

THE BLYTHSWOOD REVIEW.

A South African Journal

of

Religious, Social and Educational Work.

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Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

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VOL. VI.

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JANUARY, 1929.

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Events of the Day.

The Health of His Majesty, the King.

EVERYONE rejoices at the renewed health of His Majesty, the King and hopes for a speedy recovery from his long and anxious illness. The recent sickness of His Majesty brought forth from every part of the world tokens of the respect in which he is held everywhere. The Empire has watched with the greatest concern and anxiety bulletin after bulletin. These have brought hope and gladness to the hearts of all loyal citizens of the Empire, as they recorded day by day even the slightest improvement in the health of The King. For His Majesty has won the confidence and love of all by his courage, and kindness, strength of will and interest in affairs, that manifest themselves continuously in his personal character and imperial duties. The Royal Family have been passing through a time of great anxiety; they have notwithstanding been performing the public duties in a way that has endeared them to all classes of society. His Majesty is now so far recovered as to be able to seek a period of convalescence in the mild climate of the English Channel.

Parliamentary Affairs.

On the 25th January, the Sixth Session of the Parliament of the Union of South Africa was opened with the usual official ceremonials. The Speech from the Throne by the Governor-General, the Earl of Athlone, indicated the course of legislation that is to be followed during the coming month. Conjectures have been made concerning the date of the Elections for the next Parliament, but none can be regarded as more than a mere guess. The Electoral Rolls are be-

ing prepared and are to be completed on the 31st March. This fact may be taken as the date after which the possibilities of an early Election may be conjectured. Elsewhere is set forth the Governor-General's Speech in its details. The most significant statement in it indicates the method that the Cabinet intends to follow in the case of the Bills on its Native Policy. The approaching General Election has had in influence upon the proposed legislation, for not much of a permanent or a creative character could be passed under the political excitement of the present Session. Already the Government has had its power challenged by a vote of Non-Confidence.

The Cabinet.

The following Ministers constitute Cabinet:—

General the Honourable JAMES BARRY MUNNIK HERTZOG, Prime Minister, Minister of External Affairs and of Native Affairs.

The Honourable TIELMAN JOHANNES ROOS, K.C., Minister of Justice.

The Honourable Dr. DANIEL FRANCOIS MALAN, Minister of the Interior, Public Health, and of Education.

Colonel the Honourable FREDERICK HUGH PAGE CRESWELL, D.S.O., Minister of Defence.

The Honourable NICOLAAS CHRISTIAN HAVENGA, Minister of Finance.

The Honourable FREDRIK WILLIAM BEYERS, K.C., Minister of Mines and Industries.

The Honourable CHARL WYNAND MALAN, Minister of Railways and Harbours.

The Honourable PIETER GERT WESSEL GROBLER, Minister of Lands.

General the Honourable JAN CHRISTOFFEL GREYLING KEMP, Minister of Agriculture.

The Honourable THOMAS BOYDELL, Minister of Labour.

The Honourable HENRY WILLIAM SAMPSON, O.B.E., Minister of Posts and Telegraphs, and of Public Works.

A Political and Racial Manifesto.



ONE of the most astonishing, no less than most peculiar political and racial manifestos was published on January the 28th under the signatures of the Prime Minister, General Hertzog, the Minister of Justice, T. J. Roos and the Minister of the Interior, D. F. Malan, as "leaders of three of the four provincial sections of the Nationalist Party" and as South African citizens. In it an appeal is made to all English-speaking, and Dutch-speaking South Africans to consider the position of European Domination in Africa, present and future. The occasion of this manifesto to European citizens of the Union is asserted to be a recent speech by General Smuts, the opposition leader to the present Government. The document is an expression of the political creed of Nationalism, and on that account has some value. Its present circulation, peculiar tone and illogical form, however, detract very much from its significance as a real and sober expression of political hopes and fears. It bears on its surface the marks of a political manifesto to serve an occasion. In it as such we have no interest; politicians alone will utilise it for their own partisan purposes, and exploit its phraseology, haste and creed in their attempts to enlighten, frighten and cajole their public. But as the manifesto has been written as an appeal to European citizens of South Africa, it must be regarded as more than a Nationalist Confession of political Faith. Every man is therefore justified in expressing his mind upon its tone and contents either in approval, or in protest. For the Manifesto practically claims to be the expression of European opinion on the supposed Menace of the Bantu towards European Civilisation in Africa, and the supposed inability of European brains to cope with its political, social and economic consequences. Two or three points may be discussed in their relation to Bantu conditions and aspirations. They arise from the political hopes and fears, and from the critical spirit and sentiment of the signatories of the document. The Manifesto however contains too many unverified statements for a serious judgment on future happenings.

Political Hopes and Fears.

Its appeal is made most distinctly on racial lines and to racial prejudices by those who have issued the Manifesto. They have drawn a clear line between Europeans and Bantu, but have strangely omitted Eurafricans. As the latter are becoming in the economic and political life of the country rather a growing influence, their omission from the purview of the document is a witness to its hasty composition, no less than to its narrow vision. Other marks of a similar type detract from its literary and logical merit, while its appeal attempts to create in those to whom it is addressed, that fear of a Bantu Menace to South African Civilisation, which has fashioned itself in the minds of its signatories and the Nationalist Party.

The three Ministers of the Crown; not in their capacities of Ministers, but in those of leaders of Provincial Nationalist Groups, have published to South Africa, and thereby to the Empire and the World, their belief in the existence of a Native Menace to European civilisation, their belief of the future elimination of the white races in the Union, and their confidence only in one way—the Nationalist way, of overcoming or of circumventing the catastrophes that may arise at any time, or that may necessitate the emigration of the European in Africa to other lands. What lands can only be conjectured,—the Argentine Republic, or the United States of America, or Australia,—not Great Britain nor Holland, nor Germany, for these countries are over populated.

The Revelation of the Three Ministers as Leaders in Nationalisms.

However, the interesting point in this Revelation of the Three Ministers as leaders of Provincial Nationalisms is the existence of a Bantu Menace that they foresee will destroy European, and not alone Nationalist domination in Africa. If their fear be real and genuine, not only a political belief but a moral actuality, then, it is hopeless to confide even in the proposed solution of a problem, that has created fear and of a Manifesto that seeks to spread that fear everywhere amongst all Europeans. If it be only a political document to serve present needs, and not a genuine confession of belief, then it is certainly one of the most unwise pamph-

lets that have ever been issued by any responsible political party in South Africa. For it has given expression to a belief that has been growing subtly amongst the Bantu peoples that the Europeans are becoming afraid of them, that the Government is losing its influence over them, and that the exotic movements amongst them are more to be trusted and encouraged than the forces of law and order. This attitude of pretended, or genuine fear of a Bantu Menace on the part of leaders of Provincial Nationalisms cannot be distinguished by the ordinary Bantu from that of the Government. It is enough for them to hear that the Government is afraid of the people to continue that Anti-European hate, contempt, and insolence that men have been experiencing in past years and are to-day, covert by the older generation, but open by the new. The confession of fear means the inability of European politicians to face a situation that they have been creating for years past through their neglect of Native Affairs and their strife over partisan policies. The creation of fear through a Manifesto, the offspring of political fear, will not help men to face a supposed Menace, be it Bantu, or Eurafican, either in the political or the economic life of the Union or elsewhere in Africa.

Fear is a Phantom of the Imagination.

Now Bantu leaders, politicians, and agitators against European influence in the Union would be well advised, were they to regard such fears on the part of the leaders of any political party in the light of a feigned confession rather than of a deliberate judgment, of a prophetic horoscope rather than of a present vision. In other words let the Bantu regard the manifesto of European politicians as of no practical consequence beyond an attempt to retain control of the political and economic life of the country; and act accordingly. If they follow other devices and interpretations, they will find that although leaders of particular parties may profess pessimistic creeds, the mass of intelligent Europeans will renounce such and declare their confidence in their own ability to deal with any and every situation which may arise in the relations of Europeans, Euraficans, Indians and Bantu anywhere and everywhere in Africa. And their confidence will arise not through the utilisation of civilised forces

and weapons against backward races, the numbers of which might submerge the progressive agents of civilisation as the Huns, once those of Europe, but through the growth of Education, the application of Justice, the changing of Laws, the efforts of Science, and the influence of Religion throughout the whole of Africa.

The Development of Civilisation amongst the Bantu.

The upward evolution in the Union of any one of these moral agencies has been very slow. The Bantu have had educational facilities within their reach for more than a century, and religious teaching for the same time, and yet the results of both on the character, individual or tribal, have been exceedingly disappointing to those who would aim at bringing the tribes into relation with the higher morality and culture of civilised races. The European races in Africa need not fear a Bantu Menace but only the fashioned chimera of it so far as Education is concerned. On another page may be found the lists of Bantu names that are to be found amongst those who have passed the University and other Examinations held at the close of 1928. These show that about fifty candidates have been successful in the various examinations. They represent, apart from the students in the Training Schools, those upon whom Bantu progress depends in the future. Now what are these results in Education compared with those of European students and scholars? What is fifty compared with the thousands that have passed University and Department Examinations in Higher Education? The comparison of Native Higher and University Education with European is grotesque. There need be no fear of competition from the Bantu for many a long year, if their development depends upon their advancement in modern knowledge, intellectual attainments and professional skill. What we have said concerning Education might be repeated in the case of the other agencies of progressive civilisation. They are making but slow headway against the character, outlook, and conservation of most Bantu tribes and communities. When therefore the Manifesto declares that "in the lifetime of our children and children's children that are to come, when we shall have trained and

civilised those millions of Natives for economic, social and political competition," the Bantu population will reveal their numbers in appalling figures, then we prefer to ignore the rhetoric and to emphasise the implied promise that Europeans in Africa, and Nationalists in the Union are prepared to train and civilise the native people in their own interests. Hitherto the Churches have had the burden of civilising the Bantu cast upon their shoulders. It will be a great relief to them, if political parties shift the burden to their own. As the phrases of the Manifesto are more or less hypothetical, or prophetic in their form and judgment, it would be well to regard them as opinions and not facts.

Criticism of British Sentiment.

The appeal of the Manifesto is further made against British sentiment towards the interests of backward races. A recent report on Kenya is quoted for the dictum that Great Britain will always place the interests of the Africans before those of the Europeans in Africa. What political parties in the Union have to do with the attitude of Britain towards its Possessions and Mandated Territories is not very clear. They may be assured however that a nationalist policy will never allow men to enlarge the Union of South Africa, not even by the inclusion of the South West Mandated Territory, and that such a policy will have the full approval of British Imperialism, which is seeking to create separate Protectorates and Dominions for the future development of Africa and the African. It will be no easy task on the part of the British Colonial Office to accomplish these aims, seeing that, like the Union, it is faced with Mandate problems of a complicated nature. South Africans may rest assured that Great Britain will be able to meet all the difficulties of any situation that may arise in the future and that in the spirit of equity and boldness. The British Government is quite able to govern its Possessions in the East and West without the advice of nationalist or other parties in the Union. Whether the latter will be able to support the continuation of the Mandate for the South West Territory without the aid of the Empire in the discussions of the League of Nations is very problematic, for Germany will have more to say and demand than it has hitherto in the case of Man-

dated Territories in Africa. To alienate the sympathies of Great Britain, and to flout its Government as the Manifesto has done reveal the usual spirit and attitude of Nationalism towards all things and sentiments, British and Imperial, and also their hopelessness in competing with the progressive socialism of the times.

Some Comments on Criticisms and Appeals.

Again let the Bantu beware of taking such criticisms in the Manifesto even at their face value. For on its own showing and in its appeal to racial prejudice, the Manifesto breathes the spirit of the aristocratic imperialism of one race. It is this fact that will prepare the way for the union of Africans against European control more than anything else. Aristocratic Racialism means subjection in the political and economic sphere to which no class in a civilised community will submit for long without the most subtle, or most energetic attempts to overthrow it. Again what has given rise to the fear and the belief that it is the ultimate intention of the British Government to create an African Empire out of its various Protectorates or a British Black African State wherein the Union and its European inhabitants will be submerged in every way under native supremacy and domination? Britishers are not so foolish, nor Statesmen so academic as to greet such an ideal but with laughter. They will never think of creating such an Empire save like India under the jurisdiction of the Colonial Office and as a series of Federated States. Nor would they dream of setting before the Europeans of South Africa the task of organising and governing such a Confederation, seeing that the leaders of political parties profess their inability to face the present day development, so slow in all conscience, of the Bantu populations under their control as citizens of the Union. There is little fear that Great Britain will have to call upon South Africans even for advice in the administration of future Provinces. Too much rhetoric, and emotion have been spent on the recent Manifesto to make it for some anything else than a partisan political document, and for others a revelation of principles that like all political and economic phrases change with the weather of the day and the circumstances of the times.

D. D. STORMONT,

BLYTHSWOOD.

Educational

The Case for a Revised Kafir Orthography.



It is undoubtedly somewhat disconcerting to find ourselves at this time of day face to face with an insistent demand for a revised Kafir orthography, but it is at least reasonable to face the situation which the advance of knowledge has created and to remain sufficiently open-minded as to be willing—in the event of our concluding that changes are advisable—to lend our aid in trying to reach an adequate and acceptable orthography.

The demand for revision does not in any way underrate the value of the work done by those scholars who reduced the language to writing and who worked at its grammar and vocabulary and its literary expression in the translation of the Bible. For those men undoubtedly gave great attention to the orthography and laid down canons which came to be accepted with practical unanimity. With the strictures they felt bound to impose upon themselves by using only the types available in the English printing fonts of the day, they did a truly magnificent work. The twenty-six letters of the English alphabet constituted their full stock-in-trade. Five of these they reserved for vowels, and with the remaining twenty-one available English consonantal symbols they had to devise ways and means of representing forty odd Kafir consonantal sounds. The way in which they escaped the manufacture of special symbols for the clicks amounted to a stroke of genius; they chose the three letters *c q x* which, from the phonetic point of view, were superfluous in the English alphabet and used them to represent the dental, the palatal and the lateral clicks respectively. But, for the representation of voiced clicks, nasal clicks and other peculiar sounds, they had to resort to the use either of digraphs or of diacritics.

The resultant orthography was not scientifically perfect, but it was intelligible, and through a long number of years it has been found to work satisfactorily. For those who understand its conventions it serves to-day as an admirable vehicle for rendering Kafir thought in a printed form.

If, then, the existing orthography serves its purpose, can any case be made out for a revision? What are the arguments urged in favour of revision?

The outstanding reason for the present agitation is the desire to bring the orthography of the various Bantu languages into line. Subsidiary reasons spring from the revolt against the use of diacritics and from the existence in current Kafir orthography of inaccuracies that have been brought to light by the advances made in the Science of Phonetics.

