people and black races, and derivatively for the monstrous and diseased development which that discrimination has grown into among whites in South Africa" are rather strong, but they can be paralleled by statements from other authorities who have resided in South Africa itself, and even so moderate a historian as Theal says that "the system of negro slavery caused the colonists to regard the black man as properly the hewer of wood and drawer of water." And that is an attitude of mind which still remains amongst us.

At least I am sure of these two things. (1) that South Africa in its native policy has got to rid itself entirely of all traces of this evil inheritance before it can hope to have a prosperous and contented people, and that (2) the European races still owe a great debt of reparation to the continent of Africa for the harm done by the slave trade which they tolerated and encouraged. That should be a real incentive to good and just government, as well as to increased missionary effort.

Survey of the Past Year.

From this I pass to a very brief survey of the past year. We know as missionaries that it has been a very difficult year for our people, and no one could take exception to the statement that times have been and still are hard for them. It is however very difficult, at least for one in my position, to give an accurate opinion as to the extent to which poverty and unemployment prevail. In large towns and in some country districts the position is really bad: this is clear from the admission of officials who do not as a rule allow that things are serious before they are. In the Transkei as I travel about and see the well dressed congregations in church I confess that I do not see very many signs of great poverty; on the other hand I know church contributions have fallen off, that there is great difficulty in getting assessments in, that many of our preachers or evangelists have had to go without any remuneration for a long time, and that in some districts it seems that there will be a considerable shortage of food in the near future. As against this our people ought to remember that they are certainly better off than their brethren in other parts of the Union, and that there does not exist amongst them poverty or unemployment in any way comparable to what can be found now in parts of Europe. It may be cold comfort, but it is something which ought to be remembered, and may make their burden somewhat easier. One further thing I would like to say about this. I wonder how far we missionaries have been using this time of poverty and unemployment as an opportunity for extending evangelistic work among the heathen and reconverting all lapsed Christians. I at least have never been satisfied, since I came to work in the Transkei, with the missionary spirit, or rather lack of it, to be found amongst our African Christians; and I gather from the discussions at the last

General Missionary Conference that the dissatisfaction is widespread, and is not confined to missionaries of one church. This may be the spiritual meaning of the hard times through which our people are passing. It has been the experience, ever since New Testament times, that people have been more receptive when they have been oppressed, in distress, or in poverty. Prosperity has often hardened men's hearts. Are we, I wonder, taking advantage of the opportunity which awaits us? There is a sense of need. We may be able to satisfy it, we can satisfy it, though not perhaps in the way in which it is at first desired that it should be satisfied.

Public Affairs.

Leaving economic questions we look back for a moment upon political affairs. For the time being there has been a respite from legislation, especially affecting natives, due partly to the fact that Parliament was too busy with other things, partly to Coalition. Coalition is certainly a thing for which we ought to be thankful. We hope that it is going to lead to better racial feeling, so far as the two European races are concerned. Is it also going to lead to better racial relationships between Europeans and non-Europeans? Is it going to be the beginning of a more liberal Native policy? It is too soon to say; we have to wait and see. The action of the Minister for Native Affairs in refusing to allow passports to be issued to the Pathfinders who had been chosen to go to the Scouts' Jamboree, and the speeches of the Minister of Labour in which he has suggested turning natives out of employment to make room for Europeans must make us anxious. Certainly we have no great grounds for confidence at present, and there are no clear signs of any real change of heart in the Cabinet as a whole on this matter. There must be no relaxation of vigilance or of prayer on our part. But such an event as the recent conference at Bloemfontein does shew that, even if the Ministers are slow to be converted, public opinion is gradually improving. It was not of course the first conference of this nature to be called. But it was the largest and the most representative, and the fact that it was presided over by a Senator—an ex-minister of the Crown—is significant. Our native friends if tempted to be impatient should not forget this. Taking South Africa as a whole things are better as regards public opinion and there is hope that they will become better still.

It would seem then to me that this twofold retrospect in which I have indulged, over the abolition of slavery 100 years ago and the events of the past year, bids us remember the need both of courage and of patience; courage in not fearing to speak out, in calling attention to abuses, in facing opposition and hard knocks, and patience in realizing that reforms must be gradual, or at least be gradually prepared for, and that we must be ready to wait, perhaps for a long time, before we get all that we want to see accomplished.

—o—

As we go to press the news comes of the death, at the age of 83, of Col. Sir Walter Stanford, the well known and distinguished Senator and Secretary of Native Affairs.

A further notice will appear in our next month's issue.

Educational

Recollections of Glasgow University.

BY REV. R. MURE.

The Classes of Mathematics, 1890-92.



ENTERING the University in 1890 I joined the Junior Mathematical Class, the easiest mathematical class possible, and even it some of us found difficult enough. It was a large class. The Preliminary Examination was not yet compulsory, not until the following year. Anyone could enter the University. There were many who entered late in life, after being in business, and away from school for years, and they had little grounding in mathematics and had forgotten most that they had once learned. The class was taken on certain days a week by Professor Jack and on other days by the assistant, Mr. Gibson. Professor Jack was literally about the most charming person it was possible to meet. He really looked like a cherub or angel with his finely cut features and his fresh colour and his auburn hair, with its beautiful curls falling about his neck and his brightly smiling face. We never saw him angry or irritable, even though his class work was often very difficult and many of his students were dull and ill-equipped. One or two of them even went through the class not knowing almost anything about the subject. Yet he never even frowned. After he had called up a student for examination who had shown complete ignorance and inability the Professor simply smiled and said "Thank you!" It was unique in a University, of all places, to find such extraordinary equanimity and patience. He did not teach much. He assumed that the student knew the rudiments and could follow advice and he demonstrated mostly on the blackboard. I am sure that for the most part these demonstrations were beyond the majority of the students.

It was a feature of much of the science work of the University at this time that its teaching was far in advance of the students. This was especially so of the Natural Philosophy classes. Jack had a curious custom of stating his demonstration or problem with the aid of a student whom he called up, and by means of question and answer very soon the student would be out of his depth, but the Professor worked away on the blackboard asking questions getting no answer, and so answering himself, and at last finishing the problem at the foot of a board full of figures and ending with one or two simple questions such as Nine and eight make? By this time generally the student was so bewildered and uncertain of the method and meaning of the problem that he

could scarcely add these two simple numbers and it all ended with a smile from Jack and "Thank you!" and the mark on the class register. This was Jack's way some thought of showing men how much they had to learn and encouraging them to try and overtake their classwork.

He was an interesting figure, for all he looked so neat and cultured and fair, almost ultra-civilised; he had been a wanderer and a colonial in his day. In earlier life he had emigrated to Australia. I think he was engaged in newspaper work there. He must have made a name and reputation in that line above the ordinary for he was called from Australia to be Editor of the "Glasgow Herald" and after a few years called from the Editor's Chair to be Professor of Mathematics in the University. He had seen many men and many lands, this smiling debonair mentor of ours, and we all liked and even loved him and respected him accordingly.

His assistant, Mr. Gibson, who afterwards succeeded him as Professor, was a man of different type altogether. He smiled on us at times and could look very pleasant, but he could frown as well, and when a student in reply to his name and bench called out "Not prepared, sir!" Gibson could frown properly. Often in the class he looked very bored and irritable, when faced by dullness and ignorance in the students, and he could speak sharply to them. He was rather feared by the men, all the more since they knew that he was a very hard-working and conscientious lecturer. He was remembered by several generations of students as an excellent and careful teacher and a dread to the idle and ignorant.

In the following year a much better state of things reigned since all the regular students had already necessarily passed the Preliminary Examination in Mathematics and so had a grounding in the subject.

There was another assistant of whom we had no dread, Mr. Daniel Lamont. He sometimes took the Junior and Middle Mathematical Class and oftener the Higher Mathematical work as he was the Clark Fellow in Mathematics and knew the work well. He was a pleasant man, rather shy and quiet, and did most of the work of the class himself. When he called up a man for examination there was no irritation. Everything passed off pleasantly and the lecturer assisted the student in his need. Lamont was well liked. We knew his abilities and responded to his good feeling for us. He had a most successful career. He was then a Divinity student at the Free Church College in the city. He afterwards became the minister of a church and occupied several important charges and developed into a preacher of marked ability. At present he is a Professor of Divinity in Trinity College, Glasgow.

So much for the remarkable men who were teachers of mathematics in Glasgow College during the nineties.

The Class of Moral Philosophy.*Professor Edward Caird.*

In November, 1893, I joined Dr. Caird's class. It was a large class and was the only opportunity of a qualifying course in the subject of graduation. Most of the students were in their last or second last year of study and were in sight of leaving the University for their calling or profession in life. They were accordingly more seriously studious for the most part than men of the earlier years. Caird was aware of this and tried to get men in their last year, certainly not earlier than the last year but one.

He was a tall man of some sixty years of age, with a longish white beard, and he had the patient but keen look of a thinker and philosopher. It was not a very sympathetic face but it was the face of a truth-loving and just man. He entered the class-room with a slightly downcast look and at once engaged in prayer. It was not as we would say a very earnest prayer, and we could not hear it very well as he spoke very quietly. I only remember one sentence of it: "Deliver us from all superstition and unbelief." I suppose it was rationalistic as several of the older students used to remark about Caird's class lectures. But I did not find anything to trouble my faith in them. I was too much influenced by the man as a lecturer. I never heard anything so plain and so easy to grasp while yet so weighty and even profound. It was a triumph of clear philosophical explanation. His method was to lecture in clearly dictated paragraphs, each being followed by an exposition and each lecture containing at the beginning a synopsis of the previous lecture. I see, on looking back now, and going over a synopsis which I made of his lectures, that Caird with all his wisdom and masterly analysis of life and progress was not the best guide for a class of fourth year College men just going out into the world. He was really rationalistic. He had nothing to say on the supernatural. It does seem that thus the motive and method of Ethics are lacking. But we did not feel this then. We were not looking for lectures on Ethics that comprehended the Christian element. We were looking for lectures historical and analytical on Ethics, in a clear and concise statement, and we found it admirably in Professor Caird's work. Indeed I have never heard such an excellent expositor of his subject. In some such impersonal and sure and clear way, no doubt, did the Ancient Philosophers speak their doctrines. Indeed as you saw Caird on his rostrum you thought even of Plato or Aristotle. At the end of our year in his class, 1893, he was called to be Master of Balliol College, Oxford, to succeed the famous Benjamin Jowett. He lectured there also on Moral Philosophy and we heard that he had great audiences. For some years he laboured there in a new and no doubt difficult sphere, quite successfully, but his really great days were

when he was Professor of Moral Philosophy at Glasgow College.

**The Class of English Language and Literature
Session 1892-3.***Professor A. C. Bradley.*

He was one of the most impressive looking Professors in the University. We looked long at him when he first came into the Classroom and mounted the Rostrum. He reminded us of someone. Who was it? Was it Shakespeare or was it the Prince of Wales, (later King George)? Indeed it was both. We looked at him again; the slight figure with the steady intelligent eyes, the short dark rather curling beard, the self-possessed personality. Our interest in him grew apace as we heard him lecture. He lectured on the history of the English language, on the Elizabethan Age especially on Chaucer and Shakespeare and Tennyson. How anxious we were to get down every word. Here were things we could not get in any text book,—comparisons, illustrations, lines of development. How clear was, how interestingly linked up and drawn out, a true history of literature. Marlowe and Shakespeare seemed to stand before our eyes. It was the quietest, keenest, most orderly class in the University. We were too anxious not to miss anything—any link in the chain. There were times when at the close of a lecture, on Hamlet, the approval and enthusiasm of the class broke out and simultaneously arose a wave of cheering, a tribute to the sheer brilliance and power of the Professor's words and especially his style.

I am sure this class left its mark on the men in it. We were taught by sheer imitation and example, how to sketch a period of history, how to trace development in Literature, how to write English and to aim at style in writing. If in after life we ever succeeded in writing essays on history or literature we learnt it here. Greatest of all perhaps he infused us with a love of English Literature especially of Shakespeare which we never forgot. Under his influence men of themselves began to write poetry and essays and novels; and in after days some of them reached high rank as authors and public speakers. The lamented MacCallum Scott was in this class and in the year after me the distinguished novelist and man of affairs, John Buchan.

Andrew Cecil Bradley, a son of Dean Granville Bradley of Westminster, of Latin Prose fame, came to us from the literature class of a Welsh University and found a congenial and wide sphere in his own line in Glasgow University. Unfortunately his health suffered in the West Country climate and after some years he returned to Oxford as Professor of Poetry. He has written some notable books especially one on Shakespearean tragedy and is still remembered by a host of students as an ideal and an inspiration and a guide in the use and study of English Language and Literature.

THE BLYTHSWOOD REVIEW.

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Local

Blythswood: Sixty Years Ago.

[For the two following articles, transcribed from the *Kaffir Express* of 6th September 1873, we are indebted to W. G. Bennie, Esq., late Chief Inspector of Native Education. The first article, in English, was taken over from the *King William's Town Gazette*, and the second is the Xosa report of the meeting referred to.—Editor.]

In another part of this number will be found a report of a meeting held some short time ago at Capt. Blyth's residence in Transkei. It relates to a proposal laid before the headmen of Fingoland to raise £1,000 for the erection of a branch Institution in connection with Lovedale. The germ of this idea first appeared in an official report issued by Capt. Blyth rather more than two years ago. The proceedings of the meeting, as given in another column, will more fully explain the nature of the contemplated movement.

There are some men whose characters beget a kind of generally diffused confidence, that what they undertake will be no half work. We hope Capt. Blyth will excuse us placing him among that class. That this movement has been taken up by him, is a sufficient guarantee for its being carried through to a speedy, successful, satisfactory result.

But the most promising plans often fail from unforeseen contingencies, and this fair proposal was nearly coming to an untimely end, through an unexpected and suddenly divulged intention on the part of Government for a general scheme of taxation in Fingoland. The scheme itself is what every one has for some time expected, but the exact time for making it known created some amount of surprise. A very great authority of the olden time has said, "To everything there is a season and a time to every purpose under the heaven; a time to keep silence and a time to speak." We almost wish that some faint echoes of this undoubted wisdom had been heard at a recent Cabinet meeting of those, whose duty is

now to guide the affairs of this country. However, on a representation by Capt. Blyth, supported by a deputation of three headmen, to Mr. Molteno during his visit to the Frontier, the danger has been averted, and the general scheme has been considerably delayed for a year.

On this meeting, as reported in our columns, and on another meeting a few days later in Fingoland, a large portion of the Colonial press have commented in terms which must be very gratifying to Capt. Blyth, as expressing the appreciation of his efforts for the good of the people among whom he lives, and works. One paper in introducing a report of a second meeting, says, "We feel it our duty as public journalists to reproduce the following from a Kaffrarian paper, since it shows that by tact, judgment, and firm purpose, the natives—who are here our chief trouble—may be converted into honest, industrious, prosperous, loyal, tax-paying subjects."

That the proposed Institution will be a great and permanent benefit to the people of the Transkei, and we hope also to the Colony, there can hardly be the slightest doubt. We hope to be able soon to give our readers further information on the progress of this movement.

Ingxelo Yentlanganiso.

Elipépa lase Qonce liti, ngomvulo ngomhla wama 28 ka July bekukó intlanganiso yenkosana nabanye abantu kwa Capt. Blyth. Ibiyeyokutétá ngendawo enkulu kanye, impumelelo yayo yayencomekayo. Kwakumenywe zonke inkosana, namapákati azo. Baba baninzi abafikayo kuyo. Baqala ukufika abanamahashe kwangexa leshumi, abangama bafika emini enkulu.

U-Capt. Blyth wayiqala intlanganiso ngokuti:—Zinkosana za Mamfengu nani mapákati, ngalemini yanambila ndinibizela ukuba kuze kuxoxwa indawo enkulu kakúlu, endingeyilinganisi nanto selokó ndati ndafika kweli lizwe lena, kuminyaka emine edluleyo. Niyazi ukuba ndihlala nditétá kuni ngezinto ngezinto. Kodwa ndingatsho ukuti andizange ndizive ndinje ukoyikela kwam ukungatí amazwi am, akayi kuyimisa lento ngoblobo oluyifaneleyo. Ndiyanixelela kwase kuqa-

leni ukuba le asiyo intlanganiso yezinto zika Rulumente. Namhlanje anditēti nani njengomntu omiswe ngu Rulumente pākati kwenu, nditētā njenge sihlobo senu. Indawo endinibizele yona yile. Ngalo Mvulo udluleyo u-Dr. Stewart Um-pātī we Lovedale Institution ubelapā eze kuni nakum. Ubezise ilizwi elivela kuye, namanye amadoda afundisa e-Lovedale. Uti kunganjanina ukuba kuya kumiswa apā kwelama Mfengu i-Institution efana neyase Lovedale. Uti ke lomsebenzi ungaqalwa kwangokū ukuba amamfengu ayavuma ukurola £1,000 lokuqala izakiwo. Eso sikolo ukuba simiswe pākati kwenu soba sesawo onke amacala. Soba sisikolo sohlanga lonke esingakēti bani. Kuso abantwana benu bobanokufunda imisebenzi, ukuze hazuze ubutyebi ngayo. Ku Dr. Stewart mina nditē "Andina kukunika zwi, kube lento uyitētāyo inkulu, ndiyabona ukuba ingavelisa izinto ezininzi ezilungileyo kweli lizwe lama Mfengu." Kekaloku imtanelo yam yeyokuba ndingawutinteli umsebenzi onje ukulunga kukō ke lento ndinibhlanganisileyo. Ndiyibēkisa kuni. Ndiqinisekile ukuba niya kuyitābatā njenge mfanelo yayo. Isininzi senu sesibona ukuba makūlu amatāmsanqa ezayo kuni ngenxa yemfundo. Sati okō sasifuna ukwenza indlela kwakō abati anyikuze nipumelele. Kodwa ke kunjanina amhla? Indlela ezilungileyo zikō kwindawo zonke kulommandla. Into enayenzayo okō yaziwa e-Kapa kwada kwase Natal. Ngubanina olihlwempe nanihla ngenxa yokō? Yatinina ukuze ibe nokufezwa? Bati bonke ngokuncinane anakō, kwasetyenzwa kunye. Ukuba silandela kwale ndlela nale into singayifeza. Ukuba nibe ngingabantu abanga mahlwempu aqāuka yindlela ngendinontloni ukubeka esi sicelo pāmbi kwenu. Ndinicele ukuba niyicinge ngenyameko lento ukuze niyenze. Masenze into eyakwaziwa kulo lonke. Makude kwaziwe nase England ukuba niya yiqonda into elitāmsanqa lenu, nokuba niti nifuna kwakiwe isikolo esikūlu pākati kwenu. Ndiwatētā nje lamazwi kungokuba ndizamela ilungelo lenu. Likūpēni elowaka leponi boti abantwana benu banibulele, bati, obawo bebengabantu abanengqondo. Abantwana benu banikeni itāmānqa lemfundo nokō nina ningalifumananga. Ukuba lomsebenzi niyawutābatā noba nenze umsebenzi oyakuhlala umi nokō nina senise mancwabeni; umsebenzi kanjalo oyakubonisa ukuba niyambulale u-Rulumente. Izwi lam lokugqibela lelokuti wanga u-Tixo anganibonisa eyona ndlela nifanele ukuhamba ngayo.

Kulendele u-Rev. Richard Ross, wakānkanya mhla banikwa umhlaba, wati ke lento nayo ukuba iyavunywa isasingiswa kwelo cala lokubaqiniselela kwindawo abakuyo. E-Lovedale kutunda abantu abavela kumacala onke, ke ngokō nesi singaba sisikolo sohlanga lonke lwama Mfengu. Masi-vunye ke ngokō esi sikolo, size sibe litāmsanqa elusatsheeni.

Eniva kokū zite inkosana zakē zaya kugqula ngalento, yaxoxwa kunene; yaxoxwa ngababomvu kwanje ngama Kristu, kwaqondakala ukuba iyakāngelelwa onke amacalana ayo. Kutē kwakudlula iyure ezise sibini kwafika izitūnywa ezize kuti ku Capt. Blyth selikō ilizwi ekugqitywe kulo. Utē akūpuma amadoda eza kum pāmbi kwendlu. Kusuke umfo osukileyo egadeni, obekwe ngabo bonke abantu, u-Feltiman, esukela ukuba atētēle intlanganiso yonke wati—Nkosi usapō lwakō luyivile into obuyibekisa kulo, luya kubulela ngayo.

Yimvelo kakade ukuba opētē abantu awakangelele amalungelo abo. Nati siyabona ukuba lento asiyo eyelungelo lakō. Izwi losapō lwakō ke lifutshane. Leliti luyayamkela lento luyakulinga ukuyirola lomali. Into esel' ifunwa kuwe yeyokuba ifunwa ninina. Emnye ngelerola isheleni ezintlanu. Ezinye indawo sizishiyele ukuze uzibonele amatūba azo. U-Capt. Blyth upēndule ngeliti—Kanene Feltiman utē elo lilizwi layo yonke na intlanganiso.

U-Feltiman—Ewe Nkosi.

U-Capt. Blyth—Kuzo zonke izinto ezinje kulunge ukuba abantu basebenze ngobulumko, ekuqaleni, ukuze kungabikō abati tina asizange saziswe. Ziya vuma na zonke inkosana ukuba aze umntu emnye arole isheleni ezintlanu.

Inkosana—Ewe Nkosi liyinene elo.

U-Capt. Blyth—Anitsho na nina ukuti inyanza ezintatū zanele?

Inkosana—Ewe zanele xa kuqalelwa kolokuqala luka August.

U-Capt. Blyth—Nize ke ningalibali ukuba lo ngumsebenzi wenu. Ndinga ndingawushiyela kwezenu izandla. Nditī makunyulwe amadoda alishumi elinambini nokuba angapēzulu ukuze abe ngabakāngeli mali. Imali yofakwa e-Bankeni ngegama lalo madoda nela bafundisi beli lizwe. Akuyi kucukunyiswa nepeni yalo mali ngapāndle kwawo Zoti indawo enifuna ukuzitētā no Dr. Stewart zisiwe ngalo madoda kuye. Niya kōlwana yilo nto?

Zitē ke inkosana ezo zakuba zikuvumile okō, wabuza u-Capt. Blyth ukuba kunganjanina xa u-Rev. Mr. Ross abengumgcini-mali, kwanje ngokuba eyokwenza indlela yayigcinwa nguye.

Nalo ndawo ke itē yavunywa, u-Rev. Mr. Sclater umiswe ukuba abe ngu nobala; anyuliwe namadoda antsundu ayakuba ngabakāngeli bemali.

Emva kokō u-Rev. Mr. Sclater utē:—Asikukō nokuba andi vuyisile amazwi ka Mantiyi. Ndiya bulela entliziyweni yam. U-Capt. Blyth ufanele ukuba simbulele. Kekalokū amazwana enditētā wona ngala okuba kuwo onke amadabi ubehle uxele ozakoyisa noza koyiswa.

Koluhlanga lwenu lifikile ixesha lokuba kwahluke. Yiyo le iyure yokwahlula kwenu. Ukuba niyahlala ningenzi nto koba kukufa kwenu okō. Hambelani pāmbili ukuba nifuna ukuzuza okulu-ngileyo. Ukuba nini abaya koyisa zilweleni ngokwenu. Elinye ke ilizwi leli. Kweli lizwe kukō izizwe ngezizwe. Abantu abamhlope banjengomntu osencotsheni yenduli; abantsundu banjengose sinqeni sayo. Bati bakukāngela pēzulu bakōhlwe ukuba kutiwanina ukunyukwa, bade banxamele ukuncama. Abakazange babone abantu beyinyuka lenduli. Abayazi imbali yama Ngesi. Into enqwenelekayo kukubona kukō abanyukayo. Hambani ke ngokō ukuze abanye babonele kuni.

Intlanganiso ipētē ngokuduma okutātū okwenzelwa inkosazana.

The sale in London in July last of the late Earl of Rosebery's Library including pictures realised £49,033, his Napoleonic letters alone reached the sum of £11,063.

On the 26th July, King George opened a new Graving Dock at Southampton in the presence of a large crowd. It has been called the most notable civil engineering project of recent times. Her Majesty named the Dock the King George V Graving Dock.

Local and General.

On Saturday, the 9th September, the Swallows "harbingers of spring" were heard twittering at Blythswood Girls' School for the first time this season.

We learn that the first edition of the Holy Bible that has yet been printed in Afrikaans consisting of 100,000 copies is now almost entirely sold out, and steps are being taken to print a second edition.

We are glad to report that the Rev. Mr. Godfrey has made very considerable progress towards recovery. He is expected to arrive in Blythswood about the 23rd September. A very warm welcome awaits him.

Mr. Pope, Inspector of schools, Butterworth, Mrs. Pope and Miss Pope along with Mrs. Baur, the widow of Mr. Baur for long the well known and able head of Mvenyane Institution, visited Blythswood last month.

We also received a visit from Miss McKenzie the organising secretary, for Port Elizabeth and district, of the South African Child Welfare Movement. Miss Beardsley the Secretary of the Port Elizabeth Y.W.C.A. also paid a visit along with Miss McKenzie. We note that a Regional Health Conference in connection with the Child Welfare Movement was held at Kokstad on 28th August. Miss McKenzie was present and other delegates from centres in the Transkei, East Griqualand and further a field.

The Revd. W. Mears, President of the Methodist Conference of South Africa on Saturday afternoon, 26th August, before an audience of Natives and also many Europeans, opened a new Native Hospital at the mission of Mt. Coke. The Hospital is largely the result of the labours of the Mt. Coke Missionary, the Rev. D. E. Carr, who for years has worked for this end, and has recently secured the aid of a qualified medical man, Dr. Hubert Bennett, who is now in full work and treating an average of 600 patients a month. We wish this new Hospital every success and much blessing in its good work.

The Annual Conference of the English Methodist Church met at the Central Hall, Westminster, London, on July 12 and continued till July 18th. Some 900 delegates were present from all over the country. The Rev. Luke Wiseman, B.A., the new President, gave the opening address on how the Church can give a moral lead to the world. The Conference then sent a message of greeting to the Bishop of London who had been in poor health about that time. The following subjects were taken up and discussed at some length by the Conference viz. World Peace, Social Welfare, Candidates for the Ministry, the Ordination of Women to the Ministry. On this last subject the report of a special Conference Committee was considered very fully and was then sent down to all Synods for their opinion. In the Kingsway Hall before large audiences the Conference held missionary days, and heard deputies from China, India and Africa. The chief subject discussed in this connection was the S. India plan of Church Union. The Rev. W. Younger of Hull was nominated as the President for next year.

Stellenbosch University.

Opening of Domestic Science Buildings.

Mr. J. A. Hofmeyer, the Minister of Education, on Wednesday, 30th August, opened the new block of College buildings costing £12,000 at Stellenbosch University. There was a large attendance of students and members of the University Staff.

The Chancellor of the University introduced the Minister who congratulated the Domestic Science Faculty on their use of such commodious and highly equipped buildings. He stated that he was not one who believed that there were too many Universities in South Africa. On the contrary he held that the country was definitely the richer for the possession of its Universities. He referred to the financial stringency that was the cause of a certain curtailment in Government grants but stated that an important Government Commission under Sir John Adamson was now investigating that matter. The Minister regarded that curtailment of grants as purely temporary in the circumstances and assured his audience of his own sympathetic and objective attitude. He added that if there was one subject capable of extension in education it was Domestic Science as there was a definite demand for girls so equipped after leaving college. Mr. Hofmeyer then opened the door of the block with a golden key and declared the buildings open. He was afterwards entertained to lunch by the University Senate and Council, and the Women's Committee were congratulated by several speakers on their splendid work in securing the erection of these new College Buildings.

"Religion in Common Life."

This is the title of a famous sermon preached over 60 years ago by the Revd. Dr. John Caird, then Parish Minister of Errol in Perthshire, and Chaplain to the Queen. Sermons are not read much nowadays. Probably there are more heard by wireless to-day than read, but 60 years ago they were read, and even Kings and Queens read them.

The sermon with the above title was preached at Balmoral Castle before Queen Victoria and she thought so much of it that she commanded Dr. Caird to print it and send her a copy, which he did.

An interesting illustration of the influence of this sermon even to-day came to my notice when I visited England 3 years ago. Noticing in the newspaper that the Rt. Hon. Mr. Baldwin was to give an address at the May meetings in the City Temple, London, in connection with the Congregational Church, I went to the meeting. To my surprise Mr. Baldwin opened the meeting himself by giving out a hymn, and then called on Rev. Dr. Jones of Bournemouth to engage in prayer. He then rose to give his address, and what was my surprise when he began by saying that in looking over his bookshelves in order to find material for his address he found Dr. Caird's famous sermon on "Religion in Common Life". This he read over, and in outline noted down as his address for this meeting; a remarkable instance of the modern uses of an old sermon.

R. M.

Children's Games among the Matabele.

There is a tendency among missionary writers and others to suggest that Matabele boys and girls are ignorant of organised games and competitions. They have games nevertheless and these require at least an obedience to the unwritten laws of the game. The first game described is a variant of mancala and is supposed to have been introduced by people from the South. This is the explanation of its Basuto name of Morupha. It is played with great zest and we have seen two players carry on for the whole of an afternoon.

Morupha. Each player must have two rows of holes dug in the ground. Novices generally have two rows of four holes but experienced players have from twelve to twenty holes in each row. Two stones are placed in each hole and one begins by taking all the stones and putting one in the next on his right. Then he picks up the two in the next so that he has three stones in his hand and he puts one in each of the two succeeding holes and picks up the two in the next hole if there are any. If not, he puts the one in his hand in that empty space. Otherwise as soon as he has only one stone left in his hand he picks up the stones in the hole next to the one in which he last placed a stone and continues as above until he finds himself with one stone in his hand and an empty hole next to the one in which he last placed a stone. If this hole is in the inner line he takes all the stones in his opponent's two holes which are opposite and from either hole to the left or right of the ones he has just emptied. It is now the opponent's turn to move in the same way and they continue until one takes all the stones from his neighbour. If a player gets a set with only one stone in each hole he is "fee" and the game cannot go on.

Nguni. Among the younger children and especially the girls, a game called nguni is very popular. They dig a hole and put a number of stones in it corresponding to the number of children playing. The starter throws her stone up and before the stone comes down she picks up some stones from the hole. She then catches her own stone in the same hand. She throws her stone up again and puts the other stones back in the pit leaving one at the side. If she fails she is out.

Infumba. For this game the group is divided into two equal sides and the leader of one side takes a piece of charcoal from the fireplace. His side puts their hands behind their backs and all pretend to receive the coal from the leader. Then all hold out their fists and one from the other side has to guess in which fist the coal is. If the guesser is correct the opponents try to hide "infumba", otherwise the first team has won a point and has another try. This game is a great favourite on wet days.

Wotiba is a favourite rhythmic game among the girls. They stand in two files and one file sings "Inyoni yami wotiba esidulini wotiba amaganjana wotiba emhlangene wotiba ayicamusele." The file dances to the other side. The second file then sings and dances in the same way.

Umasilombe. Three fairly long sticks are placed on the ground in the form of the letter H and the children form a circle round it. A child sits down at either end of the cross piece and they tap it against the other two sticks while the children clap their hands and sing "U 'Silombe ho! nganu 'Silombe ho!" Then the children leave the circle in turn and keeping their feet together hop from side to side over the cross piece as it is raised to tap the sticks. This game is a very pretty and rhythmical one and the girls do the steps very gracefully.

Ukozi. This game might be called the "Eagle" or the "Hawk" and is played by girls and boys together. One child represents the eagle, while the others form a line the front one of which is the mother-hen. The remainder are the chicks. The mother-hen and her chicks sing "Nans inyama yako kozi!" (Here's your meat, eagle!) The game is for the eagle to catch the last chick in the line and to keep on until none are left. The mother hen with outstretched arms does all she can to prevent the eagle doing so.

Bantwa bami. This game is somewhat similar to "Oranges and lemons." Two of the bigger children face each other and the others pass in a line under the arch formed by the kidnappers' arms. They sing "Ngenu! ngenu! bantwa bami", and the last of the line is caught and asked if she would prefer to feed on bread or honey. The child makes her choice and stands behind the mother who will feed her on what she liked best. When all have been caught, there is a tug-of-war between the rival groups.

Ingobe. Under this name there are various games similar to hide-and-seek. In its simplest form one seeks the others who have hidden themselves. In another form it is similar to the English game of "Touch". One child tries to catch or touch the others who run away. If one is in danger of being caught, she sits down or touches the ground and then she is safe.

Games played by the herd boys.

The herd boys play games in the water, race on their oxen, and fight mimic wars between rival groups. Those captured become slaves and it requires quite severe fighting to effect a rescue. The boys invent all kinds of special races such as racing forward whilst doing astride jumping or racing forward whilst kicking one's heels against one's posterior. A game which fascinates them is stick throwing. One boy throws his stick and the others aim their sticks at it as they would at a bird. The one who hits the stick confiscates the stick, regarding it as being the bird which he has killed.

Nbuboga insemi. The boys find the plant under which the insemi grows. They dig up the insemi, which is a spherical tuber about eight to ten inches in diameter, and they cut thin sticks about one yard long which they sharpen at one end. Armed with these spears, they divide into two teams and a player called the "Igwasha" is stationed at each end of the pitch, which is about thirty to thirty-five yards long. The teams are in groups near their respective "Igwasha". The duty of the "Igwasha" is to throw the insemi down to-

wards the other team. As the insema rolls along, the opponents throw their spears at it and the number that stick are counted as points gained. Those who stick the most spears in are reckoned the victors and when twelve victories have been won by a side they "lobola" one boy from the other side.

Injonga. The boys divide into two teams armed with sticks as for "Nhuboga insema" but in this game they throw their spears into the water. The object is to make them enter quietly without making a splash.

W. N. G. DAVIES.

The Personal Note in Dr. G. H. Morrison's Preaching

Wellington Church, Glasgow, during the pastorate of Dr. Morrison stood out as one of the best attended churches in Scotland. Without recourse to advertising methods Dr. Morrison drew Sunday after Sunday, and year after year, a crowded congregation to sit at his feet. The wonderful response to his preaching tempts us to try and fathom the secret of his power.

To begin with, Dr. Morrison was a student. From his early days he was characterised, as such, and all his work to the end of his life bears the marks of serious study. To him the scriptures were a mine, in which he was continually digging and out of which he was continually bringing treasure for himself and his hearers. Wherever therefore he went, he drew the crowds after him; his audiences knew that he would never come before them empty handed and that he would never send them empty away.

In the second place, he concentrated on his people. He found in Wellington enough to absorb all his energies; and, when reminded that outside activities needed such men as himself to help in carrying them on, he had no hesitation in making it known that his first and constant duty was to his own congregation.

But these fixed principles in Dr. Morrison's career, great as they are, are not sufficient to explain the way in which men and women hung on his words. The secret of his power lay in the personal note that ran through his preaching. Dr. Morrison did not carry his heart on his sleeve, but he had passed through such varied experiences in his own life, and was familiar at first hand with the trials and the difficulties, with the sins and the temptations, with the common lot, in fact, of his fellowmen, that he understood his hearers and could speak to them as heart to heart. There runs through his printed sermons this undercurrent of personal experience, which though usually left to be understood by the reader is occasionally brought before us by definite autobiographical touches. These touches express the loving sympathy of this preacher with his audience and they also show where the ready response of the hearers was most certainly obtained.

"The Wind on the Heath" may serve to afford some illustrations of what is meant. Take, for instance, this:—"I do not know how you may feel,

my friend, when people are wonderfully good to you; but I can at least answer for what I feel—I feel an unworthy and undeserving wretch. And if the wonderful goodness of our fellowmen to us gives us often the self-condemning heart, how much more the goodness of the Lord." (p. 29.)

Or again listen to this:—"If one were to tell me an objectionable story I should certainly be very much ashamed. But not of the narrator only should I be ashamed: I should be ashamed also of myself. I should be ashamed that he had such thoughts of me and of the kind of thing I loved to hear that he would venture on such garbage to amuse me. There are numerous occasions every day when a man is largely to blame for what is told him. He has invited it by his own habits: by all the impress he has made on others. Had he been living a more worthy life, his character would have commanded silence." (p. 169.)

Or this:—"Any of you who like myself have undergone a serious operation will remember that strange feeling of surrender which preceded the acceptance of the opiate. It was a great adventuring of faith: a desperate commitment of ourselves: a resolute surrendering of every cable that bound us to the old familiar life. Every common night we fall asleep we go on a great adventuring like that, absolutely and unreservedly we entrust ourselves to the keeping of Another." (p. 242.)

University of Fort Hare
Together in Excellence
Robert Moffat.

The 10th. August of 1933 was the 50th. anniversary of the death of this distinguished missionary. Few missionary names were better known in his day. One of my earliest recollections is that of reading, as a small boy, in that formerly well known Annual *Good Words* how Robert Moffat, while on furlough in England, once addressed a meeting consisting of 5,000 children, and held their attention while he told them stories of Mission work in South Africa.

There was much romance connected with his career. He was born at Carronshore in Scotland and brought up a Presbyterian. He became a gardener by profession and got employment in Cheshire in England. There he got in touch with the Independent Church and the work of the London Missionary Society. He resolved to become a missionary and began to study privately under the Rev. M. Roby of Manchester with that aim in view. He persevered in his studies and though at first the Society declined his offer of service owing to his lack of "educational requirements" yet he continued his studies and at length was accepted and appointed to the mission of Kuruman, South Africa. He arrived at Cape Town on 13th January, 1817, having previously married the daughter of his employer, Mr. Smith of Dukinfield, the celebrated Mary Moffat. He did a great work at Kuruman and beyond, but almost equally important was his work as a speaker on African Missions during his visits home on furlough, and perhaps most important of all was the fact that he interested David Livingstone in the work in Africa and persuaded him to come out. Moffat's daughter, Mary, of beloved memory, was David Livingstone's wife.

R. M.

Fingoland News.

(By a Native Correspondent).

Ciskei Native Convention.

On August 15, a large gathering of chiefs, headmen and delegates assembled in King Williamstown and discussed matters of great importance affecting the Native people generally. Native Education was one of the subjects dealt with and a resolution was passed that the Government be approached to devote four-fifths of the General Tax entirely to Native Education, and that the number of teachers should be increased, as schools are understaffed. It was also resolved that the Government be requested to postpone the introduction of the Ciskei General Council for a couple of years when the Natives concerned will have become thoroughly conversant with the Bunga's working. The question for the limitation of stock was debated and, rejected in toto. The practice of Court Messengers increasing driving and herding fees for stock attached for arrear taxes was condemned root and branch.

Native Education.

The Department of Education has given notice that from 1935 the Junior Certificate will be made the sole condition of entrance to the Higher Primary Teachers' Course. This means that 1934 will be the last year when pupils who pass at the Native Primary Lower examination in the first grade will be allowed to sit for the Higher Teachers' Examination. There is no doubt the misgiving that the difficulty already experienced of finding teacher posts for those who have taken only the Lower Course for a Teachers' Certificate will be greatly increased by this new regulation. It would, therefore, be wise for those who wish to become teachers to proceed to the Secondary Schools for the Junior Certificate and sit for the Primary Higher Certificate after passing the Junior Certificate. Two or three years ago we pointed out in these columns the need for young men, who have left school without higher teachers' certificates, to burn the midnight oil, as we were quite certain that changes were bound to come if Native Education is to go forward. It is quite plain that in the near future only those who possess higher teachers' certificates will get work. We must, therefore, once more seriously warn those who do not see ahead to wake up and prepare themselves for the changes that are sure to come sooner or later.

Prayers for Rain.

The Prime Minister, General Hertzog, has consented to the request of several church denominations to appoint a day of humiliation and prayer, owing to the grave conditions prevailing in many parts of the Union due to the continued drought and depression, and he has appointed Wednesday, Sept. 20th or Saturday 23rd or Sunday 24th. We do hope that this day will be observed throughout the Union as a day of prayer for the much needed rain. The situation is becoming more and more serious. Stock, both large and small, are in poor condition, and as a result of this hundreds of lambs have succumbed. The Native peoples in several parts of the Union are faced with a serious famine; it is quite obvious that in January and February

the situation will be worse. The Prime Minister in his closing remarks in his notice says: "and I invite the people on that day to beseech Almighty God with the greatest possible unanimity to give relief from distress, and further to evince towards Him that sincerity and humility, and towards their neighbours that spirit of justice and love which he requires of us, and which alone can exalt our nation."

German Colonisation in Africa.

By E. N. H. SMIT, B.A.

The Germans embarked upon a promising colonial career after their triumphant victory over France. By 1884 Germany was firmly united and the nation longed to see the country extending its influence and vigour in other parts of the world, where their neighbours had already planted numerous colonies.

The scramble for Africa was in full swing and Germany demanded her share in the movement. Several distinct objects were in favour of this. For years hundreds of Germans had been emigrating annually into other European countries as well as into the United States. The Government realised after the Franco-German war that if Germany wished to establish an overseas Empire, she could populate colonies with those immigrants. At the same time Germany's trade was increasing tremendously, and colonies could therefore absorb a good deal of home produce.

Then there were the much desired tropical products of Central Africa which were so highly in demand in Europe. During past years German traders and explorers had frequently visited unknown parts of Central Africa, and their reports stated that the "Dark Continent" had many raw materials to offer—the very things required by the rapidly-developing factories at home.

Almost at the beginning, Germany came up against a factor for which she had to pay heavily during later years. She had no experience of colonisation and in this respect the other European Powers, who had been ruling colonies for three centuries, were far ahead of her. The problem of administering foreign possessions was a new experiment for the Germans, so also the type of life they would have to live in a tropical climate. It remained to be seen how they would acquit themselves of their difficult task.

Seeing that the Germans embarked on their colonial career only towards the close of the 19th Century, they had to be satisfied with those stretches of country which the other European nations did not desire and had therefore left unannexed. Accordingly, the territories annexed by Germany had numerous drawbacks to overcome before they would be suitable for the desired purposes. Her African colonies were among the most difficult to develop in the colonial world.

Bismarck made use of Chartered Companies to annex territories in which they had some commercial interest. High tariffs excluded foreign nations from getting hold of profitable raw materials and to some extent vouchsafed a market for selling manufactured materials.

About the middle of 1883, by the aid of German missionaries, a Bremen merchant, Herr Luderitz, bought 215 square miles of soil at Angra Pequena to begin a small trading station. The following year witnessed the annexation of the whole country between the Orange River and the boundary of the Portuguese colony of Angola. Some years afterwards this area was taken over by the Imperial Government.

German South West Africa, as the country was called, was semi desert, with little rainfall, and contained some 200,000 natives of roughly three classes; the Namaqua Hottentots, Mountain Damaras, and Bantu-negroes.

The arid soil attracted few settlers, who could therefore only practise stockraising. The Heros, like the Xosas in the Union of South Africa, almost worshipped their herds of cattle and could not be induced to sell many to the colonists. In spite of all the drawbacks the Germans wasted no time in developing the interior, constructing roads between the bigger villages, digging wells in the desert, and experimenting in developing the natural resources of the country.

The natives were a continual menace to the Government—frequently as a result of the inexperience of the German officials. In dealing with this situation the Germans adopted the methods of the ancient Romans. They passed strict laws and saw that they were obeyed. With the inborn thoroughness of the Teuton, they did not tolerate any nonsense, and stamped out the numerous revolts. The Herero War (1903-1907) cost £15,000,000 besides the lives of five thousand soldiers and colonists.

Dr. Nachtigal added two new domains to the German Empire. He approached a native chief of Togoland, came to an agreement with him, and proclaimed the country a German protectorate on the 5th of July, 1884. This Colony became a valuable possession for many reasons. Although only 16,000 miles in area, its fertile soil could produce almost any tropical product, its forests were invaluable for various kinds of wood, and the natives were of a fairly friendly disposition. The country became a valuable trading centre too; as it really formed an entrance to the Sudan, and more still because the river Volta was navigable for about 200 miles. Expeditions were despatched inland and soon Bismarcksborg became an important trading station.

The only problem Germany had to deal with in Togoland was that of labour. A rich natural growth of tropical products supplied the natives with all their food, and the extreme heat of the tropical sun had made them indolent. So the Germans made use of compulsory labour—which the natives did not like at all—and which caused an exodus into the bordering Gold Coast colony of Britain. Nine days after having hoisted the German flag over Togoland, Dr. Nachtigal hoisted it over Cameroons, a vast stretch of land abounding in the natural products like oil-palms, sugar, tobacco, cocoa etc. Any amount of timber could be obtained from the forests and so it is no wonder that the country's trade increased with rapid strides.