A Standard Bantu Orthography.

(1) All students of Comparative Bantu are aware of the great diversities that exist in different Bantu languages in the spelling of similar sounds. These diversities are in the main to be accounted for by the isolation of the early workers in the different languages and by the differing standards of orthography in the minds of these workers. It is not surprising that Kafir scholars, working without reference to other Bantu languages, should have created for the Kafir language an orthography which stands isolated from the orthographies of other Bantu languages. The surprising thing is that Kafir orthography should have reached such a stable condition and should be so generally acceptable.

To-day there is no justification for any Bantu language being isolated and the time has arrived for the setting up of a standard orthography for the Bantu languages. In connection with Kafir, two questions at once arise in our minds. The first is,—Can Kafir orthography at this time of day be brought into line with this standard orthography? The outstanding difficulty in the way of uniformity will probably be found in the clicks. As already indicated, the symbols at present in use for the simple forms of the clicks are the superfluous English symbols *c q x*; but these symbols, in spite of a clashing with meanings that may be assigned them in a standard Bantu orthography, may well be retained, by a recognised convention, as the symbols in Kafir and Zulu for the simple clicks. In other respects there is no reason why Kafir should not be brought into line with the standard orthography.

The second question, which is the practical one, is more difficult to answer,—Are the advantages to be gained by bringing Kafir orthography into line with a standard orthography worth the effort and the upheaval that must accompany the process? Yet, here also the answer must be in the affirmative. That the effort will be made is a foregone conclusion. Neither grammarians nor lexicographers can shirk it. Once the effort is made, the upheaval in the printing-press is bound to follow. That upheaval can never be less upsetting than at present, and, when related to the amount of Kafir literature issuing at present from the printing-press, will not be on any titanic scale. The only serious obstacle in the way is the stereotyping of the present orthography in the Kafir Bible, but even this is not insuperable and need not be more than temporary; for, by the time a further revision of the Bible is called for, grammars, school-books and general literature published in the standard orthography should have made the people ready for the appearance of the Bible in the same.

The time therefore is opportune for all

interested to join forces in settling the orthography to be used and to employ it in future Kafir publications.

The Fate of Diacritics.

(2) In the event of our accepting the standard Bantu orthography, we must be prepared for the drastic treatment that will be meted out to diacritics. At the Missionary Conference at Bloemfontein in 1910, the use of diacritics was one of the main points around which the discussions on a revised orthography revolved, and those who were present will remember the simile that was used in reference to a language whose orthography abounded in diacritics; reading such a language was likened to walking through the luxuriant undergrowth of a tropical forest. It is now being accepted from both the psychological and the pedagogical point of view that the reign of diacritics should come to an end.

Kafir does not possess a great number of diacritics, but the few that do exist—as teachers who have to read Kafir essays know well—are treated with scant respect. The present orthography, with the help of diacritics, rides the symbol *r* to death; with different diacritical marks, the symbol *r* can represent the Scotch guttural sound heard in *loch*, the voiced form of the same sound and also a compound sound. In the revised orthography, *r* will be retained for the English sound heard in Kafir words borrowed from that source and will disappear altogether as a symbol for guttural sounds. The *n* with a diacritical dot above it will be replaced, at least in those cases where it begins a syllable, by a phonetic symbol not presently in use. The aspirate, represented hitherto by the sign of the Greek rough breathing, will henceforth be indicated by *h*.

An Opportunity to Correct Existing Mistakes.

(3) The revision of Kafir orthography will provide the welcome opportunity of correcting undoubted mistakes in our existing orthography and of removing inconsistencies in spelling. The most glaring errors are those connected with the laterals; the sound at present represented by *dl* has no *d* in it at all and must be replaced by a new symbol; the rendering *ntl* is also quite erroneous, the *l* being in reality *hl*. The explosive *b* will cease to bear the sign of the aspirate, and confusion with the implosive *b* will be prevented by the use of a new symbol for the latter.

Again, in connection with the homorganic nasal, opportunity will be taken to reconsider and, where judged necessary, to remove existing inconsistencies; one of these—*nz* (instead of *ndz*)—is fully recognised to be such but has hitherto been allowed by our existing canons to be stereotyped. Other problems that arise in connection with the homorganic nasal centre round the sounds which appear in our present

orthography as *mf*, *mv*, *ng*, *nk*, *ntl*, *ndl*, *ntsh*, *nj*, *nty*, *ndy*, *nt* and the nasalised forms of the click.

Two new points will come up for consideration: (1) whether it is advisable to indicate the syllabic *m*, and (2) whether the occurrence of the ejective should be indicated.

Syllabic *m* is always differentiated in the native mind, but not necessarily so in the European mind. With respect to the ejective, represented by ' , its use might lead to confusion with the present use of ' as the mark of elision. To prevent such confusion, Kafir words would have to be written fully out, with the knowledge that the Kafir reader would himself be able to do any necessary elision.

New Phonetic Symbols.

Finally, the question arises:—How many new phonetic symbols will be required in the revised Kafir orthography? That has not yet been definitely settled, but a very careful phonetic analysis of the Kafir sounds shows that a minimum of six will be necessary, but that the number of new symbols may be as many as eleven. The introduction of new symbols will create a new situation with regard to the use of Capital letters. It will probably be found advisable to drop the use of Capitals—unless for the Divine name.

ROBERT GODFREY.

The following statement, received from Mr. Malcolm, Secretary of the Sub-Committee on Orthography details the steps that have already been taken in connection with the revision of Kafir Orthography:—

The Union Advisory Committee on Bantu Studies and Research, at their meeting in July last, discussed the general position of the orthography of the Native languages of the Union and the Protectorates, and appointed an orthography Sub-Committee, representative of the Advisory Committee and the various Education Departments of the Union, with instructions to draw up general principles of orthographic settlement, and to appoint District Committees to deal with individual language areas.

After having received a letter from the International Institute of African Languages and Cultures assuring the Advisory Committee of hearty co-operation in this effort at settlement, the Sub-Committee on orthography met at Johannesburg on November 24, 1928, when general policy was discussed and the district Committees appointed.

The following Committee was appointed to deal with the details of Xosa orthography:—

Mr. W. G. Bennie (Convener), Mr. D. D. T. Jabavu, Rev. C. Nauhaus, Dr. Engelbrecht, Mr. S. Mqayi, Rev. C. J. Wyche, Rev. R. Godfrey, and Rev. J. H. Soga.

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Local

The Opening of the Parliament of the Union of South Africa.

ON Friday the 25th January, the Sixth Session of Parliament was opened in the usual formal way by the Governor General, The Earl of Athlone. His Excellency delivered his address from which may be gathered the intention of the Government with respect to future legislation and its interpretation of past events. The Governor General delivered the following speech:—

Mr. President and Gentlemen of the Senate,—

Mr. Speaker and Gentlemen of the House of Assembly,—

The prolonged severe illness of His Majesty the King has been followed with anxiety and sympathy by his subjects in South Africa. It is the earnest prayer of all that it may be the will of God that the recent improvement of His Majesty's health may continue until his recovery is complete.

Our relations with the other Dominions and with foreign countries continue to be of the most cordial and friendly nature. A Convention dealing with the recruiting of native labour from Mozambique for the Transvaal mines, railway matters, and commercial intercourse between the Union of South Africa and the Province of Mozambique, has been entered into between the Government of the Union and the Government of Portugal. A Bill to legalise such amendments of Customs laws of the Union as have been rendered necessary by provisions of the Convention will be submitted to you.

A Treaty with Germany and the Kellog Pact.

As the result of negotiations conducted in the Union between representatives of the Union and of the German Reich, a treaty of commerce and navigation was signed at Pretoria on the 1st September, 1928. This treaty will be submitted to you.

In response to an invitation from the United States of America, my Ministers deemed it in the interest of South Africa and of world peace, that the Union should become a signatory to the treaty for the renunciation of war as an instrument of national policy. This treaty was therefore signed on behalf of the Union at Paris on the 27th of August, 1928, and will also be submitted to you.

Bills on Native Affairs.

You will be asked to resume consideration of the Representation of Natives in Parliament Bill, of the Coloured Persons Rights Bill, and of the Natives Land (Amendment) Bill. As the Representation of Natives in Parliament Bill and the Coloured Persons Rights Bill will require to be passed by both Houses of Parliament sitting together, my Ministers intend to take the necessary measures for the submission of the said Bills to a combined sitting at the earliest possible moment.

Seeing that this will be the last session of the present Parliament, my Ministers contemplate confining the legislative work of the session beyond the Bills just mentioned, to such measures only as deal with subjects of a more or less urgent character.

Agriculture, Mining and Labour.

While the country as a whole is experiencing very favourable agricultural advancement, my Ministers deeply regret to state that certain districts continue to be sorely afflicted by drought, thus necessitating special measures for assisting the sufferers.

Mineral production generally shows steady advancement and extension. Industrial and commercial development continues uninterruptedly. The utilisation of our own raw materials, the influx of capital for industrial establishments, and our overseas and African trade show marked progress. The question of the conversion of coal into oil is regarded by my Ministers as one of vital importance to the industrial future of the Union. With a view to investigating the possibilities of our coal resources in this connection, it is intended to render the necessary funds available for a Fuel Research Institution.

Considerable progress has been attained in the harmonisation of divergent views amongst employers and employees in industry. More complete organisation under the administration of the industrial laws has made possible in an increasing number of industries mutual understandings. A notable advance is the promotion throughout all industries of a spirit of co-operation which has made possible the preservation of the industrial peace on a sound basis. Progress has also been made in opening up to the youth of the country under wholesome conditions entry into the apprenticeship training in various industries.

The Inter-Empire Conference.

The Union was represented at the Inter-Empire Conference in London early last year, called together to consider the important subject of the maintenance of adequate communication by both cable and wireless in view of the

situation which had arisen due to competition between the two systems. The conference presented a report recommending a scheme designed to preserve to the people of His Majesty's Dominions the benefits of inter-communication by both wire and wireless telegraph and all future developments thereof. The recommendations have been adopted in principle by His Majesty's Governments in Great Britain and each of the Dominions and India.

Mr. Speaker and Gentlemen of the House of Assembly,—

The additional estimates of revenue and expenditure for the present financial year and the estimates of revenue and expenditure for the ensuing financial year will be laid before you.

Mr. President and Gentlemen of the Senate,—

Mr. Speaker and Gentlemen of the House of Assembly,—

In commending these matters to your consideration, I pray that the blessing of Almighty God may guide and sustain you in your labours.

IN HIS MAJESTY'S NAME

I now declare this Sixth Session of the Fifth Parliament of the Union of South Africa to be duly opened.

A Countryman's Diary.

The month of January has been much as usual, very pleasant on some days, very cold on others, very hot before thunder-showers and very refreshing during them. One never knew what to expect in the morning nor did he foresee what would happen in the evening; and yet an examination of Records and the memory of experience show a certain uniformity in accordance more or less with the phases of the moon. Everybody knows that the moon speaks wisely and well to the countryman and has done so throughout all time. Witchdoctors have the tradition and the practice that rain will appear in certain months in harmony with the changes of the moon. We will not give away their secret although we know it, and more than we. All that we will say is this, that although we may doubt the creative force of the moon in the case of rain, yet we must recognise as coincidences the falling of rain at certain times of the year in South Africa in harmony with certain changes in the moon. The influence of the moon, to use the old phraseology of astronomy, may not be creative and causal; the changes of the moon are certainly coincident with the fall of rain at certain periods of the year. Witchdoctors have noted this fact for generations past and have profited by their knowledge in their exploitation of their ignorant fellowmen. We halt here as we do not wish to give the witchdoctor show away.

Rain has fallen on various days throughout the month, and even hail, but still the cry is, More Rain! More Rain! and certainly the veldt and the fields need it. One is struck very much in travelling through any part of the country at the shrivelled up condition of the grass and the mealies. When, also, one knows of the appearance and sees the results of pests among the growing crops, he instinctively draws the conclusion that, for some anyhow, the future harvest is to be very little. Most had hoped that the coming year would be a normal year; many fear that it will see a greater

drought than the continuous drought of the last four years. And yet men hope and trust in Providence for better things than they dream of.

The rainfall in January in the Territories has certainly been a disappointment. We have not yet reached normal conditions in weather affairs. However, the countryman must not become pessimistic. Hope is the inspiration of agriculture and work its necessary concomitant. The gardens have been looking very lovely with their flowers in full bloom. Many of them have begun to fade and have taken upon themselves autumn tints that delight the artistic eye and the poetic feeling. But the countryman proceeds to plant potatoes, beans, cabbages and cauliflowers, savoy and lettuces, peas and onions, carrots and parsnips. The lady of the household looks after her pansies and daffodils and other flowering seeds and bulbs in the hope that they will escape the ravages of the moles and the pests. During the past month caterpillars have done a large amount of damage to trees; indeed the present January has given free scope to the parasites because of the lack of rain. Butterflies and birds alone have shown activity in the early morning and at noon. And yet on the whole January has not been so hot a month in parts of the country as it has oftentimes been.

Local and General.

Preparations are being made by the Government for the General Election this year. In the case of the Cathcart Constituency, Cathcart has been assigned eleven polling districts, Queens-town 1, Butterworth 2, Idutywa 1, Kentani 1, Komgha 4, Nqamakwe 1, Stutterheim 7, Tsomo 2 and Willowvale 2. In the Tembuland Constituency, Umtata has been assigned 3 polling districts, Cala 3, Cofimvaba 4, Elliotdale 2, Engcobo 4, Lady Frere 6, Libode 1, Mqanduli 2, Nqeleni 1, Port St. Johns 2 and Tsolo 1. The last day of January has been fixed as the day upon which the Registering Officer, or Registering Officers, of every Electoral Division will commence to frame an Alphabetical Provisional List of all persons qualified to be registered as voters in the Division, and Monday, the 25th March, has been fixed as the day of completion of the framing of the List.

A Bill to amend the Law of Succession is being proposed for discussion in Parliament this Session. Its main items are these:—

(1) The surviving spouse of every person who after the commencement of this Act dies intestate in respect of the whole or any portion of his or her estate shall be deemed for the purposes of intestate succession to be such person's lawful child: Provided that if such person leaves no descendants who are entitled to succeed ab intestato but left a parent who is entitled so to succeed or a brother or sister (whether of the full or half blood), his or her surviving spouse shall succeed as heir ab intestato to only half of so much of the said estate as has not been disposed of.

(2) Every benefit given to a surviving spouse in a holograph will made before or after the commencement of this Act by a person who dies after such commencement shall be as valid and effectual as it would have been if given to a child of that person.

BLYTHSWOOD INSTITUTION, BUTTERWORTH.

Domestic Science Department.

A fully qualified Domestic Science Teacher is required for this Department, to begin in April, 1929
Subjects:— Domestic Science, Dressmaking and Needlework.

Salary is to be arranged by the Education Department.

Board will be provided at the usual rates in the Girls' School. Applications should be made with copies of Certificates to

THE PRINCIPAL,
Blythswood Institution,
Butterworth.

Notice.

THE PUBLIC are hereby informed that

THE BUSINESS carried on by the late

Mr. V. G. CALLAHAN at Nqamakwe

is being continued as hitherto.

Vincent Graham Callahan

Ob. January 30th, 1929.

There is a decrease of crime on the Rand.

The Fifth Union Parliament began its final Session on the 25th January, 1929, with the delivery of the Governor-General's Speech.

It is beginning to be recognised in Great Britain that the future of coal-mining is complicated through the competition of oil motor transit. The time has come when the basic industries must be reorganised for renewed productive employment of trades and people.

On the 5th November, 1928, Miss McBain, the Lady Principal of the Blythswood Girls' School, left East London for Great Britain on medical advice. She had been laid aside by illness from the 9th February, 1928, till her departure. She has arrived safely at her home in Ardrishaig, Scotland, where she is being treated according to the advice of a London specialist. The latest communication shows that she is slowly improving in health. This information will be welcomed by her many friends and pupils in this country.

We regret to announce the sudden death of Catherine Pakati, one of the pupils in the Blythswood Training School, during the holidays. She left the Institution to all appearance in good health but she succumbed to a fever at her home. For two or three months past a low fever has taken toll of not a few in the Territories. The long drought and the present weather have not been in any way conducive to health. We express our sympathy with the family over the loss of their daughter.

A serious tragedy has happened in the District of Tsolo, where the Wellington Movement has been active from its beginning. Time and again, followers of that sect have been in conflict with their neighbours and not alone in one District. It is reported that a number of natives attacked a policeman and his orderly in the Tsolo District with the result that the former escaped the violence of the crowd through the bolting of his horse with him, while the native orderly was murdered. Six men have been apprehended for their violence and participation in this tragedy.

Although the Wellington Movement has wrought itself out in certain parts of the Transkeian Territories, it has only been driven underground. The anti-European spirit that it has created still flourishes and that even amongst men who see its results upon ignorant youths and its futility in political affairs. It is generally believed that some Districts are safe so far as the propaganda of Negro Americanism is concerned, because the occupiers of land are beginning to realise that they may suffer very heavily in the loss of their money, cattle and sheep at the hands of unscrupulous adventurers. It is this fact on which men are depending for the circumvention of the Wellington Movement in certain Districts.

Vincent Graham Callahan passed away after a short illness, on the evening of Wednesday, January 30th. Though he had been in an indifferent state of health for the last few months, he was able to attend to business to within a fortnight of his death, which at the end came speedily.

Mr. Callahan came to Nqamakwe in 1916, and took over the business of Mr. W. V. Moll, Attorney-at-Law. He soon evinced a keen interest in the public affairs of the village, and in November 1918 he succeeded the late Mr. E. A. Morris as secretary of the Village Management Board, and also as secretary of the School Board. The former office he held until his death; the latter he vacated about four years ago in order to assume the Chairmanship of the Board.

Mr. Callahan was an enthusiastic Free-Mason, and was a Past-Master of the Blyth Lodge, Butterworth, a member of the Perseverance Chapter Rose Croix, King Williams Town, and a Past District Grand Steward of the Eastern Provincial Division.

Of a retiring disposition, Mr. Callahan was a student of human activities, rather than a participant in the pleasures of social life. Nevertheless, he appreciated the social value of sport, and was always an interested supporter of local clubs, and a generous contributor to their funds.

Early in 1928 Mr. Callahan became engaged to Miss Annie Tannock, elder daughter of Mr. James Tannock, of Nqamakwe, and the wedding was to have taken place in the near future. We take this opportunity of offering our sympathy to Miss Tannock and her family.

The many friends whom Mr. Callahan made in Nqamakwe, will wish to join us in our tender of sympathy to the family of the deceased.

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.

(By REV. E. H. HURCOMBE.)

THE RELIEVING COLUMN ON ITS WAY TO TSOLO.

(Continued).

As soon as the men from Buntingville arrived with their wagons, they at once moved out very cautiously from the kraal, six armed men in turn covering the suspicious looking doors of the huts with their rifles, and, pitching their camp on a piece of high ground, waited for the Pondos to turn up.

After some hours they began to appear, and all through the night continued coming. At length the Chief Nqwiliso, himself arrived, and was profuse in his expressions of thankfulness that they had not returned to Umtata. Next morning, Nqwiliso, assembled the Pondos, which now numbered about 400. He formed them up in a circle; then a witch-doctor appeared with a cow's tail, and a vessel containing some wonderful concoction in his hands. He dipped the tail in the liquid, and then sprinkled the warriors with it. After the Chief had given them an Address, the procession started off. The Column was joined by nine Pondoland Traders, who were of great assistance. Nqwiliso only ventured to go as far as a Pondo kraal near the border of Pondomisi land, and there he remained. However, he sent his son, Bokleni, then about 20 years of age, and his brother, Qumbelo, who acted as Commander-in-chief to the Pondo Army.

It was on the afternoon of the eighth day of their incarceration that the beleaguered party in the TsoLo gaol saw on the hill, through the mist, the two wagons and large body of men which formed the Relieving Column. A hearty cheer from English throats soon announced their presence under the prison walls, and met with a response that made the iron roof ring. Sandbags were soon thrown down, the door opened, and hands heartily shaken. But danger was not yet over, and these expressions of feelings had to be cut short. No time was lost; the wagons were quickly got into motion again, and the return journey begun. Small bodies of the enemy could be seen following on either side, and an attack was expected at any moment.

Evening closed in, and brought a very dark night, but this brought no abatement of pace, for the Column still pushed on towards St. Paul's (Xokongxa). Here a violent thunderstorm came on. The lightning struck the trek-chain of the foremost wagon, and from there struck a Pondo gun, twisting up the barrel and knocking the man down; but, fortunately, no lives were lost. In fact, it is generally believed that that flash of lightning saved the lives of the party, as a large impi of the rebels was gathered together about one thousand yards away, but was deterred from attacking by the superstition that kept them back, according to Native Heathen custom, until they had been 'doctored'. Umtata was at last reached in safety in the early part of the afternoon,

Major Elliot going out to meet the Column, and offering his heartiest congratulations.
So joyously ended

A BRAVE ACTION,

worthy of permanent record. Posterity should know that James Morris was the central figure of the heroic incident. It was only through his voluntary offering to go that the Expedition became possible. He took the initiative, and the organising and entire control were placed in his hands. Mr. Morris has often been eulogised for the part he took in what was as brave an action as anything that ever occurred throughout those early thrilling years in Missionary enterprise in this country. Officials in a position to judge have declared that if he had been a member of the Military force he would certainly have been awarded the Victoria Cross. Perhaps equal tribute should be paid to Mrs. Morris. Before finally closing with Major Elliot, Mr. Morris felt that he must first explain the situation to his devoted wife, and get her consent. This was not difficult to obtain, but only those who have gone through some such similar experience will know the greatness of the noble sacrifice, "truly worthy of a woman," as her husband wrote. He had the excitement of adventure, etc, to stimulate him, but she had to 'sit still and wait.'

When Mr. Morris came safely back from this Expedition, the Chief requested him to return to Buntingville. This he immediately did, accompanied by his wife and two children. Chief Nqwiliso realised how the part the Pondos had taken in the relief of Welsh and his party would affect their future. When the Pondomisi war broke out great fears were entertained regarding the attitude which the rest of the tribes would take up, especially the Tembus and Pondos. The men of Western Pondoland were in special danger. Some of them had actually started on looting, and were, consequently, suspected of warlike intention. But the relief of Welsh settled their position, and brought them out definitely on the side of the Government.

The Chief came to Mr. Morris and said: "Umfundisi you have

SAVED MY COUNTRY:

now tell me what I can do for you." The Missionary replied: "The best way you can thank me is by building the Training Institution we talked about before the war." Nqwiliso responded without hesitation: "I will build the Institution, and I will myself give 30 head of cattle towards the object, and will also make every kraal turn out one head." The Chief kept his word, and the Missionary received about 1,000 head of cattle, which realised £3,339 sterling. These were the wonderful circumstances under which the Buntingville Training Institution was built. The cattle contributed by the Chief and his people for the building of the place, though the Institution was for the benefit of the Pondos, was a thank-offering to the Missionary personally for the services he had rendered to the Pondo nation in a time of great danger. Is not this fact unique in the history of Missionary life and service in South Africa?

In due course Mr. Morris invited Major Elliot to lay the Foundation Stone of the new building,

and the gallant Major readily consented; but it was considered too risky and inexpedient for Europeans to venture thus far. So the Missionary said the Chief must perform the function. In laying the Stone Nqwiliso used the usual formula "in the name of the Father, Son and Holy Ghost," but when he had finished that part he also added "in the name of Victoria." Nqwiliso was always loyal, declaring that they 'must talk and not take up the assegai against the White man.'

Soon there arose at Buntingville a massive stone structure, containing School Hall, Class Rooms, Dormitories for eighty boys, Governor's Residence and Workshops, the total cost amounting to some £5,400. The Institution fell upon evil days later, the Government in power being opposed to the education of the Natives, and cutting down the Grant from £890 to about £60 p.a. Mr. Morris was placed in a painful position. He was pledged to the tribe to do what, for lack of funds it was impossible to do. He proceeded to Cape Town and remained there a month fighting for the restoration of the grants. He interviewed every member of Parliament he could get hold of. He worried them so that one member in the House said that he was a 'pestilent fellow,' but another member of the House comforted the intrepid missionary by reminding him of the fact that it was a Scriptural term! As the result of this agitation a Select Committee was appointed and it was agreed by Parliament to make a grant of £500 per annum.

Mr. Morris had hardly reached home and begun the reconstruction of the broken pieces of schemes so ruthlessly demolished when he received a letter from Sir Gordon Sprigg telling him that the £500 was to be regarded as a donation and that it would not be repeated. That proved to be the last straw. The missionary made desperate attempts to carry on without Government aid, but finally the Institution had to be closed. Mr. Morris's health completely broke down under the strain, and he left Buntingville in 1887, after twelve years of such faithful, devoted labour, very much like a dying man.

III: ON THE DIAMOND FIELDS AND BACK TO PONDOLAND.



AFTER having thus been brought to Death's door, Mr. Morris's life was spared, and after a year's rest, spent at Umtata as Supernumerary, he was appointed to Kimberley, and rendered most valuable service in the formation of the Diamond Fields' Mission there. This new era in his life brought work which, while intensely interesting, was of a totally different character to what he had been accustomed to. Hitherto, his service had been rendered among a settled population, where he could organise and see the results of his labours. But in the Diamond Fields' Mission the population was an ever changing one in which the workers could never see the full fruit of their toil. "Cast thy bread upon the waters for thou shalt see it after many days," was an appropriate text and a comforting one for labourers in this portion of the Lord's Vineyard.

Mr. Morris laboured in this Mission for 15

years, and went through the Siege of Kimberley, rendering such valuable service as to receive 'Honourable mention' in Lord Roberts's Despatch. Methodism on the Diamond Fields was well represented during the Siege. It was fortunate that the Rev. James Scott came as Superintendent to the Kimberley (English) Circuit in July, 1899. The Siege commenced in the October following, and the staff of Methodist Ministers resident on the Diamond Fields at the time, all rendered magnificent service, not merely as affecting the Pastoral Office, but in everything pertaining to the welfare of the community in general. In the early days of the Siege, Redoubt and Camp Services were organised by Mr. Scott. When it was found that the men could not come to Church by reason of Military duties, the Church went to them. Sunday after Sunday short and inspiring services were held in the various Redoubts and Camps by Mr. Scott and his colleagues. Ample testimony was forthcoming of the value of these Services. Many a man heard the Gospel in those days, who perhaps would not have found his way to any of the Churches. It was a valuable opportunity, and full advantage was taken of it.

But, naturally, Mr. Morris's special sphere was found amongst the Natives. During the Siege they constituted a great and serious problem. How to keep them quiet and how to feed them was the difficulty. The lack of vegetables and the limited supply of other foodstuffs brought on scurvy. What the Natives suffered

DURING THE SIEGE

was never really known. It was in this department Mr. Morris was of great service; in fact, it was difficult to over-estimate his work. The Natives turned to him in their need, and right worthily did he respond. He pleaded with the authorities for them, and helped in giving out supplies. He was also a member of the Beaconsfield Refugee Relief Committee, and a member of the St. John's Ambulance in connection with the Town Guard.

From the Diamond Fields' Mission, Mr. Morris was sent to Edendale, in Natal. His position there was that of Superintendent of the Circuit and Governor of the Training Institution. The Circuit was not an extensive one, but some of the Preaching Places were a great distance from the centre. One was called "Far Away," and it was well named for it was very distant from the Missionary's home, and difficult to get at. The Institution gave Mr. Morris a great deal of trouble, especially at the beginning. The boys were unruly, and were continually putting their Governor to the test. This eventually resulted in a deadlock. It was on the manual labour question, and ended in the complete defeat of the boarders, and summary dismissal of three of their number. From that day to the end of his term of Ministry at Edendale Mr. Morris had no more trouble with them. At the time of his departure, the boys of the Institution presented him with a Farewell Address, in which they said: "Our Governor is like a pine-apple, rough outside, but sweet inside." The student who read the Address is now an Ordained Minister in the Methodist Church.

(To be Concluded).

University Examinations.

Matriculation.

FORT HARE.

- Class II.—Bopela, Pascoe; Shembe, Johannes.
Class III.—Mofane, Fraser; Mtimkuaen, Gilbert.

School Leaving Certificate Results.

FORT HARE.

- Class II.—Ntshona, Mozipo.

The Junior Certificate of the University Examination.

CAPE PROVINCE.

- Class I.—Naidoo, Rajoo George, Wellington.
Class III.—Bulube, Marmaduke Pattle, Aliwal North, (University College, Johannesburg.)
Saliwa, John Ncamiso Machine, Kingwilliamstown, (University Correspondence College, East London.)

ORANGE FREE STATE.

- Class I.—Second Division: Nhlapo, Jacob Mfaniselwa, Reitz.

TRANSSVAAL.