Native chiefs, who made it their habit to ambush traders in the interior, compelled the Germans to apply their military skill, and before the end of 1886, they all had been convinced that they were no match for the German rifle. The interior was soon opened up by explorers who

went as far as Lake Chad. The Government very wisely reserved large areas of land for the natives, built railways and constructed roads. It concentrated, with much success, on the production of cocoa.

The opening up of another vast territory along the East Coast of Africa was the work of a company. Hamburg traders had established an extensive trade in German materials at Zanzibar. The year 1884, so remarkable a year for Germany, saw the birth of the "Society for German Colonisation." Soon an expedition was on its way to East Africa, where very important business was awaiting them. Dr. Peters, the man in charge of the expedition, followed the policy which Rhodes had adopted for the development of Rhodesia. He concluded treaties with ten native chiefs giving his society an option over their territories.

Back in Berlin, Peters transferred his rights to the "German East Africa Company". The boundary disputes with Great Britain and Portugal were soon settled, and the Sultan's right bought out. A native revolt in 1888 once more proved to the aborigines that it was wise not to rebel against German authority.

As in their other three African possessions, the Germans lost no opportunity for developing their newly acquired territory. The German East Africa company sent out many exploring expeditions, and laid out plantations for the cultivation of diverse tropical products. In spite of disheartening labour problems and a reversion to compulsory labour, not to mention the numerous unhealthy regions with their abundance of tropical diseases, the plantation system quickly progressed. The unhealthy tracts were treated artificially, and coffee planting along the slopes of Kilimanjaro proved successful. Road-building and railway-construction followed. Between 1896-1905 the country's external trade increased from £600,000 to £1,100,000.

In 1907, Herr Dernburg visited the German African colonies to find out, if possible, where the mistakes in colonisation might be. He also toured some English colonies in Africa, compared the two types of colonies and discovered that the one great drawback in administration was the enmity between the various colonial classes—officials, natives and planters. He began to advertise and give education to the natives, besides insisting on increasing the efforts for developing the colonies still more. During the following six years the colonies progressed at an almost incredible rate.

Germany faced some difficulties in Africa which she could not overcome. The colonies, probably on account of the hard life they offered at the start, did not attract many German emigrants, who preferred to settle in other parts of the world, already developed and populated. The colonies were also very slow in absorbing German manufactures on account of the few white inhabitants they contained.

In 1919 Germany was compelled to hand over all her colonies, for which she had done so much, to the allies. "By that time they had reached such a state of prosperity as seemed likely in future almost to justify the expenditure of money and lives that had been lavished on them."

Views and Reviews.

The Birds of the Belgian Congo, Part I; by James P. Chapin: New York. December 17, 1932

To the rapidly growing list of books dealing with the avifauna of Africa is now added the first part of a monograph on *The Birds of the Belgian Congo* by James P. Chapin, issued as a Bulletin of the American Museum of Natural History, Volume LXV, 1932. The present part contains 756 pages, together with a map of the Belgian Congo, shewing the area of exploration and itinerary of the Congo Expedition of the American Museum of Natural History 1909-1915. The area dealt with, comprising 932,000 square miles, belongs—with the exception of the territory bordering on Lake Tanganyika and the highlands along the eastern frontier and in the south-east—to the West African zoogeographical sub-region. A very narrow strip of land on the ocean front is recognised as a district coastal sub-division.

From this area is now recorded a total of 1040 species. Out of this great number our author's favourite is a shy little thrush *Tychaodon colsi*, found haunting the lower bushes of the virgin forest; it gives from time to time a prolonged warbling song, so delicious that it charmed me more than any other bird I have heard, at home or abroad.

The keys to the identification of species and the abundant field-notes should not only ensure of this book finding a place in the kit of every ornithologist planning a visit to the Congo, but also render it a fascinating volume for ornithologists acquainted with any faunal area in Africa. At so many points does the material included in this book impinge on the history of our South African birds that it cannot be neglected by any ornithologist of the Union who is determined to keep himself abreast of present-day knowledge. The range of some species is now shewn to extend far beyond their previously-accepted limits, while that of other species (e.g. the typical European race of the Peregrine Falcon) is cut down; recent opinions regarding geographical races are in some cases modified; much additional information regarding migrational routes and dates of migration is brought together. On the other hand an occasional dogmatic statement is made, which, while true in the writer's experience, can be contradicted by the reader's.

The Introductory Section of 391 pages contains, in twelve chapters, a general survey of the country and its bird-life. The first chapter gives an interesting historical account of the gradual unfolding of our knowledge regarding the bird-life of the Belgian Congo. Succeeding chapters concentrate on the topography and geology, the climate, and the botany of the area, all in relation to the bird-life. Other chapters deal more definitely with the various aspects of bird-life,—that on migration being of widest general interest.

The Second Section begins the systematic list of species and races, with notes on distribution, habits and food. The orders herein treated comprise those containing the Grebes, the Petrels, the Pelicans and their allies, the Storks and their allies,

the Flamingos, Ducks and Geese, the diurnal Birds of prey, the Guinea-fowls and their allies, and the Hemipodes. These are all dealt with in such a painstaking and exhaustive manner that the further volumes of this monograph will be eagerly awaited.

A few detailed comments may be made before closing this notice.

Off the Loango coast, where malagash are sometimes easily captured by the natives, two individuals were caught by hand as they sat in the water. Disease is suggested as the cause. In the case of guillemots picked up alive on the British shores after storms, disease or starvation certainly accounts for the helplessness of the birds; but in the case of the malagash there may be another explanation of the ease with which they are picked up. The gannet, which is the northern form of the malagash, sometimes sleeps so soundly and so carelessly even at midday on the rocky shores of the northern isles as to be captured easily by hand by those who know its habits. St. Kildans have performed the trick in front of my eyes.

With regard to the over-wintering of White Storks, the immature plumage of specimens captured in South Africa, confirmed by the exact evidence afforded by "ringing", satisfactorily proves that these individuals are not yet driven by the physiological changes within their own bodies to seek their northern breeding-haunts. And now our author hints—and we believe rightly—that these same physiological changes keep the storks and other northern species that winter at the equator aware of the date of their return journey.

The Black Heron, whose range extends to the Cape Peninsula, is associated in our minds with Ayres' description of its fishing-methods, shading the water with one wing to see its prey more clearly. A modified account of the bird's fishing-methods is quoted from Loveridge, who states that the bird runs a little way, then stops and, lowering its beak, raises the wings and brings them forward and downward.

We can assure Dr. Chapin that the Hammer-head is by no means the silent bird his own experiences led him to deem it. At certain seasons and under certain circumstances it indulges in noisy and characteristic demonstrations which can be heard a good way off. In contrast too with his experience of the Cape Kite (*Milvus parasitus*), we may allude to our nesting pair in Blythswood, that have used the same nest for five successive seasons.

ROBERT GODFREY.

One of the outstanding articles, in the current number of *Africa* is on "The Effects of Contact with Europeans on the Status of Pondo Women" by Miss Monica Hunter. The article is the result of intimate first hand knowledge gathered by the writer in Pondoland and in East London. The status of women under tribal conditions is first carefully discussed, and then the effects on their status of contact with European civilisation. Miss Hunter, who is the daughter of Mr. D. A. Hunter, Lovedale, was awarded a grant from the International Institute of African Languages and Cultures for field work among the Pondo tribe; she is also the holder of the Wyse Studentship, Cambridge University, for 1934.

The Blythwood Review.

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, SEPTEMBER, 1933. —

To the Reader.

Follow Me.

THIS command of our Master comes alike to us all, but, coming as it does in a countless variety of ways, it has in it an individual appeal demanding an individual response and is followed by an individual commission which marks out for each one who answers it an individual path. What is involved in this command is revealed step by step through the careful study under the Spirit's guidance of Jesus' own behaviour as exhibited in the gospel. Each one must find out for himself what the command means for him; but there are, connected with the command, certain questions that have for Christians a uniform answer, e.g. those questions that are raised by the adverb, *Whither?*

There have been Christians who have acted on the belief that following Christ meant for them retiral into the desert, or into a monastery or nunnery. Following Jesus may, in the first instance, lead us to the desert to face in solitude the problems of life and our attitude towards them; it may necessitate a wilderness apprenticeship in which, alone with our Master, we discover His will for us and the rules He means us to follow for effective service in His kingdom. But, sooner or later, that wilderness apprenticeship must give way to a life of service as His commissioned representatives among our fellows.

A study of Jesus' life reveals a three-fold demand upon His followers,—individual communion with God, corporate worship and daily witness in the market-place.

Jesus lived in communion with His Father, and often He retired to the hill-side or to the garden for private prayer. 'Every man went unto his own house; Jesus went unto the mount of Olives.' How difficult it was for Jesus to get alone appears from the way in which the crowd thronged Him, sometimes leaving Him no opportunity to eat, and hunted Him and sought Him out. Exhausted nature

compelled the crowd to sleep; and then, in the morning, while they still slept, Jesus rose up a great while before day and went out and departed into a solitary place and there prayed. For His followers, this communion with God is the first necessity. In our crowded cities there are many who must find it exceedingly hard to get alone, either in their house or outside of it. Happy are they if, amid such hindrances, they can learn the art of withdrawing into the closet of their own heart and there communing with God.

But not only did Jesus live in individual communion with God, He also joined in corporate worship with His fellows. 'He came to Nazareth, where he had been brought up; and, as his custom was, He went into the synagogue on the Sabbath-day.' Surely it behoves His followers, called to be sons and daughters of God, to join also in corporate worship, to gather in His house on His day, in adoration, in thanksgiving, in communion, in listening to His voice. The example given by our Master should be sufficient to induce us not only to gather together on His day, but also to refrain from doing our own pleasure on His holy day.

On week days too Jesus mingled with men, freely and naturally. He did not shun their company, nor they His. He was literally besieged wherever He went, and He lived His life as the Son of God under the glare of human eyes. Our allegiance to Him involves the daily witness of a life lived openly before our fellows. The actual proof of the reality of our profession is manifested in the market-place, in our dealings with men. So conscious are we of shortcoming that we shun the ordeal of the street-corner and the market-place. But Jesus never held aloof from these public places. He lived amongst men, and He can impart to us the power to do the same. He means us to go forth each morning from our individual communion with our Father to our school, our office, our store, or the crowded market-place, with beaming face and heart-whole allegiance. And who can tell what encouragement and strengthening our greeting, our smile, our handshake, may bring to many whose daily path crosses ours, or what service to His kingdom our honourable business dealings in the market-place may render?

'Who follows in His train?'—'Any-where, everywhere, I will follow on'.

The Mission Field.

Transkeian Missionary Conference.

THE Transkeian Missionary Conference met in the Old Bunga Hall, Umtata on Friday, 1st September, 1933, at 9.45 a.m. There were present the Rt. Rev. Bishop Etheridge, D.D., the President of the Conference, the Very Rev. the Dean, the Ven. Archdeacon Bulwer, the Revs. Canon Leadley Brown, Buckley Cumming; and Gaylard; Revs. the Harris and Floweday; the Revs. Murray and Oosthuysen, the Rev. M. Green; the Revs. Gavin and Mure; the Rev. Fathers Heymann and Francis; the Revs. Mpamba, Sikutshwa, Mabongo, Kobus, Ndungane, Mateza, November, Rani, Congwa, and Damon and Rev. H. R. Tourtel Secy. There were also present the following:— A. B. Payn Esq., M.P. Tembuland, J. M. Young Esq., Chief Magistrate of the Transkeian Territories, T. Kenyon Esq., of the General Council, J. Ross Esq., H.M. Inspector of Schools, W. R. King Esq., of the School Requisites Branch.

The President opened the proceedings with prayer and spoke a warm word of welcome to the member of Parliament and the Government officials who were present, pointing out how much by their coming they were helping on the work of the Conference.

Apologies for absence and greetings to the Conference were read from G. H. Welsh Esq., Chief Inspector of Native Education, the Rev. P. Moths of Tabase Mission and Rev. D. W. Semple of Sulenkama.

The President's Address.

The President in an eloquent address spoke on the centenary of the abolition of slavery, Wilberforce, and the reparation that we owe to the Native people for the past. He also spoke of the bane of unemployment and poverty among the Natives, referring to the good work of the Bloemfontein Conference, and emphasising the fact that now, when there was such a sense of need, was the time to evangelise and concentrate on Church work. Courage and patience were greatly needed in Mission Work but the success was sure.

Mr. Payn and the forthcoming Provincial Commission.

Mr. Payn M.P. now addressed the Conference on the subject of Native Education and its inadequate finances and inadequate staffing, so far as the schools were concerned, and the lack of unity of treatment on the part of the Union Government and the Cape Provincial Administration. He stated that a Provincial Commission dealing with this and other important matters would visit Umtata in October and collect evidence.

The Conference forthwith appointed a Committee to prepare and give evidence before the Commission, viz. the Bishop (Convener), the Revs. Canon Leadley Brown, Murray and Harris, and the Secretary.

Teachers' Gardens.

The Conference considered the question of land for Native head teachers in Government

Schools and recommended that such teachers should receive a land or garden free, and as part of their emoluments.

Teachers under Discipline.

On the question of teachers under discipline it was recommended that the Ordinance be amended so as to give power to the Superintendent-General of Education in consultation with the School Manager to dismiss after three months' notice such a teacher, even without reason given.

Native Unemployment.

On the subject of Native Unemployment, the Conference recommended that Government should endeavour to provide relief work. It was admitted that at present conditions elsewhere were much worse than in the Transkei, but there also prospects were bad, and there was every likelihood of their becoming serious, and in that case also the Government was urged to have recourse to relief work.

The Union Xosa Bible.

The Conference pointed out to the B. and F. Bible Society that at present their edition of the Union Xosa Bible is issued only in smallish print not suitable for pulpit use, and agreed to request the Society to print as soon as may be an edition in large type for such use.

School Requisites.

Mr. W. R. King of the School Requisite Branch of the Administration now addressed the Conference on matters of detail, and after question and reply was warmly thanked for his presence and his so practical assistance.

Address on Witchcraft.

An address on Witchcraft and its bearing on Mission work was now given by the Rev. M. Oosthuysen of Port St. John's. It was an excellent address full of interesting points and Mr. Oosthuysen was warmly thanked by the Conference.

Xosa Bible Lessons.

It was intimated that a handbook of Xosa Bible Lessons for use in Home and School was now ready, price 1/6. The Committee in charge of this was thanked for their diligence.

Hygiene and Health.

The Dean now gave an able and interesting address on Hygiene and Health and the Native people. He referred to the prospect and need of a medical Training School or Centre in Umtata. He was supported by Dr. Downes of Umtata, who pointed out the great need of medical services in the district and stated that their aim was that ultimately all the sick among the Natives should have a chance of getting medical treatment. Native Doctors would come in time, but meanwhile it was desirable that native male orderlies and nurses should be settled at certain centres, in order to give First Aid and prescribe generally, always under the supervision of the Doctors.

There was a good discussion and the Conference recommended to the Umtata Hospital Board that steps should be taken to provide a Maternity Ward in the Hospital, and further recommended that the Conference should give all support possible to the proposed system of establishing nursing orderlies for medical services under the Doctors at various centres in the Territories.

The Lovedale Bible School.

The Rev. E. W. Grant now addressed the Conference on the work of the Lovedale Bible School of which he is the Head. He pointed out the need of Bible and religious knowledge, in connection with the work of the Evangelists in the Churches, and the work of religious instruction in the Sabbath and Day Schools. Consequently the Bible School in Lovedale was planning courses of study calculated to fit Native Evangelists and teachers for that branch of their work, and also Courses for Native Ministers; Retreats also were being arranged for them as well as for School teachers.

Further for the sake of those who were unable to go to Lovedale for a course of study, leaflets were being prepared containing expositions of the Bible, as a sort of monthly Preachers' help, costing 1/- per annum. Mr. Grant's address was most attentively listened to, and after question and answer on the address, he was thanked warmly for his visit and for his words which would not be forgotten.

Votes of Thanks.

The Conference now came to an end after a most interesting and successful meeting. Thanks were conveyed to Mr. Payn, M.P., and also to the Chief Magistrate, Mr. Young, and to Mr. T. Kenyon, to Mr. Ross and Mr. King for their presence and their help.

Thanks were given to the General Council for the use of the Old Bunga Hall for this meeting of Conference. Thanks also were conveyed to the Secretary and Treasurer of the Conference, the Rev. H. Robin Tourtel.

The New President.

The Rev. George de C. Murray of Umtata was elected the new President of Conference and the Rev. M. Oosthuysen of Port St. John's the Vice-President.

The Conference was closed with prayer.

Nature Study.

Beyond Blythswood Bounds.

On the last day of June we embarked at East London on the *Armadale Castle* for Cape Town. In the bush adjoining the wharf at East London, the Greater Puffback was, as usual, noisily calling, and a solitary Trek Duiker was fishing in the Buffalo. Around the steamer lying at anchor many Southern Blackbacks were on the lookout for scraps; approximately fifty per cent were in immature plumage. Once a Cape Hen and once a Mollymauk were noticed; and, at dusk, two Antarctic Skuas appeared.

Next morning before breakfast our vessel dropped anchor in Algoa Bay. Between us and the shore lay the *Langibby Castle*, and each ship had at least a hundred Southern Blackbacks in attendance. The proportion of immature birds was about ten per cent, forming a strong contrast to the proportion of adult to young as seen at East London. Long experience has taught the birds to be ready for the supplies of garbage periodically thrown over-

broad; and, at the psychological moment, the gulls rise from their waiting places and make for the scraps. Once also a number of gulls responded to the solicitations of a steward who was whistling to them as he threw out bread to entice them. Mingling with the gulls were parties of Antarctic Skuas, common birds off our shores in mid winter. Fourteen Skuas, dotted here and there on the water, were in sight on one side of the ship at one time. At this season the Skuas are quiet and as a rule very docile and innocent in appearance; they shew no hesitation in foraging for themselves and in picking up garbage. One sat in the midst of scraps and picked them up gingerly. But occasionally one would give determined chase to a Gull and give us for a moment a hint of its ferocious nature. Gulls and Skuas are, however, fairly well matched, and the Gulls are quite fit and ready for retaliation. A number of Gulls passed in succession over a resting Skua at a distance inconveniently close for his taste, and each Gull in passing was faced with the threatening open bill of the Skua.

About 11 a.m. a remarkable flight of Trek Duikers entered the bay. It extended in such long-drawn formation that the column must have been a mile in length. In rough wedge-shaped masses, band followed band, passing across our stern and disappearing behind the *Llangibby*. Mollymauks were very occasionally seen, but one group of three sitting on the water included two individuals showing the black bill of immaturity. Careful attention was bestowed on the Mollymauks in the hope of detecting some other species of albatross, but on the present voyage all our watching was in vain.

Our ship lay at anchor all day, attended throughout by the scavenger Gulls. Hours after darkness had set in, Gulls were still hovering about the spot where scraps were thrown out. In the darkness they suggested ghosts over the black water. They may have been able by the aid of the ship's lights to detect the presence of food, but none of them while under observation actually descended to pick up anything. The following day was also spent in the Bay in shipping an extraordinary cargo of oranges for the overseas market. Gulls and Skuas remained beside us all day. Once a pair of Skuas, attracted by the hubbub that indicated a find by the Gulls, gave us a glimpse of their piratical habits; with their instinctive fury they gave chase to the successful Gull but they failed in their effort to compel it to drop its tit-bit. About 9 a.m. a string of Trek Duikers, on a very much smaller scale than yesterday, crossed our stern.

We got up steam at 6.30 p.m. and were on our way before 7. Next day, July 3, we were out of sight of land till about 4 p.m., cutting across to round Cape Agulhas. All day long, from dawn to dusk, Skuas remained in evidence. Many solitary individuals sitting on the surface of the sea were passed during the day; and parties of Skuas were continually accompanying us. Often they flew over the ship, flying in the direction of our course, and quite often birds would utter a double note *kwek kwek* as they passed over. The only other birds that actually flew over our ship were a pair of Southern Blackbacks off Cape Agulhas; once one of them was on the point of alighting on our hind-mast, when it was driven off by its mate, whose own attempt at a like performance ended in ignominious failure. While in Algoa Bay, we had for a while a Gull perched on our steamer. No other bird attempted to emulate the Gull.

A number of Malagash, in sight at morn, were soon left behind; but Mollymauks never deserted us and sometimes a dozen or two would be zigzagging across our stern, like so many bent bows floating about in the sky. Accompanying the Mollymauks were a very few Cape Hens. It should be noted about the Skuas seen to-day—and they were many—that they had no alternative but forage for themselves, as there were no species about which they could harry.

Cape Town was reached about midnight; it became our headquarters for the next two months. The city itself is very disappointing to the ornithologist; it is full of aviaries but sadly deficient, as compared with northern cities, in variety of wild birds. To a passing stranger the causes of this scarcity are not apparent, but enquiry reveals the disturbing presence of Grey Squirrels and Argentine Ants,—two pests that cause great damage. Curiously enough, the most abundant bird in Cape Town, the European Starling, is also a foreigner. Originally introduced by Rhodes, it has taken very kindly to its new surroundings and multiplied inordinately. Infested as they are by tiny parasites the Starlings have become a source of anxiety and torment to any householders whose premises provide nesting sites for these hole-loving birds; and so general is the hatred manifested towards them that architects in designing new houses are asked to make them starling proof. Another introduced species, the Chaffinch, stands in a different category; it has not multiplied beyond bounds, and its clear, strong and metallic call-note among the pine-trees encourage in exiles from the north the delusion that a bit of the bleak northland has been planted in this sunny southern clime.

Of birds native to the soil, the outstanding birds of the Cape Town buildings are the Red-winged Starling and the Rock Martin, birds that are equally at home in the centre of the town and on the slopes of Table Mountain. Wherever trees occur around houses or in gardens, the Cape Turtle and the Laughing Dove are at home. The latter species is much the bolder, seeking its food on the very highway and responding readily to the efforts made by bird-lovers to induce them to feed at their feet. The former are to be heard cooing at all hours of day and night, and over the tree-tops exhibit to those interested their characteristic display-flight.

Of universal distribution through the city occurs the Wagtail, attracting us by his frequent call to his varied haunts and stances,—now on the ridging of a tall building, now in the centre of the roadway, and again on a grassy lawn. Whether or not the city Wagtails have their recognised roosts remains yet to be proved, but certain easily-identified birds have their fixed territory to which they daily resort. In Cape Town, as in East London, the city Wagtails are liable to some mysterious disease of the feet, and one such pair haunts the lawn of the house in which this is being written. Each of the pair still retains an effective leg and by its aid is able to hop along over the ground in search of food; one of the pair has lost all use of its second leg whose toes are in a permanently-contracted condition, the other still retains a very faint use of its second leg, tapping the ground with its curled-up toes. These Wagtails with the diseased feet seem to be marked for oblivion; and, as they hop along on their effective

leg, they set us wondering as to the length of their remaining lease of life.

In the city gardens, and wherever a sufficient patch of trees or scrub remains about houses, two species unfailingly occur,—the faithful Jan Frederic or Cape Robin and the restless nomadic White-eye. Both species have distinctive calls and songs, which they prodigally indulge in from dawn to dusk. Before as yet the day has properly awakened, the broken notes of the Robin or the lengthened cadence of the White-eye are wafted into our chamber. The Robin and his mate will remain faithful to their lawn all day long and day after day. There the pair find sufficiency of food and play hide-and-seek with their protectors among the bushes. But the White-eyes pass on, usually in a troop, and, after making the round of their favourite gardens, will turn up again at odd times during the day. The White-eye troops are not unlike city buses that keep to their circular tour all day long. The White-eye of the city is that known in our books as the Cape White-eye; though differing from the Green White-eye in its plumage, it has the same type of song, recognisable by its likeness to the rhythm,—‘He promised to buy me a bunch of ribbon ribbons to tie up my bonny brown hair.’

Another citizen—the Mossie or Sparrow—is a typical town-dweller; he is at home in all our gardens and loves to proclaim his presence from the house-top or from a tree. His untidy nest is easily found; and, in case it should be overlooked, the bird draws our attention to it by flaunting in front of our face the long straws they are carrying home to add to its bulk, and by their noisy chattering in its neighbourhood.

One other conspicuous town-dweller remains to be mentioned,—the Fiscal or Butcher-bird. He has not yet been driven beyond the city boundaries, nor is it likely that such an adaptable species will ever be. For him telegraph poles and telegraph wires serve the same purpose as trees. From such perches he can sally forth on his prey or bid defiance to all of his tribe who might venture to intrude on his territory. From the very nature of his habits, he must live in pairs and not in companies; but, as we race along in our motors, we get frequent opportunities of greeting him by the wayside.

A shy, but noisy, relative of his, the Greater Puffbacked Shrike, ventures into the gardens in the course of his search for food. Their call hails their arrival, and a little care on the householder's part will give him a better opportunity of observing the bird than comes to the lot of him who seeks to track it down in its forest home. R. GODFREY

Honeysucker attaching its Nest to a Rope.

In connection with the record in the August “Blythswood Review” of a pair of Black Honeysuckers attaching their nest to a rope, it is interesting to find in Moreau's account of the “Birds of North-Eastern Tanganyika Territory,” published in the *Ibis* for April 1933, page 218, a reference to a nest of the Mombasa Collared Honeysucker ‘built on the loose end of a piece of rope hanging in a dis-used room.’

From the current number of the *Ibis* we learn that Mr. Cecil Priest's book on the ‘Birds of Southern Rhodesia’ is nearing completion. It will consist of four volumes and will contain 40 coloured plates and 600 line drawings.

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, C.P.

The Editor's Study.

Hiking in Shetland.

MY DEAR JAMES,

I am pleased that you are anxious to hear the rest of my adventures, so will proceed with my story.

Soon after Olaf's departure I prepared for bed, not having had my clothes off for three nights. On mounting to my little garret, which with my bare feet was a most trying operation, my first act was to drive the cat out of my bed, as I did not care for such company. I then inspected my lodging. I could not stand upright even in the middle, where from the A shape of the roof it was highest, nor was I favourably impressed with the sight of my abode, because of the accumulation of dirt and the colour of the bedclothes. I made a preliminary examination, however, for possible intruders but seeing none, I concluded all was right. My little box-bed was papered without and within, and was very snugly, if not cleanly, arranged. It was strewn with straw in lieu of a properly made mattress, and the pillow-cases were made out of flour-bags, one of them having a horse's head upon it, the other bearing the inscription, "Good Luck Patent." There was a powerful smell of reek, which I too hastily attributed to my landlord's smoking in bed; but I was able to modify this conclusion on the following morning, on finding the rafters of my home full of peat-reek, very blinding to the eyes.

My difficulties next morning, Sunday, June 16th, began with the lighting of my stove. Gathering together what shavings I could extract from beneath the bench, and putting peat on the top, I set fire, but could not in this way induce the peats to catch hold. Attempt after attempt only ending in failure, and making it more difficult for me to procure any ignitable material for my next attempt, I lost patience with constantly repeating a method that would not succeed, and carefully ransacked the premises for something more combustible than peat. Well, there was my Trestra butter! It might be more suitable for kindling a fire than for whetting one's appetite; I would try that. I also discovered in a pail behind the door some tar, which I would likewise use in my further experiments. With tar and Trestra butter I had a fine blaze for a moment or two, but I was quickly left in the same predicament as before. After an hour's practice I at length succeeded, and was ready to advance to the next stage of the proceedings.

My landlord had kindly gone for water for me the previous night, and I now took down the pail from its shelf to examine it. Some minute vegetable life—termed "sly" in Shetland—was thriving within it, and caused uncomfortable meditations in my mind. I deemed it prudent to go for fresh water, and emptying out what I had, I made off for a draw-well, that I had incidentally noticed on my way hither the previous night. On removing the wooden lid, I saw that I could not hope to procure water without a smaller dish than a pail, and, leaving my pail there, returned to the house for a "tinnie." The water barely covered the stones in the bottom of the well, and, in my efforts to bring it up in small quantities, I disturbed the peat dust that thickly covered the stones, and in the end I made for home with some water in my pail, and much dirt. I was now in a worse plight than before I had emptied out my vegetable stuff, but I had to be content, and make my breakfast with that I could get.

On sitting down to my hard-earned meal, I found my companion—the cat—equally ready for hers. She devoured bread eagerly, always suggesting that I was not giving her it quickly enough. At any sudden move on my part, however, she bolted to the door, although in a moment again she was sneaking back for another crust.

On my way to church I was greeted by the occupant of the next croft, where I had called the previous night during

my hunt for lodgings, and, in answer to his inquiry as to how I had fared, I told him of my difficulty with the peats. His reply, "I've travelled round the world several times, and I never found a fire so easily kindled as here," was a curious comment surely on the method I had adopted. He tried to explain the secret, but I was not sure if I understood.

I reached the Parish Church after the congregation had assembled, and ascended to the gallery. In this region there were only two men, sitting at the opposite corner from me, sufficiently far removed, and, as I had neither hymn-book nor psalm-book, I deemed it advisable to descend and mingle with the congregation. The officiating minister, a stranger, preached from Matthew 11, 28. He told us that the people heard Jesus gladly because His message was one of mercy while that of the synagogue was one of denunciation. One of his remarks has remained with me ever since,—"The greatest crimes were performed by those who in trying to vindicate God left a black streak on the page of history."

The service lacked nothing in earnestness, and the meeting was as fervent and enjoyable to me as many of our city services. From custom, however, one or two things struck me as peculiar, such as the noise made by the beadle in parading up and down the aisle, the great hurry in which the people escaped to the door immediately after the benediction was pronounced, and the custom of wearing earrings adopted by some of the men.

I had purposed examining the churchyard after the meeting, but was driven home by a heavy shower. In the afternoon my landlord appeared, and was duly informed of my difficulties with fire and water. With respect to the fire, he told me to put a half-burnt peat in the ashes at night, and I would be able to get a fire quickly with it in the morning; and, after learning where I had gone for my water, he informed me that the well in question was his winter well, and that he had never managed to get it into working order in summer, but that his summer well would be shown me by the folk in the next house. Before departing, he showed me where to put the keys of his door and garden gate on my leaving in the morning, that he might obtain access to his house should he require to visit it during my absence.

About 7.30 I heard some one lift the "sneck," and, on opening the door, which I had bolted shortly before, I saw a woman standing without. She seemed familiar with the house, and was no doubt much taken aback by my appearance. With great difficulty could I make out anything she said, but I learned that she was "acquaint" with him. She left two small parcels in the window aperture, and after much needless talking—during which time I stood shivering—she departed, being counselled to shut the gate as she went out.

It rained all night, and, as it was still raining in the morning, I did not rise till seven, and I made my preparations slowly, because of the storm outside. My attempt at "raking the peats" was only a partial success, but the fire was set agoing without the protracted agony of the previous day. My visitor of last night put in her appearance again at nine o'clock, and, coming in unconcernedly, she sat down and began knitting. I still failed to make anything of her conversation, but I understood her to be commenting frequently on his peculiar conduct. One thing especially struck me in her style of talk—her seeming objection to the word "Yes", and the number of alternative words at her command when desirous of giving me a positive answer. Her frequent positive term was "Yeo, yeo," which I took to imply, "Say that sentence over again," but this she varied with such phrases as "A' ken, A' ken," "It is so, it is so," "That's true," which all implied simple assent. She seemed also to talk at a great rate, but this, of course, was only comparative, comparative to the time taken by me to understand her.

After sitting some time, she seemed to be aggrieved at the condition of the house, for she proceeded to sweep the floor with a piece of heather that lay to her hand, while I sat and wrote. I examined into the state of crofters and their holdings—matters which concern nobody until they are placed in the midst of them—but I did not manage much outdoor work beyond visiting Grunnave, a loch to the east, separated from my home by a small knowe only. During this walk however I made an acquaintanceship for the first time with the whimbrel. The strange cry—so distinct from that of the curlew—directed my attention to the bird as it rose near the upper end of the loch, but the whimbrel flew right off without again putting in an appearance. I also noted the various tenants of the loch, common and lesser blackbacked gulls, arctic tern, merganser and an odd mallard drake.

Yours sincerely,

Q. C.

August in the Cape Peninsula.

Our geography books tell us that the South-west Cape enjoys winter-rains. During the present winter Cape Town, with her abundance of rain, has been the envy of those districts that have so long been under the grip of drought. The vleis of the Cape Flats have been full, and the river mouths have widened out into extensive marshes. Snow too has repeatedly fallen on the neighbouring mountains and the glistening snow-caps of the Drakenstein were still, at the end of the month, thrilling the hearts of interested onlookers from the slopes of Table Mountain or from the neighbourhood of Van Riebeeck's statue.

With days of cold and rain have alternated warm spells, prophetic of the coming change; and, in the plant-world, many have been the signs of advancing spring. A wealth of wild-flowers have decked our commons and our flats; in our gardens the fruit trees have been in full bloom, and are now, like the oaks, clothing themselves in bright greenery. The figs, having once again set before us the annual riddle of their fruit-formation, are now sending forth their leaves.

In the bird-world, Cape Sparrows have been busy with domestic duties; some pairs are so indifferent to the presence of man as to occupy sites that can only be successfully held under man's protection. In a lowly palm by the edge of the central pond in the Gardens, a pair have built their nest and carry on proceedings regardless of the young people attracted thither by the goldfish.

The Herons.

Even more wonderful is the confidence placed by various species of herons and egrets in man. Close to a large school bordering on a busy thoroughfare four species have their roosting-quarters in a pine plantation. They are quite indifferent to the attentions of the pupils or to the unending stream of motors whirling past on the adjoining highway. During August all four species have been repairing their nests or building new ones and some pairs have been already brooding. In the tallest and openest of the trees nest the European Herons, who have as their fellow-tenants two pairs of Black-headed Herons. In the denser pines dwell the Night Herons, two dozen or more in number, half of them in immature plumage. On the 14th of August, an occupied nest was discovered, with the brooding Night Heron sitting tight. On the following day a pair were observed building; one of the birds broke off a twig from a pine tree, and, flying into the denser portion of the grove, handed it over to its mate that was evidently the builder. On that same day, the 15th, an Egret settled in the lower part of one of the tall pines occupied by the European Herons, and, breaking off a twig, flew away with it in the direction of the Night Herons' quarters.

Under the trees occupied by the Night Herons were quite a number of broken eggs, all of which seemed to have been fresh. Not one of these eggs shewed marks of successful hatching, and their presence on the ground quite baffled me till I was informed that Grey Squirrels haunt the wood; I had then little hesitation in attributing the depredations to the Squirrels.

The first of the Northern waders appear in August, but there is always to be considered the possibility of over-wintering. On the 16th Mr. W. Ferguson saw two Greenshanks and about a dozen Wood Sandpipers on the extensive marshes at the mouth of the Black River.

Adam Lindsay Gordon.

This is the name of one of the most beautiful and memorable of poets who has been called the Burns of Australia. He has just been granted a monument in Westminster Abbey and it is fitting to pay some tribute to his life and work, as he was in many respects a unique poet as well as a most sensitive and very gallant gentleman. Also we note that this is the centenary year of his birth. His name Adam takes us back to ancient Scottish history and to Adam O. Gordon whom he claimed as a direct ancestor. It is certain that he was a great grandson of Lady Henrietta Gordon, sister of Lord George Gordon of the No Popery Riots. He was thus connected by birth with the poet Byron.

Early Life.

He was born in the Azores in 1833, and educated at Cheltenham College and the Royal Military Academy at Woolwich. In early life his great interest was in sport, especially in boxing and racing. In 1853 he emigrated to Australia and enlisted in the Mounted Police. After a time he left this service and devoted himself to horse-breaking and horse racing. Later on he inherited money and was in a position to enter politics, and was for a time an M.P. in the South Australian Parliament. He was proud of his Scottish ancestry, and always held that he was the heir to the title and estates of Hallhead & Esslemont in Aberdeenshire, which had been in his family for generations, but which were now in the possession of his cousin Mrs. Woolridge, and he even contested her right in the Scottish Court of Session, though he lost the case.

The Poet.

He was a nature lover and fond of literature, and he soon drifted into poetry. At first and to the end, he wrote poems on horses and the race-course, then he wrote about nature, sea and sky and sun. He wrote with passion and with finish, having a great gift of rhyme and rhythm. His best poem is perhaps "The Sick Stock Rider" beginning, "The pale blue skies wax dusky."

He published several small volumes of poetry and he soon became known and acknowledged as the leading Australian poet of his day. He was so passionate, he was so original, he was so Australian. He became known too and appreciated at Home as a poet and his verses were included in a popular series of 'Stead's Penny Poets,' all standard writers. The present writer remembers that on two occasions only was he requested by acquaintances to lead a volume of poems and in both cases the volume was that of the collected works of Adam Lindsay Gordon.

He died at Brighton, near Melbourne, in 1870 and in the square of Melbourne stands a great statue erected to his memory. It is fitting that such a man and such a poet should also have a monument in Westminster Abbey.

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Events of the Day.

The S.A.P. General Assembly.

THE General Assembly of the South African Presbyterian Church opened its annual session on Wednesday, September 13th, in the Hill Church at Port Elizabeth. To one who has not hitherto had the privilege of attending this Assembly the meetings were an inspiration, recalling, though necessarily on a smaller scale, the unforgettable assemblies of our Scottish Church in Edinburgh. The Moderator for the year, Rev. G. P. Philips of Dundee, took as the subject of his opening address 'A Puritan Reaction; or the Gain of Godliness'; his deliverance thrilled his audience with the wealth of its historical references and the suitability of its application to present day conditions in our Church life. Those who wish to read the address will find it reproduced in the current issue of *The Presbyterian Churchman*; and, that many may be tempted to procure a copy of it, we quote from its closing paragraphs.

Neo-Puritanism.

'What elements can we lovingly recover from that by-gone godliness fit to reproduce themselves in the present life of the Church? Onset through strong opposition of world-forces needs careful arming. We shall not mend the New Testament armour that Bunyan's Pilgrim wore. There is, none the less but rather the more, because of the panoply's perfection, a call for good girding with the right straps and buckles.

Neo-Puritanism, I suggest, will desiderate and display the old Puritanism's alarm for the unconverted, for every soul of man not right with God. It will be mighty in believing prayer. It will be very sure of the Sovereignty of God, very earnest in its desire to bring the holy rule

into personal, domestic, municipal and national recognition. I know this implies a real reaction. It means the restoration of the disused ideas of Providence and the Divine Will in politics, where the fiat and finger of God have been replaced by the Sovereignty of the Experts. A hundred and thirty years ago, Edmund Burke lifted up his voice and wept, because the age of chivalry was past and that of "the sophisters, economists and calculators" had succeeded it. They have had a long innings. If the possibility of God's intervention is intruded upon their hard thinking, they are still ready to reply that they do not require this hypothesis. But our new Puritans require it. They will refer every action, as the fathers did, to the measurement of a Divine standard. They will be inflexibly loyal to conscience enlightened by Scripture. And they will long, to the point of distress, for the Word of Life. Nothing else will be so sweet to their taste. A very able writer has lately pointed to this leading note of Puritanism, the intense desire for the preached Word, as distinguishing to the very close the life of the late Lord Oxford and Asquith. Mr. Asquith's tragedy, he dares to say, was the inability of his own children to understand and recognise what was deepest in his fibre and in the fire of his first wife. His son and joint-biographer, celebrating the "famous victory" obtained by the Philistines over this Puritan Samson, is baffled by the one "blank" they drew. He observes, with amused perplexity, that Mr. Asquith never got over his ingrained appetite for sermons. In this wise, exclaims the Christian critic, it is possible for people to describe a hunger for the Word of God.

Public Worship.

Not so commanding or essential, yet holding its own importance, would appear Simplicity of Order in public worship, with its implicates of the preacher's

capacity, sincerity, intensity and personal knowledge of God. Some assistance of suggestion, such as that of our excellent Ordinal, is, doubtless, desirable both for immediate guidance and for constant reminder of good and noble usage in our slipshod day. But it is a pity to quote, on the side of ritualism, inexperienced and undeveloped Presbyterians like John Knox, who were only a little way escaped from Babylon, and who brought with them some of the ecclesiastical habits, as they brought some of the Sunday sport, of the Captivity they abhorred, which yet had left its scars upon them.

A New Puritanism.

A new Puritanism is wanted that will display the godly motions we have desired, not in wheezing protest and shrill decrepitude, but in morning faces and in morning hearts. The cry is not for Dame Partington with her mop to oust the oncoming ocean, but for a new "Mayflower" setting out on a full tide of Grace, Mercy and Peace from Father, Son and Holy Spirit. On such a tide, with such a faith, a reunited Puritan Church may sail to the discovery of new worlds. Thanks be to God, the renewed emphasis and insistence on a supernatural Christianity, proclaimed by Karl Barth in Germany and echoed elsewhere, may be taken as a trustworthy indication that for the rationalising religion which used to be called Broad Churchism there is no prominence in the immediate foreground. But it has been lately argued, on the part of those Presbyterian Churchmen who anticipate a revival following the so-called "Catholic" path, that a return to Puritanism, though a possibility to be reckoned with, is highly improbable. Is it likely, they ask, that a revived Christianity will call for the Puritan discipline? Our "High Churchmen" hold that there are superior and stronger forces resolutely placed in opposition. Ranging themselves, they think, with the spirit of the age, they even seem to view these anti-Puritan forces as friendly powers.

Opposing Forces.

Modern invention, it is said, has destroyed or is destroying the intimate home life on which such a reaction would have to depend. Modern impulses, it is pled, are quite unwilling to accept the

Puritan view of the world as a transitory sphere of tears and travail. "Youth," says one of the Catholic party, "has a new-found hope of Better Things, both here and now." Opportunities of expression and a fuller life, it appears, are now at the service of the majority, instead of being, as in past days, restricted to a very few fortunate. Another barrier against the return of the banished Puritan is noted in "the vastly increased interest in the physical in all its connotations." Sport, and a great deal more than sport. Some of these objections come strangely from Christian lips, and seem to be as valid against the Christian religion itself as they are against Puritan godliness. But none of these things move me.

Seeking and Finding.

Let it be remembered that Puritans, in their prosperity, were never more than a very influential minority. Let it be accepted that the sort of reaction for which one may legitimately pray pictures itself, in the first contests, as that dream of one of my predecessors—"a small Church that shines like a star!" (Nevertheless, if and when the two legions of the Puritan army, the Congregationalist and the Presbyterian, coalesce once more in England and in South Africa, the new institution will not be so small; and the fellowship of the Reformed Churches throughout the world is not small, but large). Let it be granted that the interests, the demands, and the duties of this present world have enormously expanded. We grant it, without conceding that our times are godless. Experienced soul-winners testify that young spirits are seeking and finding God. Their evidence is corroborated by others on all sides, only less emphatic because their contacts with adolescence and young manhood are less sure, and because their halting approach to youthful hearts has perhaps invited more obstacles and been less of a triumphal entry. Godlessness, encouraged by the roomier universe, is, of course, a great modern fact. Many citizens of our world are without God in the world. Pathetic crowds are purblind wanderers like the feckless hero of *Angel Pavement*, who "touched wood and hoped for the best." Yet the need of Godliness, like the need of World Peace, is so clamant as to mobilize great

reserves among the men of good will. The Puritans have always been the Storm Troops of Reformation. There is a nucleus of "dogged Christians"—a fine recent phrase—who win respect because they give, in a saying of Mr. Birrell's, "a steady supply of honest, plain-sailing men who can be safely trusted with small sums." Such people are not going to neglect what Bunyan called "the practicable part." The older Puritans were accused of "a strange blindness to the maladjustments of industrial society," which went badly with their recognition of the dignity of labour. The new Puritan must be sensitive to these maladjustments, and must resent their appearance, whether in Kent or in Kenya, among goldseekers or grain-growers, be the industrialists white, or black or brown. John Wesley's "serious man" was in the right when he said, "The Bible knows nothing of solitary religion."

The Fulcrum.

But, like Archimedes, we require a fulcrum for our lever. "Give me a place to stand, and I shall move the world." I postulate, for our next advance, a recovery of that great Puritan means of grace, the Christian Home. "Home, as we now conceive it," says a truthful historian, "was the creation of the Puritans. Wife and child rose from being mere dependents on the will of husband or father, as husband or father saw in them saints like himself, souls hallowed by the touch of a divine spirit and called with a divine calling like his own." The result was a thing of beauty which has been thus sweetly portrayed by a distinguished layman who grew to manhood in a typical godly home of the nineteenth century: "I lived," he says, "from my earliest days in an atmosphere where the salvation of the individual soul was the supreme and constant concern of life. No form of worldliness entered into it, but it was full of good works, of social service and of practical labour for the poor. All life was lived, down to its minutest detail, 'as ever in the great Taskmaster's eye.' From our very earliest years we were taught the Bible, first orally, and, later on, were encouraged to read it. I learned," he goes on to say, "my religion from my mother, the sweetest, brightest, most persuasive of teachers. 'O! that these lips had language! Life has passed with me but

roughly since I heard thee last.' *Sit anima mea cum sanctis.* May my lot be with those evangelical saints from whom I first learned that, in the supreme work of salvation, no human being and no created thing can interfere between the soul and the Creator. Happy is the man whose religious life has been built on the impregnable rock of that belief."