- Class I.—Second Division: Dascalapulo, Thalia, Loreto Convent High School, Pretoria.
Class II.—Mashupye, Stephen Jonathan, St. Peter's Intermediate School, Rosettenville, Johannesburg.
Class III.—Kuzwayo, Godfrey Rosenbaum, Wilberforce High School, Evaton; Mpotulo, MacDonald Silulami, St. Peter's Intermediate School, Rosettenville, Johannesburg.

Junior Certificate Results of Cape Educational Department.

CLARKEBURY SECONDARY SCHOOL.

- Second Grade.—Gqiba, Taberer.

HEALDTOWN SECONDARY SCHOOL.

- First Grade.—Mosaka, Paul Ramalebe.

- Second Grade.—Ganca, Lilian Shumikazi; Jantjes, Florence Faniswa; Kabane, Walton Warmington; Majombozi, Leonora Majiki; Mankayi, Shechaniah; Marobebe, Gabolebye Dinti; Matshikwe, Cecil Tamsanqa; Motshumi, Peter Dawne; Msimang, Whitney Derrick; Noge, Alfred Enoch; Ntloko, Dudley Duma; Swartbooi, Victoria Merrimaide; Toni, Morris Harrison; Tshandu, Hornabrook; Tshumbe, Willie Babie.

LOVEDALE SECONDARY SCHOOL.

- First Grade.—Kwinana, Vayeke; Mnyani, Gert-rude; Phooko, Sam; Rajuili, Solomon.

- Second Grade.—Fongqo, Dudley; Mama, Leonard; Maxeke, Clarke; Mokete, William; Soga, Mary; Stuhardt, Jack; Tseu, Benjamin.

MORIJA SCHOOL, BASUTOLAND.

- Second Grade.—Potlaki, Malakia; Selikane, Joshua; S, Abisiah; Thaele, Edwin.

TIGER KLOOF SECONDARY SCHOOL.

- Second Grade.—Kgòpò, Koodibeste Mokabisi; Stofile, Wellington Willoughby; Xanxashe Xanxie Mxosa.

Colonial Medical Council.

Trained Nurses' Examination.

- Priscilla Xala, Umtata Hospital.
Elda Ngwele, Umtata Hospital.

Blythswood Institution.

Training School Examination Results, 1928.

N.P.L. 3.

FIRST GRADE.

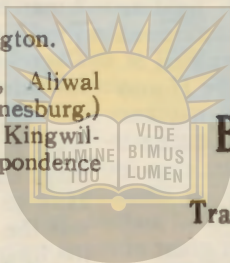
- Makaluza, Silvester
Masiza, Petros
Nibe, Xavier

SECOND GRADE.

- | | |
|--------------------|-----------------------|
| Ciliwe, Charles | Ndiki, Langeni |
| Mafanya, Violet | Ndlebe, Zephaniah |
| Magama, Virginia | Ngwendu, Lydia |
| Mbali, Agnes | Nkumbi, McMillan |
| Mgidi, Byna | Ntombela, Jameson |
| Mgubuli, Medicine | Qaba, Gilford |
| Mpahlwa, Mabel | Siganagana, Griffiths |
| Mpu, Albert | Tukula, Ethel |
| Mzoboshe, Angelina | Vazi, Obed |
| Mzwakali, Gertrude | Xatasi, Bangilizwe |
| Ncukana, Gavin | Zinganto, Georgina |

N.P.L. 1.

- | | |
|---------------------|-------------------|
| Gqalangile, Dorah | Mngqibisa, Vera |
| Jonas, Elizabeth | Myataza, Benjamin |
| Madikane, Mexon | Ngcikiza, Janet |
| Mafanya, Patrick | Nguza, Eleanor |
| Maholwana, Miriam | Nibe, Priscilla |
| Malamlela, Jonathan | Nyhonyha, Binase |
| Mamba, Ronald | Qaba, Agnes |
| Maposa, Milton | Qaba, Lawrence |
| Matsiliza, Howatt | Sotomela, Lizzie |
| Mbandazayo, Enoch | Soyizwapi, Vina |
| Mhlekwana, Ethel | Tshandu, Emily |
| Miti, Edward | Xaba, Elda |



University of Fort Hare
Together in Excellence

Transkeian Territories General Council Scholarships.

[As many are enquiring about the General Council Scholarships, they may be referred to the instructions below. It is to be noted in particular that the first requirement is the Junior Certificate of the University. The Teacher's Certificate of the Education Department is not accepted as an equivalent for it. Candidates ought to read very carefully the conditions attached to the Scholarships.—*Editor, Blythswood Review.*]

1. Provision for the institution of scholarships to enable Native students to attend the South African Native College at Fort Hare has been made by the Transkeian Territories General Council. Subject to the availability of funds these scholarships will be allocated to the Territories of Fingoland, Tembuland and East Griqualand in the proportion of two, two and three respectively; provided that if in any one year any quota for any Territory be not filled, the surplus scholarships may be utilised for pupils in either of the remaining Territories.

2. Each scholarship will be ordinarily for five years, at the rate of £30 per annum.

3. The scholarships will be limited to Native pupils who have passed the Junior Certificate examination and whose fathers or guardians are local tax or quitrent payers resident in a district within the jurisdiction of the Transkeian Territories General Council.

4. In selecting pupils regard will be had to the financial circumstances of their parents or guardians, and scholarships will only be granted where it can be shown that, without monetary assistance, the pupil cannot be sent to the South African Native College at Fort Hare.

5. Forms of application may be obtained from any magistrate of a district under the Transkeian Territories General Council, or from the Secretary to the General Council, P.O. Box 40, Umtata.

6. The following procedure will be observed in allocating the scholarships:—

(a) Completed forms of application are to be sent to the magistrate of the applicant's district of domicile.
(b) The magistrate will, if considered necessary, augment the information contained therein in any manner that may be found desirable, and will obtain certificates of character, fitness and attainment of applicant and financial position of parents or guardians from the Principal Teacher or Missionary Head of the institution at which the applicant last attended.

(c) The application will then be sent to the Secretary to the General Council, who will forward the forms of application received to the School Inspectors of the respective areas in which the applicants completed their studies. The School Inspectors will be asked to furnish their recommendations in order of considered merit and return the applications to the Secretary to the General Council.

(d) The final selection of successful applicants from each Territory will be in the hands of the Chief Executive Officer of the Transkeian Territories General Council.

7. After the holder of a scholarship has matriculated, and before the scholarship has extended to post-matriculation work, a special report will be obtained from the Principal of the College as to the holder's character, ability and general fitness for higher education.

8. Students who have entered for the Junior Certificate examination will not be debarred from submitting application by reason of the fact that they have not actually passed the examination. Where such application has been made, the student, if successful, must notify the Secretary to the General Council immediately the results are published.

9. All applications for scholarships must be in the hands of the magistrates by the end of the year.

Applications received after that date will not, in the absence of exceptional circumstances, be considered.

Umteto.

By the Rev. B. J. Ross, M.A.

Umteto wom Tsalane, Law of Gravitation.

Lomteto ulawula zonke izinto ezikoyo: Ilanga, Umhlaba, Amatye, Abantu. Uzipete zonke zipela nokuba ziyawazi nokuba aziwazi uyazilawula kuba ngumteto wokudalwa kwazo.

Tata ilitye ulipose liyakubuyela emhlabeni woyenza lonto ngamatye alikulu uyenze ikulu leminyaka isipelo sinye ayakubuyela emhlabeni.

Isidenge siti liyakutini kade ukungabuyeli ezantsi libekiswa pezulu nje. Sitshe kuba singazi nto ngomhlaba lo simi kuwo Umhlaba yimbumbulu edada esibakabakeni. Akuko nto-ke ingu pezulu no ezantsi. Hlaba umnxuma apa uhambise uya-kude upumele kulembumbulu uvele ngelinye icala. Apo-ke kukc abantu abanyawo zihleli zikangelene nezi zetu. Salata kwelinye icala nxa siti pezulu bona balata kwelinye. Inyaniso yona yeyokuba sihleli sisalata elicala intloko zikangele kulo. Kanti-ke kuba inyawo zikangelene okwe mpukane kuma cala omabini elangeni opezulu betu abafani. Pezu koko lembumbulu sikuyo ihleli iziqenga Eminin dalata kwelinye icala nditi kupezulu ebusuku ndalate elinye ndisiti nelo lipezulu. Ndipandlwa futi leli cala intloko ikangele kulo Eliya litye liposwa ngulamntu onyawo zikangelene nezam libeka ngapi? Liteni ukusuke libeke kulo pezulu wam.

Inyaniso yona yeyokuba ilitye libuyela emhlabeni kuba ilitye nomhlaba kuhleli kutsalana. Ngumteto wokudalwa kwazo lowo yonke into ekoyo ihleli itsala zonke ezinye—zitsalana zonke Lonto ilapa kuzo: zidalwe njalo.

Kodwa-ke kuba ilitye liyintwana engeni umhlaba umkulu ukutsalana kwazo kusuke kufane nokwe ntakumba nendlovu. Yotsala itsalile intakumba isuke ize apa endlovini kanti indlovu ayiva nto itsalayo.

Kuhleli kunjalo entweni zonke ezikoyo Ngumteto wom-Tsalane lowo.

Amandla om-Tsalane.

Ayazeka anokutelekelelwa kuba nawo alawulwa ngumteto owaziwayo Inqondile eyoduma kuse epakadeni, u Newton i Ngesi waba ngowokuqala owawu qondayo umteto olawula amandla om Tsalane.

Kuti kwakuba lapa isi Xosa sisuke sipelelwe Singati kodwa silinga ukuteta into engazanga icingwe kwa Xosa. Amandla omtsalane aya-hluka hluka ngokuvuneyo nesiqu—mass—sezinto ezitsalanayo: pezukoko ayahlukahluke ngokunxam netuba elipakati kwazo ituba ela lipindapindiwe—squared. Oko kuxela okunje.

Masiti into ngu 1 no 1 ituba ngu 1

Amandla ayakuba ngu 1×1 okokukuti ngu 1
 1×1

Into mazibe ngu 5 no 5 ituba ngu 1

Amandla ayakuba ngu 5×5 ngu 25.
 1×1

Izinto masiti ngu 5 no 5 ituba ngu 5

Amandla ayakuba ngu 5×5 ngu 1
 5×5

Izinto mazibe ngu 5 no 5 ituba ngu 10

Amandla ayakuba ngu 5×5 ngu 1/4
 10×10

Kunjalo futi ezintweni zonke. Naxa kutetwa ngokutsalana kwe langa nomhlaba kusenjalo

Masiti ilanga ngu X umhlaba ngu Y ituba ngu Z
 Amandla ayakuba ngu $\frac{X \times Y}{Z \times Z}$ $\frac{XY}{Z^2}$

Ngokuba-ke kusaziwa lemiteto ipete into zonke zininzi izinto ezinoku telekelelwa zaziwe zaziwe ngokucacileyo ngokuqinisekileyo. Inokwaziwa.

Imikondo ekuhanjwa ngayo yinyanga, umhlaba inkwenkwezi nemigca, kuba zonke ezo zimbulu ezidada esibakabakeni ileyo ihamba ikawuleza ngomkondo wayo. Koti-ke kuba kuko ulwazi olunjalo umntu ati emva kweminyaka emashumi mane emva kwe mini ngosuku lwesibini ku June abantu abase S. Africa bobona itunzi elangeni. Akaqashise uteta into ayaziyo kuba esazi ukuba ngolo cuku inyanga yoba sekutini emkondweni wayo umhlaba ube sekutini ilanga libe sekutini.

Kwakona kuba lento yokumka nokubuya kolwandle ilawulwa ngulomteto unokuti umntu Ngo suku lwe shumi ku December ngo 1942 ulwandle luyakujika luqale ukubuya e Cwebeni le Amic e Monti ngo 11 kanye e Cwebeni le Thames e London luyaku jika ngo 11.35 Uyayazi lonto. Umntu oteta into angayaziyo ndim xa nditi ndiya-kuvuka ngomso ndilime ekutini kuba ndingawazi umbane okanye inyoka engandibulalayo ndingayi boni lo ngomso.

Kwakona kuba okuhamba komgca kupetwe ngulomteto umntu unokuti lomgca siwubone kulonyaka uyakumka umke upale apo kungeko ntsimbi yokukangela inokufika. Ekutini uyakujika ubuye ngomkondo otiyo emva kweminyaka emashumi asixenxe ubonakale ngo August kusuku lwe shumi wobona kala luzizi ezantsi empumalanga kolweshumi elinesibozo wokanya ube mkulu kolwama shumi mabini anesibozo wobonakala luzizi entla entshonalanga ube uyemka njalo. Uteta into ayaziyo kuba lomgca upala upetwe ngumteto owaziwayo. Umntu oteta into angayaziyo ngotindiyakukwela e Qonce kulo train ihamba ngo eight ndibe ku Komani ngelityo ndibese Kapa ngelityo Uteta into angayaziyo kuba le train ihamba ipetwe yimi teto yabantu ehleli isapulwa Umgca wona uhamba upetwe ngumteto wendalo ongapulwayo Awupazami awuposisi ngoko. Noku twasa nokufa kwe nyanga kunjalo noku twasa kwe hlobo nokuvela kobusika kukwanjalo kuba kulawulwa ngumteto ongapulwayo owom tsalane.

Unjalo umteto wendalo Sesithilo-ke ukuti imiteto yendalo ayipele ndawo ebuninjin bayo. Kuba kuyo yonke into ekoyo kuko umteto. Kuba lendalo idalwe ngobulumko obu bobom Dali. Kuba ke obobulumko bubobom Dali buhleli bungapaya kwengqondo yesidalwa. Nasipina isilumkosaazi intwana apa nentwana apa singa soze siyazi yonke lendalo nemiteto yayo. Kanti ke ngayo lentwana ide yazeka umntu uyasizakala kuba inqubela pambili nentlalo ntle ixomekeke ekuyazini lemiteto. Into zonke ezisetyenzwa ngumntu ziba nempumelelo xana asebenza evene nomteto ancedwe nguwo. Kunjalo ekulimeni umbona kunjalo ekudaleni i Fly machine kunjalo ekondleni abantwana kunjalo nasekwakeni uhlanga. Into equtywa nxam nomteto ihleli isoliwe igwetyelwe

ukubanga. Into equtywa ngokuvana nomteto ihleli itamsangelwe ipiwe ukupumelela.

Apa sike salibala sizama ukuba umlesi abe nengcinga eyiyo ecacileyo ngalento ingumteto wendalo sitete ngalo womtsalane kuba upandle unokuqondwa nayinkwenkwana esesikolweni ungenako ukupikwa nanguwupina onofifana lwemfundo eyiyo. Sizama njalo ukucacisa lento ingumteto ngokuteta ngalo uhleli ucacile ukuze kuti sisiya kweminye engati isitele umlesi abe nako ukucinga ngomteto alande eve.