The Modern Household.

Modern inventions, modern impulses, and the modern urge, we are told, veto the reproduction of this Heaven upon Earth in our modern homes. But to accept that veto is to vacate the field in favour of atheism. A miracle, possible with God and the Godly, which seems imminent and overdue, is the transformation of the modern household into a little Bethel, where souls will be saved and kept for the Captain of their Salvation, where the private evangelism of godly lives will reinforce and supplement the public preaching of the Word. The principal apparatus of the miracle is perfectly simple. It is the Christian Sabbath, accepted, observed and loved in the Christian home. For the Christian Sabbath is the article of a standing or falling godliness. I do not say that it is the article of a standing or falling Church. The Church cannot finally fall from grace. The gates of Hell cannot prevail against it. But, if godliness go, the influence and power of the Church in the present age will be sensibly diminished.

Fathers and Brethren, I am persuaded of better things. It is borne upon me that the eyes of our younger members are to look upon a very great revival of true religion. My prayer is that this may come to our people in a new Puritanism, stronger than the old because more loving, more tolerant, more full of understanding. Let us seek the former firmness and flee the former pride. Looking on the sinner, let us say with deep humility, as that faithful martyr, John Bradford, said, "There, but for the grace of God, go I". . . Only let us be strong and very courageous. When the enemy cometh in like a flood, then the spirit of the Lord shall lift up a standard against him. This world is not the adversary's, but it is the purchased possession of Another, Who has loved it with an everlasting love and has given, for its redemption, the precious Blood of His Dear Son. Vainly let the powers of partial

argument and human passion waste themselves against the superlative law of righteousness, and break upon the spiritual rock. Current opinion and the craftiness of the wise are but temporary frames for the eternal glories of Christ our God.'

Moderator's Closing Address.

THE Assembly was in session till September 20th, and retained its high spiritual level throughout. At the closing sederunt, the Moderator reviewed rapidly the work done at the Assembly and then continued:—

"You are returning to your posts and outposts, braced for organising the Church's answer to a challenge the parallel of which is not to be found in any previous age of history. Perchance every age feels its case solitary and critical. There is a sense in which, even as language contains no real synonyms, so also history affords no real parallels or precedents, and is always a tissue of surprises. Like the Christian life, it is made ever of new beginnings. A perennial struggle, deserving to be called a race for souls, is waged between the Church and secular influences. But the race set before us in the present crisis, the crisis of our own times, has elements of fierceness and rapidity which in some past decades have not been evident. Dr. Temple, in a recent pronouncement, has very wisely insisted that there is a new need of a plentiful supply of the means of grace and worship. It is a very popular but very erroneous idea that the unpiloted and unprejudiced soul, moving in a spiritual vacuum, is safe to head itself for happy destinations: 'If men and women are left untaught and untrained, they will not develop into good Christians of themselves.' All the secular influences, which we have seen to be so potent as to suggest that Giant Pagan has come to life again, are busy with old and young, shaking their lives.

Better Influences.

"We know that there exist at our hand other influences—better influences, capable of steadying lives and of nourishing immortal souls. We must enlist these powers. We do well to listen to a re-

minder that 'Religion is not something that wells up spontaneously in the heart of mankind.' It is a gift of God. It must be given through something, and it is the calling of the Church to prepare the way of the Lord and to make straight in the desert a highway for our God.

"The few words which close our deliberations cannot be extended so as to draw the confines and character of the desert land that lies before the Church obedient to the heavenly vision. But the existence of the desert is not in any doubt. We pause at the edge of the waste whose further boundary fronts the Celestial City. The call of marching orders is in our ears: 'Preach the Word—teach all nations—begin at Jerusalem.' During epoch after epoch the summons to go in God's name, preparing a highway in the desert-places of the human heart, has come to the faithful. Abraham heard the call; Ezra heard it; 'Apostles heard it by the Galilean lake.' The Reformers heard it and obeyed. Great liberators have heard it, and the glory of the Lord has been revealed in the desert of many tyrannies and in the dark habitations of cruelty. Now we have heard and we must not sit or stand, but go.

Highway of the Cross.

"The desert of our own dry hearts must first become the Highway of the Holy Cross. The wilderness of our wicked wills, poor things but our own, is surveyed and charted.

'Our wills are ours, we know not how:
Our wills are ours to make them Thine.'

"Thus made ready, we are permitted to address ourselves to the desert around us and ahead, mighty in its promise and potency of youthful lives unlighted, with others broken and desolate, disappointed and void of faith or hope, overgrown with Sodom's apples, sand-tasted. They are all waiting to hear the publication of salvation and to believe the sovereignty of God. Our God is King: miracles are on the programme.

"Let the metaphor of the wilderness, which has done its devoir, yield room to another, introducing the merchants of good news and the travellers of holy commerce in the habitable parts of the earth. We are salesmen, entreating men and women to buy the truth, and we have goods to give without money and without price. Our salesmanship is on trial. The

means of grace which we supply are essential services for our brethren. We are condemned if, failing either to place them or to commend them, we blame unwilling customers. They are willing; they are waiting; they are ready; they are young; they have ears to hear us, as we tell them that we have that to sell which, most of all, they want—the truth which came into the world at its making, which comes again in Christ, in knowledge of which stands their eternal life.

A New Generation.

"Behind us lies all the distressful talk of lost legions, of reconstruction, of worn-out tools. The Church has lived through twenty years of horror and hunger, and has survived to serve and save a new generation unblistered with the tears of things, unimpaired in vitality, undiminished in numbers, expectant of the morning war. We have an open door and there are many adversaries. Let us go in and take possession. Speak unto the children of Israel that they go forward."

State Lotteries.

Sir Clarkson Tredgold, ex-Chief Justice of Rhodesia, presented the report of the Committee on Gambling, and the Assembly passed a resolution arising out of the recent vote of the Natal Provincial Council in regard to the establishment of State lotteries.

The resolution urged the Government of the Union "to resist all attempts to weaken in any way the laws prohibiting lotteries, betting and gambling, and especially to dissociate itself from the fallacy that the devotion of part of the proceeds of a lottery to charitable or other desirable objects can in any way alter the character of a proceeding fundamentally evil."

The League of Nations and the Drug Traffic.

BY E. J. DELBRIDGE.



THE use of the poppy and coca leaf (source of cocaine) goes back to time immemorial. But with the development of modern science and transport the drug traffic has increased greatly, chiefly because of the enormous profits that can be derived from it.

The importation of opium into China by foreign traders led to the war of 1840 between Great Britain and China. Great Britain had the best poppy fields in Northern India, and in

spite of the fact that opium smoking was illegal in India, she received a large revenue by exporting opium to China. Nothing was gained by this war, so 15 years later there was a second war between Great Britain, France and China. As a result of this war China was forced to legalise the importation of opium and its cultivation in that country was also permitted. China still feels that the western nations are trying to destroy her people. In 1906 she decided to put an end to the use of drugs within 10 years and England agreed to stop the export between 1907 and 1917. It was stopped in 1914.

In 1909 President Roosevelt proposed an international investigation and a conference was held at which 13 States were represented.

The next step was at the Hague in 1912 when a Conference drew up an important convention. Its chief point was that the representatives of the nations agreed that the use of alkaloids of opium and its derivatives should be confined to medical and legitimate purposes and that a Government licence must be obtained by all persons engaged in the manufacture of drugs. This convention was signed by 44 States, but it was not ratified by many nor did it come into force at all.

Soon afterwards the war broke out and all further action was stopped. During the war and afterwards the traffic developed to an alarming degree. Whole blocks of hospitals in Canada and America were put aside for drug addicts. It was estimated that one person in every seven in Egypt was an addict and there were an enormous number in China.

At the Peace Conference, control of the drug traffic was included in the League's programme, and the League's work in this connection has been most successful and shows how much can be accomplished when an evil is internationally condemned and nations work together to stamp it out.

The League's first step was to persuade 56 States to sign and ratify the Hague Convention of 1912. But this did not go to the root of the evil and limit the supply, so a convention was drawn up binding the nations who signed and ratified it to estimate their needs for medicinal and scientific purposes and only to use that amount. This convention had to be signed by 25 States, including a certain number of producing countries, by April 10. The necessary ratifications, and more, were received and so the convention came into force on July 9, 1933.

This is the first time that the manufacture of any product has been completely subordinated to humanitarian and moral considerations and it may be noted that the League Council has emphasised that this precedent might well be taken into account in organising the control of the traffic in arms.

Educational

Recollections of Glasgow University.

BY REV. R. MURE.

Natural Philosophy Class 1893-4



HIS was the largest class in the University and the only class available in the subject, attendance at which qualified after examination for graduation. It was taken on most days by the Professor, Sir William Thomson afterwards Lord Kelvin. The subject of Physics was treated with a wide margin, reaching out to astronomy and higher mathematics. Most of the men entered the class with a very elementary knowledge of the subjects taught, and some with no knowledge at all. The subjects were introduced to us by means of textbooks. One of these, by Thomson and Tait and blandly termed, "Elements of Natural Philosophy" was far beyond us. The lectures also, though attractive, were too advanced to allow of our gaining much from them; for, genius though he was and great natural philosopher to boot, Sir William lived and thought on a high plane and could not of himself, simplify his teaching sufficiently to reach the level of the average undergraduate. Knowing this, he provided assistants and demonstrators who could teach the class-subjects plainly and systematically. Sir William's lectures, besides revealing extraordinary sincerity and enthusiasm, were also so interlarded with asides, jokes and anecdotes, as to be thoroughly enjoyed by the class. One well-remembered lecture contained at great length a laudatory reference to Gladstone's recently published translation of Horace.

His class demonstrations and experiments naturally fascinated us, in spite of our inability to follow the why and the wherefore of each step or to value the result properly. Even when, as sometimes happened, an experiment was not quite successful, its failure did not at all detract from our esteem of one to whom we looked up as a great scientist and inventor, and withal so human and sympathetic.

His large class was rather a disorderly one. The men in the back benches and gallery were easily able to evade their shortsighted Professor, and were inclined to idle their time by amusing themselves in a quiet way while he was on the floor. Sir William was however a man of temper and could exercise ready discipline; and, when he did detect disorder, he stopped it at once.

Things were different when the class was taken by his brother-in-law and chief assistant, Dr. Bottomley. Being a smartly dressed man possessed with a lisp and an eyeglass, he rather

invited criticism by his appearance and manner and on the outbreak of any disorder he became very excited. He was cruelly dealt with by the students at the back, who would mock and imitate him; and the class on occasion was like pandemonium, with no work possible and the lecturer standing silent and distracted. I always thought the men were unfair to this lecturer, who was really an excellent teacher. The other lecturer or demonstrator—Mr. Magnus Maclean, a big, powerful Highlander—was of a different type and had a different task. He coached the men on the subjects of the class and degree examinations. He needed no effort to keep order. His every word was carefully noted and written down. Dr. Maclean is now a professor in the Glasgow Technical College.

Lord Kelvin has long since passed over to the majority but his memory, with that of Professors Jack, Caird, Ramsay and Veitch, is still green wherever students of the nineties foregather.

Children's Language.

In the Psychology section of the British Association, at Leicester on September 7th, Professor G. W. Valentine read a paper on "The early development of language in the child."

This presented evidence based on observations of five children from the first day after birth to the age of three, by which time it was asserted that all the main forms of language structure have been learned. The essential bases of language were described as consisting of spontaneous expressions of feeling, spontaneous babblings and practice in sound making, and the association of sounds heard with feelings, objects, or general situations. The effects of different kinds of social environment of the child were early observable, and it was noted that individual differences indicative of future development occur as early as one and two months, speech development being slower in some cases than others. The period four to nine months was important for the practising of new speech sounds; the understanding of the meaning of some words was clearly established by the evidence at the age of from six to seven months, though the power to understand and the power to express were far from identical, so much so that for expression a locution different from the word heard and understood might be used for the same thing.

From 1½ to 1¾ years, imitation was especially important; the generalization of meanings and the specialization of words were beginning to be grasped; by two years old the child understood and used the negative, began to put its first questions, formed two-word or three-word sentences, and made the great discovery that things have names. In the third year the meaning of words indicating relations of place and time was absorbed; the ideas of "Why" and "Because" were apprehended, and practically all forms of sentence structure, in their elementary patterns, at any rate, were brought into use by the child.—*The Times*.

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Local

Sir Walter Ernest Mortimer Stanford,

C.M.G., K.B.E. C.B. (Died 9th September, 1933).

Sir Walter Stanford was born in 1850 at Alice, of settler stock, and was educated at Lovedale. As early as 1863 he entered the Magistrate's Office as clerk, first at Queenstown and later at East London, and continued in similar work till 1877.

During the Gcaleka War he served in command of friendly natives in the campaign against Krelî and obtained the rank of Captain. As a result of this campaign, the ama-Xosa people were divided up, and the country between the Kei and the Bashee was made into a distinct province with the name of Tembuland. In 1880, on the outbreak of further trouble, Stanford, magistrate at Engcobo at the time, had to retire with a body of farmers and traders after a long night ride to Indwe. During this same rising Maclear was besieged, and Stanford helped to relieve it.

In 1884 he became Chief Magistrate of Griqualand East, and in 1885 member of an important commission of inquiry as to the tribe of Krelî and its settlement. In the following year he was chiefly responsible for the making of an important treaty with Umqikela, the paramount Chief of Pondoland; and, in 1894, he took part with Sir Henry Elliot in the negotiations for the taking over of E. and W. Pondoland by the Cape Government. In 1897 he became Secretary for Native Affairs; and in 1903 he succeeded Sir Henry Elliot as Chief Magistrate of Tembuland. During his term of office he developed the General Council, which Captain Blyth of Ngamakwe, a former Chief Magistrate of the Transkei, had already started, by the inclusion of several other districts with its centre at Umtata. In 1904 he was

chairman of the Native Affairs Commission. In 1907 he retired from the service and was at once elected M.L.A. for Tembuland. In 1910, the year of the Union, he was a member of the National Convention and in the same year he was created a Senator.

In 1929, during his retirement, he paid a memorable visit to Umtata with Lady Stanford and formally opened the New Hall and Offices of the General Council, receiving a great welcome from the city.

During a difficult and troubled time in the history of Cape Native Affairs, he was a distinguished Government officer who did much to bring the Native tribes over to ordered Government. He was known and trusted by the Natives as their friend and the defender of their rights. Both his European and his Native staff of workers acknowledged him and praised him as a very considerate and distinguished chief and head. He passed away at his home in Rondebosch on 9th September, and was buried in Plumstead Cemetery the following afternoon. The service was conducted by Archbishop Phelps, who paid a tribute to Sir Walter as a great Christian and a great public servant.

R. MURE.

The meetings of Assembly at Port Elizabeth afforded the opportunity of meeting with many old friends and making many new ones. Amongst the latter was Mr. Hoatson, whose association with the Scottish mission dates back to 1894. He built or supervised the building of the mission-houses at Tutura, Miller, Malan, Mount Frere and Mount Ayliiff.

Rev. R. Godfrey, Mrs. Godfrey and Miss Olga returned to Blythswood on the 23rd of September. Rev. R. Mure, who had during Mr. Godfrey's absence been acting in his place, left on the 27th. At a tea given by Mrs. Stormont, he was formally thanked for his valued assistance during the emergency, and at the same function Mr. Godfrey was welcomed back to Blythswood.

The Zulu Cradle.

The Geographical Background.

Between the two Natal rivers, the Tugela and the Mkusi, stretch the hills and valleys of the Zulu homeland, where, according to all the facts we have, the clans, which were later termed the Zulus, lived in peace for some two hundred years, with the Indian Ocean lying on their eastern flank, and the Drakensberg towering above their most westerly limits. The coastline is without any valuable opening other than the Umhlatuzi lagoon, which is a magnificent sheet of water, the home of hippos and crocodiles. In the Drakensberg there are two significant breaks, Van Reenen Pass and Laings Nek, both of which have controlled the movements of armies and refugees. From the mountains to the low-lying margins of the Indian Ocean, there extends a terrace of varying altitude made up of west-to-east river valleys and mountain spurs, that stretch out like fingers away from the Drakensberg.

The sugar-cane industry which has been built up on the Coastal Belt represents a twentieth century effort. Previously, many parts of this belt were unfrequented wastelands avoided by the natives because of malaria and other diseases consequent on their low position. This belt widens gradually from south to north; and, between the Ubombo Range and Boteler Point, it reaches its maximum breadth of fifty miles. Presently the northern frontier are the plains of Tongaland and Mozambique.

Westward of the Coastal plain the country rises to the park lands of the Middle Veld. Countless clumps of giant palms distributed over these uplands link them with the tropical coastlands.

Plots of maize and kafir corn lie hidden in the virgin bush; beehive huts occur everywhere, and show the traveller that here live most of the present-day Zulus. There are no Zulu townships extant that can be compared with Serowe and the other native towns of Bechuanaland, but modern maps still bear the names of Zulu military kraals in which the cream of the Zulu fighting force used to live. In Tshaka's day there were some twenty or more of these, built at suitable places throughout the country, though by no means equal to one another in size or importance.

The Historical Setting.

The Tugela, the largest and most historic river of the Province, separates Natal from Zululand; but, in the time of Tshaka and Dingaan, the Zulus spread further south. Our earliest information regarding the people on the southern side was obtained from the crew of a vessel which was wrecked sixty miles south of Port Natal in 1686. These shipwrecked sailors explored some hundred and fifty miles inland and from their reports we see that the population was numerous, rich in cattle, and peaceful, and that their customs have since varied but little. The maps and other details given by Shepstone in the appendices to the 1885 Report on the Government Commission on Native Laws and Customs show that they were divided into a very large number of small tribes. Of the people living to the north, in the Buffalo, Umhlatuzi and Umfolozi river basins, we have very little definite information. Along the lower Buffalo and

Tugela Rivers lived the ama-Tembu and ama-Cunu, while some tribes of the ama-Hlubi group lived in the upper basin of the Buffalo. Between the Umfolozi and the Umhlatuzi lived the ama-Tetwa, their territory stretching northwards behind St. Lucia Bay, while further inland lived the original ama-Zulu, whose territory stretched across the White Umfolozi from Melmoth to Mahlabatini. Northwest of the ama-Zulu lived the ama-Ngwane, and north of the aba-Tetwa lived the ama-Ndwa-ndwa.

All these tribes, or their remnants, were, in the course of a brief dozen years, formed into a single compact nation with fighting methods and national ceremonies which easily distinguished them from their neighbours. Unfortunately, the ethnographical significance of this uniqueness has been concealed by the emphasis placed by historians on the incidents of the early life of Dingiswayo, tribal chief of the aba-Tetwa, who was intimately concerned with this remarkable growth of national unity among these Bantu tribes. At the end of the eighteenth century, the aba-Tetwa were the dominant tribe and were ruled by Njobe, the father of Dingiswayo. The ama-Zulu at that time were a subject clan numbering not more than two hundred and souls. They travelled about the country selling such wares as constituted the simple basis of commerce in Bantu Africa, and were scornfully called "tobacco sellers" by their neighbours.

Dingiswayo was compelled to find shelter and refuge in the Xosa during his father's reign; and, on returning to his homeland as king, he determined to alter the methods of the white settlers at the Cape. It seems that the fighting forces of the aba-Tetwa had previously consisted of two sections—the veterans and the young men—and that Dingiswayo reorganised things on the lines of what he had learned in exile. Whatever truth there is in this report, it is certain that the two elements of Dingiswayo's fighting force were divided into impi composed of men of nearly equal age, and that these impi were subdivided into companies under officers. When Tshaka succeeded Dingiswayo, the aba-Tetwa acquired dominion over most of the country between the Tugela and the Pongolo rivers, and some tribes, among which were the ama-Ngwane, had already moved away from this district. The first of Tshaka's offensives forced the ama-Cunu and the ama-Tembu to move across the Tugela; and, when his own Zulu forces followed, this African paradise was completely destroyed. Before his death Tshaka had extended his dominions southwards to St. John's river, and northwards to Delagoa Bay, and it is estimated that he destroyed nearly two hundred clans in the process.

It is natural to speculate on the possible line of cultural development had no white settlers appeared. Obviously, the Zulus had national traits other than of lust for blood. Fynn gives details of a trade in elephant tusks, and oxen from Dingiswayo's kraal to the Portuguese trading station at Delagoa Bay in exchange for beads and blankets, and this suggests that the factors governing the rise to power of the aba-Tetwa are more complicated than would appear at first sight. Fynn also states that, among other things, Dingiswayo established a kaross manufactory where a hundred men were generally employed. Tshaka himself is supposed to have been a keen tobacco trader in his

youth. King says "he was the best trader in the country."

Cultural Relationships.

Among the Zulus there is a tradition that they descended from a single pair who sprang, full grown, from a bank of reeds, and that after the tribe had become enlarged the people moved southward to their present home. This deep-rooted tradition is also found among the Sutos, Xosas, Swazis and Tongas, and observers believe that the migrations referred to in these traditions came to an end some four hundred years ago. Zulu habits, customs, and ceremonies are in many respects extraordinarily like those described in the more ancient parts of the Bible, and it has been suggested that the Zulus must have been intimately connected with the ancient Jews at one time.

In "The Soul of the Bantu" Willoughby analyses the descriptions of Zulu usages which are given by Shooter, Callaway, and Cetywayo, and suggests that the Zulu customs have evolved along lines similar to Hebrew customs, because the Zulus were beginning to follow an agricultural life in Zululand just as the Hebrews settled down to an agricultural life in Canaan. It is easy to believe this, for their beehive-shaped dwellings are so simple and so temporary in character that the design could easily have been derived from nomadic habits.

Crabtree held that the Zulu group of tribes represented "a distinct type of Bantu, a type so near and yet so peculiar that it could not have developed side by side with normal Bantu." He pointed out that somewhere they had acquired an ornate style of diction and military instincts quite unlike any other Bantu group, and suggested that they originated in the north of Africa among the Semitic peoples. Theal believed that they came from the Guinea Coast and were linked with the Jaggas that broke down the ancient Congo Kingdom, and the Bazimba that raided Mombasa.

W. N. G. DAVIES.

Local and General.

Mr. Dovey paid his annual visit to Blythwood on 4th September.

The day of Humiliation and Prayer was observed at Blythwood on the 20th September. The morning service on the 24th September was also devoted to the same purpose.

The drought that has been so severe during the past winter in the Transkei showed signs of breaking towards the close of the month, but more rain is still required before agricultural operations can be effectively carried on.

News has been received of the death of Nonzi Bini, daughter of Chief Jwara Bini, whose long sway over his people at Pirie and whose devotion to the missionaries there, Rev. John Ross and Dr. Bryce Röss, are so lovingly remembered.

Mr. McLaren, formerly Principal of Blythwood, is at present engaged in preparing the third edition of his Grammar. He is taking the opportunity, presented by the demand for a new edition, of bringing the spelling of Xosa into line with the revised orthography.

September in the Western Province.

An enforced holiday in Cape Town during the early part of September afforded me the opportunity of observing nature in the Western Province at that season. The abundance of flowers in Adderley Street and the great variety of flowering plants on view week by week in the vestibule of the South African Museum indicated the wealth and the variety of the local plants in bloom at that season. Out of doors this was corroborated by the profusion of plants seen by the wayside, by the increasing display of white arum lilies in the marsh lands and of water uintjies on the vleis.

In the bird-world, September marks the real beginning of migration. Some species that have visited us from the Antarctic during the Southern winter linger on throughout the month. The Antarctic Skua was noticed outside Cape Town harbour on the 11th and commonly the next day as we rounded Agulhas. On the 13th, eight were mingling with the Southern Blackbacks in Algoa Bay; and, on the 22nd, seven were still mingling with the gulls in the same bay. On the latter date one of the skuas had in its bill a large piece of garbage which it was struggling violently to swallow; being the possessor of such an enticing morsel, it was surrounded by a number of gulls who, envious of the food, were settling near it or swooping over it: but the skua, by sitting on the water with wings raised and partially spread in readiness to rise in defence, struck terror into the covetous onlookers. Another skua, however, did settle beside it and gripped the food and for a few seconds played tug-of-war with its fellow. It is quite probable that the skuas may be in evidence till October.

The Cape Pigeons, whose nesting quarters are in the South Orkneys, were also, to my great delight, following the trail of the steamer on the 12th after we had rounded Cape Agulhas. Mingling with the Cape Hens and the Mollymauks, they crossed and recrossed our stern with easy flight. Their curious banded upper plumage marks them out from their companions, and their black heads, contrasting with their white under-plumage, also help to distinguish them.

Around Cape Town there are so many vleis and stretches of temporary marsh-land that an interested observer has unique opportunities of noting the arrival of the migrant waders from the North. On the 8th, Dr. Gill, Director of the South African Museum, took me to Riet Vlei for the purpose of noting waders; numbers of Greenshanks were about, but otherwise migratory waders were not in evidence. From there we visited some marsh-land by the side of the Black River; and, from the roadway, we found as interesting a variety of waders as we could have hoped to meet with at this season. The first to be noted was the Marsh Sandpiper, a small edition of the Greenshank. Several of these Sandpipers were dotted over the marsh, and one was so far out in the water that it seemed to be swimming. With them were Ruffs and Curlew Sandpipers, besides Greenshanks; and Dr. Gill spotted a single Little Stint. The resident Black-winged Stilts were, as usual, continually in evidence on this marsh.

Encouraged by the success of our hunt for migrants on the 8th I went out again, in company

on this occasion with Mr. W. Ferguson, on the 9th to the Black River marshes. A Cape kite flew over our head as we were following the waders; and, later in the day, a Greater Stripe-breasted Swallow was hawking in the air over us along with a Rock Martin; this is my earliest personal date for the occurrence of the Greater Stripe-breasted Swallow in Cape Colony.

Falati's School.

[A reprint from the *Kaffir Express*, April 1871,—forwarded by W. G. Bennie, Esq.—Editor]

The examination of the native village schools in the Lovedale district was held during the last fortnight. It is well known that the education that can be given in these schools is of the most elementary kind, and that knowledge is there pursued under the greatest difficulties and discouragements to all concerned. Of half a dozen schools, the most interesting was that of Macfie, under Nkohlal Falati. Certainly, nothing of the same kind, in the ages and grouping of the pupils, could be found in any English school.

The number on the roll was 76,—84 were present; about 12 of these were women from 25 to 50 years of age, some of them learning a b, ab; b a, ba. Two of these had infants on their backs. In the alphabet class were five of the oldest of the women at this rather late work, and 25 children of ages varying from 14 to 3 and 4 years. Most of them were in sheepskin karosses. One young woman in a red blanket carried away the palm for spelling words of one syllable.

In the class of elementary reading were found a mother and her son. At the commencement of the lesson the son was at the top and the mother at the bottom. At the close however she mounted to near the top of the class.

The most advanced class consisted of one man of about 25 years of age, one lad of 15, and a girl of about the same age. They read easy lessons in English history tolerably well, had a fair knowledge of elementary geography, and also made a creditable appearance in the simple rules of arithmetic and in writing to dictation.

Most of the people in the village, and in those close by, are red heathens. This school, considering the difficulties in the way, seemed to be that which most deserved commendation, and the Education Board awarded a prize of £2 : 10s. to the teacher, as much for the interest and moral influence he appeared to be exerting as for the proficiency of the scholars. The other schools stood in order thus—Lovedale, Buchanan, Elyequal; Victoria next, Gaga lowest.

Spur-winged Goose nesting in captivity.

In a letter to the Field of 26th August Mr. D. Seth-Smith reports the successful hatching of a pair of Spurwings at Whipnade Zoo. He says that the goslings are entirely unlike any ordinary goslings but are typical ducklings; and that they are in fact except for their larger size to all intents and purposes indistinguishable from the young of the common wild duck. That the spurwing was more a large duck than a goose was often suspected but these new arrivals, Mr. Seth-Smith says, seem to prove this to be a fact.

Viscount Grey of Fallodon

Died 7 September, 1933.

The news of the death of Viscount Grey of Fallodon awakes many memories, especially the memory of 4th August 1914, when, on the eve of Britain's declaring war on Germany, Grey as Foreign Secretary delivered to an intent and breathless audience in the House of Commons his great speech for or against war, winding judicially and almost meditatively from point to point, giving pros and cons, at times seeming to be aiming at peace, and at last, evidently, to the great relief of the House, definitely making for war.

Grey was born on 23rd April 1862, a son of Captain G. H. Grey of Fallodon, Northumberland, and was educated at Winchester and Balliol. At the age of twenty he succeeded his grandfather as Baronet, and at twenty-three he entered Parliament in the Liberal interest for Berwick-on-Tweed, a seat which he held till 1916. In 1892 he became Under Secretary for Foreign Affairs. He was a man of handsome and dignified presence; a clear and impressive public speaker, and a thoughtful and painstaking and careful official. The present writer saw and heard him at a meeting of University students at Glasgow in the winter of 1893 and still recalls the refined thoughtful face, the sustained and eloquent speech and the impressive personality.

His Public Life.

In 1905, Grey became Secretary for Foreign Affairs, and held that post for the longest consecutive period it has been held by one man. His great task as Secretary was diplomatic, and concerned mainly the three great powers, Russia France and Germany—to watch Russia in the Balkans and the Far East and in Afghanistan, and to maintain her understanding with France; to watch France in Africa, especially in Egypt, and to help her to at least an understanding with Germany; and by unwearied efforts to maintain good relations between Great Britain and Germany. It meant years of difficult and delicate diplomatic work. France frequently urged that Great Britain should definitely promise a support that was more than diplomatic, indeed armed support, in the event of war with Germany, and Grey at this stage was unable to promise this. Then Germany likewise urged that Great Britain should promise to be neutral in the event of such a war, but Grey always declined to make any plan or promise at the expense of France or Belgium. Meanwhile private "conversations" took place from the time of the Algeiras Conference onwards as between British and French military officials at the request of the latter, envisaging a possible war without planning for it or committing Great Britain. This more or less balanced condition of things continued till it was rudely disturbed in 1914 at the time of the Serbian assassinations. Then ensued for Grey a time of great strain and anxiety. On July 23, Austria sent a strong ultimatum to Serbia, evidently with the intention of humbling and crushing her, and Russia at this point made plain her strong sympathy with Serbia. These were for Grey days of unwearied search for a way to preserve the peace of Europe. On the 29th July, Germany made a great bid for British neutrality,

but Grey felt that it was impossible then to sacrifice or jeopardise France and Belgium. At last Germany sent an ultimatum to Russia; and, on August 3rd, to France. On August 4th, Great Britain declared war on Germany.

Grey held office till 1916 when owing to serious eye trouble he retired.

He was a wise and careful diplomat and a man of statesmanlike mind. He was undoubtedly a great moderating and steadying influence in the troubled times in which he held office, the man born and fitted for the time more so probably than any other in his day. He was made a Privy Councillor in 1902, a Knight of the Garter in 1912, and a Viscount in 1916; since 1928 he has been Chancellor of Oxford University. All his days he was a Liberal in politics, but he was imperialistically minded and was a strong supporter of the League of Nations.

As a public-minded citizen Viscount Grey was ever ready to play his part, and mention may be fittingly made of his action during the crisis of the General Strike in May 1926. On the 9th of that month he broadcasted from the London Studio an appeal to the nation, from which we may quote the following sentences:—

"I speak as a member of the public who is gravely impressed with the peril in the country and wishes to see the country rescued from that peril. The operation of the strike is assailing the life of the nation. It has placed the country with the alternative to submit to dictation or be ruined and starved—starvation and ruin in which the strikers themselves will be involved.

It seems to me, therefore, that at the moment everyone who can must do what he can to help the Government to pull the country through. Negotiations about miners' wages must be free and not under duress. They cannot be free under strike conditions. At a meeting of the Trades Union Council last year one of the speakers said that they must make the Trades Union Council the real Parliament of the country. That means the overthrow of the House of Commons and the destruction of elected Parliamentary government. It would mean a dictatorship by a minority to the rest of the country. That is something which the British people will resist, and resist as strenuously as they always have resisted any attack upon their freedom.

The strike, remember, has let loose forces of disorder which are no part of the trade unionism of this country—hooligan forces which the trade union leaders themselves in ordinary times would disown. These forces must be quelled, order must be preserved, constitutional methods be re-established. Either the strike is revolutionary or it is not. If it is revolutionary, there is nothing for it but to resist to the end with all the power of the community. If it is not a revolutionary strike, if its sole object is to get the best terms for the miners, then there is no reason for the strike. There are two qualities deeply rooted in the British people. One is a sense of fairness, and the other is a sense of freedom. The strike with its threat to the life of the community is a challenge to the sense of freedom, and divides us. The renewal of negotiations would appeal to the sense of fairness in all of us which would unite us. That is why it seems to me wise counsel to urge, a counsel which

ought to appeal to the nation as a whole, withdraw the strike and get back to negotiations."

The Bird-lover.

Outside of statesmanship, his chief interest lay in the birds of his native land, and specially in those of his bird-sanctuary at Fallodon. Just a year ago there appeared in *Natural History*, the Journal of the American Museum of Natural History, New York, an article from his pen on the "Canvasbacks of Northumberland", illustrated by photographs shewing these ducks feeding out of his hand at the Fallodon ponds; one of the photographs also shews a Mandarin drake perched on his hat and other ducks close to him as he kneels on the pond-edge to feed them.

In this same connection there will remain in the mind of nature-lovers the story of Grey's great day with President Roosevelt when, on the occasion of the latter's memorable visit to England, Grey requested of the reporters to be allowed a day to himself, and, alone with his American friend of similar tastes, he introduced him to fifty English birds in a day's walk and shewed his skill in woodcraft.

It was quite in the order of things that his last request before relapsing into unconsciousness was that the windows should be opened to enable him to hear the songs of the birds in the Fallodon sanctuary. We are reminded of the incident at the close of Garibaldi's life when the attention of the dying man was held by the singing of two Blackcaps at his window.

R. MURE.

Views and Reviews.

Introduction to the Phonology of the Bantu Languages.

by Carl Meinhof. Translated, revised and enlarged in collaboration with the author and Dr. Alice Werner, by N. J. v. Warmelo.

Though this is a Translation of the *Grundriss*, it is in some respects, as Meinhof informs us in the Preface, modified,—the most important change (and a very valuable one for South African scholars of the Bantu languages) consisting in the inclusion of the phonology of Zulu.

An outline of the contents may be briefly given to indicate to all concerned the scope of the work. Beginning with a chapter on Phonetics, Phonology and Orthography, it passes on to a study of Ur-Bantu, that is, the primeval ancestor of the multitude of Bantu languages in existence to-day. It then deals with the Method of Studying the Phonology of any particular Bantu language. Thereafter five Bantu languages—Pedi, Zulu, Swahili, Konde and Kongo—are dealt with in detail. The final chapters are given to the Classification of the Bantu languages and a List of the commonest Ur-Bantu Roots.

There follow a Bibliography of the Literature and an Index. A chart at the end shows the Distribution of Bantu Languages in Central and South Africa. Needless to say, this is a book which must be in the hands of all those who are interesting themselves in the study of their own particular Bantu language in its relationship to the other Bantu Languages of Africa.

Thomas Johnson, Botanist and Royalist.

By H. Wallis Kew and H. E. Powell (Longman's 1932 8/6 net.)

This work of 152 pages, copiously illustrated, is a labour of love, showing on every page the marks of the most careful investigation and as a whole a perfectly rounded-off monograph. Its purpose, which all readers will admit has been attained by the authors, has been to restore Thomas Johnson to his rightful place in the annals of British Botanists. Johnson's life was cut short by the Civil War in the year 1644, when as yet his great plans for producing an adequate work on the English Flora were incomplete. As it is, however, our authors point out that his *Mercurius Botanicus* 1634-41 was "the first British Flora; the first work in which the then known British plants were enumerated; separated from those of the herbals and dealt with alone." 898 plants were enumerated, including some doubtful or erroneous, and of this total about 47 had not before been recorded as British species. In addition to these novelties he had in his previous works recorded as British about 120 plants (including some communicated by his friends) not previously recorded as British by any author. All those interested in the history of the British Flora will give a loving welcome to this painstaking and thoroughly trustworthy volume.

Taxonomic and Field notes on some Birds of North Eastern Tanganyika Territory.

By W. L. Sclater and R. E. Moreau, East African Agricultural Research Station, Amani.

The above notes have run through five numbers of the *Ibis* and were concluded in the issue for July 1933. They are a record of the work done by Mr. Moreau and are specially valuable for the field notes attached to each species. Special attention has been given to the rendering of bird cries, regarding which Moreau says:—"Partly because the sounds uttered by the birds in such a densely foliated region as this are a better guide to their identification than are fleeting sights of them, I have made a special effort to give an idea of the songs and calls. I am, however, well aware that any attempt to syllable bird cries is unsatisfactory to all concerned, and the results are offered with diffidence. In representing sounds that end abruptly the need is felt for some terminal consonant; *k*, *p* and *t* often present themselves with equal claims. All are, in truth, equally unsatisfactory, since a particular consonant is practically never enunciated. I feel that the difficulty may be got over by using the glottal stop (represented by the apostrophe ')." This suggestion is likely to be adopted by others in their efforts to transcribe bird cries.

Though the bird-list here given primarily concerns ornithologists resident in Tanganyika, it includes so many species that are widespread in Africa that it deserves the attention of all ornithologists interested in any part of Africa, South of the Equator. From the mass of information accumulated in these notes we wish to draw attention to a few points.

Moreau describes the noise made by the Wood Ibis as a long-drawn nasal sound ending on a deeper, more guttural, note, like the noise, much magnified, of a heavy unoled hinge opening slowly, or one branch chafing against another; this

extraordinary noise was traced to an individual on a tree top, and, as the cry was uttered, the producer raised its head until at the finish its bill pointed upwards.

The Bateleur's flight both when soaring and gliding, our author says, is 'characterised by a rocking from side to side that I do not remember having noticed in any other bird. The habit is probably connected with its unique deficiency of tail spread. Not possessing the ordinary rudder and "elevator plane" the Bateleur must be obliged to meet the constant changes of air-stress by altering the poise of the whole body.'

The Crested hawk eagle has been seen in nuptial play 'to turn over sideways and to drop steeply, with its tail raised vertically. Entirely silent when perched, this eagle is the noisiest of birds when up in the air. It will wheel round, screaming continuously, and its *peerr-wee* coming thinly to the ears from a great height is one of the characteristic sounds of Amani.'

In a captive Kurrichane Button-Quail, 'the note most usually uttered was a very low nasal squeak. When excited, it had a droning note that sometimes broke into a kind of drumming like that of a snipe. But none of this bird's noises could have been heard at a distance of more than a few yards. If annoyed, the bird would ruffle up its feathers, raise its hackles like an angry hen and dash at the offending object . . . It showed no inclination to scratch for food.' In drinking, 'it laid its lower mandible on the surface of the water and babbled like a duck, not raising its head as does a hen.'

The Black Crake is often seen on lily pads in open water like a Jacana.

A point of distinction between the Black Flycatcher and the Drongo Shrike is that the Flycatcher, after two or three hops, rests back on its tail, while the Drongo carries it up continuously.

The Mocking Chat—or Cliff Chat as it is called in this book—is sometimes seen 'on a branch of a tree but never perching on a twig like the ordinary Passerine. The slow waving up and down of the tail is a very characteristic movement, as unconscious and inevitable as the waggle of a sandpiper's rump. Not only does it occur when the birds are sitting quiet, but birds hopping across a rock-shelf beside the Umba River have been seen to stop short after every three or four hops, for just so long as was needed to raise and depress the tail gently through a right angle. Even the courting chase is interrupted by this overmastering impulse.'

One other reference may be allowed, viz. to the Mombasa Olive Sunbird, the cadence of whose song is stated to be 'strongly reminiscent of a Willow Warbler's, though each note is harder and more clear cut.' These sunbirds too have a habit 'of hovering about the eaves and gutters of the European buildings. They may be chiefly in search of minute insects, but we have watched one of these Sunbirds collecting cobwebs from the tops of the windows, visiting one after another and exerting its utmost powers to detach the strong web. Another unexpected feeding-habit of these sunbirds is to work up a rough trunk like a tree creeper.'

The Island of Penguins.

By Cherry Kearton. [Longmans, 1930]

A racy and fascinating account, accompanied by many photographs, of the life of the Jackass Penguin, as observed during the author's stay for this purpose on one of the penguin rookeries off the South African coast. Little notice is taken of other birds nesting on the island, but reference is made to the havoc wrought on the eggs and the young of the penguin by the Blackback Gulls and the Sacred Ibis. This may be quoted as a sample of the book. 'Not only do they [the Gulls] feed on eggs, but newly-born chicks are regarded as a dainty meal, while sometimes the gulls will literally take the food out of the penguins' mouths. To do this, a pair will land suddenly in front of a penguin as he or she toils up the slope from the sea after a fishing expedition, and will flap their wings in the penguin's face. The effect of this, gulls being to penguins the enemies that they are, is sheer panic. The penguin stops and the next minute—being excessively full of fish intended for regurgitation to his youngsters—he disgorges. Then the gulls seize the fish and fly away with it,—another prize of war won from the enemy.

"The ibis sometimes play the same trick, but they do the work at the nest itself, just at the moment when the regurgitation is about to take place. The ibis are the scavengers of the island, despicable creatures, thieves, murderers, and eaters of carrion. By rights they are supposed to be called 'the sacred ibis.' I know of no creature with a less appropriate name."

Our Nature Scouts at Work.

Harrier Hawk near Blythswood

On the morning of June 19th, an immature Harrier Hawk, wounded but still alive, was brought to me. It had been obtained by Mr. Lindhorst at Mbulukwezi Drift and when examined was found to have in its stomach nothing save a mass of hair. The absence of bones seemed to indicate that the hair was probably that of insects. The specimen was passed on to the Albany Museum.

Notice has repeatedly been taken of the woodpecker-like actions of this hawk on the trunks of trees, and hitherto my own belief has been that the birds when sprawling on a tree-trunk have been after insects. Fresh light on this aspect of their behaviour is thrown on their conduct by Moreau in dealing with the Birds of Tanganyika. He says, "This hawk is often seen clinging to tree trunks and forcing its head into holes presumably occupied by barbets or wood-peckers," and he remarks that the operation would certainly be facilitated by the smoothness of the naked sides of the head which show up like ivory in the field. In another place Moreau describes how he has watched the nests of a colony of weavers being systematically examined by a Harrier Hawk, which was seen to swallow several nestlings. The adult weavers seem to take very little notice and in any case show complete impotence. On one occasion the inhabitants of the colony numbering about 60 returned from one of their community flights to find a Harrier Hawk actively destroying their young. The Harrier Hawk would have been unable to sustain an attack

from even a part of the weaver population, but they made no attempt to deal with it either singly or in combination. Another observation of Moreau's on the same species refers to certain individuals being a constant nuisance to poultry, and to an individual Harrier Hawk having been known to swoop persistently at an aviary. Moreau further mentions that the stomach of one of these hawks contained crabs, and the stomach of another oil-palm fruit.

South African False Scorpions.

The Book Scorpion—*Cheiridium museorum* Leach.

The Book scorpion was the first false-scorpion to be described and to have its portrait drawn. Mr. H. Wallis Kew, to whose researches into the literature of the subject we are indebted for this information, states that the renowned English natural philosopher Robert Hooke saw a "crab like insect" walking on a book he was reading, and, having a microscope beside him, he at once made a drawing and a description of the creature, which he published in his "Micrographia: or, Some Physiological Descriptions of Minute Bodies made by Magnifying Glasses. London, 1665."

In the next century it was again figured, this time by Shaw, in 'The Naturalists' Miscellany' 1791; but it did not receive its present specific name till the appearance of Leach's monograph in 1817. Leach's types, comprising three specimens, still exist in a dry state in the British Museum.

Later researches have shown this to be an abundant species in Great Britain, swarming occasionally in hay-lofts and other buildings where dust is allowed to accumulate; it also occurs under wallpaper in houses, in the seams of old furniture and in books. In South Britain it is sometimes obtained under the bark of trees in what is probably its natural haunt. But the localities in which it is generally found in Britain indicate that its wide dispersal is due to the aid unconsciously given by man, and they also increase the difficulty of discovering its true and original habitat.

In view of all this, the finding of the species on Yellow-wood in the great Pirie Forest is of special importance, as the question of human aid in introducing the species to such a haunt may be dismissed. There I obtained my first South African specimen on the 20th April 1908. Further specimens were obtained in the same forest during other visits in the same year in the months of May, August and September. In July 1922 the species was again found on yellow-wood by the side of the Kobongaba stream below Columba Mission-house, near Kentani. Six specimens were taken by Miss Meg Gavin and myself; and many empty nests which I recognised as belonging to this species were noticed on one of the trees.

Meanwhile another haunt had been discovered in Grahamstown under the bark of the bluegums and other trees that grow in the streets. In such situations this little false-scorpion was found plentifully in July 1913, and twenty-nine specimens were collected. In a similar situation in Port Elizabeth the species was again found on 21st September 1933. Twenty specimens were collected off a bluegum in the North End Park of the city, and nests were plentiful.

Though these are all the known records for South Africa, they indicate a wide range for this minute creature and suggest that further haunts are simply waiting to be discovered by those who care to look for them.

The breeding habits of the Book-scorpion were described by myself in the *Annals of Scottish Natural History*, July 1909, from observations made in Scotland and in the Lake District of England. The nests formed by the species vary in size from just over 1 mm. to 2mm. in diameter. They are attached in Britain to the surface of a stone or of a piece of wood, and they assume the shape of minute hemispherical domes formed of agglutinated particles of wood or of dust. The whole interior of the nest, i.e. the surface of the wood or stone enclosed and the inner surface of the dome, is lined with silk. These nests are used for the various purposes of moulting, rearing young and resting (rather than hibernating). Adult females with their embryonic young attached have come under my notice in the nest: but in three instances embryonic masses of five, four and two young respectively, were found without any attendant adult. [This latter state of affairs has, in my own experience, been paralleled only in the case of Ellingsen's Tree-Chelifer, as recorded in the August number of the *Review*, but in the latter case the female was present in the nest along with her larval mass.] At Keswick in 1907, Mr. G. A. Whyte made a further observation on this point. He opened several nests which contained three colourless young individuals which had attained their definitive form but had no adult beside them; one such nest with its three young was opened in my presence. Again in Peeblesshire, in the same year, Mr. Whyte confirmed his Keswick experience by finding another nest of this species containing three young without any adult. The nests in South Africa have been, in all the cases so far observed, attached to flakes of bark on living trees. In this country they are generally found in association with nests of an allied form, *Apocheiridium Chamberlini* Hewitt and Godfrey, but, on account of their dust covering, are much less conspicuous than the latter nests which, being formed of silk only, arrest the attention at once as white dots on the bark.

**The Snowflake. *Apocheiridium chamberlini*
Hewitt and Godfrey**

The trivial name assigned to this species refers to the very conspicuous though minute silk nest, which is generally the first indication given of the creature's whereabouts and which is readily distinguishable from the nests of all other false-scorpions found in South Africa. The tiny snow-white circular specks, averaging two millimetres in diameter, at once arrest attention on any piece of bark to which they are attached. Sometimes they form isolated white dots, but more usually they occur in groups, and as many as a dozen may be placed in close contiguity, with a space however small separating each from its neighbours.

The species first came under my notice under the bark of gumtrees in the grounds of Lovedale in November 1907; individuals were observed in a free state and others were enclosed in nests. Thereafter, during my stay at Pirie, frequent opportunities were afforded me of examining nests on the yellow-woods of the forest. But for the nests, which shew up so conspicuously, this little

false-scorpion would with difficulty be obtained, for, in addition to its minute size, it harmonises in its colouring so perfectly with the inner bark of the yellow-wood as readily to escape detection.

The general likeness in appearance and in nests to *ferum* of Brittany is at once apparent to one who is familiar with the latter species. My own specimens of *ferum* had all been left behind in Britain, and some of them had been passed on to Mr. Wallis Kew, to whom in due course I sent specimens of the South African species also. After a careful comparison of the two forms, Mr. Wallis Kew wrote me, on 5 January 1909, regarding the South African specimens:—'Surprisingly like *C. ferum* in all chief features, including the galea of female. Of great interest. New to science. Smaller than *C. ferum* and probably the smallest false-scorpion known.'

(To be continued)

ROBERT GODFREY.

—O—

Lovedale Bible School.

Forthcoming Courses and Retreats.

1. Ministers' Course of Bible Study.

Course opens—Wednesday, October 25th.

" closes—Thursday, November 2nd.

The charge for each Minister, all-inclusive, is 15/-. Ministers should write early.

2. Evangelists' Course.

A ten weeks' Course will be arranged for 1934, to open on January 29th and close on April 5th. This is planned for the training of men preparing for their work, and for Evangelists who need a Refresher Course. The Fee for the whole Course is £3 10-0.

Evangelists, Missionaries, &c., should write as early as possible to the address below.

3. Retreat for Male Teachers.

We hope to arrange this Retreat in December this year, during the early days of the School Holidays. Probable length seven days, closing well before Christmas.

Purposes of the Retreat:

1. The Care of the Spiritual Life.
2. Equipment for Religious Teaching in Day Schools.
3. Equipment for Sunday School Work.

Fee (for seven days)—10/6.

Will Ministers and Missionaries please bring to the notice of male Teachers.

Pamphlets on Sunday School Work.

The first of these is in the press, and will be published shortly. It is a *Syllabus of Thirteen Lessons* with excellent *Notes for Teachers*, in English or Xosa. Sixteen pages. Probable cost 3d. When ordering, state language required. From: The Head, Bible School; or Manager, Lovedale Press, Lovedale.

The Preacher's Help (monthly leaflet). Over 800 subscribers enrolled. 1/- per annum post free. Xosa or Suto.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, OCTOBER, 1933. —

To the Reader.

The days come that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north *Jeremiah 16, 14 and 15.*

THE deliverance from Egypt is the first outstanding national event in the history of the Jews. Of such a thrilling nature were the incidents that immediately preceded the exodus, and to such a climax did those that immediately followed it rise, culminating in the closing of the waters upon the Egyptian host, that this deliverance stood out in the lives of those who shared in it as their greatest experience, and continued to rank in the thoughts of succeeding generations as their greatest historical event.

As so often happens, however, in epoch-making events that have spiritual qualities inherent in them, the event continued to be celebrated by anniversary gatherings while its spiritual meaning sank out of sight. As the date of the exodus receded further into the past, and succeeding generations were born under the free conditions of Canaan, the Jews forgot that they had been delivered from bondage to Pharaoh that they might be free to serve God; and, knowing nothing from experience of the taskmaster's yoke, they failed to realise the cost at which freedom had been obtained for their race and they neglected Him Who had obtained that freedom for them.

And so it came about that after long forbearance and after many unheeded reproofs, their Deliverer from Egyptian bondage suffered them to be carried away from the Promised Land to bondage in Babylon, that there they might—while under the sway of taskmasters—taste the rule of other lords than Him. Not that God was throwing them away: far from it; in love He was leaving them to the mercies of a heathen king, that in their captivity they might once more turn their

hearts to Him. It was apparently impossible for the nation to thrive on the tradition of the Red Sea; it was necessary for them to pass through a living experience that would afresh convince them of the love of their Redeemer. The tradition of Egypt had to give way to the reality of Babylon. And to the nation weeping by the rivers of Babylon when they remembered Zion, Jeremiah holds out this promise: The days come when it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north. The psalms and other parts of the Old Testament reveal the national rejoicing that followed the return from the Babylonian captivity. 'When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing; then said they among the heathen; The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad'.

What happened in the case of the Jews happens also in the case of Christians. Great deliverances tend, with the passing of the days, to deteriorate into traditions; the event is commemorated, but its spiritual significance is ignored. In order, therefore, that God may have a fresh opportunity of working and of calling His people to a living personal realisation of His power and of His willingness to redeem, historical traditions must give way to present experiences. For our generation, the existing world depression is the occasion, through which God is seeking to turn the minds of His people from lifeless commemoration of His past deliverances to a living experience of His present redeeming power. Our experience of that redemption is, however, dependent on our repentance and on our willingness to obey Him. The conditions of deliverance remain for us the same as they were for the people to whom Joel said; Rend your hearts, and not your garments, and turn unto the Lord your God. If we are willing to accept His conditions, then for us, too, lifeless tradition will become living experience. Then will our mouth be filled with laughter and our tongue with singing. But if we are not willing to accept His conditions, what then?

The Mission Field.



N these columns, selections have already been given from the early Lovedale letters written by John Ross, and extracts have also been transcribed from the Presbytery Records.

Some further historical documents will now claim our attention. The Ten Years' Conflict in Scotland, culminating in the Disruption in 1843, had its reverberations in the Mission Field; and, during this time, the Missionaries of the Glasgow Missionary Society who adhered to the principles of the Church of Scotland formed themselves into a new Missionary Board, whose Minute-book is fortunately still extant. The Minute-book opens with a list of 'Rules and Regulations of the Missionary Board,' from which it appears that ministers, preachers, catechists and mechanics being ordained elders, in connection with the Society, were to be accounted members; and that the object of the Board was the direction, superintendence, and management of the secular concerns of the Glasgow Missionary Society, in Caffraria and in the neighbouring Colony.

Following these Rules come Amended Regulations respecting the money transactions of the missionaries in South Africa, approved and adopted by the Directors of the Glasgow Missionary Society on the 5th March, 1838, revised and adopted by the missionaries of the Glasgow Missionary Society adhering to the principles of the Church of Scotland at Lovedale 4th April, 1839.

The Provisional meeting was held at Ficksburg on June 20th 1838. The missionaries present were Messrs Ross, McDiarmid, Weir and Laing, all in connection with the Glasgow Missionary Society adhering to the principles of the Church of Scotland. The Rev. John Bennie was prevented from attending on account of domestic circumstances. Rev. John Ross was chosen as chairman and opened the meeting with prayer. Mr. Laing was appointed to act as clerk.

The minutes of this meeting then proceed:—A letter from the Rev. D. Macfarlan, Foreign Secretary, dated 11th January, with a postscript of 10th February, 1838, was laid on the table and read. Mr. Laing in the name of the missionaries was appointed to answer this letter. The letter was considered *seriatim* and the parts were noted which required a particular answer.

It was agreed that we request the Directors to furnish support for two native schoolmasters whom we are desirous of appointing soon, to send out a supply of articles for our schools, to endeavour to find a well qualified person to act as a Tutor in an educational establishment, to endeavour to send out two missionaries for destitute districts in Caffraria, and, in addition to these, a printer and a mason, and also to establish a mission in some part of the Colony. It was also agreed that the Directors be requested to send three Church bells, and communion vessels for two stations. The subject of requesting aid for widows and orphans was considered, and it was judged proper that we enquire how far the Directors would afford such aid.

The meeting was adjourned by prayer till after the ordinary meeting of Presbytery.

John Ross, President.

The adjourned meeting was held at Burnhill on July 24th, those present being John Bennie, J.

Ross, A. McDiarmid and J. Laing. Mr. Laing laid on the table the letter which he had written according to the appointment of last meeting. Said letter was read and approved.

Catalogues of the public and private books were given in by certain of the missionaries, and the clerk was instructed to make out a complete list for transmission to the Directors, and of the public books an additional list for the use of the missionaries.

It was stated that a letter from Rev. D. Macfarlan, of date March 12th, had been received, and circulated among the missionaries, but on account of the absence of Mr. Weir (to whom it was last sent), believed to be at Grahamstown, it was not produced to the meeting. This letter bringing before us subjects which require to be considered by a Missionary Board, and the former Board having been dissolved on the 5th July, it was resolved that we constitute ourselves a Missionary Board in connection with the Glasgow Missionary Society, adhering to the Principles of the Church of Scotland, according to the rules of the former Board.

FORMATION OF A MISSIONARY BOARD.

On the same date the missionaries met again and carried out this resolution. "After prayer by the Rev. J. Bennie, we, Rev. J. Bennie, John Ross, A. McDiarmid and J. Laing, missionaries in connection with the Glasgow Missionary Society, adhering to the Principles of the Church of Scotland, agreed to constitute ourselves a Missionary Board, in connection with said Society, according to the rules of the former Board, which was dissolved on the 5th July 1838. Mr. Weir had been warned to attend but was supposed to be absent at Graham's Town.

Mr. McDiarmid was chosen President; and Mr. Laing, Clerk. The Clerk was instructed to obtain an extract of the Rules of the late Board, and to procure a book for the Minutes and another for the Accounts.

Mr. Laing stated that he had received a letter from the Foreign Secretary, of date March 12th, addressed to the missionaries, and that he had circulated it amongst the brethren. On account of the absence of Mr. Weir to whom the letter was last sent, this letter was not produced to the meeting. We were able, however, from memory to refer to the most of the subjects which it contained

Messrs. Weir and Laing having been appointed, by the Presbytery, a committee to examine the country with reference to the formation of a new station, were directed to keep in view the request of the Directors with respect to the sources of the Keiskama, as a locality for missionary operations.

In reference to Bayian's River, it was agreed that we make the Directors aware that that field has been selected by the Dissenters, as appears from their appeal which was dated soon after the dissolution of the Glasgow Missionary Society.

It was agreed that, according to the intimation, each member furnish the Clerk with a Register of the births, and baptisms of his children, and with notices of their progress in education, and of the state of their health, and that these registers and notices should be transmitted to the Directors.

For the same purpose it was agreed that each missionary furnish an account of his progress in the acquisition of the native language.

Catalogues of the books which are public and private property were given in by certain of the

missionaries, and of those the Clerk was instructed to make out a list for transmission to the Directors, and of the public books an additional list for the use of the missionaries.

Messrs. McDiarmid and Weir were appointed a Committee to examine the state of Lovedale and Pirrie waggons. The Clerk was instructed to write to a friend in the Colony concerning a good second hand waggon for the use of the station which we are about to form.

The next meeting was appointed to be held after the next ordinary meeting of Presbytery.

A. McDiarmid, President.

Burnshill, Oct. 4th, 1838.

The meeting of the Board was constituted with prayer by Mr. McDiarmid president. Present:—John Ross, James Weir, Alex. McDiarmid, and James Laing. Mr. Weir stated that it was wholly owing to a misunderstanding with respect to the time of meeting that he did not attend the last meeting of Board, but that he arrived a few minutes after the meeting was closed, and that he then produced the letter referred to in the minutes of last meeting.

The Clerk stated that he had obtained from the Rev. William Chalmers the rules of the late Board, and also the amended regulations of the Directors. These rules and regulations having been read, it was agreed that they be circulated among the members, and brought up for consideration at the next meeting.

The Clerk stated that he had received from members notices of their progress in the study of the native language, and Registers of the births and baptisms of their children, with accounts of the state of their education, and that he had transmitted all these to the Directors. The Clerk also stated that he had made out one catalogue of books for the use of the missionaries, and another for the Directors which had been forwarded.

Tenders from a Tradesman in Graham's Town for the supply of an old or a new waggon were presented to the meeting by Mr. Weir, when it was agreed that the subject concerning the purchase of waggons be reconsidered at next meeting.

Mr. McDiarmid stated that he had sent to the Directors a packet containing the Gospel according to Mark, and a small spelling book in the Kaffer language.

Mr. McD. also stated that he had personally requested Mr. Rodger to construct a map of the country in which our stations are situated, that Mr. Rodger had cordially entered into this work, that he had spent two weeks in Kafferland and sketched the country containing all the stations of the late Glasgow Missionary Society, two stations of the London, and one of the Wesleyan Society. It was understood that Mr. Rodger send this map to the Directors.

Mr. Weir stated that he wished particular notice to be taken in the minutes that of late he has been engaged in making tables and other furniture for the Printing Press, in bringing it from Graham's Town; in delivering up, and making alterations on, a part of the house in which he is at present dwelling for the purpose of converting said part into a Printing office; and that he will be further occupied for some time in fitting up the Press for printing. A. McDiarmid, President.

Nature Study.

Current Bird Notes from East London.

Broad-billed Blue Petrel.

In passing through East London on the morning of 23rd September I called at the Museum and was informed by the Curator, Miss Courtenay Latimer, that she had, a few minutes previously, sent off to Mr. Center a Blue Petrel that had been handed in to the Museum by Dr. Nanni of the Aquarium. I followed the petrel as soon as possible and was fortunate in reaching Mr. Center's before he had begun to work on the specimen, which from its exceedingly broad bill was easily identified as the Broad billed Blue petrel, *Pachyptila vittata* (Gm.). The habitat of this species as given in the British Museum catalogue is the waters of the Southern Seas between 40° and 60° South Latitude. This species, as the Catalogue also informs us, has the widest bill of all the blue petrels and the lamellæ of the maxilla show plainly when the bill is closed. This is an addition to the birds of the Buffalo Basin and would seem to be the first authentic specimen actually handled from Cape Colony.

In reply to a request for detailed information regarding the specimen, Dr. Nanni informs me that it was washed up on the rocks in front of the Beach Hotel and brought to the Aquarium in a very exhausted condition on the afternoon of September 21st. Up till the following morning it showed signs of recovering, but at about ten o'clock it died and was then sent by him to the Museum.

Wahlberg's Honeyguide.

While in Mr. Center's house I was shown a specimen of Wahlberg's Honeyguide, which had been brought in by a boy on the 9th June. It had been obtained in the Blind River Kloof not far from Mr. Center's house. This is the first record of the species for the Buffalo Basin. When dealing with this group in the *Birds of the Buffalo Basin* I said Wahlberg's Honeyguide had not yet been detected in the Buffalo area, but that, as it occurs in Pondoland, it may yet be discovered here also. Davies' account is given in the Journal of the South African Ornithologists' Union for December 1907 p. 193. He twice met with this species among black wattle trees, once at Bizana and again at Flagstaff. He saw four birds in all and on the second occasion he procured a male. They were hunting about for insects among the branches and had a curious way of bobbing their heads. The only other Cape Colony record is that supplied by Hewitt, who informs me that one was collected at Grahamstown by Mr. R. H. Ivy about 3 September 1911 and that this is the only record from that district.

I sent on the specimen to Mr. Austin Roberts of the Transvaal Museum for his inspection; and, in confirming the identification, he says: It is a very rare bird. We have five only from Natal, N.E. Zululand, Transvaal and Ngamiland.

The British Museum Catalogue mentions that two specimens from Natal were in the Nation-

al collection in 1891. Probably others have been added since then.

In the hand this inconspicuous little bird has its relationships at once revealed by the arrangement of its toes, two in front and two behind. From other honey-guides it is distinguished by the possession of ten, instead of twelve, tail-feathers and by its slender pointed bill.

In the field, however, it may readily be passed over, unless a glimpse of the white on the outer tail feathers should happen to arrest the observer's attention.

Meyer's Parrot.

Another interesting bird had been killed by a boy with a catapult in the second kloof on the East London commonage on the 8th September. It was a male Meyer's Parrot. There is one previous record for Cape Colony, viz. two shot at Klip Vlei, Port Elizabeth and recorded by Mr. F. W. Fitzsimons in the *Journal of the South African Ornithologists' Union* for 1907 p. 143. Mr. Fitzsimons however in his book on *Birds* Volume II p. 131, makes no reference to his record from Port Elizabeth, and it is of course possible that the specimens recorded by him may have escaped from an aviary. There is the same possibility with regard to the present record, although I am not aware of Meyer's Parrot occurring in localities. The Catalogue of the British Museum gives the range of this species as Equatorial Africa from Abyssinia to the Transvaal on the East and through the interior to Bechuanaland and Orange land on the West. In the *South African Journal of Natural History* for January, 1913, is an account by J. S. Carlisle of the nesting of this species in Matabeleland. The nest is described as having been placed in a hole in a tree about 15 feet from the ground. Two, or three, eggs were laid; these are elongate ovate in shape, white, smooth and without gloss.

Notes and Queries.

The Calls of the Secretary-bird.

A reference to the silence which usually characterises this bird's movements has led me to look up my notes on the bird and to discover therefrom that it is only once entered as making a noise. On the occasion alluded to, 13th May, 1914, I was accompanied by my dog Monde in the outskirts of Pirie. A Secretary-bird that had been perched on a low tree on a hillside, flew down to the ground and ran with ease up the slope. Its appearance induced Monde to follow in pursuit; spreading out its wings it ran with them outspread from before the dog, and once or twice it uttered a croak. It did not take to flight till it found itself hard pressed by the dog. I find, however, in Mrs. Annie Martin's *Home Life on an Ostrich Farm* a very graphic account of the calls used by the Secretary, as exemplified by a tame bird rejoicing in the name of Jacob.

'He would walk, quite uninvited, into the house, where his long-legged ungainly figure looked strangely out of place, and where he was much too noisy to be allowed to remain, although the broadest of hints in the shape of wet bath-sponges, soft clothes-brushes, Moorish slippers, and what other harmless missiles came to hand, were quite unavailing to convince him he was not wanted. The noisy scuffle and indignant gruntings attendant on

his forcible expulsion had hardly subsided before he would reappear, walking sedately in at the first door or window available, as if nothing had happened.

His objectionable noises were very numerous, and some of them were unpleasantly suggestive of a hospital. He would commence, for instance, with what seemed a frightful attack of asthma, and would appear to be very near the final gasp; then for about ten minutes he would have violent and alarming hiccups; the performance concluding with a repulsively realistic imitation of a consumptive cough, at the last stage. His favourite noise of all was a harsh, rasping croak, which he would keep up for any length of time, and with the regularity of a piece of clockwork; this noise was supposed to be a gentle intimation that Jacob was hungry, though the old impostor had probably had a substantial feed just before coming to pose as a starving beggar under our windows. The monotonous grating sound was exasperating; and, when driven quite beyond endurance, T— would have recourse to extreme measures, and would fling towards Jacob a large dried puff-adder's skin, one of a collection of trophies hanging on the walls of the cottage. The sight of this always threw Jacob into a state of abject terror. He seemed quite to lose his wits, and would dance about wildly, jumping up several feet from the ground in a grotesque manner, till at last, grunting his loudest, and with the pen-like feathers on his head bristling with excitement, he would clear the little white fence, and at full gallop speed across the common, where he would remain out of sight all the rest of the day, only returning at dusk to squat solemnly for the night in his accustomed corner of the garden.'

Egyptian Vulture near Blythswood. On 29th June Mr. Lindhorst informed me of his having seen a white vulture three months previously near Nomaheya; with two ravens as its companions, it was at work on a dead dog. His description fitted the Egyptian Vulture, which, though a breeding species in the Transkei, is of rare occurrence.

Olive Weaver's Nesting-habits. Nest-building, in the case of the Olive Weaver, is, as far as my observations go, the work of the male. At a colony of the species, round a pond in the North End Park of Port Elizabeth, I watched building-proceedings on September 21st. In a small area, sixty-two nests were counted; these were well advanced and were as usual being constructed by the males. To one of the nests, however, a female, came with a feather; long she remained inside, finally emerging without her feather. While she was being watched, another female, also having a feather, arrived, and entered an adjoining nest; she was followed by the male, who hung on to the mouth of the nest, took the feather from her and flew off with it. The bill of the female was visible at the mouth of the nest, and there was no apparent resistance on her part to the action of her mate.

Milax slugs at Port Elizabeth. In the Happy Valley, at Hamewood, Port Elizabeth, a number of slugs of the genus *Milax* were noticed under stones on September 20th. Owing to the difficulty of collecting, I did not retain any specimens, but I mention the habitat for any one interested to gather them. They were in all probability *Milax gagates* (Drap).
ROBERT GODFREY.

The Blythswood Review.

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THE MANAGER,
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Butterworth, C.P.

The Editor's Study.

Hiking in Shetland.

(Continued)

In my ramble I encountered a rivlin-shod native on his way to the postbank. He spoke in dialect, and, after a few preliminary remarks to appease his curiosity, he asked me if I was ill. His dialect failed for the moment to express his question aright to me, and, without knowing properly what he was asking, I replied in the affirmative. "I thought so," he remarked, "from the way you spoke. Have you a doctor attending you?" His further questions I answered in such a manner as not to disturb his line of reasoning, but I could have told him that, if misunderstood talk was a sign of illness, there was another sick man there.

At midnight I again went out, and, in the peculiar light of that hour, with all the stones in the landscape white amongst the grass and the lochs exceedingly glassy, I hurried off towards Grinnavoe to make an effort to reach the bird-haunted island thereon. After spending an hour in a fruitless attempt to launch a boat lying by the loch side, I recognised the futility of continuing the effort single-handed and wandered on to the headland running seawards to Gruting Voe and Vaila Sound. Here grew in abundance the dainty blue *Scilla verna*, kin to the wild hyacinth that grows so profusely in the South; interspersed with it were sea-pink, bladder-campion, tormentil and the delicately-hued rose-root. On my approach, a hooded crow warned his brooding mate to leave the rocks, and the two birds thereafter persistently called at my side. Not knowing the exact spot the bird had left and not caring to descend the rocks at random, I passed slowly round the headland to allow of the birds' relapsing into silence; and, by the time I regained the haunted spot, all was still. Selecting a good lookout, I struck a stone sharply. Out from the rocks flew the hooded crow, bringing her mate on the scene at once from over the headland by her harsh cry, and both birds resumed their clamour overhead. The rocks, though steep, were not high; and, towards their summit where the nest was, they were boldly irregular and jagged, affording me an easy means of descent. The nest, of stout seaweed warmly lined with wool, was a very shallow structure placed in a niche of the rocks, and depending for its support on the sides of the cavity in which it lay. It contained two naked youngsters, which, on being interlarded with promptly-opened their bills and displayed enormous red gapes. Underneath the birds was a rotten egg, which I took—the first I had obtained in Shetland, and likely, therefore, to be prized. The young birds cried when I handled them, and the old ones, on seeing my persistency in remaining at the nest, departed in silence.

During my stay at the crow's nest, the sun appeared, at 3.12 a.m., above the low hills lying at the other extreme of Gruting Voe, and revealed to me a glimpse of Shetland that I am not likely soon to forget. The irregular outline of the shore hemming in the long narrow voe, with the hills running alongside and crossing at its head, formed a picture already beautiful, which was only awaiting the glorious morning sun to shed its dazzling splendour upon and render one of those matchless scenes, which man can enjoy, but cannot truly describe.

I hurried home with my egg, feeling some satisfaction in my morning's work.

After breakfast I went out again at 6.7 a.m., with the purpose of exploring Stoubrough Hill and the valley of the

Dale in the west, where the "Scooty ailan", or Richardson's skua, was reputed to breed. Stoubrough Hill rises in a gentle slope from Sother's Dale. It is finely clad with heather, and over its entire surface reveals an extraordinary amount of peat still available for fuel—a limitless supply, in fact, under similar conditions of digging. Many patches of iris-flags were passed in my ascent, associated usually with some abrupt and deep hole in the heather revealing dark, peaty water below. Often, also, the soft, mossy bed of a broad draining watercourse, indicated by the spongy vegetation only, formed a barrier that rendered slow and careful passage necessary. From such a hill as Stoubrough, commanding a view of great valleys and irregular hills stretching seawards on either side, Shetland appears a huge sporting-ground of nature. It is as if the sea, tossed by winds, now from the north, now from the south, had in moments of frenzy cast a few drops into the recesses of the hills, and formed the lochs. I gazed long on the scene before beginning my descent by the north-west slope to the valley of the Dale. From the hill-top the valley had seemed of small extent, but this delusion was dispelled in the actual passage. As I travelled seawards, the wild, mossy valley gradually gave place to a highly-cultivated region, with many crofts standing on the burn-slopes. Walking here necessitated adherence to the burn-side, or else a careful threading of one's way along very narrow grassy strips between cornfields; and the passing of a stranger brought forth many spectators—men, women, and dogs—to stare on the wanderer in their domains. At a bend of the stream I came on a woman washing in primeval style. Her method consisted in flogging the water with the article to be cleansed, as Xerxes scourged the Hellespont.

At the corner of the bay a small stream cuts through the rocks to the sea, and by its side stands a low thatched house. Buildings of this kind had been so commonly met with that I had ceased to take notice of them but I had never turned aside to inquire into their real nature. This particular erection lay, however, so close to my line of route that I could not help noticing a narrow wooden lade, leading—as the continuation of a stone lade from the burn—into the lochs; and, on looking through a hole in the roof where a turf was lacking, I ascertained that the building was a primitive mill, with its small circular millstone lying flat just over the spot where the lade entered.

My examination of this Shetland mill was broken short by the croak of a raven, and my attention was forthwith given to a party of five that passed overhead. They alighted on the grassy headland beside a small flock of sheep and lambs, and I watched them closely to witness a possible display of the evil habits imputed to these birds. But the sheep showed no fear, and the ravens kept aloof from them, croaking in different degrees of hoarseness as they gambolled on the knoeve. On the ground the raven proceeds in a most ridiculous fashion, using his wings slightly to aid him in a hop-and-run style. He is certainly a splendid and a most amusing bird, albeit a villain. The party formed a family group. The adults did not approve of my close approach to their quarters. As I drew near, the young birds vanished, and the old ones were alone attending me, and, as I skirted a deep gully adjoining the headland proper, the ravens dashed down into the gully before me in an exceedingly reckless and demonstrative manner. The young were evidently amongst the cliffs, and one of them, induced by its parents, changed its position before I reached the headland point. The others, however, allowed me to approach within ten or fifteen yards of their resting-places without taking alarm. Their parents were extremely solicitous on account of my near presence, but when by their cries they had induced their young to fly off, they ceased their bold display, and were silent. In following the line of cliffs I came on the party again, and disturbed one of the young birds practically from my feet. It was quite safe, however, for had I made a dash at it I should have gone headlong into the sea.

Where the rocks began to die down, I left the shore and turned homewards across the hills, reaching the village in time to discover that I could purchase no provisions that day, as it was the weekly half-holiday—an event strictly observed in Walls.

In the afternoon I went to my landlord's lodgings—for I have already mentioned that he vacated his own house in my favour—and waited there whilst preparations were being made for the eels or piltock-fishing. When at length Olaf appeared, I told him of my failure to find the skua at Stoubrough. He took my map, and, spreading it out, pointed to a spot situated between four lochs, with the remark that, if I failed to find it there, he would eat his hat.

Lexicography.

The Xosa Noun.

isi- izi- class.

The ordinary form of the prefix is, in the singular, *isi-*, and, in the plural, *izi-*. But a fair number of words have as their prefix *isa-*, *isa-*. Before vowel stems beginning with *a*, *e*, *o*, the prefix becomes *is-*, *iz-*.

isi-Lo	a wild beast	izi-Lo
is-Aziso	an intimation	iz-Aziso
is-Enzo	an action	iz-Enzo
is-Ono	a sin	iz-Ono
isa-Gwityi	a quail	iza-Gwityi
isa-Ndi	noise	

English and Afrikaans nouns beginning with *s* followed by another consonant, when taken over into Xosa, are put in this class.

isi-Tulo	from stool	isi-Kolo	from school
isi-Leti	from slate	isi-Titshi	from stitch
isi-Polo	from spur	isi-Pani	from span of oxen
isi-Talata	from street	is-Ambuleli	from sambreel.

N.B. isi-Alam, a poor person, is from Afr. arm.

Particles of isi- izi- class.

A. Possessive Particles.

(i) Before a person the possessive particle is, in the singular, *sika*; and in the plural, *zika*.
isitya *sika* ma izitya *zika* ma.

(ii) Before common nouns the possessive particle in its uncontracted form is, in the singular, *sa*, and in the plural, *za*.

isi-Tya	sa lapa	izi-Tya	za lapa
isi-Lo	sase Gcuwa	izi-Lo	zase Gcuwa
isi-Tya	sa lomfazi	izi-Tya	za lomfazi
isi-Tya	sam	izi-Tya	zam

B. Relative Particle and Emphatic Possessive.

The Relative particle in this class assumes, in both singular and plural, the form *e-*.

esika	ma isitya	ezika	ma izitya
esam	isitya	ezam	izitya

A. Copulative Particle.

In this class the copula is, in the singular, *si-*, and in the plural *zi-*,—their final vowel disappearing before the initial vowel of the noun prefix:—
s'isitya it is a dish *z'izitya* it is dishes.

B. Demonstrative Particles.

The demonstratives are, in the singular *esi*, *eso*, *esiya*; and in the plural, *ezi*, *ezo*, *eziya*.

esi'sitya	or isitya	esi	this dish
eso'sitya	or isitya	eso	that dish
esiya	sitya, esa'sitya	or isitya	esiya yon dish
ezi'zitya	or izitya	ezi	these dishes
ezo'zitya	or izitya	ezo	those dishes
eziya	zitya, eza'zitya	or izitya	eziya yon dishes.

ubu- class.

Nouns of this class are derived mainly from other nouns, but a few are derived from adjectives and from strong verbal stems, and a number are derived from weak verbal stems. (See Dictionary, Introduction p. XXXI)

Before stems beginning with *e*, and *o*, the final vowel of the prefix disappears:—ub-Enzeleleli, ub-Omelelo.

Before *a*, the prefix in two instances remains unchanged, creating a hiatus:—

ubu-Atá	atá	ubu-Atálala	:
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and in two other instances it has been palatalised:—
uty-Ani (cf. Zigula *z-ani*, Lala *ich-ani*, grass collectively) weeds; written u-Tyani.

utyw-Ala (cf. Pondo *uty-alwa*, in which the palatalization of the *ubu* before *w* is exactly similar to that which takes place in the formation of the passive *dutyulwa* from *dubula*.) beer, generally written u-Tywala.
u-Kwindla, autumn, also belongs, in strict Xosa idiom, to this class and is so used by the Pandomse and the Pondo as well; sibilisane nokwindla, nabo bubuye busishiye sodwa, we would greet the autumn and it too would pass on and again leave us solitary.

(See Blythswood Review September, 1927.)

u-Tuvi, excrement, is the most remarkable word of this class; it is the only relic in S. E. Bantu of a word with *utu* prefix Bleek's class 12, a plural prefix: utuvi buncolile kakulu. The word should be written utu-Vi (cf. Swahili *ma-Vi*; Lala *ka-Fi*, plural *tu-Fi*; Thonga *shi-Vi*.)

There is no distinctive plural for nouns of this class; but, in a few cases, a plural is formed with *izin-* prefix.

ubu-Hlanti,	a kraal	plural in-Tlanti
u-Tywala,	beer	in-Dywala

The *ubu-* class is the abstract class, describing a state. The prefix *ubu-* corresponds in meaning to such English suffixes as *-dom*, *-hood*, *-ness*.
ubu-Lumko wisdom ubu-Ntu manhood
ubu-Mhlope whiteness

This prefix is also used to describe quantities in mass, of both inanimate and animate objects.

ub-Oya	wool
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ubu-Xwangu a species of ant coming out in crowds before rain. (See Blythswood Review, Sept. 1927 for dialectic names all belonging to this same *ubu* class).

ubu-Sukuswane small birds in flocks (waxbills) (cf. Z. ubu-Cubu, chicks; Ila, bu-zune, a number of tiny birds regarded as one thing).

ubu-Kólwane Pondo Hlonipa equivalent of um-Qikela, voetgangers.

ubu-Vimba a plant Withania, used as a charm to cause forgetfulness.

ubu-Hlalu a royal necklace.

uty-Ahi, utyw-Ala, u-Tuvi also belong here.

Particles of the ubu- class.

A. Possessive Particles.

(i) Before a person the possessive particle is *buka*: utywala *buka* Ngqika.

(ii) Before common nouns the possessive particle is *ba*.

utywala	balapa	utywala	base Gcuwa
ubulumko	balomntu	ubuhlanti	bam.

B. Relative Particle and Emphatic Possessive.

The Relative particle in this class is *o*.
obalapa utywala obase Gcuwa utywala
obam ubuhlanti obalomntu ubulumko

C. Copulative Particle.

The copula is *bu-*,—its final vowel disappearing before the initial vowel of the noun prefix:
b'ubulumko it is wisdom.

D. Demonstrative Particles.

The demonstratives, are *obo*, *obu*, *obuya*.
obu'boya or uboya obu this wool
obo'boya or uboya obo that wool
obuya'boya, oba'boya or uboya obuya yon wool.

ROBERT GODFREY.

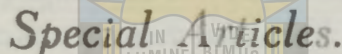
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of

of

Religious, Social and Educational Work.

Price 6d.



Dedication of the Scottish Cathedral at Kikuyu

University at Kikyū

The British Association

The Luther Celebrations

The Stormont Memorial Church

*Luther Commemoration Day,
10 November, 1933*

10 November, 1933

To the Reader :

The Missionary :

*Extracts from the Minutes of the G.M.S.
Missionary Board*

Missionary Board

Nature Study :

Meiringen

The Editor's Study:

Hiking in Shetland

—:O:—

Extra.

The Bantu Presbyterian Church Assembly

The Trustworthiness of Christ

Here and There Local and General

October in the Eastern Province

What Time is it?

The Fishers of Fethaland

Conquering the Canadian Prairies

South African False Scorpions

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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.

REV. R. GODFREY, M.A.
MR. C. E. WARNER, B.Sc.
MR. R. W. PLANT, L.H.A.M.
MR. W. N. G. DAVIES, B.Sc.
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Mr. Davies

Mr. Smit

Miss Cumming

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Slater.

The Blythswood Practising School.

Senior Department,

Mr. Warner

Junior Department

Mr. Sotashe.

" "

Mr. Arosi

" "

Miss Sibili

The Boys' Industrial Department.

Instructor, Mr. Forrest
Mr. Ncanisa.

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr. Forrest.

Domestic Economy, etc., Miss Taylor.

Laundry & Cookery " "

Needlework, - Miss Slater

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Godfrey.
Mr. Mtiya.

The Business Department.

The Manager, Mr. Godfrey

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. Mkwambi

Mistress - Mrs. Best.

The Girls' Boarding Department.

Lady Principal - Miss Taylor

Mistress - Miss Taylor.

THE BLYTHSWOOD REVIEW,

A South African Journal
of
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PRICE 6D.

Events of the Day.

Dedication of the Scottish Cathedral at Kikuyu.



ON Saturday, September 9th, the Scottish Cathedral at Kikuyu was dedicated amidst impressive scenes, revealing the influence of missionary work on the Native tribes and the changes that have been brought about through Christianity. The Church of Scotland Mission has been steadily growing in numbers, until now there are over 7,000 connected with it. For the past seven years, services have during the dry season been conducted in an open-air shed of rough tree-trunks. This shed could accommodate 2,500 people, but one Christmas there were no fewer than 3,600 people in and around it. Such large congregations led the Kikuyu Christians to see the urgent need for some better and more permanent building; and they offered their own gifts and labour for the erection of the Cathedral, which by their own choice was named "The Church of the Torch in Darkness". Boys and girls helped in clearing the site and in the construction. The foundation was laid two years ago. The native gifts were supplemented liberally by the European community in the district and by friends in Britain, so that this beautiful stone church costing £15,000 might be successfully completed.

In the course of the service a message was read by the Acting Colonial Secretary from the Acting Governor, expressing the Government's pleasure at the signs of advancing civilisation which the Cathedral Church represented. African clergyman, Scottish ministers and the Anglican Bishop of Mombasa all took part in the service.

The British Association.

Breaking down the Atom.

Amidst the wonderful discoveries that come to be explained year after year at the meetings of the British Association

the breaking down of the atom takes a leading place. During the recent sittings at Leicester, Lord Rutherford and Sir Oliver Lodge spoke of the discoveries of the last quarter of a century in atomic transmutation, giving a historical account of extreme value of the stages in the discoveries connected with this subject. The occasion was described by Sir Gilbert T. Walker—President of the Mathematical and Physical Sciences Section—as a truly historic session. The full report of the proceedings will appear in the Annual volume, but a short quotation from Sir Oliver Lodge's speech may give some taste of the enjoyment experienced by interested listeners. He said that Kelvin in 1907 was imbued with the views of the nineteenth century chemists that the atoms were indestructible and permanent. Lord Rutherford was the originator of the view that the atom was electrically formed and might be less permanent, and might be a solar system with a central nucleus, and the electrons as planets revolving around it. The surprise was not at the changeability of such an atom, but at its remarkable degree of permanence, and at the violence required to destroy or alter it. It was a great day when in the Cavendish Laboratory nitrogen was subjected to bombardment by particles from radium, and the nitrogen was so knocked about and altered and split up into hydrogen and helium. It began to look as if these were the ultimate constituents of all the atoms. The chemists felt rebellious at this new kind of chemistry, and he did not think they were entirely happy about it now.

He wanted everybody to realize the great work that was going on still from day to day at Cambridge, and the immense discoveries that were now possible, and that we were privileged to live in a time when these discoveries were going on. In the stars these changes had been going on for a long time. Something like those changes was what

was being now aimed at in the laboratories of the world, and we were applying enormous voltages and obtaining remarkable results.

The Luther Celebrations.



ON the 10th November will fall the 450th anniversary of Luther's birth. The celebrations that have already been held at Wittenberg in Germany are the precursors of many others that will be held, not only in that land, but throughout the world in commemoration of the occasion. The older generation will doubtless remember the celebrations that took place at the fourth centenary of Luther's birth in 1883 and will naturally compare the enthusiasm that marked that occasion with what may be displayed during the current month. In 1883 a special service was held in the Synod Hall, Edinburgh, and the response so far exceeded the expectations of the organisers, that the building was crammed long before the hour of meeting, and another building had to be thrown open to receive the overflow congregation. In South Africa, the South African Presbyterian Church has, at its recent Assembly, given special instructions to its ministers and congregations to take notice of the anniversary, and it is to be hoped that on the first Sunday of November not only the S.A.P. Church, but other churches in South Africa will worthily commemorate the day.

At the Edinburgh celebrations, in 1883, the details of Luther's life were arranged topically, each topic being dealt with by a different speaker. This method of treating the leading events in his history emphasised the many different lines of appeal which Luther's life made to his contemporaries and to succeeding generations. The story of his student days, of his life as a monk, of his conversion, of his visit to Rome, of the nailing-up of his theses, of his appearance at the Diet of Worms, all supply material fitted to thrill any audience, and especially the young; and it is hoped that the re-telling of the same stories to-day will have a similar effect upon the youth of the present generation. Luther's life excels, in interest and in the rapid succession of dramatic

episodes, any novel; and the story of his life, whenever told, infects young and old with a new enthusiasm for the right.

Luther's Translation of the Bible.

But whilst taking note of the many dramatic scenes in Luther's life, we must not forget that there were other factors no less important in hastening and developing the work of the Reformation. One of these was undoubtedly the translation of the Bible into the language of the people. The New Testament was translated during his imprisonment in the Wartburg and the Old Testament was begun later. Concerning his work of translation, Professor Lindsay says:—"It was priceless religiously, but its benefit to Germany did not stop there. His Bible gave Germany a common language. This new intellectual possession preserved the unity of the German people through times of political and ecclesiastical division, in a way that no Emperor ever did or could have done. He resolved that his translation should be a book for the 'common man'. 'One has to ask,' he says, 'the mother in her home, the children in the street, the common man in the market-place, and to look at their mouths to see how they speak, and thence interpret it to oneself, and so to make them understand. I have often laboured to do this, but have not always succeeded or hit off the meaning.' He took incredible pains with his work. Some MS. of his translations survive, and we find that he has struck out passages as often as fifteen times in the endeavour to find exactly the right expression. Many versions are much more literally accurate, but none takes the reader so directly into the heart of the original as his does. It took the exclusive interpretation of the Bible out of the hands of the ecclesiastics, and made man feel God speaking to him face to face. Every German with reverence enough for it could now stand beside Moses on the Mount." Before the first complete edition of Luther's Bible appeared in 1534, sixteen revised editions of the New Testament had been issued, and more than fifty re-impressions.

Luther's Hymns.

Another important factor was the music that Luther sent floating through the land, music which won the hearts of his generation and which continues to echo not only through Germany but

through the world. One hymn in particular served as the rallying-song of the Reformation; his version of the 46th Psalm—*Ein' feste Burg ist unser Gott*. The best known translation of this hymn is Carlyle's, the first verse of which may be quoted for the sheer exhilaration that it brings:—

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

Luther's use of this psalm, says Prothero, exemplifies his magnificent courage, and suggests the source from which it sprang. There were moments when even he felt something akin to despair, and he asked with the Psalmist, "Why art thou cast down, O my soul?" In such hours he would say to Melancthon, "Come, Philip, let us sing the 46th Psalm," and the two friends sang it in Luther's version. The version is characteristic of the man. It has his heartiness, his sincere piety, his joyful confidence, his simplicity and strength, his impetuosity and ruggedness. Harmony, delicacy, spiritual tenderness, are not there. But the words of his hymn breathe the same undaunted spirit which flamed out in his answer to the warning of his friends, "Were there as many devils in Worms as there are roof-tiles, I would on." They also reveal the secret of the confidence which inspired his memorable words before the council: "I cannot and will not retract anything. It is neither wise nor right to do aught against conscience. Here stand I; I cannot otherwise. God help me. Amen."