Umteto we-Nqubela, Law of Evolution.

Fingoland News.

(By a Native Correspondent)

THE HEALTH OF THE KING.

The news that His Majesty, King George is now on the road to recovery has been received with joy and gratitude throughout Fingoland.

RAIN! RAIN! RAIN!

Rain is very badly needed again. Grass is turning brown and mealie crops, which were looking so well some weeks back, are in danger of being parched up by the heat of the sun. We are, however, hoping that rain will soon come and save the failing crops and turn the brown grass to green colour once more.

THE RETURN OF THE REV. R. GODFREY.

We are pleased to see Mr. and Mrs. Godfrey with Miss Olga in Blythwood back from their furlough in Great Britain, invigorated in health and mind.

LAND AND SURVEY.

Mr. Maasdorp, the surveyor, is at present in the Nqamakwe district, examining and rectifying beacons of building lots and of mealie lands. To accomplish this great task will probably take him at least two years in this district alone.

AN AGRICULTURAL EXHIBITION.

February 8th will be a red letter day to all those who do their utmost to follow the modern scientific methods of Agriculture and to secure better bred cattle and sheep because on that day there will be a display of different kinds of poultry, wool and Agricultural productions by the Bunga Schools of Agriculture at Mr. Hall's trading station Nqamakwe.

THE NEW YEAR.

1928 is gone. We have now entered 1929 and we hope the present year will see men and women advancing in Education, Religion and Character and doing away with all illusive and superstitions doctrines which blinded the minds of some illiterate people last year. They were advocated by some individuals whose aim was to get their living off ignorant people.

The Blythwood Review

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, JANUARY, 1929.

To the Reader.

**Paul, an Apostle of Jesus Christ
through the will of God,
separated unto the Gospel of God.**

"The condemnation," says the German philosopher, Hegel, "which a great man lays upon the world, is to force it to explain him." This men have been compelled to do in the case of the Apostle Paul. They have found it no easy task even to discover the facts of his life and teachings, let alone to interpret them in the light of the circumstances of the first Christian century. The world has accepted St. Paul: the Christian Church has held him in the highest esteem as its theologian and apologist. Even in his own day the Apostle was however the unwilling creator of partisanship; even today partisanship exists; he has been the unconscious creator of the most abiding friendships and the most violent enmities. It almost appears that no one, who studies the Life and Letters of St. Paul, can ever become only a disciple of the great teacher. The intellectual vigour, moral boldness and mystical aspiration of the Apostle seem to nerve those who read his letters and contemplate his activities in a way that no great teacher has ever been able to influence his followers. No wonder that many have assigned to St. Paul the highest position and greatest influence in the development of Christian thought and the Christian Church at its beginning and throughout the ages.

In a way it is most striking that St. Paul has had over Christian men the power that he has wielded. Something in the life, teachings, outlook and character of the great Apostle must be held to account for his marvellous influence over the Christian intellect, conscience and organisation and that from those early days when Christians of simple life and confiding loyalty held in reverence "the Epistles of the Holy Paul." Why then, is it that during the past generation so

many writers have sought to minimise the authority of the Apostle and to detract from his merits? Has it been that scholasticism of a modern type has taken the spirit and the glory out of the teachings of the Apostle; the dignity and the selflessness of his mystic soul? These questions are worth consideration not in the dim light of antiquity, but in the glaring blaze of the present day. What that light reveals is an evolution of theological and literary methods that have attempted to confine the Apostle, his Life, Thought and Work, within their limitations, real or assumed. The methods reflect the scientific tendencies of the times, with their changing emphasis and disruptive results. They are mainly three, theological, historical and psychological.

In their application to the Life and Teachings of the Apostle Paul, they emphasise phases of his character as a Theologian, a Propagandist of the Faith of Christ, and a Christian Man; each in isolation. In these days attempts are being made to study and to represent the character of St. Paul as a unity under the dominating principle of personality. It is the fashion and has been for the past half century in philosophic speculation to emphasise personality, not from the psychological but from the metaphysical side. This method of explanation lent itself very little to the play of imagination and emotion. Today the psychological is the dominant factor in all literary and religious representation of character. The scientific method that constructed a Pauline Theology and the historical that vivified the work and wanderings of the Apostle are criticised and set aside that the emotional and human elements may have free scope and justification in a new delineation of St. Paul. What that representation may be is seen in recent literature in which the Apostle appears as a very ordinary person indeed. A prevailing tendency in literature and theology may lead men's minds away from the great Apostle, his work and his writings, by means of superficial criticism and psychological analysis: they will soon return to the teachings and epistles of one who was greater than his delineators and exponents as the master is than his disciples and followers. A great man compels the ages to understand and interpret him. St. Paul has done so hitherto, and will continue to do so.

The Mission Field

The Missionary.

CHAPTER XXIII.

The Monistic Interpretation of the Theme Gospel of St. Mark.

WHEN one begins the study of the Theme-Gospel of St. Mark from the standpoint of a monistic interpretation of the first published Gospel of the Christian Faith, he is faced with a series of questions to which he must give some satisfactory answer before applying any principles of a literary or a legal type to the document before him. Modern scholarship agrees generally in the belief that Mark was the first published Gospel of the Christian Church. Some individual scholars have challenged this position and have reasserted the priority of Matthew; others have asserted the claims of the Theme-Gospel of St. John and that against the prevailing idea that John is the latest of the four Gospels, that are found in the New Testament. The arguments that have been advanced on behalf of Matthew and John are set forth in various Treatises, Essays and Commentaries, the names of which are well known to the students of the Synoptic and Johannine Problems. It is to be noticed that no claim has been made for the priority of the Gospel of St. Luke over the other Gospels in the New Testament. Thus scholarship has expressed itself in various judgments concerning the four Gospels. We have cut the knot and the dilemmas that have arisen over such differences as we have stated by assuming that the prevailing scholarship of the day warrants the belief that Mark was the first published of the Gospels.

A Hypothetical Example.

It might be said that in view of these different positions which representative scholars have advocated, especially in the case of Matthew, an uncertainty must be recognised in any and every monistic interpretation of any of the Gospels. This is the justification of the method that has assumed to itself a Synoptic Problem to be solved as well as a Johannine to be debated. The Theme-Gospel of St. John has been interpreted from a monistic standpoint, mainly on account of its spirit, language and contents. These differ considerably from those of the Synoptic Gospels and so John has been isolated and interpreted in a monistic fashion. Whatever may be said by those who uphold the comparative method of study in relation to the Synoptic Problem in defence of their attitude towards the Johannine question, can be said equally in defence of a monistic interpretation of Mark and an obliteration of the Synoptic method. This may be seen by a hypothetical and yet real example. Were it to be proven that John was the first published of the Gospels, it would be necessary either to continue its monistic interpretation because of the nature of its contents, vocabulary and spirit or to formulate a totally different comparative method for the solution and interpretation of its various problems. At the present time many of the questions that are associated with John arise from the supposed relationship that

the Theme-Gospel bears to the Synoptics. These relationships are regarded from the standpoint of time, the evolution of Christian doctrines and the growth of the Christian Church. From the positions and influences that the Synoptic Gospels reveal as inherent in early Church life, an evolution of doctrine and the language of its expression is assumed in the case of John and its relation to the static elements that are reflected in the other Gospels. But if John were to be regarded as the first published of the four Gospels the whole of this imagined process of development would disappear and with it those problems that have been superimposed upon the Gospel by the comparative method and according to the results of the Synoptic Problem. Were John given the position of priority of publication, its problems, and they are numerous enough, would disappear in their present form. They might become parts or elements in a new series of difficulties that might arise on a monistic interpretation of John, entirely distinct from those of the other Gospels. It would not be John that would require an evolutionary explanation; it would be the other Gospels.

Two Methods of Interpretation Contrasted.

Now what we have said in the imagined case of the acceptance of the priority of John over the other Gospels has to be said over the actual case of Mark. That Theme-Gospel has been so long interpreted as a part and portion of the Synoptic Gospels that it is somewhat difficult to realise that it must be isolated entirely from that academic unity and interpreted by itself alone. For the evolution of the Gospels in matters of contents and interpretation implies development in progressive time and changing circumstances. The monistic interpretation, hypothetically suggested in the case of John, is essentially a time-interpretation; in the case of Mark it must be the same. This then is the first question that the study of the Theme-Gospel of St. Mark from the standpoint of a monistic interpretation creates. In reality such a method of approach, more legal than literary, puts aside the comparative method of the Synoptic Problem and refuses to regard it as of any practical consequence. At the same time it also refuses to accept in its present form the Johannine Problem which the Synoptic has created and isolated. It is for this reason that the Theme-Gospel of St. Mark has been recognised as a document of second-class evidence and the other Gospels as documents, tentatively of third class evidence.

Priority of Publication need not imply Priority of Writing.

Now these judgments are founded on the statement that Mark is the first published Gospel of the Christian Church and that the other Gospels were later publications. An emphasis is placed upon the fact of its being the first published Gospel. It is a public document that is to be interpreted monistically, and that in relation to the circumstances of its publication, of its readers and of its age. Rather an interesting enquiry arises in these circumstances. It may be phrased in the following way:—Although Mark was the first published Gospel in the New Testament was it the first written of the Four? Is it not possible that John was written or that Matthew was in private circulation long before the publication of Mark? In seeking to interpret Mark in a monistic

sense and that as a published document, we are attempting to find out from it those Christian truths that first reached the Roman Empire through the publication of a Theme-Gospel. We are not seeking to disprove the existence of other documents which embodied a wider outlook and knowledge of the Christian Faith than what is set forth in Mark. What we are attempting to do is to show that at a particular period in the history of the early Church was published in its present form the Theme-Gospel of St. Mark to the small Christian Church which was to be found in various towns of the Empire and to those who were interested, such as Jewish and other writers, in the growth of certain phases of Religion in their midst. The fact of prior publication at a particular time need not imply a prior writing. It is quite analogically possible from the standpoint of literature to believe that the other Gospels were or had been written even before the publication of Mark. Whatever the Sources may be of Mark and whatever the Sources of the other Gospels, the publication of Mark need not imply anything more than what has been recognised in the cases of the famous Essays on Natural Selection by Darwin and Wallace.

Mark is a Theme-Gospel.

Some might say that this argument has restored to its position the comparative method of the Synoptic Problem. This is not so according to the findings of modern scholarship, for these distinctly assert that in the case of much of Matthew and Luke, Mark is the Source. It is not necessary to assume, however, that the publication of a Source must have taken place before its utilisation by subsequent writers. It is as a Source interpreted from a monistic standpoint that Mark is to be regarded by us and that not in the atmosphere and circumstances of the present day but rather in those of the age of its publication. If there be anything in our reiterated assertion that Mark is a Theme-Gospel of the same type as John and that Matthew and Luke are Biographic-Gospels, then we have in Mark as in John full and direct evidence of the rise of a doctrinal question concerning the significance of Jesus Christ, as the Son of God.

We are aware of the attitude of many scholars towards this general interpretation of Mark. Some have found fault with the structure of the Gospel on the ground that it is really a biography, truncated by the omission of Descent and Appreciation. They have imagined that the original Mark contained an Introduction that traced the Descent of Our Lord at length, and a Conclusion that accommodated itself to those of Matthew and Luke. They would regard the present Theme-Gospel as a revised edition of Mark with certain omissions in its introduction and in its conclusion. Under the same light and in the same way, they have criticised and reconstructed the present text of John. In other words certain scholars have assumed that all the Gospels belong to the same type of literature and that each must have been constructed on the same lines as its neighbour. In the case of the ordinary English novel and even of the first religious novel, *The Pilgrims Progress*, by John Bunyan a formal structure may be found, unrecognised by the ordinary reader but debated by novelists themselves. What that structure is any one will discover who reads the opening chapters of any novel and its concluding sentences.

Nature Study.

The Birds of Blythswood.

Rock Martin. One pair are in residence on our large Educational Building, having their permanent nest-site above the porch facing the Boys' Institution, and a second pair have their nest in a fairly secure corner of the Bushman's Rocks under an overhanging cornice. In October 1923 a pair spent some time at nest-building above another porch of our Educational Building, on the side that looks towards Nqamakwe, but they did not settle down to permanent occupation.

Though the Blythswood pair occupy a site that assures of their being under almost constant observation, they still defy my efforts to trace accurately their doings throughout the year. In only one of the seven years that the pair have been under observation have I had any hints of the birds' remaining over at their nesting-haunt. Yet even in that year, 1924, the hints were comparatively few; after the last entry relating to the breeding season, made on January 2nd, the birds were again noted on February 8th, 14th and 18th, March 4th and April 16th. In May they were noticed on the 2nd, and on the 9th definite visits were made by the birds three times to the nest. In the other years the birds were first noticed at their nest on the following dates; in 1921, on April 25th; in 1922, on May 23rd; in 1923, on April 26th; in 1925 on April 12th; in 1926 three visited the nest on March 12th and the pair on April 25th, and in 1927 a pair appeared in the valley behind the nesting-site on April 18th. Where are the birds prior to their return to their nesting-haunt in the latter half of April?

Their return to their home would seem to coincide roughly with the period when the species gathers in great flocks and begins to haunt a common roost for the winter-months. Can it be that the pairs that have established themselves in a suitable haunt remain there throughout the winter and that the great companies that roost together (e.g. on East London buildings) are composed of the young birds of the previous season? At Blythswood we see nothing of the winter flocks that are so marked a feature of East London; on rare occasions we have small companies in winter, parties of six, of eight and of nine having been observed and once a party of eighteen.

From the time of their return in April till the first week of the following January, the Blythswood pair closely hug their home. If the old nest is still in position the birds may roost in it night after night; if it has been broken down, they roost cheek by jowl, in regular Darby and Joan fashion, on the ledge beneath. They are generally at their roost at sunset, though they often continue hunting till dusk; in the morning they are in no hurry to leave their roost. In 1925, when the old nest had collapsed, the building of the new one began about the end of August; it was definitely started on the 22nd, and was not finished till October 22nd. On November 2nd, though the sitting bird flew off at our visit, the nest was still empty. On the 16th it contained one egg. As on subsequent visits on the 19th and the 23rd, there were no additions, the egg was taken on the latter date.

The birds remained at the nest till January 6, but their actions were not understood.

The Rock Martin is an unusually silent bird, but it has three kinds of cries which may be occasionally heard. Its call is a *tshrik* or *tshrit* which I have heard in July and October. I once heard a shriek, suggestive of a swift, near the nest on 5 August, 1925; and, on 26 August 1923 I heard a loud cry, probably this same shriek, uttered when a pair of birds met in flight. The song lacks the vivacity that characterises some other swallow songs, but it is a definite song, and may be sustained by the singer. It has been heard by me on six occasions at Blythswood, in the months of May, July, August, September, November and January; usually it has been uttered from a perch in close proximity to the nest.

South African Cliff Swallow. From their first colonization of Blythswood in 1901 or 1902, the Cliff Swallows have regularly nested in our midst. With the single exception of 1917-18, when they built on our main Educational Building, they have occupied the upper walls of the Girls' Institution. Their present strength is over three hundred pairs. The forerunners of the horde arrive in the last week of August and the straggling remnants loiter on till the latter half of April; the extreme dates, as noticed at Blythswood, are from August 24 to April 27.

The time of their arrival varies little from year to year, but the manner of their coming varies considerably each succeeding year. The relative rate of daily increase may in one spring be very slow, a solitary bird or a pair being all that are seen the first day, and no more than ten being at the nests within the first week; while in another spring a score may be counted on the second day. After the first fortnight the colony rapidly reaches its full strength. Both time and manner of going are controlled to a large extent by the weather conditions and by the results of the nesting-season. Every autumn the main body of birds leaves before the end of March, but usually a greater or smaller number linger on at the nests. This remnant may still number forty birds during the first week of April and twenty-five by the 18th, but thereafter it rapidly declines to one or two pairs. Should the month of March, however, be characterised by heavy rains and the accompanying washing away of many of the nests, the nesting-site may be quite forsaken by the end of the first week in April; but even under such conditions a pair or two with young still in the nest may remain till their offspring are strong enough to migrate with them.

On their arrival in spring, the birds make straight for their old haunt. To all appearance they arrive paired and eager for nesting-duties. Those pairs that find their previous season's nests still intact at once take possession, and the others set about the task of building new domiciles forthwith. Both birds build, finding their clay by the muddy edge of the river-pools, and for weeks there is a steady stream of tireless little masons passing to and fro between their natural brick-yard and their nests. They line their nests mainly with pappus and feathers; to obtain the pappus, the bird skims to and fro on the hillsides decked with seeding composites, dashing through successive flower-heads and cramming its bill full with the tiny silvery parachutes.

In 1921 Miss Taylor noticed an egg lying broken under the nests on September 2nd; that year we had at least twenty birds with us on August 27th. Brooding goes on practically throughout their stay, so that under favourable conditions with ample allowance for many mishaps a thousand young can easily be reared. The economic value of this colony as insect-destroyers is simply incalculable. By day they scour the valleys and the hillsides and the surroundings of their nesting-haunt, levying heavy toll on the smaller insect-forms. Often they attend on the browsing cattle, and even on the sheep, and hover close to these animals to pick up the insects disturbed by them in grazing. When the termite-swarms of Blythswood are emerging, the Cliff Swallows are there in force, gorging themselves on the appetising fare. On 19 September 1924 during the raging of a grass-fire, many of these swallows spent the whole forenoon on the edge of the fire, dashing into the smoke and out again, and returning over and over again to the fire-edge. They were undoubtedly gathering insects, though I could not make out what they were catching. The main insect about was a tiny grasshopper-like insect of exactly the same hue as the withered grass and totally invisible except when it jumped.

During the hours of light, all their activities are accompanied by unceasing din, which moreover at dawn and at dusk seems to take on a special meaning. The Swallow colony live on the verge of the Wagtails' roost, and the actions of the Swallows at morn in scattering broadcast to their feeding-grounds contrasts with that of the Wagtails in flying towards the sunrise. This boldly-contrasting conduct puzzled me for a time, until more careful consideration of the Swallows' conduct led me to infer that these birds in their own fashion behaved similarly to the Wagtails. For at dawn, almost before there is sufficient light to watch the movements of the birds from any distance, the Swallow horde issue from their nests and mount high in the air over their home. From the united band there bursts forth a great acclamation, a morning hymn of praise, after which the choristers disperse on their morning duties. Their very purpose in mounting on high seems to be to greet the sun, and not until they have from their lofty ascent welcomed the morning rays do they consider themselves free to scatter to the fields.

Something similar happens at dusk. The birds in unbroken concert circle high overhead; sometimes in close formation, then spreading themselves broadcast to close in again before long, they maintain an unceasing chatter, appearing in the deepening gloom like big moths. Vespers over, they swoop down towards their roost. After one or two false swoops, in which they approach without settling, they at length make a definite move bedwards. First by ones, then by companies, they enter their nests or settle on the unfinished structures, while a few that are without nests squat against the wall. A tiny fragment of mud on the wall serves as a sufficient support for a roosting bird, and even an inequality in the surface of the wall may be enough. During the commotion of settling the uproar continues, but soon all is peace.

South African Sandmartin. An irregular visitor to the Butterworth vlei.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Holiday Reading.

MY DEAR JAMES.

I drew your attention in my last letter to the threatened Communistic propaganda amongst natives in South Africa. I did so in order to direct your attention to a book that I consider exceedingly interesting on the whole subject of Communism. It is a delightful summary of the immense literature that you will find in every good Library on the speculations of Marx and his followers. There is great merit in beginning with a summary and there is greater merit in finishing with one. Whether you have already sufficient knowledge of Communism as to realise the value of the little treatise I cannot say, but the book *Communism* by Professor Harold J. Laski, is such a volume of the Home University Library as warrants the highest praise as an exhaustive and brilliant summary of the theories of ancient and modern thinkers of a particular type and mind.

THE BOOK IS WRITTEN WITH GENIAL SYMPATHY AND WITH WIDE KNOWLEDGE.

It may be regarded as an introduction to a vast subject. It provides an interesting bibliography by the use of which a man may select the best literature on the subject. Socialism has produced an enormous literature; this is being increased day by day by the issue of Treatises, critical and interpretative, controversial and explanatory. Germany is the great home of such works, while the United States of America is fast rivalling it in its output of books. Communism has not created as much literature but still what it has produced is of high merit. This you will see and understand as you peruse the pages of the little volume by Laski.

By the way, the Professor is a prolific writer on Political and Social subjects. He has to his name many Treatises of great value. If you come across any of them, you ought to read them. Laski has had experience as a lecturer in America and also in Britain. He has written *A Grammar of Politics*, a most comprehensive treatise; indeed it is the greatest authority on its subject at the present time. In it he deals with all political questions, except those relating to Agriculture. There is no subject that is perplexing thinkers at the present time but Laski has tackled from a theoretical and a practical standpoint.

In South Africa we are troubled in legal and political circles with

UNCERTAINTY IN THE CONCEPTION OF SOVEREIGNTY,
STATE SOVEREIGNTY.

We have in theory sufficient to cover the facts connected with the Mandated Territory of South West Africa because the theory of Sovereignty is in the melting pot. Elsewhere I have directed attention to this state of matters. It is enough to say here, however, that Laski has dealt very fully with the present attitude of thinkers and statesmen towards the International doctrine of Sovereignty, its implication and application. His *Grammar of Politics* is like his *Communism*, one of the best summaries on the subjects with which it deals. He has written other books besides those I have mentioned; they are of the greatest value and service to those who are interested in the political and social welfare of the people.

It is very interesting to read a book on men who have left impressions in one way or another upon their fellow

countrymen, especially if such a book is written by one in a literary and moral atmosphere different from that in which the selected individuals lived. It is a somewhat curious fact that most of the Biographies of missionaries have been accumulations written by those who knew exceedingly little of the surroundings in which their heroes performed their work. I will draw your attention to several of these books in another letter; they appear to me to be worthy of your perusal.

My dear James, you will say such books as those I have referred to will make your holiday a task and not a pleasure. You will say that it is to get

OUT OF THE REACH OF INFLUENCES AND NEWSPAPERS

that you fly to the hills. You desire rest and peace and you expect to get it there; you may if you are impervious to jiggers and other insects that worry you even on the top of a mountain. Still you know enough chemistry to overcome the troubles that arise from such, you can only lay down a heavy book and fall asleep in peace with all men and the world at large. In these summer days you will perform the latter duty quite easily, for you will be compelled to keep under the shelter of the verandah and read with your feet on trestles. If then, you unfortunately take up a heavy book that requires energetic thought to understand it and strong determination to remember it, you will soon be asleep in the pleasant and hot atmosphere of a morning or of an afternoon. If you consider that my suggested selection of books is rather for study during the winter season than the holiday, then you would do well I believe to read one or two novels and one or two Essays of the usual type.

Might I direct your attention to a reprint of, *The Private Papers of Henry Ryecroft*, by George Gissing, a volume in the series of Constable's Miscellany. The book is not large but the revelation of character in it is striking. It was originally published in 1903 and was republished in 1928. I knew of its contents and its existence on its publication but I have been unable to find a copy of it until the issue of this reprint. George Gissing's novels I have read, and especially one in which he faced the socialistic spirit of his day. *The Private Papers of Henry Ryecroft* reflects in a striking fashion many of the problems of the nineties of the last century. You cannot explain the book without some knowledge of the literary, economic and social life of the last century. These are all reflected in these papers but more is revealed than the thoughts and problems of a past age. The soul reveals itself and that in language most strikingly beautiful and in opinions most pathetically expressed. In reading *The Private Papers of Henry Ryecroft* one is reminded of the *Journal of Amiel*, in which another soul revealed itself as a reflection of the life and ideas of the seventies. When, therefore, I recommend to you Gissing's book I do so in the hope that you will be greatly charmed by the beauty of his writing if saddened somewhat by his sombre musings.

I shall now draw your attention, my dear James, to two or three lighter books for your holiday reading than those already mentioned. Perhaps three will be enough to while away a few hours. You may have heard of them already or even have read them but still they are well worth a second and a third reading such as I have given them myself. An Australian, Mr. F. W. Boreham, has written a most excellent book of Essays, *"The Uttermost Star."* It was published sometime since but I failed to see any review of it. The humour and pathos, bonhomie and humanism that the writer manifests are exceedingly pleasant and set forth in a style quite melodious and graphic. A Scotch writer, O. Douglas, the pen-name of Miss Buchan, the sister of Mr. Buchan, M.P., a man well known in the literary circles of London and also in South Africa, has described in a novel *"The Setons,"* several phases of Scottish life but especially of Glasgow religious life, that will interest you greatly and charm you much. There is a realism in the novel after the fashion of Galt, Watson and Barrie. You could not do better than read with care *"The South Africans,"* by Sarah Gertrude Millin. It will give you knowledge of South African circumstances and men in a most pleasant way and may actually send you to *"A History of South Africa,"* by Eric A. Walker. Nothing better than the later chapters of the second book could be read by you, and nothing better than the whole of the first, in your desire to keep yourself abreast of the social and political life of the present day in the Union. This is the last day of the month: it is raining.

I am,
faithfully yours,

A. F. K.

Lexicography.

Kafir Bird-names.

The Yellow-billed Kite. One of my correspondents informed me a number of years ago that the name for this Kite *u-Ntloziya* was in Pondoland applied to sea-gulls. No confirmation of this statement has yet reached me, but a reference to this Kite in the recently-published 'Notes on Some Birds of Dar-es-salaam' prompts me to bring the matter before my readers and invoke their aid in settling the point.

When a steamer is in harbour at Dar-es-salaam, our authoress informs us, these kites may always be seen hovering round, uttering their mew-like cry, darting down to take a bit of ship's garbage floating on the water, sometimes fighting for it with the gulls.

Cuckoos. The Red-chested Cuckoo or Piet-mijn-vrouw receives its Kafir name *u-Pezukomkono* from its cry. In Pondoland the name is lengthened to *u-Pezulukomkono*. The meaning of the name 'Upon the arm' is variously interpreted. One meaning was given in the discussion of the season *eka-Pezukomkono*, where the bird was said to be calling at early morn to sleepy-heads,—You that are sleeping on your arm, get up, it's time to be hoeing in your garden. Another meaning was given me at St. Matthew's in 1916. The bird sings at ploughing-time, and is thus named because it seems to say all people must hold the handles of their ploughs.

The Black-crested Cuckoo is known as *i-Lunga legwaba*, quite a prosaic name, referring to the white wing-bar across the black plumage. The name also appears, as Mr. W. W. Roberts informs me, in a kind of inverted form, *i-Gwabalungu*.

For the Didric, one of our most conspicuous cuckoos, I have not been able to get any name direct from the natives, but I hear from Mr. W. W. Roberts that in the Umtata Basin it is called *um-Gcibilitshane*.

The most beautiful of all our Cuckoos, the Emerald Cuckoo, seems to be having its own native name displaced by a Kafirised version of the word Cuckoo. At Pirie it was brought to me as *i-Kuku*. This is probably explained by the demand for specimens of this surpassingly-brilliant bird, but it makes the discovery of its real name difficult. The name in favour for the bird is *in-Tananja*, but other names are also probably in use. Its cry, which is known to Europeans about the Pirie Forest as "Pretty Georgie!" and about Manubie as "Get up, Georgie," is rendered in Kafir as *Zip' intombi*? Where are the girls? or *Helen Ntombi*! Helen, Girl!

Bishop-birds. All Bishop-birds are classed together under the generic name of *isa-Homba*, or The Dandy; but this name should be reserved, in the stricter sense, for the Black and yellow Bishop Bird. For this same species, the Griqualand East name, for which I am indebted to Dr. Brownlee, is *u-Mabal' engwe*, or Leopard's Spots.

The Red Bishop-bird bears the distinctive name of *um-Lilo* or Fire; but the name generally

applied to it *u-Noroyibatyi* is a Kafirised version of the Afrikaans for Red jacket. The plain-coloured females are *in-Takasana*. A piece of Kafir-lore regarding this bird was given to me at St. Matthew's; when the four eggs are hatched, only one male youngster will be found among the lot. This is a point which I have not personally investigated.

The Taha, a recent colonist, has as yet no distinctive name.

Canaries. The Cape Canary bears the name *um-Lonji*, which appears also as *u-Lonji*, and, in Pondoland, as *u-Lonje*. No other name for this species has come under my notice in Kafraria, but in Zululand its name is *um-Zwili* or *um-Zwili*.

The Icterine Seed-eater or Geel seiseje has also a widespread distinctive name *u-Nyileyo*, but it has in addition other names of a more or less generic nature. At Fort Beaufort, for example, Dr. Rein informs me that the name *in-Dweza* is undoubtedly applied to this species. Also in the Umtata Basin, according to Mr. W. W. Roberts, and in Pondoland, according to Mr. Smith, *u-Nqábe* is a synonym for *u-Nyileyo*.