This hymn was not only the rallying hymn of the Reformation but it has acted as a mighty battle song throughout succeeding generations. [At the conference of South African missionaries at Bloemfontein in 1909 the outstanding incident remaining in the present writer's memory was the lusty, full-voiced and telling singing by the male voices of Luther's hymn in the German tongue.] Not only at the time of the Reformation did music play its part; in subsequent religious movements, notably that under the Wesleys in England, and, within recent times, the revivals under Moody and

Sankey, under Torrey and Alexander, and yet again the great Welsh revival, have all been characterised by great and spontaneous outbursts of song. May we not say, too, that the martial music of the Salvation Army, which has been a feature of the Army from the beginning, has greatly helped in forwarding the Army's work.

Luther as an Educationist.

Nor must Luther's work as an Educationist be overlooked. "Luther assumed the leadership" says Monroe, "of the educational movement that had begun in Germany even before the germs of the Renaissance ideas took root. This movement was threefold. It worked through the power of the State towards the deliverance of education from the trammels which the Church had gradually forged for it through centuries. It strove for a wider dissemination of the opportunities for education. It held a truer conception of the function of education in life, both religious and secular. All of these tendencies harmonised with Luther's beliefs, and the success of the Reformation necessitated at least a partial realisation of them. Luther harshly condemned the education given by monastic and ecclesiastical schools and held that the purpose and scope of education was no longer to be dominated by religion and the Church. In his *Address to the Mayors and Councilmen of the German Cities*, Luther writes:—

'Were there neither soul, heaven, nor hell it would be still necessary to have schools for the sake of affairs here below, as the history of the Greeks and the Romans plainly teaches. The world has need of educated men and women, to the end that the men may govern the country properly, and that the women may properly bring up their children, care for their domestics and direct the affairs of their households.'

He looked upon the family as an educational institution not secondary even to the school. In his view education became something broader than the school. But the school itself was to be broader than that which then existed, and much broader than those established by his followers of the 16th and the 17th centuries. It is true that Latin and Greek constituted the bulk of Luther's curriculum. To those languages he added Hebrew, and also attempted to bring this linguistic education within the reach of all. But

his curriculum was much more than linguistic. He also added the logic and mathematics demanded by the times, but laid a new emphasis upon history, science and music. This latter provision indicates one of Luther's most important influences upon the German people. For through his influence music became a component part of the education of all. Gymnastics and physical education were given a place new to German thought.

Luther clearly saw the fundamental importance of universal education for the Reformation and insisted upon it throughout his teachings. Schooling was to be brought to all the people, noble and common, rich and poor; it was to include both boys and girls—a remarkable advance; finally, the State was to frame laws for compulsory attendance.

In the *Address* previously mentioned Luther wrote:—

I by no means approve of those schools where a child was accustomed to pass twenty or thirty years in studying Donatus or Alexander, without learning anything. Another world has dawned, in which things go differently. My opinion is that we must send the boys to school one or two hours a day, and have them learn a trade at home for the rest of the time. It is desirable that these two occupations march side by side.

It was further his opinion that the authorities were 'bound to force their subjects to send their children to school,' just as they compelled every subject to render military service and for much the same reason; namely, for the defence and the prosperity of the State. Consequently, education should be State-supported and State-controlled."

University of Edinburgh.

On Saturday, the 28th October, there gathered at the University of Edinburgh, to celebrate its 350th anniversary, representatives of every University in Great Britain and Ireland. A circular letter sent out well in advance to all whose names are in the Register of the General Council of Graduates, by Sir Thomas H. Holland, Principal of the University, enabled the widely-scattered band of Graduates in every land to join in spirit with their fellows assembled in Edinburgh on the Commemoration-day.

Edinburgh University has fitly been called 'the child of the Reformation.' The first steps towards its founding were taken in 1561 by the town-council, who at a later

date, 1582, obtained from King James a charter authorising them to establish a college. In the following year the college was opened.

The Stormont Memorial Church.



THE second anniversary of the death of the late Principal of Blythswood, Rev. D. D. Stormont, will fall on the 29th November. At the beginning of the year we intimated in our columns that part of Mr. Stormont's unfinished building-scheme in Blythswood was the erection of a church to be reserved for religious purposes. The site had already been selected, but lack of funds had prevented any work from being begun thereon up to the time of his death. That part of his building-scheme is still being kept before the Blythswood Board but cannot be faced without our seeing ourselves financially equipped for the carrying out of the work. The church to be erected will be known as the Stormont Memorial Church and an appeal is being made for subscriptions from those who revere his memory and who know the value of his work. Various subscriptions have come in from different friends; and the total received to date, amounting to £114-3-6, is made up as follows:—

Subscription List.

	£	s.	d.
Mrs. Selina Xaba	....	....	10 6
Medicine Mgubuli	....	....	10 0
Julius Nqwazi	....	....	10 0
Mary Jane Nqwazi	....	....	10 0
A Native friend of Blythswood	1	0	0
G.M.B. and J.H.B.	....	5	0 0
Mr. Williamson, Grahamstown	3	3	0
Mr. Ferguson, Glasgow	....	3	0 0
Blythswood Church Collec-			
tions specially destined	100	0	0

The above represents cash actually received and does not include promised subscriptions.

The anniversary of Mr. Stormont's death provides a suitable opportunity for again bringing before all old students and friends our appeal for contributions towards the erection of the Stormont Memorial Church. All subscriptions should be sent to Rev. R. Godfrey, Blythswood, Butterworth, C.P.; and these will be acknowledged in the *Blythswood Review*. The sum aimed at is not less than £1,000.

Blythswood.

Robert Godfrey.

Educational

Luther Commemoration Day, 10 November 1933.



DURING the commemoration of the 450th anniversary of Luther's birth, by Protestant Churches all the world over, those who follow the Reformed faith will be reminded of him who under God, along with others, his colleagues and followers, set free the peoples who in many lands were "bound in affliction and iron".

Martin Luther was born on 10th November 1483 at Eisleben in Saxony, in the country of the silver and copper mines. He was the son of a miner. His was a religious home, where he got a careful upbringing. He went to school at Mansfeld, Magdeburg and Eisenach, and then, as his father was in fairly good circumstances and wanted him to study Law, to the University of Erfurt. There he took his B.A. and then his M.A. but, when about to enter on the study of Law proper in 1505, in a time of strong religious impulse, he left the University and entered the Augustinian convent at Erfurt as a novice. Later on he became a monk; and, rising in this profession, he became in time a superintendent of converts and was sent to Rome on official business. Then he became a Professor of Philosophy at Wittenberg University and a Preacher in the great collegiate Church there, being made a Doctor of Theology. In 1516 came the great Indulgences controversy, which forced Luther to the front as the Pioneer and head of the movement that resulted in the Reformation.

The Reformation was inevitable.

For long it had been in the air. There were "Reformers before the Reformation." The word had been spoken in many places by many men, although most of such men desired reformation to come naturally from within the Church, without any disruption or breach with it. Even Popes and Cardinals and Bishops had taken up the commanding theme and sent warnings and rebukes hither and thither. They had also sent out commissions of inquiry on the subject. The results of one such commission held in his diocese under a higher church authority by the Bishop of Winchester, some time before the Reformation, are given to us in a recent number of the English Historical Review. And the things anticipated and dreaded by these authorities were plainly referred to in their own terms and references, viz. laxity in life and knowledge and zeal and doctrine,—the very things that afterwards so roused and stirred Luther.

Unfortunately these early would-be reformers were men of peace and afraid of change, dreading revolution in the Church. So all their work, rebukes and warnings and commissions, came to little. Luther fortunately was a man of different mettle; who could

not cry 'Peace, peace' when there was no peace, whose heart was stirred to its depths by the things he saw and heard. He was sent to stir up a fire, and what if it had already been kindled!

The Occasion of the Reformation.

There was no single occasion but many occasions and influences bringing the Reformation to a head, and these mostly circled round Luther's life. For one thing, there was a revival of religion in the church at this time, and consequently a good deal of Evangelical religion, especially in Saxony. It is strange that a revival should come in such a time and in such circumstances, almost without agents so to speak, but history shows that revivals of religion do sometimes come in untoward ways, even in most unexpected ways and places.

Another occasion was Luther's religious experiences at the convent at Erfurt, his discovery that we are justified, not by works but by faith, and that we are saved by grace. This was enough of itself to bring him forth as a Reformer; but he still waited in the old church, hoping against hope, being conservative in many ways. But it was this that brought him out at last.

Another occasion was Luther's visit to Rome and his terrible disillusionment on discovering the degenerate state of the church there. He really never recovered from the disappointment and the shock of that visit. It helped to make him a Reformer.

But the great occasion was the visit of John Tetzel and his Indulgences. This man came to Wittenberg under the wing of Pope and Cardinal Archbishop, with a train of attendants and a great flourish of trumpets, actually selling pardons for money. Luther knew well of course that such things were tolerated in the Church, but now for the first time he saw it face to face. He looked at the thing as a plain straightforward man would, and he was amazed at the effrontery of it. In wrath he preached against it in Wittenberg Church, and nailed his ninety-five theses to the Church door.

After this there could be no going back. He was a Reformer. He had many strange experiences at this time. Disputation followed disputation. He was called to Rome. He stood before the Papal Legate and refused to recant. He received the Papal Bull of condemnation and he burned it with his own hands. He was banned at the Diet of Worms under the Emperor. But the German Princes protected him and he managed to get the Emperor's permission to return to Wittenberg. On his return journey he was kidnapped, doubtless by his own friends, and kept out of harm's way for some two years in the castle of Wartburg. There in 1521-22 he translated the New Testament into the vernacular. Returning to Wittenberg he found the Reformation already begun and spreading fast.

How the Reformation Spread.

The spread of the Reformation was helped

by Luther's writings. He was a voluminous writer of tracts, pamphlets and books, including commentaries on the Bible. These writings were scattered all over Germany and Europe and reached as far as Scotland and England. They were eagerly read; and even in Scotland, though smuggled in and difficult to acquire, they had their strong influence on the Reformation there.

Another influence was that of the "visitations". Luther with the help of the German Princes sent deputations from among his followers all over Saxony and beyond, visiting the churches, encouraging the Evangelicals, and inquiring into religious life and work. This led to revival and renewal in many a district. Then there were the journeys of Luther, his preaching tours, planting churches and cheering and encouraging the faithful. He was a great organiser, a man of boundless energy and strong personality, and a preacher of power and eloquence.

There was also the help of the Saxon Princes, many of whom were on the Reformation side. Time and again they intervened to help Luther in his need and also in his danger. They were patrons and agents, friends and helpers in the Reformed cause. By their influence was passed an enactment, important to the Reformation, at the Diet of Speyer in 1526. It declared that "In matters of religion each state shall live, govern, and behave itself, as it shall answer to God and his Imperial Majesty." The Augsburg Confession in 1530 similarly assisted the Reformation.

The Benefits of the Reformation.

(a) It gave to the Church an open Bible. It was significant that, when Luther found himself at leisure in the Castle of Wartburg, he occupied himself with the translation of the New Testament into the vernacular. Instinctively he realised that this was the inalienable right of the people. Why should God's word come to them in a foreign tongue? How can it then be understood and appreciated? "The word of God is not bound."

(b) It gave to the Church the gospel of *grace to the penitent* in Jesus Christ, the gospel of penitent sinners justified by faith in the merits and righteousness of the same Saviour Jesus Christ. It was a message of hope, a message of comfort, worthy to be called a gospel. No more trusting in the "rags" of the past system, in a law that was too high, in many penances, in much ritual, more than could be counted or endured.

(c) It taught that there is only *one Mediator* between God and man, the man Christ Jesus, God and man,—not a mere man, not a "priest", but a High Priest. It delivered many from a yoke too grievous to be borne, a fear, a bondage unspeakable. It brought deliverance in other ways,—in politics, in education, in home life, in social life, in public life and in private. It was

the end of the Dark Ages and the beginning of the modern world with its unspeakable hopes and possibilities.

R. MURE.

Bishop Karney.

The whole of South Africa greatly regrets the departure of Bishop Karney of Johannesburg who returns to England to become Suf-fragan Bishop of Southampton. Dr. Karney has been known all over the Union as a staunch friend of the Bantu people. Ever since he came to South Africa he has left no stone unturned in fighting for and advocating the cause of the Natives. It was the hope of the Natives of this country that he would remain and die in South Africa. In St. Mary's Cathedral in his farewell address he delivered a speech that will never be forgotten by the Native peoples. He pointed out, *inter alia*, that pass laws were utterly unjust and uncalled for and one of the causes of discontent amongst the Natives and of ill feeling towards Europeans. He pleaded for just treatment for the Native, for a living wage for him, and reasonable taxation; he made condemnatory allusions to segregation as an impossibility. Where was the land to come from? asked Dr. Karney. Dealing with Joint Councils of Europeans and Natives he extolled them to the sky for the work they were doing. His remarks on Education brought to light the scandalous and startling difference between the grants paid to European and to Native children. He mentioned that the grant spent on a European child was £25 13/- and that the grant for each Native child was only £2 : 3 : 6. What a difference! It is no wonder that hundreds of Native young men and women who are fully qualified as teachers are placed year after year on the unemployed list. The Schools are understaffed. How long will this unsatisfactory state of affairs continue? The remedy is simple. Let the Government allot four-fifths of the Development Fund towards Native Education and the problem will be solved. Dr. Karney also dealt with the unjust distribution of land, pointing out that the land owned by Natives was far too inadequate.

We hope that this constructive criticism will not fall on deaf ears. Time and again Commissions after Commissions have pointed out these discrepancies dealt with by Dr. Karney, but very little has been done to rectify them! In conclusion we must emphasise that Native Education and more land for the indigenous races of this country need the immediate and serious consideration of our legislators. Unless the Government give more land to the Natives, the situation 20 years hence will be very grave indeed, and the Natives will be reduced to abject poverty.

Bishop Karney will be greatly missed. He has fought a good fight for the Native and we have no doubt that his name will never die in South Africa.

J. B. LUTI.

THE BLYTHSWOOD REVIEW.

[Registered at the General Post Office as a Newspaper.]

No. 119

November, 1933.

Local

The Bantu Presbyterian Church

The Eleventh Assembly.

Moderator :

THE RIGHT REV. CANDLISH KOTI,
Duff Mission, Idutywa.

Clerks :

Rev. H. Mama,
Rev. M. Sililo.

Treasurers :

Rev. T. B. Soga,
D. Wilson Esq., M.A.

The Presbyteries.

Ciskei
Transkei
Umtata

Griffiths and East
Natal
Zoutpansberg.

Moderators.

- 1923 Rev. Wm. Stuart, M.A., Burskill.
- 1924 Rev. James Dewar, M.A., Maritzburg.
- 1925 Rev. Yekelo Mbali, North Cunningham.
- 1926 Rev. P. L. Hunter, M.A., Gillespie.
- 1927 Rev. J. H. Soga, Miller.
- 1928 Rev. John Lennox, O.B.E., M.A., Fort Hare.
- 1929 Rev. William Mpamba, Main.
- 1930 Rev. B. J. Ross, M.A., Cunningham.
- 1931 Rev. H. Mama, Tutura, Butterworth.
- 1932 Rev. W. Gavin, M.A., Rainy Mission, Umtata.
- 1933 Rev. Candlish Koti, Duff Mission, Idutywa.

The meeting of the Twelfth Assembly will be held in September, 1934, at Johannesburg.

Bantu Presbyterian Church Assembly.

THE General Assembly of the B.P.C. met at Durban, in St. Andrew's Presbyterian Church Hall, on the evening of Friday, 29th September. The proceedings were opened with public worship, conducted by the retiring Moderator, the Right Rev. W. Gavin, who preached from John 12, 3, and made an appeal for better amenities in Native home and church life.

Before demitting office, Mr. Gavin introduced and welcomed the new Moderator, the Right Rev. Candlish Koti, of Duff Mission, Idutywa, who had been

unanimously elected by all the Presbyteries. Mr. Koti fitly replied to the address of welcome and took the Moderatorial chair. Mr. Gavin was then thanked for his services and help to the church during his year of office.

Replies to Loyal Addresses sent by last Assembly to His Majesty the King, His Excellency the Governor-General, and the Honourable the Prime Minister were read, the Assembly upstanding; and a committee was appointed to prepare loyal addresses from the present Assembly.

Committees were appointed to draw up resolutions of sympathy with the relatives and families of the late Mrs. Auld of Mbulu; the Rev. J. M. Auld, senior missionary of the church; and Dr. Donald Fraser. The Assembly also expressed its sympathy with the relatives, the family and the people of the late Paramount Chief Solomon ka Dinizulu.

Greetings were received from Rev. A. S. Kydd, Secretary of the Foreign Mission Committee of the Church of Scotland; and from Rev. G. P. Philips, Moderator of the General Assembly of the S. A. Presbyterian Church.

In connection with the Apologies for Absence, it was agreed to send messages of sympathy and greeting to Revs. R. Godfrey and D. W. Semple after their recent illness.

Moderator's Address.

On Sunday, 1st October, the Assembly met at 3 p.m. in a crowded church. The new Moderator dispensed Holy Communion. He took as the subject of his Moderatorial Address:—Aspects of the Life and Work of the Bantu Church. He pointed out the courage with which the Home Church had made the experiment of beginning the Bantu Church in spite of much criticism. After ten years the new church is still carrying on. Its great task is Evangelism, the carrying out of Christ's command 'Go ye and teach all nations'. In the work of

converting the heathen, it should be noted that character tells more than revival meetings. The next great task is one that is much neglected in most homes, the training of the children.

The work of the Church has been sadly interrupted by the prevailing depression, and the church finances are in a struggling condition; but with patience and perseverance and with the help of God, we shall win through.

On Monday, 2nd October, the Assembly received a Delegation from the S. A. Presbyterian Church, headed by Rev. Mr. Ballantyne, who voiced the greetings of his church. In the afternoon the Assembly adjourned to take advantage of the kind invitation of the Mayor to a bus drive through the city and its environs. At 7.30 the same evening, the Assembly attended a Reception held in its honour in the Bantu Men's Social Centre, and were treated to an excellent programme of speeches and music.

Deputations were received next day from the Municipal Council and from the Durban Church Council.

Church Finances.

The report on Finance was rather disappointing and shewed a deficit on the year. The Assembly agreed

- (1) to cut down Assembly expenses as well as travelling expenses;
- (2) to report to the Assembly those congregations that were in arrears, with a view to action being taken therewith;
- (3) to hold a special collection on the first sabbath of March 1934 in aid of the General Funds of the Church;
- (4) to take ways and means to support the finances of the Church.

The Life and Work report devoted special attention to Sabbath Observance and the giving of Church collections.

In the report on Theological Students, it was mentioned that during the year two recent College Students, now in the ministry, had completed their examinations for the B.A. degree.

The Women's Association.

On resuming on Wednesday, 4th October, the Assembly received a Deputation from the Women's Association. Mrs. Gavin, President, gave a short address of greeting, and handed over to

the Assembly through Mrs. Semple, their Treasurer, the Women's gift to the Church, viz.

£60 for Evangelistic work in the Zoutpansberg;

£20 in aid of the General Funds of the Church;

£6-9-9 in aid of the Emjanyana Church.

The Women's Association was heartily thanked for its generous and timely donations.

Rev. Y. Mbali gave in his report, as Convener, on the Emjanyana Church. Though having to refer to a small debt still remaining, he was able to report favourably on the progress of the work.

The Loyal Addresses, and the Letters of sympathy in connection with the Obituary notices were read.

The next meeting of the Assembly was fixed to be held at Johannesburg, under the Moderatorship of Rev. James Dewar of Pietermaritzburg.

The Assembly was closed with the Benediction.

R. MURE.

University of Fort Hare

Together in Excellence

Local and General.

On October 11th the Transkei was swept by a terrific dust-storm.

Over a million stamps are used in Britain every hour of daylight throughout the year.

Another Edinburgh has been placed on the map. It is a township, situated at Newlands, in the Cape Division.

In the *Union Government Gazette* of 6th October the local limits of the Magisterial Districts of Komgha and East London are re-defined.

The Minister of Native Affairs has fixed King Williamstown, Wednesday, 15th November, as the place and date at which a Session of the Native Appeal Court (Cape and O.F.S. Provinces) will commence.

By the death of Dr. William Hope Fowler, on October 5th, at the age of 57, another name falls to be added to the roll of Martyrs to Radiology. Dr. Fowler was born in 1876, and was educated at Daniel Stewart's College, Edinburgh. He took his medical course at the University in the same city; and, being early allured to X-ray work, he specialised in it, and became one of the leading radiologists in Britain. In June 1932, he had to have his right arm amputated owing to its being affected by the work he was doing in X-ray research. In March of this year he was summoned to Buckingham Palace, and had the honour of Commander of the Royal Victorian Order conferred on him by the King. He was predeceased by his wife, Miss Julia Cant, in whose honour he instituted a valuable scholarship fund, in connection with his old school, Daniel Stewart's College.

The Trustworthiness of Christ.

[Notes of a sermon by Horatius Bonar, from his MSS in the hands of Rev. R. Mure.]

In His name shall the Gentiles trust.—*Matt. 12, 21.*

Christ the confidence of the nations—this is the affirmation of the passage. Not the Jews only but the far off Gentile, "the ends of the earth" shall make Him their confidence. "In Him shall the Gentiles trust." Let us consider the trustworthiness of Christ and learn how and why He is deserving of a sinner's confidence, the confidence of any sinner,—the chief of sinners.

1. *Because of what He is.* He is the Son of God and Son of man; God manifest in flesh, God with us. He is the only-begotten of the Father, full of grace and truth. The fulness of all love and blessing is in Him. Not for angels, but man; not for the unfallen, but the fallen; not for the righteous, but for sinners. Think of what He is, and trust!

2. *Because of what He was sent for.* The Father sent the Son to be the Saviour of the world, He sent the Son to be the propitiation for our sins. He came into the world to save sinners. Though He was rich, for our sakes He became poor. He is the bearer of good tidings from the Father; nay He Himself is the good tidings. He is the messenger of love and peace.

3. *Because of what He said.* Grace was poured into His lips, and grace poured out of them for us. His words were the words of grace. Each word He spoke was for the sinner, not to repel, but to attract. His words on earth are another proof of His trustworthiness. He who spoke them is just the being to whom a sinner may go with all his guilt and ruin. Never man spake like this man.

4. *Because of what He did.* His whole sojourn here was one great doing, every part of which was grace. This doing we may say was twofold—His miracles and works of mercy, and His great vicarious work which was completed on the Cross. Each of these parts exhibits His trustworthiness. He who did such works of mercy, who did not break the bruised reed nor quench the smoking flax, must be such an one as the sinner may trust; and He who bore the sinner's guilt and [died] the sinner's death must be such an one as a sinner may trust. Look at His miracles and trust, look at His cross and trust.

5. *Because of what He is doing.* He is exalted a Prince and a Saviour to give repentance and forgiveness. He is now engaged in saving. He did this when on earth. He has been doing it in ages past. He is doing so now in heaven. He has saved millions, the chief, the furthest off. He is able to save unto the uttermost. His employment in heaven these eighteen hundred years is fitted to call forth our trust. He who has saved so many, and is still saving, must be the very Saviour fitted to receive all our confidence. Do justice to Him, O Sinner! Do justice to His person, His work, His grace!

Here and There.

It is estimated that there are in the world to-day over 60,000 cinemas with a daily attendance of twenty million people. Half of these cinemas are 'Talkies', of which in the British Isles there are 4,300

When a sun-bather appeared at the Central Criminal Court, London, on September 19th, the Recorder said; 'Unfortunately nowadays there are Societies and Cults who preach the nude; but, when they are brought to justice, they will be incarcerated in His Majesty's prisons.'

An obituary notice in the *Times* requests that subscriptions to a hospital should be substituted instead of flowers. This practice might very well receive attention in South Africa.

In an investigation which has taken place regarding the expenditure per head of the population in Great Britain and the Dominions towards the upkeep of Museums, it has come to light that South Africa ranks along with Canada in providing three half-pence per head. It is fair to point out, however, that the South African percentage would rank higher if the native population were omitted from the calculations.

From the recently issued report of the British and Foreign Bible Society "Tell the World" it appears that during the past year the Society published no fewer than 10,617,470 volumes. Owing to the generous gift of Canada in celebration of the Society's 125th birthday, the General Committee were able to issue, in July 1931, a new English Shilling Bible. This edition has proved most popular and up to the end of the financial year in March, 817,000 copies were sold. At the present time the Society has published over a million copies of this shilling edition, and the sales, both in Britain and in the Dominions, are still encouraging.

Albino Rook at Qingqolo.

On 19 November, 1926, in a kloof near Qingqolo. I flushed a pair of Rooks, one of which as it flew past me appeared to have white streaks on one of its wings and along its side. Owing, however, to its position relatively towards the sun, the nature and the extent of the white were not clearly defined. In talking over the matter at Qingqolo, I learned that the white bird was well known, and I determined to add the bird if possible to my collection. After some careful stalking, I succeeded.

The bird, which was mated to a normally-coloured Rook, proved to be the male. It was blind in the right eye. Its albinism, with the exception of a few streaks on its left wing and scapulars, was confined to the right side, which was predominantly white. It looked as though some whitewash had been splashed over its right wing and side, and a sprinkling of the same on the rest of its plumage.

W. W. ROBERTS.

The Fishers of Fethaland.

During my 1896 tour of Shetland I spent a week with the Jamiesons of Brebister in the north of the Mainland. In the hollow below Brebister lies the most northerly croft of all, that of Fethaland, beyond which the land contracts to a narrow isthmus occupied during the summer months by sixerns. In former days when the Fethaland haaf or deep-sea fishing-ground was in greater favour with Shetland fishermen, as many as forty boats, with six men in each, would spend their season here; but the deterioration of the deep-sea fishing both here and elsewhere in Shetland diminished the number of Fethaland boats in 1896 to nine, with seven men in each.

The fishermen spend the hallay—by which name the week-end is designated—at their own homes, in Yell or Mossbank or elsewhere. On the Monday morning they repair to the fishing station and that night they go forth to procure haddocks as bait for their deep sea lines. On the Tuesday, should the weather prove suitable, they make for the far haaf or ling-fishing-ground, which is reached just when the land disappears from sight; and, on the following day, they return with their spoil. Ling occupation, depending as it does to such an extent on the weather is an exceedingly precarious one; very often the men have to be content with one fishing-trip for the week, as actually happened during my week at Brebister, whilst in some weeks they return home without having once been to sea.

The principal fish caught is the ling; eight or nine good ling—after being cleaned and deprived of their heads—weigh a hundredweight; frequently a larger number is required, though in very exceptional cases four ling may turn the scale at the hundredweight. Next to the ling, the most abundant fish is the tusk or torsk, a much smaller fish, requiring on an average between thirty and forty to weigh a hundredweight. A few cod and saithe are also taken, and occasionally halibut are procured. These latter with some other classes of fish—skate, haddock, rarely gurnard—are salted by the fishermen for home consumption.

After being weighed, the fish are piled in a heap upon the stones; each fish is split down the middle and has the vertebral column removed from a little above the tail; it is then split completely open and plunged into a salt vat. The skill of the curer, as he flourishes his curved "tully" to the danger of his own fingers, excites the wonder of an onlooker. After being left several days in the vat, the fish are taken out and washed from excess of salt; they are then spread on the stones of the "ayre" to dry, being put out every day when the weather is fair and heaped again every night; and, after several weeks' drying, they are ready for storing. The drying skate, which, being intended for private consumption by the fisherman, are not prepared for use with the same minute care as is given to the ling and tusk, present rather a comical appearance; a circular hole is made where the guts lie, and a half-moon cut shows where the mouth and snout have been removed; and, in addition to these disfigurements, the initials of the respective owners, or some such characteristic marks, are carved out on each side of the central hole.

The booths occupied by the fishermen are rather primitive, though they do not all present the same appearance. The prevailing style is a low,

oblong stone building, whose low doorway compels a man to stoop on entering; within, the hut is comparatively dark, with the fire in the middle of the floor; the farther end is slightly raised and strewn with straw to constitute the bed. One booth contained box-beds elevated along the side opposite the door. On land the men wear clogs without any backs, called "handibullies."

The fishermen take to sea with them oatmeal "bronnias", round massive cakes sufficiently solid to defy the tossing of the boat. I watched one of the men baking these cakes, and, judging perhaps too hastily that my teeth would come to grief in the effort to bite one, I told him that, if I went out fishing with him, I wouldn't be hungry; but I got for reply that the fishermen were "as much accustomed with this as the folk o' the south are with the loaf." The fisherman-baker went on to assure me that, if he hit me on the head with one of his "bronnias", the cake wouldn't break.

Part of my purposed programme in visiting Shetland had been to reach the Ramna Stacks and Gruney, lying off Fethaland; and, on learning that the sheep shearing had not yet taken place on the Gruney island of Gruney, I was encouraged to hope for a successful issue to my plan. At the time of my arrival, however, the swell on the last mentioned isle, the most accessible of the group, was too great to allow of an attempt being made to land upon it. During the week spent in the neighbourhood, my attention was often fixed on the swell in the hope of seeing it subside and granting us a landing; but, when the lull did come and give the fishermen the only opportunity they had of landing on Gruney to shear the sheep and bring off a few that should have been removed the preceding season, I was off amongst the hills and lost my chance.

The Ramna stacks are the home of countless hordes of sea-birds; but, from their position in the open Atlantic, they are so subjected to the wild fury of the sea as to be usually inaccessible; rarely is the sea sufficiently calm to admit of the close approach of boats. Their main life consists of the ordinary cliff species, Kittiwakes, Guillemots and Razorbills. An old haaf fisherman told me that, in 1894 and in 1895, a few Mallies, i.e. Fulmars, had frequented the stacks in the nesting season. I was not able to obtain any corroboration of the statement; but, judging from the extension of the Fulmar's range that was then taking place in Shetland and from my own meeting with the species earlier that season at Calder's Geo in Eshaness, I believe the fisherman's statement to be quite reliable. Apart from the sea-birds the most noteworthy tenant of these rocks, or at least of one particular stack, is the Grey seal, a species whose haunts in Shetland are comparatively few in number.

After a week at Brebister I accepted the proffered invitation to accompany a Delting crew, with Charles Nicolson of Firth as skipper, on their return home for the hallay. The wife and the daughter of the skipper had also been staying for the week at Brebister, and they too were now returning home. After getting back late from the haaf the previous afternoon, the men were in no hurry to be astir on the Saturday morning, and were still at their breakfast on our entering their booth comparatively far on in the forenoon. With a misty drizzle, and the prospect of an adverse

wind as well, we looked forward to a long and dreary passage. Our cargo consisted mainly of fish-heads. A few "towing brands" were taken on board to serve instead of matches for lighting the various pipes by the way. Six men rowed out to the point; and then, hoisting sail, we made a tack for Yell. The drizzle gave way to a real down-pour, which compelled us to fortify ourselves as best we could. A spare jib sheet was put over the two women, and an extra suit of oilskins—jacket, trousers and hat—was doled out to me; it gave me the true sailor-touch and set me at my ease. I enjoyed to the full the sail down Yell Sound, and watched with unwearying interest the changing aspects of shore and of islands, as we tacked in zigzag fashion through the Sound. At Brough we transferred the cargo to a small boat and came ashore. Two of the men and myself then continued in this boat to Mossbank and thence to Firth, where I put up at the Hughsons' hospitable abode.

There remains to be added a postscript to the above, a requiem for those who befriended me in an hour of need and whose bodies now lie buried in the great grave of the sea. On 21 December 1900, a severe gale sprang up suddenly on the East coast of Shetland, and caught the Mossbank haddock fleet at their fishing-ground. Four boats and twenty-two men were lost, and amongst them was Charles Nicolson's boat with its crew of six men; Charles Nicolson himself, his four sons, William, John, Peter, and Charles, and his son-in-law John Hay. In the same storm perished John Cogle, one of a crew that had taken me from Mossbank to Fetlar and back. In tender and hushed silence I write their names here, although I am conscious that, in doing so, I can but feebly express my regard for their memory.

ROBERT GODFREY.

Conquering the Canadian Prairies.

The year 1867 saw the federation of the Dominion of Canada, consisting at that time of the four provinces of Ontario, Quebec, New Brunswick and Nova Scotia, an accomplished fact. The future of the country was shaped from the start by the Anglo-French Conservative Party, which, with Sir John MacDonald as leader, began to govern in the same year. It was certainly a great blessing for the country that, except for the short period from 1873 to 1878, this party directed its affairs till 1896.

At the completion of union in 1867 both the canal system and railway construction were in their infancy. Proper means of communication hardly existed between the Atlantic and the Pacific coasts, as nature had conspired to divide this big continent. Still the Canadians hoped that the railway—the most efficient of man's modern servants—and the navigable rivers might prove invaluable means in effecting a more intensive and much closer union of all the different natural divisions.

No time was lost in building the necessary railways for uniting the provinces. Six months after the federation, the construction of the Inter-Colonial Railway began, for which a long route was chosen along the shores of the Gulf of St.

Lawrence, instead of a shorter and less expensive one along the U. S. border. This extremely important task was pushed on vigorously and completed in 1876. Ever since it has bound together many parts of the Dominion that were previously separated.

The British North America Act laid down that new territories could be added to the union. Until 1869 the great interior plains had been under the control of the famous Hudson's Bay Company which was antagonistic to their opening up. Settlers, therefore, did not receive the same hearty welcome from the Company as they got in other parts of the world. Unless settlers could be introduced, it was evident that a great area would have to remain a mere hunting-ground. The extension of communications into this region was of primary importance. North-west of Lake Superior a vast stretch of country, suitable for grain-production, was waiting to be opened up, but it required adequate transport facilities for its future development.

The leaders, both enterprising and far-sighted, left no stone unturned to realise their ambition. Immediately after the meeting of the first Canadian Parliament, a deputation was sent to England in 1869 to come to terms with the Hudson's Bay Company for taking over its territories, and to interview the Imperial Government for transferring the territory. The mission was successful and the Company surrendered its ground in the north-west in return for a sum of £300,000. Railways prepared the way for settlers and the people followed.

In the meantime the inhabitants of the Red River settlement, the most populous part of the newly acquired territory, shewed their dislike to the transfer of authority and masters. Expecting an immigration of new settlers into their part of the country, and fearing that their traditions might be extinguished, they rebelled. The arrival of an armed force of British and Canadians, however, quelled the more turbulent spirits.

While the expedition was in progress, the province of Manitoba was created and Winnipeg rapidly became a leading city at the entrance to the great prairies. New means of transport once more played an important part in bringing along settlers.

The history of Canada emphasises the importance of effective means of communication and transport in developing any country. This applies par excellence to the rise of the extensive Western prairies. The progressive government policy brought great and lasting benefits to the country. Before the existence of the Panama Canal, only railways and inland canals could be employed to colonise the vast tract of the Dominion between the Great Lakes and the Pacific Coast. Such facilities transported not only immigrants rapidly from the East coast to the interior, but also the agricultural products of the prairies from the interior back to the East coast. In the absence of a Panama Canal, the Pacific coast depended on the railways connecting it with the Atlantic.

British Columbia joined the Union in 1871, one of the conditions on entering being that a trans-continental Railway, connecting this Pacific province with the eastern colonies, should be begun and completed within eight years. This was a very great demand on the part of the newcomer, whose population then numbered about

36,000, only half of which was white. In Parliament the opposition pointed out that this item was too much for the Dominion in its early stages to accomplish. Sir John MacDonald, however, felt convinced that a prosperous future depended upon connecting the Atlantic and the Pacific, and political rivalry for a long time afterwards centred round the building of the Canadian Pacific Railway.

The population of Canada in 1871 amounted to 3,712,000; its manufactures were just beginning to grow up, but agriculture progressed with rapid strides. In 1872 the land system of the United States was adopted and very profitably applied to Canada. The country was surveyed into townships, including reserves for the purposes of Education. At the same time the government, by applying scientific methods, began to solve the problems in agriculture.

The agricultural development was greatly fostered by the demand for food-products in European markets; a demand which the United States was not at the time meeting. This gave Canada a golden opportunity to supply Europe with the commodities it could not itself produce.

The early years after federation did not see as many immigrants entering the country as were expected. Immigrants from Europe preferred to settle in the United States, as that country was running a mad race towards the Pacific during the nineteenth century. But, as less land became available in the United States, the stream of immigrants turned towards Canada instead.

The necessity for railways made itself once more felt; and accordingly, in 1872, two companies were formed to construct the Canadian Pacific Railway. An effort to secure an amalgamation of the two rivals failed, and the construction had to be carried on as a government work. Meanwhile British Columbia reminded the Dominion of the railway agreement made when it became a member of the Dominion, and it would like to see the latter fulfilling its promise. In 1873, owing to heavy railway expenditure, Prince Edward Island joined the Union.

At this stage the U. S. A. factories tried to destroy the young Canadian Industries by dumping their products on the Canadian markets. But once more Sir John MacDonald came to the rescue and by means of protective tariffs began a "national policy of protection," with lasting results.

On being returned to power in 1878, Sir John had recourse again to a private company, which completed the Canadian Pacific Railway in 1886. "In building the railroad, we shall build a nation," said the pioneers . . . and the prophecy has been fulfilled. This railway not only opened up another immensely big fertile province, but also made Canada independent of its deadly southern rival in the matter of transportation of its commodities. When the C. P. R. was completed, the country realised its unity and the government began to take a still greater interest in colonising the west. Canal-building went abreast with railway construction. The St. Lawrence and other waterways were made navigable, greatly facilitating the country's inter-provincial traffic.

In 1896 the Liberal Party began to govern the country. The change in government, however, did not retard the progress of the country. The Liberal Regime witnessed great prosperity, the much-desired immigration, and still more schemes for canal and railway extensions.

Fortunately for Canada, she secured very desirable immigrants—the small farmer and farm labourer—who made the country their home and gave it the character of a proper subsistence colony. British Columbia offered numerous resources in forests, coal, fisheries, and a fertile soil. Its permanent population steadily increased, especially after the discovery of gold in 1896 and 1899.

The 20th Century saw Canada becoming rich, prosperous and well-populated. Sometimes 300,000 immigrants arrived in one year, and in 1905 two new provinces, Alberta and Saskatchewan, were created to receive all the newcomers. Although it has remained an agricultural country, its industries have expanded tremendously too, and its forests have proved a valuable asset. Her natural forests are still among the greatest and richest on the globe.

E. N. H. SMIT, B.A.

Luther's "Table-Talk."

In view of the Lutheran Celebrations which have been held at Wittenberg and which will be continued in many other places throughout the world, it is timely to refer to some of his sayings and to direct the attention of the younger generation to his "Table Talk."

University of Fort Hare On Himself.

"I am a peasant's son, and my father and grandfather and great-grandfather were all common peasants. My father went to Mansfeldt, where he got employment in the mines, and there I was born. And in my boyhood I was a poor mendicant, begging my bread from door to door—*panem propter deum*—bread for God's sake! And as to my state of mind when I took priest's orders, when I said my first mass at Erfurt, I was well-nigh dead, for I was wholly without faith. My only notion of myself was that I was a very worthy person. I had no idea that I was a sinner."

On the Cross.

"Christ possessed neither houses nor lands nor money enough to pay his taxes to Cæsar. But He reserved one thing absolutely to Himself—the Cross. He trod the wine press alone, and no man understands either Christ or the Scriptures unless he is acquainted with the cross in his own life. . . . The Cross of Christ, ever since he was taken down from it, has been divided to each disciple of Christ in his own portion and occasion. Thou, therefore, cast not thy portion and occasion away from thee. And then the Cross ceaseth to be a cross as soon as thou dost sing—

Cruce benedicta! inter ligna nullum tale—
Blessed Cross! in all earth's forest no other wood like thine!"

On Real Believers.

"Real believers are always thinking that they do not believe aright. And therefore they are always striving and toiling to believe better. Just as the real and true masters in any art are always seeing some fault or lack in their best work. Whereas pretenders and bunglers lack nothing; all they do seems to them quite perfect."

October in the Eastern Province.

In spite of the severe drought the trees and the plants due to flower at present have in many cases bloomed at their normal season and are, in spite of untoward conditions, shedding their glory upon the passers-by. In the coastal area, the most conspicuous of all these flowers is the gorgeous coral-red of the Kafirboom, which will soon be obscured by the wealth of greenery that appears after the blossoms. These trees present a double attractiveness, in that they form, in addition to their beauty, the main centre of supply during their season for those birds that live on honey and for others that regale on it as a luxury. A Kafirboom resembles a wayside inn, to which a constant stream of visitors wend their way, and to which at regular intervals they return for refreshments. Most faithful in attendance on the nectar-producing flowers is the Black Honeysucker, who at times varies his sips with a flight into the air after an insect, and sometimes breaks off to indulge in a display flight through the upper branches of the tree, whinnying as he goes. But other species of honeysucker, as well as the White-eyes, all pay their respects to this bountiful provider of their needs.

Other visitors of a more robust build know well the feast that awaits them here and, sometimes alone, sometimes in flocks, descend upon the tree. Hither come different species of Weavers, the Black-headed oriole and the Red-winged starling. The last-named may, in a band of thirty or forty, descend like a troop of hefty hikers on the scene, and send consternation for the moment through the smaller habitues. Seldom, during the day, is the tree forsaken for many minutes at a time nor will it be forsaken as long as it remains in flower.

The equally bright hibiscus flowers attract to their nectar the smaller honey-loving species that are not averse to find their food within a few feet, or even inches, of the ground.

All through the winter the plumbago has made a brave attempt to display its flowers; but, with the prolongation of the drought, it has not been able to escape a certain bedraggled look, betokening the fierceness of its determination to blossom in spite of adverse circumstances.

Our summer migrants are now fairly well-established for the coming season. Piet-myn-vrouw has been in his summer residence since the beginning of the month. Our swallows are in full activity; and over our towns as well as about the cliff-faces and the verandahs in our country districts the White-rumped swifts are at present scheming to gain possession of swallows' nests.

Our Kites have returned from Central Africa; but their eyrie, which has been occupied by them for the last five seasons, has passed into the possession of our resident pair of Kestrels, who are proud to be the tenants of such highly commodious quarters.

Of our local resident birds, that which holds our interest at present is the Cape Robin Chat. This confiding species has been in the habit of spending its off-season in the neighbourhood of the Blythswood houses, and of retreating to some secret haunt in the dells of Blythswood or at the Bushman's Rocks to rear its young. This year the pair that haunt our verandah have chosen a Yucca at our front door as their nesting-site and placed their nest within the recesses of the same at a height of about three feet from the ground.

What Time is it?

Although the Native people do not to any great extent rely on watches to tell them the time, they have their own way of reckoning it. A recognisable succession of out-of-door events enables them to express with approximate certainty the time of day. For example, *kuse mpondo zankomo* expresses the early morning hour when the horns of the cattle can just be seen; *uratya lwamaggaza* is the early twilight hour when the Tinkies are still flying about; and *uratya lwemivundla* indicates that hour of dusk when the hares begin to be active.

No one has worked out for the Xosa tribes the exact succession of the day in accordance with the Xosa expressions for the different times; but some one may be induced to do so on seeing the

Kikuyu Books of Hours

as Miss Marion Stevenson worked it out:

When a light breeze springs up	...	...	4 A.M.
Before the partridges cry	...	...	4.30
When the partridges cry	...	...	5
When the birds sing	...	...	5.30
When the sky gets red	...	...	5.45
When there is both light and darkness	...	...	5.45-6
When the sun comes over the horizon	...	...	6
When it gets quite light	...	...	6.15
When people sit and warm themselves at the little light there is	...	...	7
When the sun gets hot	...	...	8
When the goats leave the huts	...	...	7-9
When the goats go into the bush to feed	...	...	10
When the sun plants itself upright	...	...	11
When the goats rest	...	...	NOON
When the cattle are taken to the stream to drink	...	...	P.M.
When the sun bends	...	...	1
When the cattle eat banana stems	...	...	2
When the shadows turn	...	...	2.30
When the sun ceases to blaze	...	...	3
When the women jump about (to finish work before nightfall)	...	...	3.30
When the sun strikes against the wind	...	...	4
When the sun strikes against the wind	...	...	4.30
When the shepherds' eyes are dazzled by the setting sun	...	...	5
When the sun is setting and the goats go back to the village	...	...	5.30
When the sun strikes the horizon	...	...	5.45
Sunset	...	...	
When the cooking pots are put on the fire	...	...	6
When the goats go into the huts	...	...	6
Twilight	...	...	
When it gets shadowy	...	...	6
When there is both light and darkness	...	...	6.30
When stumps of trees look like people	...	...	7.30
When things look as if they were hyenas	...	...	7.30
When one is afraid to walk alone	...	...	7.30
When it is dark—Nightfall	...	...	
When the pots of potatoes are taken off the fire	...	...	7.30
When the cooking pots are taken off the fire	...	...	8
When people go to bed	...	...	9
When people turn themselves in bed	...	...	1 A.M.
When the birds are silent	...	...	1
When the banana leaves do not rustle	...	...	2
The great time (when people die)	...	...	3

South African False Scorpions.

The Snowflake. *Apocheiridium chamberlini*
Hewitt and Godfrey.—(Continued)

When however Ellingsen reported on my collection, he slumped the South African species with *C. ferum* of Europe. Ellingsen's decision on the point was accepted, until a fresh examination was made by Chamberlin, who wrote regarding the S. African form in *The Cheiridiinae of North America* (1924): 'This species is not *Cheiridium ferum* as Ellingsen supposed. It is however most closely related to *ferum*, with which it agrees in the general type of the genitalic structures and in the tendency toward the obliteration of the carapacial furrow. It differs strikingly in the matter of the scarcity of the large tooth-like granulations so characteristic of the other forms.' This clear decision necessitated a new name, and we have pleasure in calling it *Apocheiridium chamberlini*.

On my transfer to Somerville, I came across the species again. Many nests, some containing moults, were noticed on a blue gum beside the mission-house on 24 August, 1918. The isolation of the trees at Somerville raised in an intensified form the questions regarding the method of distribution in this minute creature. Two months later, on 29th October, the long-sought-for brood-nest was found; it did not differ in appearance from the moulting one; inside was a female with three larvæ attached to her genital pore. On the same tree, on 12th December, a colourless immature individual was found in a nest. On 20th December, on a solitary yellow-wood, an outlier of the Ngqaba forest, the species was again detected; nests were common, and a brood-nest was opened, containing a female with three larvæ. As the female moved off, her larval mass curled beneath her, and, becoming detached, was left behind by the advancing creature.

The discovery of its presence in the Tsolo district was followed in 1919 by other finds, extending its known range to the Ndlovu forest, Qumbu; and the Nzonzo forest, Pondoland. In two other widely separated districts, at Columba near Kentani in July, 1922, and at Port Elizabeth on 21st September, 1933, nests were found, although no specimens of the creature were actually taken; in the former case, at Columba, the nests were present in small numbers on gum-trees at the mission-house, and in the latter case they were situated under the bark of the same gum-tree from which specimens of the Book-scorpion were obtained.

The Africander. *Cryptocheiridium subtropicum*
(Tullgren.)

The third South African member of the group allied to the Book-scorpion is, as far as our knowledge goes, confined to the sub-continent. The first specimens, taken by Dr Ivor Tragardh at the Umfolosi in Zululand on 12th June, 1905, and embracing both sexes, were submitted to Tullgren and duly described by him.

My first acquaintance with the species was made in a small remnant of yellow-wood forest at Woodstock, Alice, Victoria East, on 21st November 1907: a single specimen was found leading a free life under the bark of a yellow-wood, and a female

with four larvæ attached to her genital pore was extracted from her dust-covered nest. After an interval of seven years, during which I had failed to discover any other haunt, I revisited the same dell to renew my acquaintance with the species; quite a number of nests were seen and opened, but only one proved to be tenanted.

On my transfer to Somerville in 1916, I discovered, during October of that year, a yellow-wood at the Ngqaba forest colonised by this species, and I obtained further details of its life-history. Normally this African member of the Book-scorpion group progresses like its allies in a forward direction, moving its pedipalps from side to side as it goes and keeping its nippers expanded in readiness for action; when disturbed by any suspicious obstacle in front of it, the little creature retreats slowly backwards. One placed inside a glass dish happened to land on its back and had a hard struggle to right itself; by pressing the tips of its nippers against the dish, however, so that its "hand" was nearly perpendicular to the surface of the dish, and, by keeping all its legs wobbling in the air ready for a chance grip of any extraneous object, it at last succeeded; in its natural abode, owing to the irregularities of the surface on which it moves, it would very easily have righted itself.

This species moults in March, constructing for the purpose a nest which does not in any essential differ from the brood-nest. Many individuals build their nests in close proximity; a piece of bark, measuring 30 by 10 mm., was dotted over with ten nests, somewhat scattered, though two were touching.

The nest is circular in shape, measuring internally from just under to just over 1 mm. in diameter; the area within the circle is covered with a layer of white silk, on which is raised a dome of dust particles, which in some cases appear as elongated cylindrical particles of quite a large size in comparison with the size of the builder and also in proportion to the size of the nest, lined internally with white silk. One nest, containing on the 11th April an inmate just getting over its moult, together with the cast skin, was of pure white silk with only three dots of dust upon it. Though the nest is in general detail like that of many other species of false-scorpion, it is to the practised eye distinguishable from those of all other species.

A single specimen of this tree-haunting species was taken in company with *Chel. wallis kewi* Ell. under a stone in a kind of cave near Tsitsa bridge by Mr. J. W. Shoebottom, in October 1916, and given to me by its finder.

ROBERT GODFREY.

In Memoriam.

SOTASHE—In Loving Memory of my Darling Wife,
Willie Sotashe, who entered into rest
on October 17, 1930.

J. I. SOTASHE.

SOTASHE—In Loving Memory of our Dear Mother,
Willie Sotashe who died October 17,
1930, at Blythwood. Ever remembered
by her loving children.

SARAI, JONATHAN, FORD & LIWELLE.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, NOVEMBER, 1933.

To the Reader.

**Thou wast a God that forgavest them, though
Thou tookest vengeance of their inventions.**

THIS concise summary of Jewish national history must have directed the hearts of Jehovah's worshippers to a careful consideration of the issues involved in forgiveness.

The opening story in the Bible—that of Adam and Eve—shows plainly enough that forgiveness does not blot out the consequences of sin or prevent these consequences from being felt by succeeding generations. The great epic of the Old Testament, also, that describes the wanderings of the children of Israel, dwells largely on the same theme. In this story the critical point is reached in the 14th chapter of Numbers, where the Children of Israel, on hearing the report of the spies, were seized with unbelief and a spirit of rebellion against God and began planning their return to Egypt. They had tried God's forbearance almost to the limit, but Moses pled His great name 'Long-suffering, forgiving iniquity and transgression'; and, when at last the answer came, it assumed this startling form:—"I have pardoned: tomorrow turn you and get you into the wilderness by the way of the Red Sea".

The biography of David—the man after God's own heart—stands out to all time as a warning that forgiveness does not avert the suffering that follows wrong-doing. His family life, with the tragedies that followed one another in the lives of his children, remains on the page of history a graphic warning to all.

What the transgressor is apt to overlook is, that repentance and forgiveness do not blot out the law of seed-time and harvest. The husbandman who neglects to prepare and sow his fields in spring knows full well that no repentance in autumn for his neglected duty will admit of his reaping anything but weeds for his harvest. The student who fritters away his opportunities and assumes towards the end of his course a repen-

tant attitude knows, also, that mere repentance on his part and forgiveness on his teacher's part will not enable him to pass his examination. What holds good in such cases holds good also in the moral life. Sinners may deceive themselves into imagining that repentance and forgiveness will cancel the harvest that follows sin; but God is not mocked. For whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption. There is a harvest for sin, a harvest which even the forgiven sinner must reap and which even the innocent victim must also reap. All sins find a man out, and find him out even after he has repented and been forgiven. But especially does the sin of uncleanness find a man out. This sin finds him out in his own body, finds him out in his children's lives and in their character. The acme of suffering is endured by one who, like David, in his heart-breaking lament over Absalom, cries out in his agony;—"Would God I had died for thee!"

The unfortunate matter in connection with this subject is, that so many young people, with all these warnings in front of them, will deliberately enter upon a course of evil and imagine, when their sin is brought to light, that they will be the exceptions to the rule and that, in their case, repentance and forgiveness will blot out the consequences of their sin. They will not realize the fact, until they experience it, that they have fallen from their high position and cannot regain it, that they have handicapped themselves for the rest of their lives, that they have set in motion laws in their own nature which will bring about their inevitable consequences. Is it too late to warn some of those who read these lines of the danger they run by indulging in sin or to remind them that the consequences of sin, even when that sin has been confessed and forgiven, will still be inevitable?

But what to those forgiven ones who are suffering the consequences of their sin? These consequences are not blotted out; but they may be used for your sanctification and you too may, like David after his fall and restoration, say;—"Then will I teach transgressors Thy ways and sinners shall be converted unto Thee."

The Mission Field.

Extracts from the Minutes of the G.M.S. Missionary Board.

Burnshill, Nov. 9, 1838.

Present J. Ross, A. McDiarmid, J. Weir, and J. Laing.

The President stated that the seasonable and abundant rain, which had fallen during this week, had prevented the meeting from being held at the time appointed, and that in consequence of this he had called it to be held this day.

The members present presented their accounts, and Mr. Bennie forwarded his, (being himself unavoidably absent) from June 13th till this date, which were examined, and passed. The Clerk was appointed to draw out an account current for transmission to the Directors, and Messrs McDiarmid and Weir were appointed a committee to audit the same. Thereon the Clerk was instructed to proceed to Graham's Town, to negotiate a set of Bills for the sum of £733-7-0½, and to inform the Treasurer that the sum of £185-18 is to be drawn in Glasgow.

Agreeably to the former minute the rules of the Board were read *seriatim*, discussed and amended. In considering rule 5th,

Rule V. That for these purposes [viz. the direction, superintendence, and management of the secular concerns of the G.M.S.] the labour of the Mechanics be under the direction of the Board, that they keep a regular account of their work and of whatever work is going on under their management or oversight; and that the missionaries of the several stations keep regular accounts of their expenses, to be transmitted to the Directors.

Mr. McDiarmid, having left the chair which was taken by Mr. Weir, moved "that as the Board is the recognised channel of official communication between the Directors and us, and as properly authenticated information is more satisfactory to them and to us, it is agreed that at each quarterly meeting of the Board a statement or Report be given in from each station giving an account of the state of the schools, the extent of itinerating among the natives by the missionaries and native teachers, and also of the proceedings of the native schoolmasters, and whatever else may be considered interesting to the Directors." This motion, though not adopted, was allowed to be recorded in the minutes at Mr. McDiarmid's request.

A. McDiarmid, President.

At the next meeting, held at Chumie, Jan. 3, 1839, Mr. Bennie stated that he had purchased a good waggon, complete, for £60, and Mr. Weir informed the meeting that he was making inquiry for a new waggon and a span of oxen.

The Clerk stated that he had proceeded to Graham's Town and had sold Bills to the amount of £150 at par, and of £583-7-0½ at one per cent.

At Lovedale, April 4th 1839, Messrs Weir, Bennie, McDiarmid, Ross, and Laing being present, the Rules and Regulations of the Missionary

Board, and the Amended Regulations of the Directors were read, further revised and approved, and the Clerk was instructed to transmit copies of both to the Directors for their consideration and judgment.

Mr. Bennie stated that, on the 28th March, he had received two parcels for Aug. and Sept. 1838, from the Directors, containing Pamphlets, etc.

Burnshill, May 7th, 1839.

The President stated that this meeting had been called in consequence of the receipt of various important documents, from the Directors, which seemed to require early consideration. These documents having been laid before the meeting, it was agreed that, as all the members had previously perused them, they be read again paragraph by paragraph and considered. The meeting then took up the following topics in the order in which they stood, viz. Articles for schools; Provision for widows and orphans; Education, including the establishment of a seminary for the instruction of the children of the missionaries, and for raising spiritual instructors from among the natives; call for additional missionaries for Kafferland; a Christian mason from Scotland; a missionary for the destitute coloured population of the Colony; the tribe of Kaffers on the west coast; Registers of Births; Queries sent out by the Secretary; and preparations to be made for the Seminary. While these topics were being considered notes were taken by the Clerk of the answers which the meeting considered it necessary to return to the Directors.

The Clerk was instructed to write to a friend in Cape Town for information as to whether or not the Insurance Society there would be willing to insure the lives of missionaries in Kafferland, and as to the rate of premium required.

It was agreed that, on account of the importance of the subject of education, the remarks bearing upon it do form a separate and distinct communication, and that the other topics be answered in another letter.

It was agreed that a Register of the Births and Baptisms of the children of the missionaries be kept by the Board, and that extracts from it be sent to the Directors.

The Clerk was instructed to write to various Colonial Clergymen for statistical information respecting the state of the coloured population in the Colony.

It was agreed that the site of the Seminary for the education of the children of the missionaries, and the training of native agents, should be at Lovedale.

May 8th. The meeting having met after adjournment, Mr. Weir requested that one of the brethren do accompany him to the field which had been selected by the Presbytery as a sphere for missionary operations, to aid him in fixing on an eligible site for the erection of the mission premises.

Owing to the prevalence of Measles on the frontier, and to the probability of their reaching Kafferland, it was agreed that Mr. Laing act with Mr. Niven in corresponding with Dr. Adamson for the purpose of receiving the assistance which he has so kindly offered, and that if necessary they also endeavour to obtain aid from Graham's Town.

A. McDiarmid, President.

Lovedale July 25th, 1839.

Present John Ross, J. Bennie, A. McDiarmid, J. Weir and J. Laing.

The President stated that the ordinary meeting in July having been prevented from being held by the prevalence of Measles among the natives, and in some of the mission families, the meeting of this day was called for the despatch of the ordinary business of the Board, and for the consideration of several letters lately received from the Directors.

Agreeably to the rule that the office bearers be chosen annually, the Rev. Mr. Bennie was chosen President and the Clerk was re-elected.

A. McDiarmid, President.

The meeting agreed to depart from the ordinary course of business, and to dispose of the contents of a case and barrel according to letter of Directors of January 22nd, accompanied with invoice, which on being examined were found to correspond with said invoice.

The Board, having made a division of the articles and books in these two packages to the four stations, to the Library and to individuals, expressed their high gratification for the liberal supplies sent out by the Directors, and they resolved to record an expression of their thankfulness to the Rev. Mr. Somerville for the books presented by him to them as individuals, to Mr. Collins for the books presented by him, which they have placed in the mission library, to Mr. Stow for his books on education presented for the benefit of the schools, and to Mr. Buchanan for the useful articles which he has furnished for the sewing schools, and they request the Directors to convey their grateful acknowledgements to these gentlemen.

Mr. Bennie was appointed Librarian and instructed to place the books now received in the Library, and members were directed to send to him such library books as they have in their possession.

The Clerk reported that he had sent copies of the Rules of the Board, and the Regulations of the Directors, to the Directors according to minute of April 4th.

Mr. Bennie was instructed to take a catalogue of the books or pamphlets of each monthly parcel and to circulate them among the members, and it was agreed that individual members, after all the rest should have perused them, should be at liberty to lend them to friends, on the condition that they should again obtain them from them and return them to the Library.

It was agreed that, on account of the local situation of Mr. Bennie, we request the Directors to address public letters intended for all the missionaries to him.

Mr. Laing stated that about the beginning of June he had proceeded to the field to which Mr. Weir had been appointed, and that conjointly they had fixed on a site for the mission premises under very favourable circumstances.

July 26th 1839. The adjourned meeting was opened with prayer by the Rev. Mr. Bennie, President.

Letters from Mr. Buchanan, Jan. 22nd 1839, with invoice and duplicate; from Rev. D. McFarlan, Feb. 20th; from Mr. Cuthbertson, March 2nd with invoice; from Rev. D. MacFarlan, March 4th; and from the Treasurer, March 19th; were laid on the table.

Nature Study.

Meiringen.

We could not leave Lucerne without devoting some time to the town itself, and accordingly our last day at the Chalets was largely given over to a ramble through the streets. Such outstanding features as the Lion of Lucerne and the Peace and War Museum naturally came in for attention. The Lion is hewn out of the solid rock, as a monument to the Swiss Guard who perished at the Tuilleries in 1792. It is beginning to be affected by the weather, but ought long to remain an outstanding example in Europe of carving in the natural rock and to serve as one of the chief models for the Swiss wood-carvers who cater for the tourist trade. The Peace and War Museum displayed graphically the relative strengths of the various European armies, and had as one of its later exhibits a barbed wire entanglement reminiscent of the Boer War.

A characteristic feature of old Swiss chalets is the inscription of the name of the occupants or their ancestors written on the walls, this is more noticeable in the country districts, but appears in a modified form about Lucerne. The ancient guilds still have their houses there, and on that belonging to the Apothecaries is the inscription in Latin: No medicine can cure love. One large shop flaunted in front of passers by its conceptions of the garbs of old Gaul and of Erin. At one end of the shop stood on the pavement the portrait of a life-sized Highlander in full dress, while at the other end stood a corresponding panel of equal size of an Irishman in national costume. Their purpose was explained by the inscription on each panel in conspicuous letters of the single word "Whisky".

A visit was also paid to the wooden bridge across the Reuss, whose pictures under its arched covering form one of the leading attractions in Lucerne. Our day's programme included also an organ recital in the Cathedral of St. Leodegar, the main item being 'A Storm in the Alps'. At the door of the Cathedral a fellow-traveller handed me a caterpillar of the Sycamore moth, a very beautiful hairy creature, that has its place on the English, but not the Scottish, list. In the Cathedral itself, during the time of the recital, a bat kept flying about under the great vaulted roof above the altar, and passed and repassed repeatedly a small eyewindow of stained glass in the side of the vault. That night at the chalets, I was introduced to the mosquito, a single specimen carefully rolled up in paper being presented to me by my friend of the Sycamore.

After breakfast on September 13th we took train for Meiringen. The railway passes alongside the Sarren Lake, at whose head lies an enchanting valley in full sight of the passengers as the train ascends the cogged railway. The track skirts the Lake of Lungern; and, at Brunig, reaches the highest point over the Brunig Pass. Here a short halt was called for refreshments and the few minutes at my disposal were spent in investigating the roadway fauna. Under a stone a slow-worm, busily engaged in devouring a worm, was forced, by the way in which I chanced to grip it, to disgorge its prey. The soldier-ant was seen here again and another species of banded shell was encountered for the first time. At Meiringen we put

up at the Reichenbach Fall Hotel for two nights. The rocky ground adjoining the hotel has been advantageously utilised to beautify its surroundings. On the rocks and terraces the same wealth of life, as had been evident everywhere, prevailed. Under projecting rock-ledges many phalangids of a non-British species, *Liobunum hemisphaericum*, C. L. Koch, red with enormous legs, were seeking shelter from the prevailing downpour. Amongst the great variety of land shells that tenanted these rocks, the most important to me were *Helix lapicida* and *H. personata*, the latter a curiously toothed non-British species. In the afternoon an excursion was made to the gorge of the Aare and opportunity given to examine the way in which this glacier stream has cleft a deep channel through the mountains.

Next day I wandered off alone after luncheon to visit the Reichenbach Fall and reach, if possible, the Rosenlauri Glacier. Long before nearing the fall I came within the influence of the spray and wondered how close a person might venture without being drenched. In front of the fall stands a house, evidently placed there mainly for the sale of curios, though it affords also a welcome refuge from the spray. A woman motioned me to enter, inviting me in French to see the fall from her window. I went in and was handed variously coloured postcards through which to admire the great body of water. In parting with me, she pointed out the path winding up the hill through shrub and grass-grown rocks, kept moist by the trickling waters. The yellow wolf's-bane was flowering here, and among shells the large *Pupa arena*, already taken at Lucerne, was again met with, and *Bulimus montanus* was observed for the first time.

From a little terrace at a higher altitude another view of the fall was granted me. The water tumbles into a basin, from which it rebounds in a shower of white spray, with finer steam-like spray above, and then plunges into a second huge basin, filled with great stones dislodged from the surrounding rocks; these stones cause the water to rise in a fine vapour that wets an onlooker several hundred feet off. Four other smaller falls on the side of the great fall adjoining the fall railway might receive attention but for their greater neighbour.

The track up the steep wooded hillside led through a small open glade, the home of the Cole tit and the Buzzard. Presently the track struck the bridle path traversing the mountain pass between Meiringen and Grindelwald, that henceforth became my route. At the beginning of the path specimens of a minute shell, *Vertigo pusilla*—a species which, though British, was quite new to me—were found under stones. On the brow of the hill above the fall is perched a small Swiss village to which some of our party had found their way by means of the railway.

The well-defined, though often steep, mule-track kept winding up between the mountains ever presenting fresh aspects of unrivalled mountain scenery. Stationed at a turn of the way was a Swiss peasant, waking up the great valley in musical echoes with his Alp horn, and having a small bowl handy by his side for the reception of centimes from passing tourists. The Alp horn is a long wooden tube six to ten feet long, curved at the end and gradually expanding from the narrow mouth-piece to a wide aperture at the distal end. Under the mistaken impression that other members

of our party were ahead of me I hurried along, re-velling in the magnificent scenery through which I was passing and halting occasionally to pick up shells and other specimens. One shell containing a live *Hyalinia* was providing a meal for a beetle (*Cychrus attenuatus*) that had its head buried in the mouth of the shell. The incident recalled a parallel occurrence that had come under my notice in Scotland where another beetle of the same genus, (*C. rostratus*) was taken in the act of devouring a live *Hyalinia alliaria*. Today's ramble provided me with another new species of shell, *H. edentula*.

About 4.45 p.m. I crossed the little bridge over the glacier-river and reached a wide level valley lying amidst the pine-clad mountains. In the hollow lay another mountain village, whose livestock wandered into the forests and could be traced by the tinkling of the bells on the mountain side. To the south-east of the plain lay the Rosenlauri glacier, a river of blue ice, torn and scarred in every direction and overtopped by a white mist that was creeping down the adjoining peaks also. To the south of the valley there rose beside the glacier one stern rugged peak, with others of a similar type on the east, their ruggedness set off by the dark pines and by the beautiful blue glacier and river. Recognising, however, that it would be impossible to attempt to reach the glacier in the time that was left me, I made this my turning point and headed once more for my hotel. On recrossing the bridge, I fell in with a new species of *Vitrina* (*V. diaphana*), quite unlike our English mollusc belonging to the same genus. The creature was black and, being too large for its shell, could not wholly conceal within it but carried it rather as an ornament than otherwise on its mantle. My return journey had needs be brisk and was rendered more so by my taking a short cut which proved of no avail, but eventually I reached my hotel in time for dinner.

Grindelwald.

After breakfast next morning we travelled by way of Interlaken to Grindelwald and were at last encamped beside the glaciers. From certain windows in the Bear Hotel a prospect of both the upper and the lower Grindelwald glaciers is obtained; and the air is much colder than at Lucerne. That afternoon I visited the upper glacier and was thrilled with the delight of standing at last on a glacier and being able to look into the heart of the blue-green masses of ice through the cracks and crevasses that prevailed everywhere. It may be advisable to explain that a glacier is not as a rule a smooth surface of ice, but that it presents innumerable ridges of varying size, with large cracks known as crevasses, and that in the Eastern Province of South Africa there may be seen in some of our more extensive dongas great banks of earth, stripped of vegetation, torn in many directions by trickles of water during the rainy season, which might very well represent the cast of a glacier. But more than glaciers could be seen at this place. A loud report at hand suggested the presence of an avalanche; and, looking up in the direction from which the report came, I had my first sight of an avalanche as well. My curiosity led me to climb some way up the uneven surface of the glacier, then work across to its margin to examine the forms of life existing on the borders of the ice.

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, C.P.

The Editor's Study.

Hiking in Shetland.

(Continued)

After seven o'clock the fishing-party, in whose company I was to be a passenger to Vaia, was ready to go. It consisted of a boy and a girl, a young man with whom I was destined to become more fully acquainted later on, and my worthy landlord. Besides myself, there was another passenger to Vaia, and the conversation most of the way was on house-building, prices of felt, advantages of different roofing materials, raglins, and kindred subjects, only dimly understood by me. One important piece of information, however, was granted me—that I would have fellow-lodgers to-night, but that, as they would occupy the other room, they would not trouble me.

Vaia lies at the mouth of the voe, and is an island of about a mile in diameter. It is sufficiently far from Walls to be forced to depend as far as possible on its own resources.

"No church bell e'er the island reaches,
Or minister upon it preaches;
Some change their shirt and some their breeches
To mark the day in Vaia."

I enjoyed the trip splendidly, having nothing to do but sit and watch the little teisties in the bay and admire their coral red feet as they rose from the boatside and scuttled away from us. The boat was pulled alongside the small stone pier on the island, to allow of the party inspecting the gods of Vaia, but as on inquiry we discovered that these had been removed from their former resting-place, the fishers returned to their boat and rowed off to the Easter Sound to fish in the tidal current, whilst I strolled off alone to explore the island. Here peat-digging is as prominent as elsewhere, as the inhabitants find their own fuel on the island.

The rocky cliffs of Vaia lie along the ocean border, and are tenanted by many seabirds. There is a raven-rock on the island, and the occupying ravens are subjected to terrible persecution, but the position of the nest tries the destroyers' resources to the utmost. The young birds are occasionally destroyed, but the adults are sufficiently acute to hold aloof when the destroyer has a gun with him, and they generally escape. I went slowly along the cliffs, submitting each succeeding inlet to careful scrutiny, but, on account of my slow procedure, did not succeed in traversing the entire cliffhead. I halted at a semi-circular bay, whose steep sides formed the home of a gull colony. In the setting sun the shadow of the rocks in the sea showed intensely black. The rockface was dotted thickly with white spots, each a herring gull seated on its nest, whilst large white-wash splashes distributed at intervals revealed the perches of shags, or, in some cases, their bulky homes. A few gulls rise and scream; the disturbance becomes general, and a most pleasing living picture is thereafter revealed. The mass of gulls, twining and intertwining through one another's trackless paths, and screaming as they flutter to and fro, shows pure and clean against the dark, sullen sea. I lingered on the grassy crest, gazing on the seething white mass in flight, and looking down over the rocky bulwarks upon the little boats and the flyfishers within them.

Fear of losing my passage back to Walls induced me to leave the cliffs, and to repair to the lower shore of the island in anticipation of the boatmen's return. Many empty shells of the sea-urchin—or scadman's head—strewn the hillside, whither they had been carried by the gulls. It was nearly eleven o'clock before the boat came round the corner of the Easter Sound, and I went on board from a small projecting rock. Our other passenger was nowhere

to be seen, so that he must have taken opportunity of an earlier passage, as I also might have done had I been willing. The fishing had been poor, and only one piltock graced the stern of the boat. I thoroughly enjoyed the racing home—for I was a spectator only of the strained exertions of the rival fishing crews to reach the noost first—and, after helping to draw the boat on land, I hurried to my cottage, wondering what my fellow lodgers would think of my appearing home at such an hour on their first night. I hoped to enter unnoticed, but, as I opened the door, a voice from within cried, "Is that you, son?" I had arrived at twelve minutes to twelve, after a long day's outing.

My late arrival formed a convenient pretext for remaining in bed the next morning till my mates had risen and tried their skill with the peats. The appearance of the little kitchen was this morning completely transformed, and cooking operations hitherto undreamt of were soon in full swing. My fellow-lodgers were three men, father and two sons, who followed the calling of "raggiemen." Inquiries were soon afoot concerning the previous night's fishing and my purposes in Shetland, and we passed the morning in friendly though perhaps somewhat strained conversation, till the time arrived for them to begin their daily travels and for me to go out on mine.

I took my way by Bridge of Walls towards the haunt of Richardson's Skua revealed to me the previous night. Beyond Murraster I reached a heather moor, intersected by narrow mossy bands, and crossed this region to the chain of lochs within whose area the bird I was in quest of was reputed to breed. After long and patient search, accompanied by increasing anxiety, I discovered the haunted hollow, and, descending into the moss, lay full out on a small stretch of ground surrounded by the peat, determined to find their nest. Both birds were present, flying back and forth along the hollow, and they eventually alighted not far from me. One of them, the female presumably, spread out her long wings and ran along the ground in an attitude of distress, then, rising and taking a short flight round, she would again alight and run with upstretched wings, warning me as plainly as she possibly could of the neighbourhood of her nest. The rain came on and caused me to shiver with cold as I lay, but it did not force the bird to go to her nest, and, after an hour's fruitless waiting, I got up to search. Another half hour was spent in a vain endeavour to find it, before I finally yielded to the rain and turned homewards, miserable because of my failure.

I reached home drenched, and found my fellow-lodgers' presence somewhat more comforting than an empty house would have been to me in my condition. A blazing fire and a boiling kettle are welcome items to a soaked traveller. I soon prepared my meal, and, as I could not expect to go out again that night, I had ample opportunity of becoming fully acquainted with my house-mates. The evening wore away in pleasant talk about Shetland and the Shetlanders, the ancient customs and the strange phraseology, and my conversation that night was the real breaking of the barriers between myself and Shetland. I noted many of the most striking words, such as rivlins, bogie, burston bronnias, swats; and after repeated attempts I succeeded in giving the right accent to such a characteristic word as *kyashy*. The investigations thus begun were continued on following nights, and I was expected in return to recount my own adventures day by day, and I always had a willing audience, ready, moreover, to add to my knowledge by revealing such haunts known to them as the eyries of eagles and of falcons.

On the following morning I left home at 5.27 a.m., and made again straight for the quarters of the skuas. I kept the most direct course over the hills—so thinly tenanted with birds as compared with my own Pentlands, and with such a curious mingling of land and sea birds—and reached the moss about 8 o'clock. I failed to discern the birds rising, and had to renew my search for the nest. I soon discovered an empty nest—resembling a peewee's or golden plover's—which was actually the one I sought, but which in its empty state told me nothing. I searched on among the little plats of ground that are separated by the damp peaty channels from one another, and in about half an hour I found a young skua in its nest-down, lying dead in a slight bare spot amongst the mossy and heathery ground. It was only recently dead, and its death had no doubt been due to the long exposure to the rain during the enforced absence of the parents on account of my presence the previous day. The old birds were near me all the time, usually stationed on the gentle slope rising from the moss. They were silent during my stay, but as I passed out of their haunt they uttered a wild cry suggestive of the mewling of a cat.

Lexicography.

The Xosa Noun.

uku- class.

This is the gerund class, being in Xosa the same as the present infinitive, and corresponding in English grammar to the gerund.

uku-Hamba, walking
uku-Teta, talking

Before stems beginning with *a*, *e*, the final *u* of the prefix is changed into *w*; and before *o* it is omitted:

ukw-Ahlula ukw-Enza uk-Ona.

Particles of the uku- class.

A. Possessive Particles.

(i) Before a person the possessive particle is *kuka*:

ukutya *kuka* Ngqika

(ii) Before common nouns the possessive particle is *kwa*:

ukutya *kwalapa* ukutya *kwalendoda*
ukutya *kwase* Gcuwa ukutya *kwam*.

B. Relative Particle and Emphatic Possessive.

The Relative particle in this class is *o*:

okwalapa ukutya okwalendoda ukutya
okwase Gcuwa ukutya okwam ukutya

N.B. A special example of the Emphatic Possessive deserves to be noticed, where the noun is replaced by a phrase consisting of the verb *ukuba* followed by an adjective, e.g.

okwam ukuba buhlungu my sorrow.

C. Copulative Particle.

The copula is *ku*,—its final vowel disappearing before the initial vowel of the noun prefix:

k'ukutya it is food.

D. Demonstrative Particles.

The Demonstratives are *oku*, *oko*, *okuya*:

oku'kutya or ukutya oku this food
oko'kutya or ukutya oko that food
okuya'kutya, okwa'kutya or ukutya okuya yon food

Locative Nouns.

The prefix *ku*, class 17 of Bleek, occurs in other Bantu languages with the locative signification of "outside". Of this prefix we have, in the word *ekunene*, apparently a relic in Xosa:—
ngasekunene kwam, on my right hand.

Associated with the locative prefix *ku* are other locative prefixes: *pa* at, on, class 16 of Bleek; and *mu* in, class 18 of Bleek. In Xosa, *pa* exists in a fair number of words, which take after them the same possessive as is used after the locative *ku*, viz. *kwa*. The list of such words includes, in addition to the examples given by McLaren on page 32 of his *Grammar*, *ngapa*, *ngapaya*, and *ponoshono*.

It is doubtful if any real relics of the locative prefix *mu* still exist in Xosa, though the two words *emva* and *mganyana* deserve from this point of view careful attention: *emva kwam*, after me; *mganyana kwesango*, not far from the entrance.

A number of other locatives that lack the above prefixes, take a similar construction after them: *ecaleni*, *ele*, *entla*, *exantsi* and *nganeno*.

Cases of Nouns.

There are five cases of nouns in Xosa,—Nominative, Accusative or Objective, Vocative, Possessive and Locative. The Nominative and the Accusative are the same in form, but they are distinguished occasionally by their pronominal particles.

The Nominative.

The ordinary use of the Nominative is as the subject of a verb: *umntu uyateta*, the person is speaking.

A noun following a copula is in the nominative case:

ngumntu, it is a person; *ngabantu*, they are people

The Accusative or Objective.

The ordinary use of the Accusative is as the direct object of a verb:—

tét'inyaniso, speak the truth.

Many verbs, construed as transitive in Xosa, must be rendered into English with the help of a preposition:

Bawubaleka wonke lommandla, they ran through all that region.

Mcaseni umtyoli, wonibaleka, resist the devil and he will flee from you.

Some verbs take a double accusative:

Ndipe lonto, give me that thing.

Very often the second accusative is an accusative of respect:

Ndituna ukuluma indlebe, I want to bite you on the ear, i.e. I wish to whisper to you.
Bampangile impahla yaké, they robbed him of his goods.

The accusative of respect usually, however, stands alone:

Intaba zilele ikepu, the mountains are covered with snow.

Upambene ingqondo, he is wrong in the mind.

Ndityedeke isihlahla, I have twisted my wrist.

The accusative may also be used to express duration of time:

Wahambela kwelinye ilizwe umzuzu owaneleyo, he went away to another country for a season.

The Vocative.

The vocative is formed by omitting the initial vowel of the prefix, restoring the prefix proper in cases where it has been obliterated through contraction, and optionally adding *ndini*: *mfondini!* *zinkosi!*

The word *kwedini* (Anglicised into *kwedeen*, boy) plural *makwedini*, is used in the vocative only, and is exceptional in using *dini* instead of *ndini* as its suffix.

N.B. Though the enclitic *ndini* is mainly used with the vocative, it is not confined to it:

Kwakóna, iziselo zipuma kwakulombona ndini, Besides, driks come from that same maize.
Uyahlabeka ngalo Tembandini, people spoke ill of him on account of that Temba.

ROBERT GODFREY.

Prospectus of Blythswood Institution.

Ora et Labora.

1933.

The Blythswood Institution is under the direction of the 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.

REV. R. GODFREY, M.A.
MR. C. E. WARNER, B.Sc.
MR. R. W. PLANT, L.R.A.M.
MR. W. N. G. DAVIES, B.Sc.
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MR. JOHN FORREST
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The Blythswood Training School.

Principal Teacher Mr. Plant

Mr. Davies

Miss Cumming

Woodwork - Mr. J. Forrest. Needlework and Handwork - Miss Slater.

The Blythswood Practising School.

Senior Department, Mr. Warner Junior Department Mr. Sotashe.
" " Mr. Arosi " Miss Sihlali

The Boys' Industrial Department.

Instructor, Mr. Forrest
Mr. Ncanisa.

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

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

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Godfrey.
Mr. Mtiya.

The Business Department.

The Manager, Mr. Godfrey

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. Sijadu Mistress - Mrs. Best.

The Girls' Boarding Department.

Lady Principal - Miss Taylor Mistress - Miss Taylor.

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Events of the Day.

World-anxiety.

THE year that is passing has had rather more than its fair share of world-wide anxiety; and it would seem that, under prevailing world-conditions, each succeeding year must necessarily be fuller of anxiety than its predecessor. It is not that the elements causing anxiety have been absent in previous years, but they have never been so universally or so instantaneously proclaimed in every quarter of the globe. With the ever-advancing progress towards the perfection of wireless communications and the ever closer association of all countries in one great auditorium, the whole world shares in the anxieties springing from threatening outbreaks in any part of it.

The day has passed for wireless being looked on as an interesting hobby, which may, in addition, prove useful for relieving distress at sea or tracking down a criminal in his flight from justice. Wireless is now considered a household necessity. It has, even more than the newspaper, become the source of our information; and it can, with more telling effect than the newspaper, send thrills of excitement and of frenzy through a listening world. By its means, the most alarming events among the nations are broadcasted everywhere, and the latest threats to world-peace are known at once in the remotest corners of the globe. Men's minds are being so agitated by the daily menu of disasters and forecasts of coming strife, that they are being trained, unconsciously, to give to each new excitement such instantaneous reaction, as may, in the hour of real crisis, produce in entire nations a war enthusiasm or a paralysis of action.

If wireless under present conditions, as still more or less a servant of mankind, is capable of arousing such emotions in the minds of men, what is to prevent its acquiring, under the supreme control of a dictator, illimitable power in exciting and instigating the passions of men? Wireless may yet be, for individual nations, the lash in the hands of a heartless slave-driver; and it may even be such, in no very remote future, for the world.

The Christian attitude.

What is to be our attitude to the growing anxiety regarding general world-conditions and to the extending development of new religious nationalisms under dictators?

For the Christian, the individual attitude is indicated by the words of Jesus to His followers under the shadow of just such anxious forebodings as threaten the world to-day. 'Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many.' And because iniquity shall abound, the love of many shall wax cold. *But he that shall endure unto the end, the same shall be saved.*

Allegiance to Christ, our great Leader Who was not ashamed to espouse our cause or to die for us and Who will never be ashamed to stand by us, will ensure

our deliverance. Allegiance, not from any bargaining spirit, but springing out of a love that responds to His love to us. Such allegiance will not be allowed to pass unnoticed by dictators who regard the teaching of Christ as subversive of their ends; it will be countered by outbreaks of persecution against His followers; but such allegiance will be honoured by our loving Lord, Who will sustain and support us in every hour of need. That so-much-feared to-morrow cannot bring with it anything that will baffle Christ's power to help and to save.

Besides being the attitude of the individual Christian, allegiance to Christ should be, and is, the bond of union between Christians of every land. It should lift Christians above all those barriers of race, of colour, of language and of tradition, that are being accentuated in this age of dictators. Such union between the followers of Christ in all lands, such co-operation in the interests of His kingdom and for the good of mankind, is the only way of preventing the great world-conflict which agitates the mind of every thinking man.

But men's thoughts are so self-centred, and national aspirations are so exclusive, that nothing short of the direst need will persuade either men or nations to give Jesus Christ a chance. Since, in the case of the individual, other ways to peace of mind have failed, why not allow Jesus to have His way with us? He will, as thousands are ready to testify, bring to those who receive Him the peace they are looking for and the strength to endure. Since, also, among the nations, other ways to peace have been tried and have failed; why not allow Jesus Christ into our national and international councils, and, in a common allegiance to Him, find through His leadership a way out of the present impasse? And if nations, as nations, refuse to find in Christianity the higher unity which discounts all differences of race and language, surely at least the followers of Christ in all nations can recognise this unity and work together as brethren in seeking the coming of His kingdom everywhere, and in hastening the time when the gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Blythswood.

Robert Godfrey.

November in the Eastern Province.

Our drought has broken, our veld is green again and the bare soil of our gardens is already carpeted with seedlings. But, as was the case in October, many flowers had defied the drought and appeared at their normal time. A run from Blythswood to Alice as the rains fell took us through the Kei cuttings, brightened up by the blue Plumbago flowers, that greeted us in passing, and by the delicate yellow spikes of the Cat-thorn; and on through King Williamstown, where the Jacarandas in donning their delicate blue mantle had lavishly strewn the pavements with threads of blue; and through Alice where the Golden Oak—*Grevillea*—seemed ready to shower its blossom in benediction on our heads.

But the flower of the month to me is a white orchid that clings to the euphorbia trees at the Bushman's Rocks. Some years ago, a clump was transferred to a pear tree in our garden; and, though it has met with various vicissitudes which have hindered it from taking root on the alien stock, it has survived all the blasts of misfortune, and on the 11th it opened its first flower for the season; within a few days it was decked with flowers, nineteen in all, before which at intervals we take our stand in silent wonder.

In the bird-world, the outstanding feature of the month is the arrival of the European swallow. Year after year the hope of seeing one in October surges up in my mind, but so far that hope has been doomed to disappointment. This year the first to be clearly identified was seen on November 12th resting on a wire at the Fort Hare ruin, that under the spell of the Botany lecturer has been transformed into a Rock garden; on the following day seven were perched together on the wires, having joined the company of the three species nesting at Fort Hare. It was not till the 24th that the species was noticed at Blythswood; that morning a friendly swallow appeared in our garden, and hawked for insects under the shade of our gum-trees, and, almost as if afraid that its presence had been overlooked, it returned in the afternoon and played about near our kitchen door.

A welcome surprise was awaiting me on the forenoon of the 21st, when in my ordinary routine I was awakened as if from a reverie by the challenging cadence of a Willow wren. I have before heard him in song in November, but so seldom that, at the hearing of the plaintive notes, I pass under his spell and forget for the moment where I am. While he sings I am rooted to the spot and an effort is needed to bring me back to reality.

Among our nesting-birds, the Cape Kite still holds the premier place.

Across our busy quadrangle one or other of the pair may be seen returning from a foray with its prey in its talons. They are evidently feeding their young now, and their boldness is evidenced by the way in which they have resumed attacks on wanderers near their reserve. One of them swooped down from behind on Mr. Sheard's head on the 27th and gave him a sharp blow. This led to his discovering in a neighbouring wattle the new eyrie, surrounded as the old one had been with Weavers' nests.

ROBERT GODFREY.

Views and Reviews.

The New Method Conversation Course. Michael West.

1. *The Elements*. 96 pp. 10d. 2. *Guided Speech*. 205 pp. 1/-. 3. *Beginning to Talk*. 96 pp. 1/-. 4. *Free Speech*. 222 pp. 1/-. 5. *Blank Companion*. 96 pp. 1/-. 6. *Supplementary Book I*. "The Bishop's Candlesticks." 43 pp. 8d. 7. *Supplementary Book II*. "The Ghost Train." 103 pp. 1/6. 8. *How to use the New Method Course*. 18 pp. 6d.

Longmans, Green and Co.

These excellent little books, like the New Method Readers and New Method Composition, embody the results of research by the author into Bilingualism and the various problems involved in learning a second language. He argues that, in an ordinary oral "Direct Method" lesson of forty minutes, each child in a class of thirty only gets forty seconds actual speaking-practice. This arises from the teacher's asking all the questions and thus talking for half the time, while the remainder is divided equally among the children. In this New Method Course, he has evolved a procedure which, to a considerable extent, makes it possible for the child to teach himself.

Books 1 to 4 form the actual course, the exercises of which are so arranged that the "pupil-practice-time" is increased to about one third of each lesson, provided that the teacher masters the methods described in the eighth book mentioned above. Difficult words and idioms are avoided and the vocabulary is limited to one thousand words, scientifically selected, so that, when mastered, the learner is able to talk correct and normal English. In order that the child may be able, however, to read the exercises and practice independently of the teacher, it is essential that he should possess some reading ability before beginning this course. The amount of reading power needed by the learner in order to benefit from this independent study may be obtained by working through the Primer and Readers 1B and 11 of the New Method Readers previously issued by Mr. West.

Those teachers who have adopted The New Method Readers will find this series extremely useful in guiding oral work. In touching on this point, the author states "reading should go on at its own pace, quite independently of the speech work. Most English courses harness them together; this is like harnessing together a hare and a tortoise, for a child learns to read at least four times faster than he learns to speak."

The first sixty-seven pages of the fifth book contain lists of all new words as they occur, with the correct pronunciation shown by a set of simple signs, and a space for the vernacular meaning to be filled in by the pupil. It also contains a list of hard words and grammatical difficulties.

The Bishop's Candlesticks by Norman McKennel and *The Ghost Train* by Arnold Ridley have been simplified by Mr. West; the dialogue form makes them very suitable as supplements to the work given in the conversation course. Exercises based on the text are included and these two interesting books are also admirably suitable as supplementary readers quite apart from the course.