For the Bully Seedeater I have heard, at Pirie, the name *in-Dweza eluhlaza*, but surely this species has a distinctive name of its own.

For the last of the common canaries, the Streaky-breasted Seed-eater, Mr. W. W. Roberts says that at Umtata the name *u-Notswitswitswi* is used. This name however is generic and is used for other small seed-eating birds.

Sparrows. Two very distinctive names of the Cape Sparrow refer to the large domed nest which in some parts are so conspicuous among the mimosa thorn,—*u-Ndlunkulu* Big house, and *u-Nondlwane*, Cottage owner. Apart from these names descriptive of the habits, it is difficult to fix down with accuracy the name for this species. In Pondoland, Mr. Smith gives its name as *i-Penyane*, which Rev. J. H. Soga says is its name in Bomvaland also. Mr. Soga says that the Sparrow is often mistakenly called *i-Nqábe* or *u-Nqábe*. This last name, alluding to the white band over the eye, lends itself readily to generic use, but should apparently be reserved, in the strict sense, to the Diamond Sparrow. The diminutive form *u-Nqátyana* is however the word preferred in the Kafir Bible as the equivalent of 'Sparrow.'

The Diamond Sparrow is *u-Nqábe*, but it is also known, whether from a generic or a mistaken use of the name I cannot tell, as *i-Penyane*.

The Streaky-headed Seedeater loses its identity in the generic name of *in-Dweza*.

Sombre Bulbul. The following versions of the song of *in-Kwili* are additional to those which have already been printed. At Ngqegqe in January 1910, I obtained the version 'Wili [Willie], jikela ngapa kwetyolo, ngovi tyi.' At Peddie Dr. Rein reported it, in 1911, as 'Willie, ndikumbula kwa-Ndatyana;' and at East London, in 1915, I heard 'Jikela ngapa, faka lenyoka.'

Wren-warblers. Among Kafirs and Pondomse, the Saffron-breasted Wren-warbler is known as *u-Jisa*, with the variant form *i-Jisa*. The Pondo Wren-warbler has been sent me by Mr. W. W. Roberts with the name *u-Ngcuze* attached.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

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

" " Sabbath School 9. a.m.

On Week-days—Training School Bible Class, 9. a.m.

" " School Bible Lesson, 9 a.m.

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments ;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL,

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

from whom the Prospectus of the Secondary School may be obtained

[illegible]

of

[Registered at the General Post Office as a Newspaper]

Price 6d.



The Health of His Majesty, the King
Together in Excellence
South African Affairs

A Visit to Sulenkama

<i>The Missionary:</i>	<i>Nature Study:</i>
<i>The Monistic Interpretation of St. Mark</i>	<i>The Birds of Blythswood.</i>

On Hamlet

:0:

Extra.

The Life Story of the Rev. J. S. Morris

Sports and Pastimes Scholarships*

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

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

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

MISS M. McDOUGALL
MISS G. McDOUGALL
MISS E. McBAIN
MISS B. TAYLOR
MISS BALDWIN
MISS SOGA
MISS AGNES BOTHA
MISS LEGINA FELEZA.

The Blythswood Training School.

Principal Teacher

Mr. A. B. W. Marlow.

Rev. R. Godfrey.

Mr. Wiggett.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department,

Mr. Warner

Junior, Department

Mr. Sotashe.

" "

Mr. Luti

" "

Miss Botha.

The Boys' Industrial Department.

Domestic Science Department.

Instructor, Mr. Forrest

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Domestic Economy, etc., Miss Taylor.

Assistants, { Mr. Mduba,
Mr. Ncanisa.

Laundry & Cookery
Needlework, - - Miss Baldwin

The Farm Department.

The Blythswood Bookroom.

Superintendent, - - Mr. McNab

Manager, - - Mr. McNab.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

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

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

- - Mrs Craig.

The Girls' Boarding Department.

Acting Lady Principal

- Miss Baldwin

Mistress

- Miss Taylor.

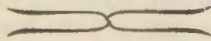
THE BLYTHSWOOD REVIEW.

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

No. 62

February, 1929.

Local



The Thrilling Life-story of the Rev. James S. Morris.



THOMAS MEMORIAL CHURCH.



A Countryman's Diary.

Rain! Rain! Rain!

The cry is still for rain, and it cometh not. February has been a most disappointing month indeed for farmers and gardeners in the Territories. In some quarters the crops have been progressing quite well for a few weeks, when the intense heat sent them back or destroyed them utterly. In others the fields are filled with maize stalks in cob, that are prophetic of a fair, if not good, harvest. But the feeling about the maize harvest is not optimistic. Another year of Drought seems to be upon the land and the people, along parts of the River Kei there is nothing but desolation: the fields are as fruitful as a desert; the cattle are beginning to die: the outlook is not very hopeful. The harvest of the Northern Provinces will be called upon to supply local needs in food alike for man and beast. Where the money is to be found by the people is a problem that the Mines may answer, and the Docks. During the month I have seen some beautiful bouquets of flowers that have reached their bloom. They were from gardens, when flowers were doing well, even without rain. Notwithstanding his disappointments the farmer has to toil on and follow the course of nature in his work. Now is the time to plant out cabbages and cauliflowers and to sow onions, leeks, beet and carrots, beans and radishes, Brussel sprouts and French beans.

Local and General.

From the Office of the Magistrate, Matatiele, we have received a ring taken from the leg of a White Stork, killed in a hail-storm in Sibi's Location in November last. We hope to be able to publish the history of this Stork later on.

From the Sheldon Press has also been issued *A Primer of Simple Science for African Schools*. Book I. contains 58 illustrations and Book II. has 75 illustrations. The price of each book is 1/-. The same Press has published, at 1/6, *Short Chapters of African History* by Mr. Weatherhead, formerly headmaster of King's School, Buds, Uganda. Its chapters deal with the Background of the Past, Modern Explorers, The Slave Trade, Livingstone, South Africa, Egypt and the Sudan, British East and West Africa, Khama and the French in Africa.

The Kaffrarian Museum, King Williamstown, after alterations and renovation was opened again this month. It has made great progress under the Curatorship of Captain Shortridge, and now contains the largest mammal collection in Africa. Among its rarities is a mounted specimen of the Angola Giraffe, the only other mounted specimen in existence being in Lord Rothschild's Museum at Tring. At the end of February, Captain Shortridge will set out on another collecting expedition to S. W. Africa and expects to be away some months.

The well known Archdeacon Johnston of Central Africa has lately passed away at Liuli on the shores of Lake Nyasa. He was educated at University College, Oxford, with the intention of entering the Indian Civil Service, but he heard the call of Livingstone for men to work in the Mission Field. For 53 years Archdeacon Johnston wrought in Central Africa under the Universities Mission. His University conferred upon him the honorary degree of Doctor of Divinity in 1911.

The I. C. Union has begun to organise its members along the lines of separate Trades Unions in the hope that by this means it may be able to have more influence in the economic conditions of the native people in the future than in the past. Its officials are approaching the Wage Board in order to get that body to determine the minimum wages for several trades in which the native workmen predominate. Already the Wage Board has acted in the economic relations between Municipalities and their employees. It is also said that the Union will make certain proposals later on, concerning the employment and wages of farm servants.

In Turkey, affairs have been quietly progressing in a particular direction during the past year. Four causes of discontent, however, have expressed themselves; the jealousy of ambitious individuals, the opposition of Moslem Religious teachers to the Government, the severe economic crisis in trade and the elimination of the Arabic characters from school books and newspapers. The introduction of the Roman Alphabet into school books is a reform of the highest value. Education is not widespread amongst the Turks seeing that at most 20% of the population are illiterate. Those who have learned to read had used the Arabic characters and now are not very anxious to learn the new. In the case of Religion it is to be remembered that the Turkish, like most new Governments, professes to be neutral in matters of Religion.

King Amanullah of Afghanistan has been attempting to bring his people into harmony with the progressive forces of Western civilisation, with the result that part of the nation have rebelled against him. Conflicts between Government troops and rebels have been numerous. Rivals for the Throne have appeared; the King is seeking to regain his lost power. The moral is plain that Oriental nations cannot be hurried into ways of modern life. With them things must move slowly. It is the fear, however, that slow-moving things will accomplish nothing for a nation but final conquest by a more energetic race, that has inspired both Turk, Persian and Afghan to force the pace of their educational, economic, political and moral development. A dictator has accomplished in Turkey what the King of Afghanistan has been unable to do in his country. It is on the conservatism of the tribesmen and the opposition of the Mohammedan Mullahs that the late schemes of development have broken. At the present day the governing classes everywhere are on the horns of a dilemma in the case of backward races, who desire to remain as they are and not to participate in the advantages and the disadvantages of modern civilisation.

In the "Little Books for Africa" series has been published an English translation of *Nomalizo*. Father Wallis, who has done the translation, believes that this is the first occasion on which an original Xosa work has been rendered into English. The price is 4d. This series of cheap, readable books is rapidly growing, and the Sheldon Press deserves the support of South African Institutions in its efforts to provide suitable literature at such a low figure for Africans who are acquiring the use of English.

Sports and Pastimes.



Cricket.

A Cricket League and Union.

For Native Institutions in the Territories.

A meeting was held at Idutywa at 9.30 a.m. on 27th October, 1928, the following delegates being present:—

Clarkebury:—Rev. C. Harris and H. Stofile, Esq.

St. John's College:—Mr. D. Ntintili.

Teko School of Agriculture:—Messrs. J. Sangqu, & H. Qina.

The Rev. C. Harris was unanimously elected Chairman of the meeting.

Mr. Zokwe explained that Mr. Ndwandwa of Zazulwana had presented a handsome Silver Cup to be competed for by teams from all Native Institutions in the Territories, and that the meeting had been called to consider the best means of carrying this into effect, and to draw up a draft Constitution.

The Chairman asked if the Cup was presented as a floating trophy and Mr. Zokwe replied in the affirmative. The Chairman expressed the opinion, that as the Cup had not yet actually been received it was difficult for them to proceed with the business of the meeting.

Mr. Zokwe pointed out that as all Institutions would soon be closing it was the idea to discuss and consider all points connected with the project of the league, so that fixtures could be drawn up in the new term, and the Cup competed for before the present season ended.

Mr. Ntintili supported this suggestion, and the meeting continued its business by drawing up a draft Constitution as follows:—

Constitution.

1. The term Transkei Native Institution, Cricket Union shall include all the Institutions in the Transkeian Territories, that shall have paid their subscription of 5/-.

2. The Executive Committee shall consist of the President, Treasurer, Secretary and one representative from each Institution. The President, Treasurer and Secretary shall be elected annually and as far as possible be resident at each Institution in rotation.

3. The General Committee of the Union shall consist of Executive Committee and a representative from each affiliated Institution and shall meet once a year.

4. **NDWANDWA CUP.**—The Ndwandwa Cup shall be played for by all Institutions and Colleges in the Transkeian Territories,

5. The Ndwandwa Cup shall be a floating trophy.

6. The system under which the Ndwandwa Cup shall be played for shall be decided at the Annual General meeting, and should no definite decision be arrived at then the matter will be left to Executive Committee to decide.

7. All Umpires shall be thoroughly experienced and conversant with the laws of the game, and shall be chosen by the home team.

8. The Secretary of the Institution or College at which a match is played shall be responsible for a report of the match to the General Secretary.

9. Each Institution shall pay an affiliation fee of 5/- to the General Fund of the Union.

10. All balls, matting and wickets shall be provided by the home team.

11. All cup matches shall last one day only, and shall be decided by the result of the 1st completed innings, if two innings are not completed.

12. Each competing team shall use a Regulation Ball.

13. All playing members shall consist of Students and one Staff member only of affiliated Colleges and Institutions.

14. This Constitution is preliminary and is subject to alteration and adjustment by the General Meeting, which shall take place at the Institution of the chief executive officers each year.

The following officers were elected for the year 1928-29.

President: F. R. B. THOMPSON.

Treasurer: R. R. BAKER.

Secretary: S. N. ZOKWE.

The meeting closed with a vote of thanks to the Chairman.

Ndwandwa Cup Fixtures.

A. Circle.

B. Circle.

Teko School of Agriculture. *St. John's College.*
Blythswood. *Tsolo School of Agriculture.*
Clarkebury. *Buntingville-Umtata.*
Entrance Subscription 5/- per Club.

A. Circle.

A. Saturday 16th March 1929—Teko School of Agriculture vs. Blythswood.

B. Saturday 23rd March 1929—Winner of A. vs. Clarkebury. Should Blythswood be the winner of A. match then match will take place at Blythswood, otherwise match B. will be played at Idutywa.

B. Circle.

A. Saturday 16th March, 1929—Buntingville vs. St. John's College B. Saturday 23rd March, 1929—Tsolo School of Agriculture vs. Winner of A.

Finals.

Saturday 6th April, 1929—Winners of A. Circle vs. Winners of B. Circle.

NOTE.—Finals to be held at Idutywa.

S. N. K. ZOKWE.

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.

(By REV. E. H. HURCOMBE.)

ON TO PALMERTON AND BACK TO PONDOLAND.

(Concluded.)

After two years thus spent at Edendale, Mr. Morris entered upon another term of his ministry, which had great influence upon one of the old historic Circuits of South African Methodism. Perhaps no other Mission Station has had a more discouraging history than Palmerton, in Pondoland East. After the death of the Rev. Clement Johns, who was killed by lightning, a return to European supervision was attempted in 1879, when the Rev. W. M. Douglas, B.A. was appointed to the Circuit. Umqikela, the Pondo Chief, formed a strong attachment to Mr. Douglas, and like Ndamase and his father Faku, he was opposed to the frequent change of ministers. When Mr. Douglas left in 1881, for a year's furlough in England, Umqikela understood that on his return he would come back to Palmerton with his bride. He was, however, required for Clarkebury. Umqikela was a savage, accustomed to having his slightest wish obeyed, and in his wrath he vowed that he would never allow another European Missionary to be stationed at Palmerton. No one was appointed. The Church buildings were neglected, and the School room was turned into a wagon-maker's shop. When the Rev. P. Hargreaves visited the Station in 1882 he almost wept at its condition. "The sight of the place distressed me much. I got no sleep all Thursday night."

In 1883, the Rev. Charles Lwana was sent, and, unexpectedly Umqikela became attached to him. With the best intention, but somewhat thoughtlessly, Lwana was removed the following year, and the Rev. R. W. Lewis was appointed. Umqikela refused to allow Lwana to leave, and the Revs. T. Chubb and P. Hargreaves were deputed to formally visit the Chief and explain the position. Umqikela so far yielded as to say: "I shall not stop Lwana from leaving my country." But he positively refused to receive Mr. Lewis. There was a second interregnum, and the condition of the Station became worse.