We clearly realise that, as far as the Native teachers in South Africa are concerned, this series

does not conform to customary procedure. Experience among South African Native Scholars has taught that it is unwise to provide a class with English Readers until that class has had some practice in Oral Composition. The 'Suggestions for Teachers in Native Primary Schools' outlines the generally accepted rule, and states that children "should never be taught to read words that have no meaning for them, and in the lower classes in Native Schools the English reading lesson should always be preceded by an oral composition lesson." Thus we are here considering an entirely new method of teaching a foreign language, demanding a freshness of mind in teachers to enable them to grasp the new ideas.

In earlier publications the author has argued that an excessive amount of time is devoted to the study of English, (or any other major language), by those people whose mother tongue is one of the minor languages. This causes the neglect of the mother tongue, in spite of the fact that it is so irreplaceable in respect of the spiritual things of life, and so there are serious repressions in the emotional development of such people. As far as the major language is concerned, the essential need of these people is to be able to read the language as a source of knowledge; and West advocates that, in the first stage of teaching all the major foreign languages in school, the teaching of reading should be emphasised.

This is not the place to consider in detail the technical means whereby Mr. West constructed these books, and made them conform to the criteria set out in his thesis on Bilingualism, but no one can appreciate the aim of these books who has not grasped his fundamental idea that, provided the technique is correct, it is easier to lead a child from the reading of a foreign language to the speaking of it, "for in the learning of a foreign language, reading to a great extent takes the place of that important preliminary stage of passive listening and understanding whereby the child prepares himself for the speaking of his mother tongue." These theoretical points are supported by much practical experience, and these books can be used to great advantage in the Practising Schools connected with Teacher Training Centres.

W. N. G. DAVIES.

Fingoland News.

At a mass meeting recently held in the Kentani district, a discussion took place over the control and management by the Natives themselves of cattle-dipping, and a resolution was unanimously passed to request the Government to give effect to this long-desired innovation.

At a meeting held sometime back at Ezolo, at Headman Vananda's residence, in the district of Ngamakwe, discussion took place on two matters referred back to the people and the District Councils by the United Transkeian Territories General Council:—(a) That girls who have reached the majority age should not be allowed to marry without the consent of their parents or guardians. (b) That the fine for seduction of girls and married women should be five head of cattle.

The meeting decided by an overwhelming majority that the law governing Christian marriages should not be interfered with; and the meeting unanimously resolved that the fine for the seduction of girls and married women must not be less than five head of cattle.

These resolutions were followed by a somewhat heated discussion on the need of an Agricultural Show in Nqamakwe district; this matter has been previously moved in the General Council, but for some mysterious reasons nothing has been done. A Committee was appointed to write to the Chairman of the District on this subject.

The *Imvo* in its Xosa leading article of the 7th inst. deals with a long-felt grievance among the Native inhabitants in the Colony Proper. The grievance is that their sons and daughters are debarred from obtaining billets in the General Councils, in the Recruiting Corporations and in the Schools, in the Transkeian Territories. The article says that this appears to be a cut and dried policy of the Transkeian Territories, and is greatly to be regretted; it further mentions that the *Imvo* has never preached the doctrine of segregation between Natives and Natives, and that it has fought tooth and nail against the introduction of the much-talked-of Colour bar between Whites and Blacks. The article states that in the Colony there are many Transkeians who are employed as teachers, clerks, etc. If these statements are true, a new policy must have been introduced in the Transkei, as in the olden days there never was any distinction made. The present Boarding Master at Teko Agricultural School came from the Colony. The late Mr. Ntshona who was a Clerk and Interpreter at the sessions of the General Council came from the Colony; at the present moment there are two young men doing clerical work in the offices of the Bunga who also came from the Colony. At one time there were in the Practising School at Blythswood three female teachers from the Colony. As far as our knowledge goes, we have never heard of any resolution passed at any meeting on this side of the Kei debarring those who live in the Colony from obtaining billets in the Transkeian Territories.

J. B. LUTI.

South African False Scorpions.

Tragardh's False-scorpion, Afrocheiridium tragardhi (Tullgren).

The single South African representative of the sub-family Pseudocheiridiinae, whose other members, belonging to the genus *Pseudocheiridium*, are known from the Nicobars, India and Burma, has been named after its discoverer. Tragardh collected his first specimens, three in number, under leaves in the town bush at Pietermaritzburg on 13th March 1905; and on the 21st of the following month he took it again at Van Reenen, also in Natal. In January 1911, the species was again taken by Dr. Akerman at Pietermaritzburg.

Its known range was considerably extended by the finding of an adult on a dead log lying on the ground in the Pirie forest on 9th November 1912.

Eight years later, July 1920, Mr. Hewitt extended its known westerly range by discovering a habitat for the species under stones in the bush fringing the river at Port Alfred.

Beyond the records of its occurrence nothing is so far known, and its life-history remains to be unravelled.

The South African Wonder, Feaella mucronata (Tullgren).

The Genus *Feaella* was founded by Ellingsen on specimens collected by Fea in Portuguese

Guinea and was named after its collector. Struck no doubt by the remarkable appearance of the creature when compared with that of previously known genera, Ellingsen assigned the specific name *mirabilis* to the West African form. Since then another equally wonderful species belonging to the same genus has been detected in South Africa as ranging from the Cape Peninsula to Natal. The first specimens actually gathered were two males taken by Dr. W. F. Purcell at St. James in the Cape Peninsula in the months of February and March, 1902; but the first to be critically examined and described were gathered by Tragardh at Amanzimtoti in Natal between the 18th and 22nd of January, 1905. These were living among leaves and under decayed wood; and, being forwarded to Tullgren, formed the types of the present species.

On August 25th 1914, while encamped at the Spruell outstation of Pirie in the King Williams-town district, my wife and I visited a rocky bank of the Cacadu stream which had proved a happy hunting-ground for false-scorpions several years previously. That day we got nothing; next day, however, after long hunting in the same area we discovered the haunts of several species, including *E. mucronata*. The *Feaella* was living under dry stones on the hillside in company with *Chelifer walliskewi*. Its movements, so far as they were observed, were very slow; and no details of its life-history were obtained. At our next camp Nyete we secured in the Goboza Valley an adult on 12th September.

At the only other haunt where the species has come under my personal observation, New Hanover, Natal, on 10th July 1930 the species was fairly common under stones in an area that had escaped grassburning; but, during the time they were under observation, they exhibited the same sluggish habits noted in connection with my first specimens.

Mr. Hewitt has taken this species under stones in the bush at Port Alfred.

The Blind Square-head, Gymnobisium godfreyi (Ellingsen).

As is the case with so many species of this order the mere record of occurrences is all that is known regarding the present form. During our stay at Pirie we fell in with this minute blind species in two districts at the opposite ends of the Mission area. On the first occasion, at a camp on the Pirie mountain above Frankfort Hill in April 1909, two individuals were found at a stony part of the hillcrest in company with a *Garypus triangularis*. Owing to the extreme paleness of its colouring this species appears in the field to be immature and its true nature does not manifest itself till it is put under the microscope. The two specimens taken constitute the types, one being now in the South African Museum and the other in Ellingsen's collection.

Five years elapsed before the species was again met with. In September 1914 at our Nyete camp a third individual was found in company with an *Olpium* on the stone-strewn hillside; but, as on the previous occasion, on account of the paleness of its colouring, it failed in its native haunt to attract the attention it deserved.

In July 1920, the species was found under stones in the bush near the Kowie river, Port Alfred by Mr. Hewitt.

ROBERT GODFREY.

Educational

The Revised Xosa Orthography.



At the fifth meeting of the Advisory Board for Native Education, held at East London on 26th and 27th July, the Report of the Departmental Committee on Xosa Orthography was read by Mr. D. D. T. Jabavu, who acted as secretary.

The Report is as follows:—

The Departmental Committee appointed by the Superintendent General of Education to investigate further into the question of Xosa orthography met in the School Board Buildings, East London, on Tuesday 25th July, 1933, at 9.15 a.m., there being present: Mr. G. H. Welsh (Chairman), Mr. W. G. Bennie, Rev. Canon C. J. Wyche, Rev. D. B. Davies, Rev. R. H. W. Shepherd, Mr. S. E. R. Mqayi and D. D. T. Jabavu. After duly constituting the meeting, the Chairman indicated the terms of reference. He said the last meeting of the Advisory Board on Native Education had suggested to the Superintendent-General of Education the appointment of a small committee to go into the matter of framing a system of Xosa orthography eliminating new symbols as far as possible. Dr. van Warmelo, he continued, had made a complete system on such lines. The Cape African Teachers' Association had also made a number of suggestions. Mr. Malcolm, Chief Inspector of Native Schools in Natal had reported that in his Province the symbol for implosive *b*, written 6, had been accepted, but the Old English symbol [selected] for *sh* had been rejected: there was no marking of ejection before radicals, and no doubling of long vowels, the system being due to be applied in 1934.

At the end of this address, Mr. Jabavu was unanimously appointed to act as secretary of this Departmental Committee, with instructions to make his report to the Advisory Board on Native Education the following day.

Mr. Bennie then gave an account of the work done by previous committees on this subject. He had on principle accepted the three new symbols. [These are 6 for implosive *b*; an *r* with its down-stroke prolonged, to represent the guttural sound represented by *ch* in Scotch *loch*; and a snake-like symbol, to represent *sh*.] as being not too many to add to the original 26 letters. The new Baptist hymn book edited by Dr. Doke justified the new system. Present ambiguities caused readers to read twice or thrice in order to be finally sure of their version, but the Baptist hymn book was free from such stumbling. His work on the Stewart Reader had confirmed him in the value of the three new symbols. The natives were indeed conservative, being disinclined to depart from European usage, suspecting all differentiation as implying inferiority. But this scheme

came from true friends, who were above suspicion, who loved the Xosa language as its readers, writers and users, and who desired greater clearness. He urged the acceptance of all three new symbols, along with the principal of 'One sign, one value'. It was good to respect native public opinion and that of native teachers, but most of these groups had never studied orthography as a science and therefore were incompetent to judge values. They had been given ample time and a fair chance, but had not supplied a new sound suggestion.

Canon Wyche advised that the academic and commercial aspects of the subject be kept separate, and each discussed on its merits.

Mr. Jabavu said though he was in general agreement with the phonetic experts he believed it was a sound policy to accommodate oneself to prevailing public opinion by introducing at first only changes necessary to obviate ambiguities and accepting only the first two symbols as the least revolutionary, leaving it to the next generation to adopt the new system in its entirety.

Mr. Davies was in full sympathy with the whole new system because the lead must necessarily come from the experts.

Mr. Mqayi accepts the first two, but not the third (symbol for *sh*.)

Mr. Shepherd said he attended this committee not as an expert on orthography but only as a printer and publisher in connection with the Lovedale press. He stated there would be no financial difficulty with the press with which he was connected.

Findings.

The Chairman then put to the meeting the booklet "A Practical Orthography for Xhosa," paragraph by paragraph, with the following results:—

Page 1 (a) and (c) accepted;

(d) accepted for standard books and general writing. Here the ordinary newspaper may study their own convenience.

(e) and (f) accepted;

(b) was discussed at great length, and the following resolution adopted: "The committee considers that the sound *sh* is best expressed by the Old English symbol. Two members, however, consider that, in view of the opposition expressed to the symbol, it should not be enforced at present. If this view is taken by the Advisory Board, the Committee considers that a possible alternative is that *tsh* not following the letter *n* represent the aspirated affricate (as in *tshona*, to be written *tshona*, and that the unaspirated affricate be represented by *tsh*' as *tsh'eqa*."

(g) accepted, except that the first line at the top of page 6 should end at the words "consistently employed."

Sections 5 and 6 in page 6 were adopted.

The adoption of the report was moved by the Rev. Canon Wyche, and seconded by Mr. W. Bourquin. An amendment was moved by Mr. D. D. Jabavu, and seconded by the Rev. M. H. Wilson, that all changes be accepted, except representation of *sh* by the symbol (the Old English symbol,) and that the alternative on page 3 (b) of the report be accepted. The question was put to the vote after discussion, and the amendment was lost by nine votes to four.

The committee's report was adopted *nem. con.*

The pamphlet referred to "A Practical Orthography for Xhosa" by Mr. W. G. Bennie, is indispensable for the understanding of the above findings. It is procurable for one shilling from the Lovedale Press.

New Shona Orthography.

In the "Native Mirror" for April 1932 appeared an article on the "Unification of the Shona Dialects" explaining the similar movement that is a-foot in that language area and exemplifying the new symbols recommended for the revised orthography. In the last number of the "Native Mirror" available, for July 1933, regret is expressed that no article had come to hand for that issue in the new Shona orthography; but the editor hoped to have a good article for the following issue and to illustrate in it the various sizes of type received.

Early Choice of a Career.

Sir John Reith's Advice.

There are those who say it is wrong to orient a boy towards a career. I do not agree at all. If a boy has no idea of a career at all, you will continue to get this train of misfits—round pegs in square holes—men never satisfying themselves or their "bosses" in their work.

What effort does the average parent make in this matter? I get them at the B.B.C., which is a growing concern. One question I always ask is, "Why do you want to come to the B.B.C.?" Unless I get a satisfactory answer they do not come in. Then, to make certain, I say, "We can offer you £500, but what if you are offered £600 or £700 in another line?" Unless I can feel fairly certain that the candidate would come to the B.B.C. at a lower salary, I do not think he would get in. The B.B.C. must be his choice against any other possible form of employment.

At the stage of about ten, a boy can talk with some intelligence about his likes and dislikes, and a parent of some intelligence can get them out of him. In a few years a boy can talk of his aptitudes and the reverse, inclinations and disinclinations. Two or three years later, round about sixteen, I believe the average boy can have chosen his career. I suggest that from ten years onwards it should

be a combination of the process of suggestion which must be tactfully done by the parent with the growing indication from the boy of what he would like to do. If a boy is more or less settled by sixteen, he has a start of from eight to ten years over the other fellow.

Wayfarers.

The Rally of the Cape Peninsular Detachments had been planned for the 14th October, but as it rained persistently and relentlessly from before dawn, even the most optimistic realized by noon that it must be postponed. This postponement was doubly unfortunate, as neither Mrs. Beatrice Ensor (Chairman of the New Education Fellowship), who had come from Lantern Water in the Port Elizabeth district to address and inspect the Wayfarers, nor Miss Parker, acting District Superintendent, would be able to be with us on the 28th. The weather on that day, however, was all that could be desired.

At 3.30 p.m. all Detachments were in their respective corners of the field. As each order was given, girls ran out and formed, one by one, the letters of the word "Wayfarer." The detachment of blind girls from the Athlone Blind School, with their devoted leader, Mrs. Blaxall, formed the full stop after the completed word. About 300 little Sunbeams in blue uniforms then filed into four straight lines between the Grand Stand and the Wayfarers.

The Mayor of Cape Town introduced the speaker, Miss Maud, of Sophiatown, Johannesburg, who, after inspecting the various detachments, gave us much encouragement and something to think about. She emphasised our great ideal of service to others, best illustrated in the life of our Great Leader, the Lord Jesus Christ, who said, "I am the Way". In a special message to the Sunbeams she reminded them that He had also said: "I am the Light of the world", and urged them to strive to live as rays from that Great Light, bringing joy and comfort to many.

Several demonstrations followed this address,—four teams showing how to treat both a fractured jaw and a fractured collar bone. The Sunbeams sang an action song, which was followed by a most effective drill display by the Marion Institute Detachment. Six teams entered for the competitive games which caused much excitement amongst audience and players. St. Clare's detachment gave a demonstration of bell ringing, and the girls from Ndabeni and Langa sang, unaccompanied, two songs, *Vuka Debora* and *Indonga ze Tsomo*, which were much enjoyed.

All Wayfarers remembered other Wayfarers in prayer; and, after the Sunbeam Prayer had been said, all who could joined in the three national songs of our country,—*Die Stem van Suid Afrika*, *Nkosi Sikelela i Afrika*, and *God Save the King*. M.M.

THE BLYTHSWOOD REVIEW.

[Registered at the General Post Office as a Newspaper.]

No. 120

December, 1933.

Local

The Bantu Presbyterian Church

The Eleventh Assembly, 1933.

Moderator :

THE RIGHT REV. CANDLISH KOTI,
Duff Mission, Idutywa.

Clerks :

Rev. H. Mama,
Rev. M. Sililo.

Treasurers :

Rev. T. B. Soga,
D. Wilson Esq., M.A.

The Presbyteries.

Ciskei
Transkei
Umtata

Griqualand East
Natal
Zoutpansberg.

Moderators.

1923 Rev. Wm. Stuart, M.A., Burnshill.
1924 Rev. James Dewar, M.A., Maritzburg.
1925 Rev. Yekelo Mbali, North Cunningham.
1926 Rev. P. L. Hunter, M.A., Gillespie.
1927 Rev. J. H. Soga, Miller.
1928 Rev. John Lennox, O.B.E., M.A., Fort Hare.
1929 Rev. William Mpamba, Main.
1930 Rev. B. J. Ross, M.A., Cunningham.
1931 Rev. H. Mama, Tutura, Butterworth.
1932 Rev. W. Gavin, M.A., Rainy Mission, Umtata
1933 Rev. Candlish Koti, Duff Mission, Idutywa.

Statistics.

Congregations.	Outstations.	Elders.	Deacons.
53	627	777	739
Salaried Evangelists.	Preachers.	Members.	
43	1948	22863	
Candidates.	Adult Bapts.	Infant Bapts.	
6094	643	2929	
Sab. Schools.	Teachers.	Scholars.	
259	407	7237	
Day Schools.	Teachers.	Scholars.	
328	654	25502	

Women's Association.
5379

Quarterly Offerings £3214
Other Offerings £1160

The meeting of the Twelfth Assembly will
be held in September, 1934, at Johannesburg.

THE WOMEN'S ASSOCIATION OF THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA.

Office-Bearers.

President :

Mrs. Wm. Gavin,
Rainy,
Umtata.

Vice-President :

Mrs. S. W. Njikelana,
Incisininde,
via Nqamakwe.

General Treasurer :

Mrs. D. W. Semple,
Buchanan,
Sulenkama,
Qumbu.

General Secretary :

Mrs. P. L. Hunter,
Gillespie,
Mt. Ayliiff.

Members of Central Committee.

Presbytery :

Ciskei

... Mrs. Noni Nano, Lovedale.
Mrs. Matshikwe, Pirie.

Transkei

... Mrs. Koti, Duff.
Mrs. Mpamba, Main.

Umtata

... Miss F. M. Soga, Darabe.
Mrs. J. H. Soga, Miller.

Griqualand E.

Mrs. P. L. Hunter, Gillespie.
Mrs. Mdani, Mbonda.

Natal

... Mrs. Ngubane, Gordon Memorial.
Mrs. Sililo, New Scotland.

Zoutpansberg

Mrs. Letsoalo, Weirdale.
Mrs. Angela Mahlatye.

President : 1923-28—Mrs. P. L. Hunter, Gillespie.

THE WOMEN'S ASSOCIATION

OF THE

Bantu Presbyterian Church of South Africa.

TENTH ANNUAL MEETING, DURBAN.

September 1933.

The General Assembly of the Bantu Presbyterian Church met and was constituted on Friday 29th September at 7.30 p.m. in St. Andrew's Church Hall, Durban.

The Moderator, the Right Rev. W. Gavin M.A. gave his retiring address, and the new Moderator the Right Rev. C. Koti was announced and conducted to the chair by the ex Moderators, the retiring Moderator welcoming him warmly, referring to the time when they had first met in Scotland on the occasion of the Jubilee of the United Presbyterian Church.

A Meeting of the Central Committee of the Women's Association was held at 9.30 a.m. on Saturday, September 30th in the Congregational Church of the American Board, Beatrice St., kindly lent for our use. Mrs. Gavin, President, Mrs. Semple, Treasurer and members of Central Committee from the Presbyteries of Natal, Griqualand East and the Transkei were present. Mrs. Semple acted as Secretary in the unavoidable absence of Mrs. Hunter through illness.

MODERATOR'S VISIT.

At 11 a.m. the General Meeting was opened. The Right Rev. Candlish Koti conducted public worship and addressed the Meeting on the influence of a wise and consecrated woman, taking as his text the passage II Samuel XX, which tells the story of how a woman saved a whole city from destruction by her wise counsel.

The President thanked the Moderator for his earnest message, and emphasized the point that we women should be brave to act in all the interests of righteousness.

Business was now proceeded with.

The President welcomed the delegates and wished for all a time of strengthening and encouragement while discussing problems relating to the work of the Kingdom of God among the women of our land.

The meeting heard with great regret a letter from Miss Auld tendering her resignation as General Secretary. Miss Auld has been our Secretary for seven years, and has given earnest and faithful service. She much regretted she was unable to be present and Mrs. Hunter had kindly agreed to act as Secretary for the duration of the meetings. In the regrettable absence of Mrs. Hunter at the first Session Mrs. Semple kindly acted for her.

Mrs Semple was welcomed by the President in the name of the meeting as our new Treasurer, as appointed at end of last meeting.

GREETINGS.

Greetings were read from Mrs. Auld, 'the Mother of the Association,' from Mrs. Lundie, from the Women's Association of the Presbyterian Church of South Africa, from Miss Auld, Mrs. Xaba, Mrs. Mama, Mrs. Ntuli of Ladysmith, who asked the Meeting to remember in prayer her invalid daughter; Mrs. Njikelana, Mrs. Koti, Miss Soga and Mrs. Sikutshwa.

The meeting was closed at 12.30 p.m.

The delegates and members of Assembly enjoyed an afternoon's outing in the Corporation Buses, seeing the sights of the city. On Sunday the Assembly Services were arranged for as usual, the most important being the Communion Service, held in St. Andrew's Presbyterian Church (Rev. T. R. Ballantine, B.A.). There was a large attendance, and after the Communion the Moderator delivered his Moderatorial address.

MEMORIAL SERVICE.

Monday, October 2nd, at 9.30 a.m. the President conducted the Memorial Service for those called to Higher Service. The names were read, the members upstanding.

An appreciation of the late Mrs. William Auld was read by Mrs. Semple—Prayer followed. At a later Session Mrs Semple was asked to write a letter of sympathy to the Rev. W. Auld and the Mbulu W.A.; Mrs. Hunter was asked to write the letter of sympathy to Mrs J. M. Auld.

Greetings were received from Mrs. Ntuli, Reit Vlei, and later a wire came from her wishing God's blessing on the meeting. Messages from Mrs. T. B. Soga, Mrs. Bokwe, Mrs. Gasa and Mrs. Davidson of Mafube, enclosing a gift of 7/6 to the Women's Association, were received. At this point a wire was handed in from Miss Welsh, President of the W.A. of the Presbyterian Church of South Africa, and her Executive, bearing further greetings.

The Roll was called and 20 delegates responded, as well as the Executive. Mrs. Jones and Mrs. Wilkie were also present.

SECRETARY'S REPORT.

Miss Auld regretted that she was unable to present the Report in person. She had found it a pleasure and privilege to serve along with the executive and members of the Central Committee. There was improvement in the Statistical Reports—the filling in of the form—but more material than this is needed to make a report. There are now only 6 Presbyteries, as Mankazana and Kafraria were joined in one, called Ciskei. There are now 11 Branches in the Natal Presbytery.

The work has been maintained; in most Branches work has been carried on quietly and steadily. Much depends upon the leaders.

Thanks are given for the good work done by a small band of faithful women among very sinful surroundings in town conditions.

One Branch has lost its able President in the midst of a life of vigour and Christian activity, who is sadly missed by the women and girls. There is reported much sickness, especially in Natal where malaria has been prevalent over and above the year's poverty and scarcity of food.

Small and weak Branches ask for our continued prayers. Efforts are being made in the Zoutpansberg to establish more securely the work of the W.A. and draw it more into constitutional lines with the aims and rules of membership.

Prayers are asked for the 'Mother of the Association' who has been left a widow since last we met, God calling his aged servant home after more than half a century of unabated labour for the uplift and Christianising of the Bantu peoples.

Mrs. Ndzozyana moved and Mrs. Damane seconded the adoption of the Report.

Tea was served and made a pleasant break.

Miss Sprigg, who was introduced by the President in connection with the Prayer Union, addressed the meeting. She strongly advocated the reading of the Bible every day. If we read God's word we shall know God better as our Father. She advised the use of the Scripture Union Reading Cards for Members.

Mrs. Sihlo fittingly thanked Miss Sprigg.

TREASURER'S REPORT.

Mrs. Semple read the Financial Statement. The contributions were received in good time and showed an increase on the previous year. £137 : 3 : 6 was the total. £51 : 15 : 6 was received for Zoutpansberg, £6 : 9 : 9 for Emjanyana and £77 : 16 : 6 for Isipo Somanyano. It was decided that the President should write to those Branches which had sent no contributions. The President was greatly cheered to see that those Branches she had written to last year had mostly responded this year.

Mrs. Sihlo proposed the adoption of the Report and Mrs. Damane seconded.

A letter was read from Mr. Wilson, who kindly audits our books, suggesting the change of the Financial year to July 31st as is done in the case of the Bantu Assembly.

It was unanimously agreed to make 31st July the end of the financial year.

PRESIDENT'S ADDRESS.

At 2.30 p.m. the President gave her address, choosing the subject of Prayer, which she felt was so much needed in our Church and in our W.A.

Prayer is a ladder by which we approach to God: 1st, we are commanded to pray; 2nd, pray on all occasions; 3rd, God answers prayer; 4th, the prayers of Christ.

There is the great necessity for the quiet time for prayer. May we be a Band of Praying Women!

PRAYER UNION.

Miss Soga's Report on the Prayer Union was read. Prayer Union Day, the first Wednesday in May, is more generally held and more members have been added. Mrs. Hunter read the Report in Miss Soga's absence and urged all the W.A. members to join and be faithful in prayer for the Churches' work for God's Kingdom. Miss Soga had handed in her resignation as Secretary of the Prayer Union. This was received with regret. Mrs. Hunter has now kindly taken over this work. Prayer Union Cards may now be ordered from her.

It was reported that £1 : 16 : 0 had been collected for Mrs. Knox Bokwe on behalf of the W.A. as a small token of thanks for her years of service as Treasurer. Mrs. Hunter who had taken the initiative in this matter was asked to send an accompanying letter of appreciation in the name of the Association.

GIRLS' ASSOCIATION REPORT.

The Report of the Girls' Association was read. The question was asked, —What is the position of those girls who had fallen into sin and were now restored, in the G. A? After some discussion it was agreed that such girls should now be allowed to join the W.A. after satisfactory evidence of a changed life. The Sulenkama delegate told the meeting of the forming of Wayfarer Branches and the success of this work under Mrs. Semple.

There had been some slight trouble again in some places in regard to the W.A. uniform. It was re-affirmed that the only uniform of the W.A.B.P.C was the W.C.A. Badge.

The meeting was closed with the Benediction.

On Monday night a *Reception* was held in the Bantu Social Centre, just opened, and was enjoyed by all.

Tuesday at 9 a.m. the Central Committee met. At 9.30 the meeting was opened with devotions conducted by Mrs. Ndibongo.

The Roll was called. The Finance Report was adopted. The President explained the sums of money which were to be handed over to the General Assembly:—£60 to Zoutpansberg, £20 towards the reduction of the debt on the Central Fund and £6 : 9 : 9 to Emjanyana.

PRESBYTERIAL REPORTS.

Reports from the Presbyterian Districts were read:

Mrs. Ndzotyana read the Ciskei Report.

Mrs. Gavin read the Umtata Report.

Mrs. Sililo read the Natal Report.

There was a welcome interlude for tea.

The President suggested and was supported by Mrs. Hunter that a letter of sympathy be sent from our Association to Mrs. Donald Fraser and her family in their sad bereavement. Mrs. Sililo was chosen to write the letter.

Mrs. Hunter read the Report of Griqualand East.

Mrs. Mpamba read the Report of the Transkei.

The meeting was closed with the Benediction.

At 2.30 p.m. the meeting was opened by Mrs. Makaluza who led devotions.

ZOUTPANSBERG REPORT.

Rev. J. Hliso of Stuartville addressed the meeting, giving a description of the people; the women when placing food before their lords approach on bended knee; clothing is scanty. This is a picture of some of the tribes, some being extremely backward, while others are quite progressive. The speaker pled for closer relations with the Zoutpansberg workers and members. A dozen W. A. Cards and two badges were given for the use of leaders among the Women. Mr. Hliso thanked the Women's Association for what was being accomplished through their support.

He was thanked warmly for his address. He also read and translated the Zoutpansberg Presbyterian Report in the absence of Mrs. Letsoalo.

EMJANYANA REPORT.

A short report on the condition of the lepers was given by Mrs. Ndibongo. We were asked to remember them specially in prayer in the month of September, when a Medical Council meets to decide who are better and fit to be discharged and returned home. This is a time of great longing and anxiety for the patients. The meeting was greatly moved and the sympathy of all went out to these poor afflicted people, and we felt that those who work among them need our prayers very specially.

Mrs. Makaluza supported Mrs. Ndibongo. It was agreed that £1 should be given to help towards the expenses of a delegate to the General Meeting for one year, and that the Transkei Presbytery be requested to meet the balance.

It was explained that owing to the expense of travelling to the Annual Meetings there had been the suggestion that we should not meet every year; therefore it was proposed not to meet next year. This was carried by a large majority. The meeting closed with prayer.

Wednesday 9.30 a.m. The President opened with prayer. The Roll was called. The Minutes of all the previous meetings were read and confirmed.

DEPUTATION OF LADIES.

A deputation of ladies from the five Presbyterian Churches was received—Mrs. Seymour, Mrs. Hewett, Mrs. Muir, Mrs. Matthias and Miss Crawford. Mrs. Seymour addressed the meeting giving the greetings of the W.A. of the Pres. Church of S.A. and assuring them of their interest in the welfare of the Bantu Women.

Mrs. Hewett gave the greetings of the Women's Christian Temperance Union.

The President thanked the ladies for their visit and mentioned that this was the fourth point of contact between the Sister Associations including messages and wires from Miss Welsh, President. One of the delegates also thanked the ladies.

TEMPERANCE.

Mrs. Ngubane opened the discussion on Temperance. It appeared that it was very hard for the members of the W.A. at Emjanyana to keep their Temperance pledge. It was pointed out that the W.A. could not lower the flag while having every sympathy with its members, and it was urged that the leaders should with tenderness and love try to show our members that abstinence is the best course.

VISIT TO THE ASSEMBLY.

The Members of the W.A. visited the General Assembly, receiving a very warm welcome.

The President spoke a few words and mentioned the special donations from the W.A. to Zoutpansberg, Emjanyana and the Central Fund as stated above. These were handed over by the Treasurer.

The Moderator immediately conveyed the warm thanks of the Assembly.

The W.A. remained to hear the Emjanyana Report of Assembly.

On our return, business was resumed for a short time, after which the meeting was closed with prayer.

At 2.30 p.m. The meeting was opened with a hymn. The minutes were read.

PURITY.

Mrs. Semple introduced the subject of Purity, urging on the Mothers to work for the cause of purity among their girls.

Interesting discussion followed in which many took part.

Mrs. Hunter, under press of circumstances, very kindly undertook to accept the Secretaryship for a year till further arrangements could be made.

Mrs. Mdani proposed a vote of thanks to the interpreters and to Mrs. Sililo for her untiring care for the comfort of the delegates.

Votes of thanks were passed for the forenoon and afternoon teas, for the use of the Church and to the Executive, who bear the burden of the work.

It was felt that the W.A. would like to show their appreciation of Miss Auld's work as Secretary and it was agreed to present her with a handsome hand bag.

The President gave a closing message on the words, 'Lo, I am with you alway'—words of comfort and of strength. The parting hymn, 'God be with you till we meet again' was sung, and the Benediction was pronounced and so the Tenth Annual Meeting of the W.A. B.P.C. was brought to a close.

The Marine Biological Association of S. Africa.

There has just been published a small pamphlet entitled, "The Investigation of South African Seas: An explanation of the aims of the Marine Biological Association of South Africa, together with an account of the results achieved by similar bodies in other parts of the world." The new Association is the outcome of the deliberations of a committee of the South African Association for the Advancement of Science. This committee has considered, for some time, what steps could be taken to promote the interests of marine biology in the Union, and its meetings have culminated in the formation of the Marine Biological Association, which was registered as a limited company at Pretoria on April 18th, 1933. The Public Officer of the Association is Professor T. A. Stephenson, and its registered office is the Zoological Department, University of Cape Town, Rondebosch, Cape Peninsula. Professor Stephenson will be pleased to hear from anyone who feels an interest in the project from any point of view and who would like to support the Association in any capacity. Life-members will pay a slump sum of £15, and ordinary members £1 per annum.

Local and General.

Rev. Brownlee Ross is expected to arrive at East London on 9th December.

The examinations in the Training School begin on Thursday, November 30th and continue till Wednesday, December 6th.

On the first Sunday of November Blythswood took its part in celebration of the 450th anniversary of Luther's birth.

We are glad to hear that Mr. McLaren has made a good recovery from his recent illness and that he is at work again on his Xosa Grammar.

It is proposed to introduce at an early date legislation forbidding the use of token money, so as to render illegal the importation, manufacture or use of token money or good-fors.

Dr. Waugh paid a farewell visit to Blythswood on October 30th prior to her leaving for Scotland. Her faithful work amongst the native people of Emgwaleni made them very loth to part with her. The best wishes of all accompany her on her return to her native land.

Miss Sprigg arrived on the first day of November and spent a week in Blythswood. She still maintains her enthusiasm in the Scripture Union Movement and had opportunities of speaking to our students on this subject during her stay.

Miss Exley, Secretary of the Wayfarers' Association for the Eastern Province, visited Blythswood on 23rd October. During her stay she held a meeting with the local ladies of Ngamakwe and Blythswood and formed a committee to work along with the local District Superintendent, Mrs. Forrest.

Miss Tebbatt visited Blythswood on her annual inspection on 6th November. She was specially pleased with the new venture in horn-work. The napkin-rings and shoe-horns made out of cows' horns came in for a special share of attention at the display that had been arranged in connection with her visit. Quite a number of orders were taken for articles in horn.

The prolonged drought has broken in some parts of the Eastern Province, but in other parts much more rain is required before agricultural operations can be attempted. The loss in large stock in consequence of the drought is being severely felt in the Transkei. In parts of the Eastern Province the loss of small stock is also causing alarm to sheep-farmers.

At the next meeting of the Inter-University Committee for African Studies Dr. Doke is bringing forward proposals for the encouragement and development of Bantu literature in South Africa. The tentative proposals are at present under consideration, stress being particularly laid upon (a) the principle of establishing Language Academies and (b) the composition of the Central Bantu Literature Committee. One of the principal aims of these proposals is to encourage the Bantu people themselves to take a more active part in the development of the languages.

I-Simnari Yapesheya kwe Nciba.

[The following article dealing with the founding of Blythswood has been transcribed for our columns by Mr. W. G. Bennie, late Chief Inspector of Native Education, from the columns of *Isigidimi samu-Xosa*, 3rd February, 1874.—

EDITOR B.R.]

Njengoko siba sikankanye ngakó kwipépa letú lokugqibela, ngo 29 ka December kube kukó intlanganiso engendawo enkulu kakúlu. Ibe iye yokunikela ku Dr. Stewart imali aye yitēmbisile ama-Mfengu, yokwaká isebe lesikolo sase Lovedale, eliya kuba pákati kwawo. Imali eyayitēnjiswe yayizi ponti eziliwaka (£1000). Mhla yatēnjiswa lemali kwabakó abahlekayo, abati ayinakuze irolwe ngaba ntsundu imali engakó. Kuté kodwa kule yokugqibela intlanganiso bavalwa imilomo bonke ababesitsho, Inkosana zama Mfengu ezibe zikó zibe 100, babaninzi kanye abantu bazo abakuyo. Imali eroliweyo okó ibe £1,400. Njengoko nobona ngakó kula magama siwanika ngapantsi ngoku isel' inyuke yafika kwi £168-4-3; esikólwawo ukuba iyakubehle ifike ewakeni elinamakulu amahlanu.

Kubo bonke abalinga ukulunyusa uhlanga oluntsundu, naba nomnqweno wokunga lungahuma akukónto inokubavuyisa ngapézu kweziqamo zalo intlanganiso. Kuyabonakala ukuba pákati kwama Mfengu buyanda ubutyebi, uyakúla umnqweno wokuxása imfundo, ayavuma ukuzimela ngenyawo, ahlangane ngento esukuba tufufuza. Kuse kuli xesha kugondakala ukuba banomnqweno wokuncedisa kokusukuba kulungile. Tokobu ba baqiniseka kunene ekusebenzeni, ukuze ngakó ukusebenza kuvele impahla yokuxása into abanga bangancedisa kuzo. Siyatēmba ke ukuba baya kuba baninzi abaya kuwulandela lomoya wabo wenkúfalo, nokuvuma ukubambisela pámbili okulungileyo. Wangá pákati kwawo ungaya uhluma.

Kukó izinto ebifanele ukutí lentlanganiso izibonise kwaba ntsundu. Niyazi ukuba umzuzu lo wonke, kube kusití kwakukánkanywa ukwenziwa umsebenzi ofile bavakale ngamacala onke abati, tina singabantwana, singamahlwempu, sizidenge, akukó nto singa yenzayo. Kodwa ke ngoku kuyabonakala ukuba, xa abantsundu bewutábaté nge-ntliziyó umsebenzi banakó ukwutēza okubulelekayo. Eli lizwi le n-Kosi lise line minyaka engapézulu kwa mashumi amahlanu kweli lizwe, esité ke ngelo xesha bebefanele, abati sise ngabantwana ukuba babe bakúlile. Kuluvuyo ke akubona kungati kuyahlunywa.

Enye indawo ebifanele ukutyileka kwabantundu libabiso lokuhlangana, kubanjwe kunye. Ukuba lemali ibimelwe ukurolwa ngumntu omnye, mblawumbi yinkosi enye, ibiya kuba ngumtwálo obungayikuze ufezwe. Kodwa baté bakuhlangana kwulula. Siyakóliwa ukuba namhlanje akukó namnye ozivayo ukuba ukurola kwaké kumenze iblwempu. Zininzi izinto ezingafezwayo zizizwe nge zizwe zaba ntsundu ukuba bayawulandela umoya wokuhlangana. Abantu benzelwa ukuze bancedisane, angatí lowo nalowo azimele okwaké. Ukuhlangana yinto enika amandla. Ezi zizwe zinje ngama Ngesi nizibona zipumelela nje kungenxa yoko. Nabantsundu akukó tēmba lokunyeka ngapandle kwakó. LendaWo yenziweyo namhlanje siya tēmba ukuba iyakuba libanga lokuqala, elisingisela kwa maninzi. Yangá intetó ka Luzipó ingahlala igciniwe ngama Mfengu. Uté xa atétá

ngo Captain Blyth "yena makaze angadinwa kuku sibonisa nokusifumanela amaqinga alungileyo. Makasibonise elinye kwangomso. Into etāndekayo ke yileyo yokubona ukuba abanelisiwe kokwenziweyo. Basabileli belungele ukudlulela pámbili. Kunga libishwa ukuma batí ngoku sifezile. Abo bemiyó baya kubehle basinge emva, babone sebe sisigalekiso kubo ngokwabo, nakwabo babarawuleyo. Ewe okwenene mkúlu lomsebenzi wenziweyo ngoku. Uya kuhlala ukó naxa bangasekoyo abenzi bawo. Usaya kuvuyisa izizukulwana ezizayo, zakuqonda ukuba oyise bazo bebepátá ngoluhlobo umsebenzi onje. Isebe le Simnari sase Lovedale liya kuba ngenisela okulungileyo kanye; liya kubangela ukuba ulutsha luzamele okugqitisileyo kokwa pámbili. Banga nabo bawenzileyo bangagcinwa bade bazibone iziqámo zesenzo sabo. Nokó kunjalo asikúló nokuba kungalusizi ukubabona banelisiwe. Kusa hlwayelwe imbewu kupéla. Aseza amaxesha okuhlakula nokuvuna nokucokisa okuhlwayelweyo. Siyatēmba ukuba ama-Mfengu asakutí nakwezonto ahlangane abe moya mnye. Kuse kude kunzima pámbili. Isahleli intaba nokuba zinyukiwe induli.

Ke sipóse izwana ku lutsha. Kambe lomsebenzi wenzelwa nina, niya kubona ukunyameka, nokuzama nokuxámleka kwa bazali ngenxa yokungabanga nifunela ilifa eliyi mfundo. Bayaqonda abazali ukuba akusekó mpumelelo koya kubambelala kwi mpilo endala. Ixesha lokupila ngesirele lidule. Kalokú nje yi mfundo isirele aya kulwa ngaso umntu. Abazali baya yiqonda bona ukuba inkqubo ngebe ngafumane bayirola le mali ngaka. Lixesha ke ukuba nabatsha batélele kuzo. Abangabadanisi ngokuyihilizela imfundo, nangokutí bakuyifumana bayisebenzise kokú ngalunganga. Eyona nto iyakuvuyisa abazali kukubona usapó lwabo lunyuka ngenxa yale mali nemizamo yabo. Zipatēni ngemfanelo ke ngokó nina enenzelwe lomzamo.

Asina kuyeka singakänge simkankanye u-Captain Blyth. Asikukó nokuba ebefanele ukumbulela ama Mfengu. Solokó atí wapákati kwawo, imizamo yaké yokunga anganyuka ingafaniswa neyomntu ongu yise enyusa usapó lwaké. Nawo akáposisi ukutí yena unguyise kuwo. Kungenxa yaké kangaka lento ama-Mfengu anyukileyo ngezinto ezinje ngozipuluwa, nenkabi, negusha, ne-nqwelo namasini nengubo. Ebefanele kanjalo ukuba bulela naba fundisi ancedisana nabo u-Captain Blyth ekubanyuseni abantsundu. Lixesha ngoku ukuba kuqondwe ukuba imizamo yaba fundisi isingisele ekuncedeni abo basebenza kubo. Bafanele ukubanceda nokubaxása ngawo wonke umxélo wabo. Masingalibali ukuba apó ingekóyo inkonzo ka Tixo akuna kuhlunywa ngenyaniso. Ne mfundo ayina msebenzi xa ingalatísi kuye u-Kristu.

AMAGAMA ENKOSANA I ZIROLELE I-SIMNARI.

	£	s	d		£	s	d
Bulube ...	6	5	0	Mavi ...	20	15	0
Nkata ...	11	9	0	Sonjica ...	18	0	0
Siko ...	4	0	0	Sojini ...	28	5	0
Govt. Reserve	2	5	0	Katangana	8	5	0
Nofotyó ...	10	0	0	Londleni	19	5	6
Stephanus	6	0	0	Mbasa ...	9	15	6
Magcwalisa	11	4	0	Tshangana	13	4	6
Dasa ...	5	0	0	Gwangxu	12	14	0
Feltiman ...	32	10	0	Silinga ...	19	10	0
Ntandatú ...	11	0	0	Mqambeli	27	4	0
Lambatá ...	7	15	0	Piet Mlandu	9	19	6

Sotondoshe	7	15	0	Magodla ...	14	17	0
Vananda ...	6	3	0	J. Kwibilana	4	9	0
Mpetá ...	11	5	0	Jobe ...	17	10	0
Mtshikwane	13	15	0	Zulu ...	44	15	0
Maqútela ...	4	3	0	Mzola ...	13	18	0
Jan Adam	13	0	0	Mlanda Klass			
Tóla ...	5	15	0	Bangeni	16	4	0
Nazo Kuba	3	0	0	Butterworth			
Sobékwa ...	31	0	0	Station	20	5	0
Maduna ...	8	1	0	Tintsilana	11	0	0
Sikelewu ...	26	7	3	Magacana	18	18	0
Sokapase ...	4	10	0	Vuso ...	18	5	0
Pézulu ...	2	0	0	Mqikela ...	13	15	6
Matintela	7	0	0	Qenqa ...	22	11	0
Ntsume ...	16	4	6	Fusa ...	12	4	6
Ntozini ...	12	10	0	Zazela ...	35	12	6
Mhluzi ...	12	5	0	Mtebéle ...	8	10	6
J. Xinxá ...	8	5	0	Ntsimango	14	19	6
Mdutyulwa	20	4	6	Luzipo ...	49	4	0
W. Njikelana	17	17	0	Dyosini ...	33	16	0
J. Mazamisa	12	4	0	Mtulu ...	24	12	6
Gcilitshana	12	0	6	Nkwekwezi	27	16	6
Mkátshana	7	10	0	Zihlepu ...	10	13	6
Mpahleni ...	13	7	0	J. Pukwana	10	12	0
Matthew ...	9	5	0	Matolweni	4	12	0
Dingiswayo	11	0	0	Mhle ...	21	14	0
Maxégwana	7	15	0	Zandu ...	15	6	6
Mkéhle ...	11	15	0	Ngcongolo	37	7	0
Ncwana ...	12	10	0	Gcume ...	24	8	6
Faleni ...	30	5	0	Mcabi ...	16	19	0
Mbulawa ...	14	5	0	W. Ndema	15	0	0
J. Bádúle ...	4	5	0	J. Nkata	11	15	0
Mkiva ...	11	1	6	Matiwana	5	13	0
Peter Qongo	33	5	0	Moni ...	18	13	6
Mantanga	6	0	0	Mangqalaza	8	0	0
Toin Sijula	10	5	0	Mbali ...	13	0	0
Booi Malgas	18	0	0	Ngudle ...	5	10	0
Mcoki ...	7	3	6	Dumezweni	9	0	0
Sijula (omkulu)	4	2	0	Tshangana	1	0	0
Paliso ...	14	4	6	Booi Nguza	8	0	0
Ngceza ...	3	5	0	Vuba ...	17	5	0
Fenyana ...	13	13	0				

Blythswood Institution.

Scripture Examination Results, 1933.

N.P.L. III.

1ST CLASS.

Grace Matshoba (Hons.)	Vina Magqashela
Gertrude Dambuza (,,)	Eubatha Tukula
Vina Sobekwa (,,)	Lilian Mandorodo
Florence Nojiwa	Rosement Somdaka
Vina Ngudle	Dorcas Mnqojana
Aunnie-Jessie Njotini	

2ND CLASS.

Ina Mdlalo	Mbuyiselo Luningo
Sarah Qalinge	Virginia Bottoman
Ivy Grace Qwele	Peter Kunene
Joanna Mcaba	Eunice Lupuwana
Samuel Madubela	Menyiwe Matshanda
Tabitha Ntlebi	Alexander Cengimbo
Cameron Lahle	Agnes Makapela
Paulina Bam	Evelyna Mafanya
Josephine Nkukwana	

N.P.L. II.

1ST CLASS.

Martha Makaluza (Hons.)	Sanna Tsitsa
Violet Matolengwe (,,)	Alvina Balintulo

Eunice Sijadu (Hons.)	Samuel Xaba
Catherine Manakaza (,,)	Elizabeth Pamla
Mercy Kondile (,,)	Maria Sipuka
Agnes Vimbayo (,,)	Dorothy Mzwakali
Evelyna Maposa	Zelpha Qaba
Ivina Mpahleni	Mabel Mondliwa
Miriam Memani	Meddlina Soyizwapi
Letitia Mbunyuza	Huzzet Balfour

2ND CLASS.

Nimrod Mdani	Eunice Mancotywa
Violet Vitshima	Pytheaus Mafu

N.P.L. I.

1ST CLASS.

Elliot Ntozake (Hons.)	Ruth Mancotywa
Violet Qwele (,,)	Kate Kwaza
Girdwood Soga (,,)	Lullama Magadla
Miriam Nogela (,,)	Louisa Bongela
Theo. Ndungane (,,)	Grace Mpengesi
Tylden Futshane (,,)	Michael Filtane
Agrinette Bongela (,,)	Christopher Qaba
Sabina Matshoba (,,)	Zodie Walaza
Vina Mpahlwa (,,)	Mina Tupana
Charles Mdleleni	Joyce Sopela
Daklia Booi	

2ND CLASS.

Jane Ludonga	Winifred Mabokela
Leonora Sidinana	Muriel Mxoli
Clement Mqingwana	Rosalina Mangcengeza
Sandy Hili	Muriel Ganca
Curnick Mpakama	Florence Ntsaluba
Adelaide Msaseni	Philda Jini
Douglas Twetwa	Florence Qwele
Wellington Tola	Edith Mtshwelo
Agrinette Maposa	Eleanor Gxabagxaba
Josiah Dwadwa	Gertrude Gaca

Practising School.

Standard VI.

1ST CLASS.

Louisa Mahlaka (Hons.)	Elsie Mhlongo (Hons.)
Columbus Golintete (,,)	Douglas Mdudo
Nancy Tshanyela (,,)	Solomon Mbeki
Don Kakaza (,,)	Edward Gudla
Emily Tshazi (,,)	Velapi Kendle
Nellie Maki (,,)	Jonathan Sotashe

2ND CLASS.

Connet Msila	Irene Luwaca
Gertrude Mateza	Winifred Siwendu
Violet Adonis	Alphosina Qunta
Alphatus Qaba	Emily Nani

Standard V.

1ST CLASS.

Gertrude Ntenjane Hons.	Mildred Sobekwa
Lydia Mntanywa (,,)	Dumbleton Zaula
Angelina Tyabazeka (,,)	Violet Qwele
Gertrude Wayiza (,,)	

2ND CLASS.

Lutoli Mdingana	Ann Sara Myataza
Abigail Haya	Joseph Ndukwana
Stanford Makubalo	Irene Buda
Virginia Kotyi	Lot Zaula
Harriet Nyabashe	Wilson Mangqangwapa
Herschel Qaba	Caroline Peko
Essina Zonke	Elijah Mdleleni
Peterson Matsha	

Windsor.

A visit to Windsor forms a red-letter day in my 1931 wanderings. The noble castle with its great round tower, the Royal gates with their spacious entrance, and the Chapel of St. George, the loveliest of its kind in England, will haunt my memory while I live.

Starting from Reading in the morning we travelled through a country dotted with little villages and pleasant farm houses. Wokingham, the first large town, had a rural look about it with its many gardens and trees and its old market cross. Ascot also with its long main street was a typical country-looking place, from which a glimpse of the two-mile race-course was obtained about six miles from Windsor. After this, high walls and huge parks with game enclosures bounded the highway. We had reached Windsor Great Park, 1800 acres in extent. The new town of Windsor—with its wide streets, villas and gardens—has no special interest; but old Windsor, two miles further on, thrills the traveller with its old buildings, quaint shops and narrow streets, all evidently carefully preserved from the inroads of modernism.

Up an age-old street the road climbed to a high entrance, King Henry VIII's gateway, guarded on either side by sentries. We arrived at the opportune moment to witness the changing of the guard. The spacious approach to the Castle resembles the Esplanade of Edinburgh Castle; and the great battlemented pile with its round tower filled the landscape in front of us, towering majestically above us, making us realize that we stood in front of the stateliest of the English Royal Palaces.

St. George's Chapel, a fair and noble cruciform church with an impressive nave and many bays and side-chapels, naturally claimed first attention. This is the chapel of the Knights of St. George of Windsor, the Knights of the Garter, and contains the stalls of the King and all the Knights, their cognisance on a miniature shield and their bannerette. The place blazed with colour and seemed to ring with noble names. History came alive as we stood in the chapel. At the other end is situated the Royal Tomb-house where are buried remoter members of the Royal family. Specially conspicuous is the Albert Memorial Chapel, with its recumbent marble statue. Leaving the chapel through the Norman gateway we passed on to the terraces of the Castle, overlooking the Royal park which seems to stretch for miles, with the mighty Thames meandering out and in, and granting us a view of Eton College close at hand. On the day of our visit the rooms of the Castle were not open to visitors, as the King was in residence; but, even without the opportunity of examining the Castle in detail, we were conscious of having seen more wonders in one day than we had ever seen on any single day before.

R. MURE.

The East-London Museum is making rapid progress. For some time past, one of the outstanding exhibits has been a large case of sea-birds. Now a similar case is being provided for land-birds. Under the present enthusiastic curator, the bird-collection should before long worthily represent the bird-life of the district.

Memorial Tablet to Rev. J. M. Auld

Subscription List.

	£	s.	d.		
Special Collect-				V. M. Devillirs	5 0
ion at Columba.	1	1	8	E. J. Pretorius	4 0
H. Neethling	10	6		W. Abschlager	2 6
J. Cherry ...	10	0		T. Ewels ...	2 6
H. Mills ...	10	0		Friend ...	2 6
G. Lindemann	10	0		Mrs. Kockott	2 6
Blumrick Bros.	5	0		D. Lindemann	2 6
L. R. Turnbull	5	0		J. C. Trow	2 6
F. J. Turnbull	5	0		E. Moll ...	2 6
E. Turnbull	5	0		Rev. F. W.	
C. J. Kockott	5	0		Ngxenge	2 6
J. B. Macready	5	0		D. F. Ngxenge	2 6
Dr. P. Fennell	5	0		J. B. Nibe	2 6
H. Ewels ...	5	0		J. B. Njoloza	2 6
S. E. Ewels	5	0		S. Nlenzi	2 6
A. E. Harrison	5	0		G. Reve ...	2 6
G. J. Harrison	5	0		A. K. Soga	2 6
H. G. Molden-				H. Taylor	2 6
hauer ...	5	0		S. A. Young	2 6
A. Whitfield	5	0		Sums	
C. Whitfield	5	0		under 1s.	6 13 10
F. Beattie	5	0		Total	£16 0 0

Meyer's Parrot in Cape Colony.

The specimen of Meyer's Parrot obtained at East London has been submitted to Mr. A. Roberts, who assigns it to the Transvaal race. In his letter Mr. Roberts says:—'We have three specimens from the Ivys, one labelled Grahams-town, dated Feb., 1905: another 'S. Africa' (no date): and the third brought to me some years ago by J. R. Ivy. I have always felt dubious about these, as they might very well have been escaped cage-birds. In fact, I am still doubtful whether they have not been imported into the district during the present century, since there is an absence of earlier records.'

Prolonged discussion has been going on in the 'London Times' regarding the tune for Mr. John S. Arkwright's hymn 'O valiant hearts...' the hymn which has now become associated with Armistice Day.

The House Governor of Charing Cross Hospital has protested against 'this insane method of supporting our hospitals by the sweepstake madness.' He comes from Yorkshire, where betting on horses is called a mug's game. But, says Mr. Inman, if betting on horses at 10 to 1 or 20 to 1 is a mug's game, what is it in a sweepstake with a 100,000 to 1 chance? As a man who had had twenty years of actual hospital experience and was no killjoy, he said that, as long as he was at Charing Cross, he would have neither part nor lot in any sweepstake scheme. There were solid business reasons why they could not and would not take money from that source. Gambling was greed of the worst possible type and our hospitals were built up on sound philanthropy.

Universal Week of Prayer.

Sunday, January 7th,—14th, 1934.

Topics for Universal and United Prayer.

Texts Suggested for Sunday:—

"The Divine Judgment" (*Romans i. 18, 24, 25; ii. 1; 1 Peter iv. 17*).

"Fear and Faith" (*Mark iv 40; Psalm xxvii. 3; cxii. 7*).

"Our Need of Repentance" (*Mark i. 15; Matt. xviii. 3*).

Monday:—The Need of the World.

THANKSGIVING: That God reigns. That the future is in the hands of One Whom we can absolutely trust. That through His judgments God is calling men to repentance.

CONFESSION: The self-sufficiency of the modern world. Man's confidence in himself. Man's rebellion against God and open denial and rejection of Him.

REQUEST: That God may have pity upon His creation, and save the peoples of the world from their blindness and hardness of heart.

For the grace of repentance and for more living faith in the Lord Jesus Christ.

For those who in these times of confusion and perplexity are bearing the burdens of public responsibility.

SCRIPTURE READINGS:

Psalm xcvi. Romans i. 18—32. Luke i. 67—80. Hosea xiv.

Tuesday:—The Church Universal.

THANKSGIVING: For its preservation and transmission of the Gospel. For its fellowship. For its inclusion of members of all nations and races. For the saints it has nourished.

CONFESSION: Its lack of the sense of the eternal and its consequent failure to utter a commanding message.

Its lack of understanding of the modern world and its resulting inability to confront men with the necessity for regeneration, and complete surrender to Christ as Saviour, Lord, and King.

REQUEST: For grace to hear and to recognise God's word for our time.

For deliverance from bondage to the past, and for grace to move forward with the unknown future in the spirit of fearless adventure.

SCRIPTURE READINGS:

Eph. iii. Jer. ii. 4—13. Luke xii. 35—40.

Wednesday:—National and International Life.

THANKSGIVING: For the labours and achievements of past generations and the heritage they have transmitted.

For the mutual enrichment of peoples through their different national traditions.

CONFESSION: The prevalence of suspicion, distrust, and enmity, and of national self-assertion and selfishness. The tendency to destroy social unity through recourse to violence.

REQUEST: For a new vision of the true meaning and end of human life. For a new birth of the spirit of prophecy. For those who are called to guide the national life and to take counsel in international affairs.

SCRIPTURE READINGS:

Psalm xcvi. Eph. ii 11—22.

Thursday:—The Economic Life of the World.

THANKSGIVING: For God's gifts in the products of the earth and the work of man's hands. For the multiplying discoveries of science and the possibilities they open up of increasing freedom and welfare for mankind.

CONFESSION: The sins of our economic life. Its lack of brotherliness and love. The failure of the Church to Christianise the economic order.

REQUEST: That Christian people may be given a new understanding of their responsibilities in the economic life of the world. That workers in the scientific field may carry out their tasks for the love of God and consecrate their gifts to Him. That wisdom, insight and courage may be given to economists and statesmen in their endeavour to solve the economic problems of the world. For the multitude of the unemployed.

SCRIPTURE READINGS:

Gen. i. 24—31. Mark x. 23—27. Luke xii. 13—21.

Friday:—The World-Wide Christian Mission.

THANKSGIVING: For the growth and expansion of the Church throughout the world. For new spiritual movements and the awakening of fresh life. For the devotion and faithfulness of missionaries.

CONFESSION: The inadequacy of our efforts in measure and in quality. The narrowness of our vision. The feebleness of our faith.

REQUEST: For those who labour in Christ's Name—In home missions. Among the Jews. In Japan, Korea, China, India, the Near East. In Africa, South America, and the Southern Pacific. In Russia. For the raising up of new workers and their equipment with all natural and spiritual graces.

SCRIPTURE READING:

Romans x. 12—18. xv. 30—33. Eph. i. 15—23.

Saturday:—The Family and Youth.

THANKSGIVING: For the divine institution of the family. For the continued re-birth of the world in each succeeding generation. For the generosity, adventurousness and hopefulness of youth.

CONFESSION: The lack of understanding of youth. Acquiescence in conditions that destroy the life of the family.

REQUEST: That the divine meaning of the family may be apprehended anew by mankind. That a new vision of Christ Jesus as Lord and Saviour may come to the youth of the world. For all professors, teachers, and workers among youth.

SCRIPTURE READING:

Mark x. 1—16. Matt. xviii. 1—14. Joel ii. 23—32.

The Blythswood Review.

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, DECEMBER, 1933.

To the Reader.

My name is great among the heathen, but
ye profane it.—*Malachi.*

The name alluded to is "the God of Israel."

There was a time during the boyhood of Jacob and Esau when the name of God was "the God of Abraham and of Isaac" and when it still seemed an open question as to whether the name of Jacob or that of Esau would be joined with those of Abraham and Isaac. The name of Jacob was destined to fill the third place, but the actual fixing of the name depended on the attitude of Jacob to the election of God. The self-seeking, the planning and plotting and the over-reaching, so manifest in Jacob's early life, all prejudice us against him; whereas the openness of his hunting brother and the way in which the birthright and the blessing were lost to him enlist our sympathy for Esau. In Jacob, however, there lay, underneath his selfish behaviour, a response to God, which in the end resulted in a transformation in his character and in a corresponding change in his name; Jacob "the supplanter" became Israel "a prince with God." In Esau on the other hand there was no underlying response to God; he is termed by the writer to the Hebrews, as our authorised version puts it, "a profane person." The word profane,—aptly translated in the 20th Century New Testament as "irreligious"—indicates, by its derivation, that Esau put himself outside the number of the worshippers of God.

In course of time, the God of Abraham, of Isaac and of Jacob, became well known to all the tribes that surrounded the patriarchs; but, after Israel and his family went down to Egypt and became there a nation, the name of God crystallised itself into "the God of Israel." It was the God of Israel who delivered His people from the hand of Pharaoh and who led them in triumph through the Red Sea; it was the God of Israel who

brought them through the wilderness and across the Jordan into Canaan; and, at a much later stage in their history, it was the God of Israel who brought back his people from the land of Babylon to their inheritance in Canaan. The fame and the glory of "the God of Israel" were known among the nations; that name was great amongst them and greatly held in awe.

In the time of Malachi, however, in spite of the warning that Israel had received from the fate of Esau, whose irreligious life, reproduced in his descendants, led to his being described in this prophecy as being hated of God, Israel assumed the same profane and irreligious attitude towards God. The people still went through the formalities of religion, but their service of God was not only heartless but also a mockery and a travesty of religion. They are represented here as bringing their lame lambs to God, as passing into the Treasury for His use that which cost them nothing and that which was useless for themselves. So that now the historical situation has become reversed. The heathen nations, that had not experienced the blessings to which Israel had fallen heir, held the God of Israel in honour, looked up to Him as a great God who had delivered His people Israel time and again from their distresses; and Israel itself, forgetting all its experiences at the hands of its faithful loving God, had forsaken Him and had adopted an attitude that left Him out of account and was intended merely to further their own selfish and sinful aims. Along with this irreligious selfishness went the normal accompaniments of impurity, of oppression of the weaker brethren, and of false security in presumed exemption from punishment. They shut their eyes to the law of retribution and they did not believe that the long-deferred punishment would ever come.

There was only one way to avert that punishment, viz. by restoring God to his right place as the head of their nation, by honouring Him as their Father, by fearing Him as their Master, and by bringing again the tithes into God's storehouse. Such conditions they refused to comply with; and, when four hundred years later the Messiah came as a refiner of silver, the Temple which they had dishonoured was swept away and their nation itself was driven from its ancestral home.

The Mission Field.

Extracts from the Minutes of the G.M.S. Missionary Board.

(Continued)



THE Board was highly gratified to find that the friends of the mission in Glasgow had so promptly presented such a valuable gift to the Society as the Printing Press mentioned in Mr. C.'s letter, and Mr. Bennie was instructed to write to Mr. Cuthbertson on its arrival at Lovedale. It was agreed that the Printing Press be placed under the superintendence of Mr. Bennie at Lovedale.

Mr. Bennie was authorised to erect a waggon house 16 ft. by 10, and a room 18 ft. by 10 for accommodation which is found to be necessary.

The Clerk was authorized to draw on the Treasurer for £50 for commencing the building of the mission Seminary.

Mr. McDiarmid presented an outline of a plan of the house of the Tutor 53½ ft. by 26, of a class room 30 ft by 23, and of other parts of the premises of the Seminary, which was examined and approved.

Messrs. Bennie and McDiarmid were appointed a committee to superintend the operations of erecting the buildings of the Seminary, and in the meantime they were instructed to purchase wood, and to endeavour to make an engagement with a mason for the building of the walls.

It was agreed that the Board request the Directors to state, in the event of no suitable individual being soon found to act as Tutor in the Seminary, whether or not the missionaries be at liberty to send their children to the Colony for education at the expense of the Society, with the understanding that each missionary shall not send more than two children at a time.

John Bennie, President.

At the next meeting, held at Pirrie, August 22nd 1839.

Mr. McDiarmid presented a plan of the house of the Tutor 54½ ft. by 26, over all, which was approved.

Lovedale, Oct. 3rd, 1839.

Present: J. Bennie, A. McDiarmid and J. Laing.

The Committee on the buildings of the Seminary stated that they had engaged Jacob Trollip a mason, to erect the house of the Tutor, that he was expected to begin to build next week, and that parties of natives have been for some time employed in quarrying stones and conveying them to the site of the buildings.

The Clerk read to the meeting an extract of a letter from the Rev. Dr. Adamson Cape Town, from which it appeared that the Assurance Societies in Cape Town are not agreed as to the propriety of assuring the lives of Missionaries in Kafferland unless their liability cease in the event of "death by savage violence." Whereupon it was resolved that the Directors be requested to endeavour to insure our lives in Scotland without the above exception, and that each missionary shall forward through the Clerk to the Sec. a statement of his age and a certificate of the state of his health from a medical practitioner. The Clerk was

instructed to furnish the Directors with all necessary information on the subject.

The meeting resolved itself into a Committee for the purpose of examining on the spot how much arable land may be obtained for the Seminary, when it found that from 40 to 50 acres of good land may be obtained under the level of the water course which has already been commenced.

The monthly parcel containing periodicals for April, which was received this day, was laid on the table.

Mr. McDiarmid was appointed to write to the Directors for a supply of such articles as are required for the use of the house of the Tutor and buildings connected therewith.

Mr. Bennie stated that Cap. Stretch had made a proposal to him to the effect that he would continue the work of cutting the water course from the Chumie for the irrigation of his own grounds and those of the Seminary, on the condition that the Board should bear half of the expense. The Board agreed to this proposal, provided our share of the expense should not exceed £100.

The Clerk was instructed to advise the Directors with respect to the probable sum (exclusive of Salaries) which the Board will require to draw in Nov. Mr. McDiarmid stated that the Rev. W. R. Thomson had presented a corn mill to the Society.

John Bennie, President.

Lovedale Nov. 6th, 1839.

Present: J. Ross, A. McDiarmid, J. Bennie, and J. Laing.

The members present presented their Accounts and the President presented Mr. Weir's which had been forwarded to him. These Accounts having been examined and found correct, it appeared that the sum now due on account of the Salaries of missionaries and native Teachers is £541 10/-, and that the sum of £138-10-1½ is required either to settle accounts which are already due, or to meet expenses which will necessarily be incurred in the course of the year.

Agreeably to the last minute it was agreed that £30 should be drawn for the purpose of aiding in cutting a water course from the Chumie River for the benefit of the Seminary and of the Lovedale station, and it was further agreed that £250 0 0 should be drawn for carrying on the buildings of the Seminary, making the whole sum due £960 0 1½, of which the Board through the Clerk, draws £853-10-3½ in Graham's Town, and individual members, as per Account, draw the remaining £105-9-10 by their Bills on the Treasurer.

The Clerk was accordingly instructed to draw out an account current, and a statement of the Salaries for transmission to the Treasurer, and to negotiate Bills in Graham's Town to the amount of £853-10-3½ and Messrs Bennie and McDiarmid were appointed a Committee to audit said Account.

In consequence of the Rev. W. Chalmers having presented an account for expenses connected with printer and Printing Press at Chumie, it was agreed that as the Directors of the two Societies have entered into an arrangement by which the Printing Press is now the sole property of the G.A.W.S. which thereby becomes liable for all expenses connected with it, the Clerk be instructed to write to Mr. Chalmers and to acquaint him with the arrangement which has been made, in

order that the agreement of the two Societies may be carried into effect.

Nov. 7th 1839. The meeting having met after adjournment, the Clerk was instructed to write to the Treasurer to apprise him of the amount of the sum to be drawn, to acquaint him with our decision respecting the Printing Press, and to furnish him with all necessary information concerning it.

The Clerk was instructed to make inquiries at the G. Town Insurance Society with respect to their conditions of insurance, and, if he find them favourable, to state to them that each of the missionaries of our body will insure his life for £500, agreeably to the letter on the subject which we have received from the Directors.

It was understood that, if arrangements should be made in Graham's Town for Insurance, the Board would draw on the Directors in the course of the year for the premium required for £500.

Cap. Stretch, the Resident Agent, having made a proposal to dispose of his premises to the Society, it was agreed that we confer with him regarding the terms in which he would dispose of said premises; and, should these be favourable, that we purchase them, on account of the great advantage which would arise to the mission from their possession and from the land attached to them.

Mr. McDiarmid proposed that a little additional aid should be allowed to Mr. Weir for carriage of provisions in consequence of his distance from the Colony.

The Clerk mentioned that he had received from Mr. Chalmers as a gift from Mr. Kirkwood to our branch of the mission, 17 New Testaments, 2 Bibles, and 2 Religious Books. The Clerk was instructed to communicate, through Mr. Chalmers, our cordial acknowledgements to the donor.

The missionaries agreeably to their resolution waited on Cap. Stretch, and learned from him that the sum for which he would dispose of his premises, in the event of his removal, was £340, to be paid in 2 or 3 years. Judging these terms to be fair and reasonable, we agreed to purchase his premises on behalf of the Society.

John Bennie, President.

Lovedale Jan. 2nd 1840.

Present: J. Bennie, A. McDiarmid, and J. Laing.

Two of the brethren who had been in Graham's Town stated that they had made inquiry of several gentlemen officially connected with Insurance Societies whether or not they would insure the lives of missionaries in Kafferland, and that the result was that there was no certainty afforded that these societies would receive applications from Kafferland, but that, if they should, the premium would be 1 per cent more in Kafferland than in the Colony. It was agreed that we request the Directors to endeavour to make provision for widows and orphans at home.

John Bennie, President.

At the meeting held at Pirrie, April 2, 1840, the Clerk was instructed to prosecute inquiries on the subject of life assurance.

The Clerk was instructed to request the Directors to send the scientific instruments mentioned in the letter of 6th July and to express our wish that a Thermometer and a Magnet may be added to them.

Nature Study.

The Grindelwald Glaciers.

Shell life was represented by the two species that occurred everywhere in the region I traversed, the Mountain snail, *H. arbustorum* and the Rock snail *H. rupestris*. Two spiders also drew my attention; the one *Epeira marmorea* was resting on its web among the rocks on the glacier edge; the other was also on the glacier edge, the male of a minute species, *Diplocephalus eborodunensis*, described by Pickard-Cambridge many years before. The glacier phalangid, *Oligophilus glacialis*, also occurred here, as well as a colony of ants belonging to a species I did not recognise. But the most interesting of all the creatures associated with glaciers was one which did not come under my notice on this occasion; on the following day, however, on the Mer de glace it was seen quite commonly. The creature alluded to is the so-called Glacier flea, a minute insect belonging to the spring-tail group. This little creature lives on the surface of the tiny trickles of water that gather under the stones embedded in the ice; and when a stone is lifted the black dots are seen springing about on the icy water. Their small size coupled with their great activity render the capture a difficult task and I rested content after procuring two specimens. Schneil says of this little springtail: It is only during the summer when the sun throws its burning rays upon the glacier's melting ice and snow that this peculiar insect is astir in the day time, becoming on each succeeding night rigid with the cold. In the Grindelwald churchyard, I stood at the fresh grave of Robert Burton Fearon, a young Oxford priest, who with his brother Henry and two guides had perished on the Wetterhorn on the preceding 20th of August. Henry's body and that of one of the guides had not been found up to that time, but they were shortly afterwards recovered. The number of victims claimed yearly by the Alps does not lessen the host of climbers who resort thither. And at that very time a party of climbers at the Bear Hotel were making their final preparations for an attack on the Wetterhorn.

Next day our own party, accompanied by three guides, climbed to Baregg for a day on the Mer de glace. This is a tourist excursion, easy enough for a tenderfoot, arranged for those less heroic souls who lack the courage or the cash for an ascent of the Wetterhorn and yet long to set their feet on a glacier and to feel the thrill of the avalanche.

Up the steep mountain-side, bedecked with yellow wolf's-bane, blue aconite, and many other fascinating alpine flowers, the mule-track steadily led till it reached a half-way halting-spot where a little hut and a recess in the rocks provided a rest for weary climbers. Up to this half-way house it is possible to travel on horseback, but the path is so steep that the solitary French lady who did so on this occasion seemed more 'blown' from the exertion of holding on to her steed than were the walkers by their climb. Her excitable gasps of 'Pardon!' as her steed cleared a passage through our party still rings plainly in my ears after the lapse of thirty years. Beyond the half-way hut the track is rougher but hardly so steep; and the healthy exertion fitted us for the enjoyment of our luncheon at Pension Baregg, 5,200 feet above the sea. Among recent entries in the Visitors' book here was the name of Hugh Price Hughes.

Being duly fortified for our ice-scramble, we descended by ladders to the glacier and at first wandered at our discretion over its surface. The Lower Glacier, on which we were, forms the base of the Mer de glace, and is covered with abundance of stones and detritus, the product in the main of avalanches, great and small. Where two branches of a glacier meet, an accumulation of rubbish, stones, etc., gathers along the meeting line and is borne onward by the slowly travelling ice. This rubbish tends to hide the nature of the glacier and to blur its movements, while the numberless rents and crevasses have a like tendency. But in those places where the ice is smooth, semicircular grooves running from bank to bank of the ice-river and presenting their convexity towards the mouth of the glacier, indicate that the movement of the ice is greatest in mid-stream. At the mouth of the glacier, on the other hand, the curvature of the ice front is concave towards the outflowing river. Here the ice clings to the rocky sides of its cramped channel and falls away in large rents from the middle. Near the base, however, the ice is so torn and split and so covered with the overlying moraines, as to have the nature of its structure obliterated. At the very mouth of the glacier, where the concavity towards the river is discernible, the ice splits into great semicircular crevasses, into which the surface debris falls, and here is granted to the curious a good view of the delicate blue-green ice.

The unevenness of a glacier and the abundance of debris carried along on its surface are the outstanding aspects of the scene. On the glacier surface are found many ridges and crevasses, displaying fairy glimpses of transparent blue-green ice masses. In the crevasses lie many pools of delicate green water, and down their sides fall miniature cascades, where the trickling streams of water that flow over the ice find their opportunity of reaching a lower level.

The only life on a glacier is the glacier-flea, already referred to. Flea-hunting served as a pastime till a part of the glacier was reached where roping became the order of the day. Three companies were formed, grouped according to the guides' estimate of our powers of endurance. Rightly or wrongly, I was roped up with the first battalion. At the head of each battalion went a guide furnished with an ice-axe for cutting holes in the sloping hummocks. Guide No. 1 cut footholds only, into which his followers planted their toes, while seeking to balance themselves with the aid of their alpen-stocks. Progress was slow, and there was plenty of time to spare for the retrieving of any light-headed member of the band who temporarily lost his foot-hold and dangled down the slope in spread-eagle fashion as far as his share of rope allowed. Guide No. 2 pursued the same track, cutting as he went a second series of holes to serve as finger-grips for his less confident squad. Guide No. 3, deeming his ice caravan lacking in nerve for a lengthened ice journey, doled out for his company an easier programme, and probably saved them from carrying back to Britain scars on fingers and hands which served for some others as mementoes of their prowess on the ice.

We worked back to the edge of the glacier and climbed the scree of the adjoining hillside to

reach a path that would take us back to Baregg. The Alpine Toadflax grew on the scree with a wealth of Blue Aconite in little depressions; and among the novelties were the Golden Cinquefoil (*Potentilla aurea*) and an enchanting little Achillea. The Edelweiss grows on the mountains hereabouts, but this plant is seldom seen in its native haunts by such amateurs as we were. During our scramble on the ice and down by the mountain track we got a slight insight, from the succession of avalanches heard and seen, into the dangers that attend mountaineering.

During our happy-go-lucky escapade on the Mer de glace, an expedition of a much more strenuous nature was under way from the same hotel. A young gentleman with two guides was tackling the Wetterhorn; and next morning about ten o'clock the adventurous climbers could be seen approaching the summit. Through a telescope set up at the hotel door the proud, though anxious, mother was watching her young hero and his attendants traversing the final stage to the crest; and he too, as we all knew, was stepping along in the full consciousness of being under his mother's eye. She might well have been excused, had she kept her eye glued to the telescope during the comparatively short period in which the group of climbers remained in sight on the crest; but, with a tender emotion, she gave way to others to look at her son bravely footing it at that dizzy height. The telescope remained in constant use till the mountaineers, in beginning their descent, disappeared from our sight. Though our programme did not permit of our lingering at Grindelwald to join in the welcome that awaited his return, we learned afterwards that he and his guides had got down safely that night.

We left Grindelwald after breakfast, and travelled by way of the mountain railway to the Eiger Glacier. A cave tunnelled out in the glacier entices tourists to enter and to study from below the delicate colouring of the icy canopy. We were here brought within near distance of the Jungfrau and the Silberhorn. It is ever dangerous to say of any natural scene:—'This is the fairest sight I have ever beheld.' For there is such variety in God's world that comparisons are out-of-place and uncalled-for, but my heart leaps up within me still at every remembrance of the Silberhorn. No fitting description could be given of those pure white pyramidal peaks, off which the sun glints as from newly-minted silver. I was content to feast my eyes and my mind on the twin peaks as long as it was possible. Silence befits the scene, but I did not feel it out of place to hear my companion whisper in my ear:—'Though your sins be as scarlet, they shall be as white as snow.' One cannot meditate on those peaks of spotless white without asking himself the question:—'Am I whiter than snow?'

We crossed the mountains to the Lauterbrunnen valley, and descended to Interlaken, between the lakes of Brienz and Thun. Having some free time before dinner, I rambled out in the direction of the Lake of Thun. It was the time for the gathering in of the cattle for the evening milking, and a continuous ringing of cattle-bells enlivened the outskirts of the town. By the roadside I found the tiny shell—*Vertigo minutissima*—whose *locus classicus* in Great Britain is Arthur's Seat in Edinburgh.

ROBERT GODFREY.

The Blythswood Review.

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THE MANAGER,
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The Editor's Study.

Hiking in Shetland.

(Continued)

My first week in Shetland had now come to an end without my having attained such success as I had hoped for. I made up my mind therefore to try another district; but, on the day of my purposed departure, such a persistent rain fell as compelled me to remain over the Sunday in Walls. And well was it for me that I did so. My landlord arranged that two youthful adventurers should appear at midnight and help to man the heavy boat that had defied my unaided efforts at Grunnaveo. I was astir at 11.45 p.m. and left the house just after midnight. The creaking of a wire intimated the approach of my companions by way of the dyke-fence and I was by their side before they knew of my presence.

We heeded not the larks or any other midnight musician on this occasion, being too eager to reach the loch; and my companions—Magnie and John—were soon preparing the boat by the small stone pier, whilst I procured the oars from their place of concealment. Magnie had brought a "nile," or plug, which proved too small for the hole, and he hastily made one for the emergency. He had also provided himself with "kabes," or wooden pins, fitting into the side of the boat, which, in conjunction with small loops of rope, "humla bands," form the equivalent of our southern rowlocks. On lowering the aft side from the stones, and pushing her out into the water, we were soon convinced of the crazy condition of the boat. I baled, whilst my companions rowed. At a jutting out portion of the land we tried to take the corner too sharply, and grounded. By backing, however, we got off safely into deep water, and rowed on again. We had escaped the attention of the neighbouring crofters, but were not on that account wholly unnoticed, as the vociferous barking of a dog only too plainly indicated. For a time an ominous look between my mates suggested unpleasant possibilities; but as our distance from the shore increased the midnight howler relapsed into silence, and in its stead the sea-fowl began to scream. The gulls began the uproar above their little island home; but, ere we had reached their quarters, the terns also with shrill screaming were up and beating overhead.

On reaching the larger island we drew our boat partly ashore to prevent her drifting off and leaving us uncared for, and, scrambling to the grassy level which rises a few feet above the water, I was soon in the midst of delightfully new experiences. A few paces from the water's edge lay a nest of the common gull with three eggs, the first indication of the wealth of eggs on the island, and at a short distance ahead lay a second. These were placed amongst the tall *Luzula* that covers the island, as was also the first Arctic tern's nest, discovered soon afterwards. I had come, not so much for spoil as for information, but, as our visit required haste, I could not go so carefully through my routine of description as I should have liked, and in lieu of this I put typical nests with their contents in my pocket for examination at home.

I skirted the left side of the island, whilst my companions silently divided the remainder between them, and in our passage across we fared alike, each of us having obtained the same two species only.

Shortly after beginning our return tramp over the island I met John, and we moved along together. Presently I discerned an egg amongst the long herbage; and, stooping down, found in a hollow a nest of the mallard, with seven eggs, cold and deserted. These I took, as well

as the nest, which was formed of the *Luzula* stems well intermixed with down. This addition to my burden encumbered me considerably, and a few steps farther on I slipped into one of the cracks of the soil, so abundant in these regions, and hidden by the surface growth. Laden as I was with eggs, I was aggrieved at this apparent mishap. Instead of a mishap, however, the slip proved an advantage, as thereby I disturbed a merganser from a hole nearer the water. My friends were both beside me at once, knowing that the bird had risen from her nest, but they courteously allowed me to search for it myself, as I had frightened her up. Not being able to discover any eggs in that part of the hole from which she had emerged, and becoming excited lest after all I should miss them, I searched further back, and, putting my hand down where my foot was, I found, from the yolk with which my fingers came in contact, that I had set my foot right in the nest, and had apparently touched the bird ere she skulked along the hollow to gain the water. One egg was completely smashed, and had smeared the others, besides wasting the nest. A second was sadly cracked, but the remaining seven were whole and perfectly fresh. I was now encumbered indeed, and had some difficulty in stowing away my material. I rolled the mallard's nest and eggs in my bonnet, and the merganser's in my handkerchief, stowing portion of the latter bird's nest in a third pocket.

One other bird, the lesser blackback, had been calling occasionally, but its nest was not found in our first tour of the island. My companions went off for another round of the island, chiefly for the sake of this bird's nest, and I remained behind watching the actions of the birds disturbed by our presence.

On their return, Magnie announced a big gull's—the species sought for—and, giving me two eggs, took me to see the nest. It was placed at the foot of the bank amongst the soil. We made careful search for another merganser's nest, but unavailingly, and our succeeding tour of the island failed to reveal more than the five species noted.

On returning to our boat we found much water in her, necessitating a long spell of baling before we could venture aboard. Then in much trepidation—lest we should smash any of our booty—I got pushed her off, and made for land at 11.45 a.m. The crazy boat demanded constant attention, but was safely brought to land, and left, as nearly as possible, in its old position. We reached home before morning had fairly set in, although, of course, we had had light the whole time. That day I did little else but blow eggs, and the cat did little else but eat them.

Next day I spent amongst the hills lying northwest of Walls, wandering by the rocky shore and the inland lochs until the approach of night forced me to hurry homewards. By the aid of my compass I gained the high road shortly before it passed between two lochs, that on my left being a very small water, with a very fine bed of aquatic vegetation adjoining the roadside. Considering this enticing patch worthy of a passing scrutiny, I turned aside from the highway, and peered eagerly through the long herbage to discover any skulkers therein. As I leisurely stood awaiting the appearing of some duck or other, I heard a distinct whirring overhead, and, on looking up to identify the author, I saw, to my great surprise, a red-throated diver flying rapidly in the direction of the larger loch beyond the road. The bird's presence in the air could hardly be taken to indicate much, but it was sufficient to entice me to examine the lochside. In beginning a systematic search along the water's edge, I kept a breadth of several feet under minute scrutiny, and depended on some sign of a trail to the nest should it be further off than two yards. I reached the upper end of the loch without discovering anything, and had half completed the return journey along the opposite shore when at a point of the grassy edge I saw the two eggs lying at my feet. The nest was only fourteen inches from the water, and was situated at a corner where the bird's view was open on both sides, so that it could easily see approaching danger. It was a fairly thick structure of moss and small pieces of grass, pressed upon the damp underlying herbage. Ere I had finished my description of the nest, the diver appeared, and flew persistently in a wide circle round me, with swift beat of her long, thin wings and her long neck straight out in front. Twice she uttered a very harsh cry, and finally descended on motionless wings to the adjoining loch.

The loch on which I made this, to me, great discovery has no name on my map, but it shall ever be vividly remembered by me as the Diver's Loch. I carried the eggs home in my pocket in great glee, and I found on blowing them that they were perfectly fresh, as might have been inferred, I suppose, from the absence of any trail at the nest.

Lexicography.

The Possessive.

The Possessive case is formed by the prefixing of a possessive particle.

(1) In the case of Proper names, personified words and a few other nouns of the *u*-class, such as *u-Bawo*, the possessive particle is *ka*. Where the possessive follows a governing noun with a weak (i.e. nasal) prefix, the possessive particle remains *ka* simply, e.g.: *umntwana ka bawo*, *amahashe ka bawo*.

But where the possessive follows a governing noun with a strong prefix, the possessive particle *ka* has, prefixed to it, the prefix proper of the governing noun, e.g.: *isitya sika bawo*, *ubulumko buka bawo*.

The particle *ka* is unchangeable, and it displaces the article of the possessive to which it is attached.

(2) In the case of common nouns the possessive is *a*, to which is prefixed (except in nouns of *ama*-class) a letter or letters representing the prefix of the governing noun. The resultant forms, termed the Possessive Particles, remain unchanged.

(a) before adverbs, locatives, demonstratives beginning with a consonant and affixed possessive pronouns (except those of 1st and 2nd person plural). These have all been fully exemplified in connection with the different noun classes.

Before the adverb *apa*, a lost *l* is restored: *umntu wa lapa*.

Before the adverb *izolo*, hiatus is prevented by the insertion of *y*: *ukutya kwa yizolo*.

Before a locative, hiatus is prevented by the insertion of *s*: *umntu wase Qonce*.

(b) after governing nouns that lack the article: *akuketi buso bamntu*; Thou art not a respecter of persons.

andifumananga tyala la kufa kuye, I have found no crime, worthy of death, in him.

When these possessive particles precede a simple noun, they do not, in positive sentences, cause the elision of the article of the governed noun, but coalesce with it, *a -a* becoming *a*, *a -i* becoming *e*, and *a -u* becoming *o*.

When they precede demonstratives beginning with *e* or *o*, they lose their *a* before these vowels.

Idiomatic use of Particles.

By means of the Relative Particle of the *umaba*-class numerous personal nouns may be formed. Their numbers may be greatly increased by negating the particle, the negative form being, *onge- abange-*

owehashe, a horseman *abamahashe*, horsemen

owesitatu, the third

abendlu yayo, his household

ongendawo, a wicked person; *abangendawo*, the wicked

ongenamteto, a lawless person

abokugqibela baya kuba ngabokuqala, *nabokuqala baya kuba ngabokugqibela*, the last shall be first, and the first last.

In a similar fashion impersonal nouns may be formed by using the relative particles of other classes than the personal class:—

eyeminquma, the Mount of Olives.

The following idiomatic use of the Relative joined with negative and copula deserves also to be noticed.

ixesha elingelilo (literally, a time which-not-it-is-it) i.e. an unsuitable time.

Similarly

umntu ongenguye a useless man

umti ongenguwo

inkomo engeyiyo

isitya esingesiso

uluti olungelulo

ubulumko obungebubo

ukutya okungekuko

abantu abangengabo

amahashe angengawo

inkomo ezingezizo

izitya ezingezizo

izinti ezingezizo

imiti engeyiyo.

R. G.

A Ndebele Song of Praise.

One of the highest forms of Ndebele poetry is the *izibongo* or *izitemo*, in which they praise their heroes or their chiefs. The songs are about various people, and consist of long lists of complimentary epithets and references to the deeds by which the individuals became famous. They are not sung or recited in the ordinary way, but are called out at the top of the voice in as rapid a manner as possible without a single pause of any length. The old *izibongo* are generally well known; but, if a new song has been composed, the listeners call for it over and over again, for these *izibongo* are chanted so rapidly that anyone who is not familiar with the song cannot possibly understand it. The language forms are involved and generally metaphorical, so that only those who know the inner history of the incidents mentioned can understand the significance of the words and realise all that is in the mind of the *imbongi*.

Below is a very modern specimen, made to celebrate the departure of a teacher.

Hamba bologoqo lagwetu e limehlo a mhllope a te qwa!

Hamba, simba 'mlindi si nga u lali.

Inxele li ga gonigoni, umahliz'inja ngozipo—umahlala e table.

Umahlabusa njengo bambo lwenkabi,

U sunduza imi jele gu ba nagwabo

U nxamalaza gu ngene impugine zi nga gqitjelwa.

U m'jamela 'buqu inkomo zi gida ubugidigidi ngenxa yako 'tole lagwetu.

U mbambo zintatu ngagwesogunene, ngagwesokohlo zi balwa ngabesintwana.

Hamba, 'nkunzi yami, umahlaba zi sale zi sosiwa yena 'se hambile ngapetjeya gu ga Gulugudela.

Hamba, simba 'mlindi si nga u lali u sale u lalwa ngezinye inkunzi.

Hamba u kumbule amatole ako ngemuva, baba wabantu.

Go, "bologoqo" of ours, who hath snow-white eyes!

Go, digger of a hole, who doth not sleep in it.

Left-handed of "gonigoni", skinner of the dog by means of the finger nail,—who art ever happy.

Who art as tasty as the rib of an ox.

Who pusheth the "imijele" to his companions,

Who placeth his legs apart, the flies go in and are not buried.

Who stareth at the dust as the cattle stampede for thee our calf,

Who hath three ribs in the right side and on the left they are counted by the ladies.

Go, my bull, who poketh; others remain to roast when he hath gone across the Crocodile (river).

Go digger of a hole, who sleepeth not in it, but other bulls sleep in it.

Go! remember your calves left behind, father of the people.

W. N. G. DAVIES.