In 1885, a Native Minister, the Rev. John Nomvete, was sent to Palmerton, and remained 11 years. He was diligent, but could accomplish little. Discipline was almost impossible. Many of the residents of the Station had relapsed into immorality and drunkenness. Outside the Station was the Pondo

"REIGN OF TERROR,"

with its iron yoke of witchcraft and murder. Umqikela fell a victim to Cape brandy, and had wild fits of drunkenness. Then came the annexation of Pondoland to Cape Colony in 1894, and with the entrance of English Magistrates and English laws a new era was opened up to the Pondos.

But Palmerton's 'evil days' were not yet passed. An attempt was made in 1896 to reintroduce a European Ministry in the person of the

Rev. W. S. Davis, but the work had to be commenced afresh. The condition of the people was such that it almost daunted the faith and energy of any worker. No one seemed able to stay long. Mr. Davis remained two years; the Rev. B. Taylor, one year; the Rev. G. H. P. Jacques, two years; the Rev. W. Hindes, three years.

Then in 1905 the Circuit was left for six months without a minister at all, and at this juncture Mr. Morris was sent, at his own request, to take up 'the forlorn hope.' A little glimmer of light came with the suggestion, that as he was well known to the Pondos from his work at Buntingville, he might be able to win their attention, and retrieve the losses of the past. Everything was at its lowest ebb. The house was in a most dilapidated condition; the Evangelists had received no salaries for months; and the Circuit had a heavy debit balance. Altogether the outlook was of the gloomiest character. The Chairman of the District on visiting the Circuit after Mr. Morris's arrival and seeing the condition of things, advised him to write to "The Methodist Churchman," as the official organ of the Connexion, explaining the position and appealing for help.

MR. MORRIS DID SO AND THE RESPONSE WAS MOST GRATIFYING.

Amongst the many donations received was a generous amount sent by Mr. J. B. Thomas, son of the Rev. J. S. Thomas, who was unintentionally killed by the Pondos some seventy years ago. Being awakened from his sleep by a commotion in his cattle kraal, he hurriedly flung a blanket around his sleeping apparel, and rushed out to stop the fighting. Thus clad, he could not be distinguished in the darkness from an ordinary Native, and in the general confusion and shouting, he was mortally stabbed. Faku, the great Paramount Chief, when he received the news was overwhelmed with consternation, and when speaking to his Missionary about it wept like a child. He did all that a Chief could do in the way of justice and compensation. His son, Ndamase, nearly thrashed the life out of the leader of the marauding party, fined them 300 head of cattle, and sent them as an offering to the widow. Though Mrs. Thomas could not, of course, see her way clear to accept such a gift, that does not detract in any degree from the fine spirit Faku thus displayed in connection with the unfortunate affair. He was always a great Chief and Native gentleman.

In the letter that accompanied the gift Mr. J. B. Thomas sent to Mr. Morris he said "I am naturally revengeful, but God's grace has so changed my heart that I am now willing to send money to help the people in whose land my father was killed. I will take my revenge by helping to send the Gospel to them." This first contribution was followed by many others. Mr. Thomas was unostentatious to a degree, but his contributions were generous, and of a great help to the work in Pondoland generally. His assistance to Palmerton was specially opportune. It enabled the Circuit to 'turn the corner,' and to enter upon a new lease of life. Several additional Evangelists were engaged, who did much good by going round the Circuit, preaching to the people who were not being reached by the ordinary means.

Soon after he came to the Circuit Mr. Morris was called upon to bury the Paramount Chief,

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Sigcau. It was a remarkable funeral. The Missionary states that the coffin was the largest he ever saw, and it needed to be large, for not only was the body of the dead Chief placed in it, but his saddle and bridle, his bedding, and much of his personal possessions besides. The procession to the grave, which was at the gate of the cattle kraal was

WEIRDLY INTERESTING.

First, came the huge coffin, which was borne by the Station people, and which, because of its size and contents, they found to be a terribly heavy burden. Following the coffin were the silent figures of the Pondos, and close to them the cattle of the dead Chief, which were being driven to form part of the procession. Altogether it was a strange scene, not soon to be forgotten. When Mr. Morris had finished the Religious Service, which he was requested to have, the lad who was to succeed to the Chieftainship was called and made to throw the first stone into the grave. This was to show that he was the recognised heir to the position held by the late Chief. When the grave was filled in the cattle were driven over and over it, until they had trampled out all recognition of the exact spot, and so prevented it from being used for 'magical' purposes.

Four very happy years of fruitful service were thus busily spent, and then the Conference very wisely appointed the Rev. A. Edmunds as Mr. Morris's successor. Mr. Edmund's enthusiasm and dogged perseverance, together with that of his devoted wife, were just what was needed to pull the Palmerton Circuit further out of the rut, and that continuous, consecrated, united toil has remained unbroken through the 19½ intervening years until the present day, resulting in making this centre one of the most promising and encouraging fields of labour under the South African Conference.

On leaving Palmerton, Mr. Morris was re-appointed to his old sphere of labour at Buntingville. Twenty two years had passed since he had left that Circuit, worn out, and not expected to live. During that long interval many changes had taken place. The Chief, Nqwiliso, who had helped him so much in the building of the Training Institution had passed away, so had Qumbelo, who was in charge of the Pondos during the Welsh Relief Expedition. Nqeketo, who was Nqwiliso's chief Counsellor, had also gone. Mr. Morris declares that this same Nqeketo, was, without exception, the most shrewd man in Pondoland, and a remarkably forceful speaker. Many of the old faithful Station men had also passed on to their Reward. Bokleni, who was only a youth when he left, was now a middle-aged man, and the Paramount Chief of Pondoland West.

Mr. Morris's second term at Buntingville was a comparatively uneventful one, but it counted much in the consolidation of the already existing work, and in the developing of new work whenever opportunities for so doing presented themselves. Perhaps the intrepid Missionary's chief work consisted in building up the Institution that had previously cost him so much of toil and anxiety. Bokleni had strongly urged his immediate predecessor, the Rev. E. J. Barrett, to recommence the work in the buildings that had lain empty and useless for 15 years. Deputations attended the An-

nual Synod and earnestly requested that the deserted buildings should be used again for their original purpose. As they had borne the cost of their erection, the Pondos argued that the working expenses ought to be found either by the Government or the Missionary Society. Neither source of help was, however, available. But Mr. Barrett was not to be deterred. He reopened the Training Institution in 1901, with 40 scholars, and since then the Educational work has gone steadily on. At long last the Government restored its grants to the Institution, and throughout the ten years of Mr. Morris's second term of service he gave the best of his heart and brain to the building up of this most important department of Missionary work.

During these ten years Mr. Morris inaugurated a plan for the erection of a new Church, which was so badly needed to be called the

THOMAS MEMORIAL CHURCH,

in memory of Mr. J. B. Thomas, to whom reference has previously been made. When Mr. Morris left Palmerton and came to Buntingville he wrote to Mr. Thomas and said that perhaps he would want still to send his contributions to Palmerton. Mr. Thomas replied that he wanted to send the money to *him*, and so the money came regularly to Buntingville and the Missionary was thus able to engage Evangelists to go and preach to the people who had not yet heard the Gospel. When he told Mr. Thomas of the Circuit's great need of a new Church, he most generously promised a donation of £200 towards its erection. But the Great War and the subsequent high price of material necessitated postponement, and Mr. Morris had to leave the complement of his cherished scheme to his worthy successor, the Rev. J. G. Locke. At his decease, Mr. Thomas bequeathed a further sum of £500 to Mr. Morris, to be invested and the interest used in sending the Gospel to the Pondos.

It was during this second term at Buntingville that Mr. Morris began to realise that the infirmities of old age were approaching, and that the burdens and responsibilities of a Training Institution were becoming too heavy for him, and so at the Conference of 1919 he asked to be allowed to retire from the full work of the Ministry. The Conference could not but accede to such a request, for after a ministry of such stress and toil extending over a period of some forty-seven years, twenty-six of which were spent in Pondoland, this faithful Servant of God had surely richly earned the quiet and peace of Eventide.

But the heart of Mr. Morris was still in the work. Since then he has twice travelled all the way to his beloved Pondoland, first for the laying of the Foundation Stone (Oct. 24th 1925), and then a year later for the Opening Ceremony of "The Thomas Memorial Church." It was then 36 years since the old Church was utterly demolished by a terrific storm, and during all that time the congregations have worshipped in temporary quarters, first of the Class Rooms and later of the Women's Manyano Hall. The Church is semi-Gothic in style, plain but attractive in appearance and capable of seating about 500 people. The cost of the building was £1,100, but by the close of the epoch-making ceremony £1,277 was either promised or in hand, thus leaving a substantial balance for the

contingency of furnishing, etc. This sum included a special gift of £100 from the Rev. T. Ed. Marsh, who for so many years has continued the faithful and generous friend of these large Missions in Pondoland; and the £200 original gift by Mr. J. B. Thomas, which with interest had now amounted to £250, and was augmented by a further gift of £50 by Mr. Thomas's nephew, Mr. Hapburn.

The Rev. Wm. Mears, Chairman of the District, in his address at the Stone-laying stated that Buntingville had become almost

THE GREATEST CIRCUIT,

from point of membership, in his area. At present they had working in Pondoland West 5 Ministers, and 14 Evangelists, with a membership of 2,500 and 1,560 Junior Classes. Chief Victor Poto Ndamase, Paramount Chief of Western Pondoland, who was taken as a little boy by the Rev. E. J. Barrett and who had been under the influence of his Christian mother, Mangangelizwe, described the building as The Tribal Church, where the people 'in the special times of trouble, of famine, drought and pestilence would gather together, unitedly confess their sins to God and plead for His delivering grace'. The old veteran's heart (Mr. Morris) must have been full to overflowing as he was thus permitted to take part in the consummation of his great longing desire for the erection of this "Mother Church" of the tribe.

At a quiet little gathering held at the residence of Mrs. Bentley, Mr. Morris's youngest daughter, in East London, on August 31st last, a few of his brother ministers with other friends, offered their felicitations to this grand old man of Methodism on attaining his eightieth birthday. "They tell me I am old," said he, "but I am not old. They say I am too old to preach, but I shall continue to preach as long as strength lasts." With words that breathe such an intrepid spirit we may link another quotation, recently sent to the writer from the quiet seclusion of his retirement: "My thoughts often go back to the scenes of my former labours, and I have sometimes a longing desire to be there again. For me Pondoland has the charm and attractions of HOME."

Henry Clifden Burnup.

Born 21st April, 1852, Died 23rd April, 1928.

As it was only on calling at the South African Museum on our way back from furlough in Britain that we learned of the death of Henry Clifden Burnup, we have not been able earlier to refer to the passing of this outstanding South African naturalist.

Henry Burnup was universally acknowledged to be the leading conchologist of South Africa, and he put his knowledge at the disposal of others with the greatest courtesy and humility. The help received from him in the identification of South African slugs and shells and in the presentation of reprints of his articles has made his name familiar to our readers, and his letters received at intervals during the past ten years remain with us as a valued legacy.

Early in 1928, as we learn from a cutting in the local press kindly supplied us by Dr. Warren, it was apparent that some grave disorder was steadily reducing Mr. Burnup's strength. When its nature was made known to him he at once set himself the task of completing a work which was astonishing. Day after day, with rapidly failing strength, he was taken to his work at the Natal Museum, till, completely exhausted, he was able to look back with the satisfaction of knowing that he had reached a point from which others could complete the final stages.

Mr. Burnup was removed to the Sanatorium, where, after a few days of care and devoted attention from the staff and his closer friends, he passed away barely three days after his 76th birthday. As he lived his life, so he faced the end—calm, undaunted and serenely cheerful.

His collection of shells, the result of years of unremitting toil in the fields and at his desk, has been gifted to the Natal Museum, where it will remain as his great memorial and as an incentive to naturalists of a younger generation.

R.G.

Ukuza kuka Nxele.

The Coming of Nxele.

Note. Nxele or Makana surrendered to Colonel Willshire in 1819 and was sent to Robben Island. He was drowned while attempting to escape, but the Amaxósa long refused to believe in his death and expected his return. 'The Coming of Nxele' has become a proverb, equivalent to 'The Greek Kalends'.

He went away and left us—
He is not dead, we know—
For his spirit has not spoken—
None hath seen sign or token,
Such as our dead ones give us
Who mourn them when they go.

Who knows what land he dwells in,
Where strong men grow not old—
Where battle-wounds are healed,
And secrets are revealed,
And heart of man hath comfort
That never words have told?

We know how those who leave us
Come back to us in dreams;
The prophet, ever seeking
Dark things, may hear them speaking
In thin and whistling voices,
Beside the midnight streams.

But him no seer beholdeth,
His voice no dreamer hears;—
And in our day of sorrow
We sit and watch To-morrow,
It may be, he is coming
To dry the people's tears.

O chief of ours, O strong heart!—
He surely knows our pain,
The slaughter and the scorning,—
O people of our mourning,
Have yet a little patience
Till Nxele comes again!

A. WERNER.

Umteto.

By the Rev. B. J. Ross, M.A.

Umteto we-Nqubela, Law of Evolution.

Apa kwakona kuyaxaka, kunge kuyinkohla, ukuteta ngesi Xosa into ehleli iqekekile icacile esi Ngesini.

Lomteto uti yonke into ekoyo imelwe kukuqubela pambili. Into epikele ukuma ndaweni nye iyaku tshitsha ibange. Apa singati ibali lomntu pantsi kwelanga lizele zizidumbu zentlanga ezafayo zibulawa ngulomteto kuba zapikela ukuma ndaweni nye zikangele emva. Yaba sesomfazi ka Lote. Ngumteto wendalo lowo upete yonke into ekoyo ngakumbi le ipefumlayo.

Olu hlanga lungama Skotshi lwaluke lupala emahlatini luqabe imbola, lunqula ilanga nenyanga, luxela abantu lubenza amadini. Luyilento luyiyo namhla kungokutobela lomteto wenqubela. Mhlana lwema lwakangela emva luyakufa luxele ezinye ezafayo.

Lenkomo yam igudwayo indinike i emere ezimbini ngemini ngemini ivela kude. Yayike iinyamakazi epalela ngokuzibonela emahlatini lomhlalaba sithi sisimakade esingaguqukiyo. Kanti akuko nto iyileyo. Siti sipandlwa bufupi bemi nyaka yokubona kwetu. Wawuke ulidangatye elivutayo nje ngokuba ilanga lisenjalo. Ekuhambeni kweminyaka waya upola ngokupola, ngenqubela yawo, wajiya wada wayilento siyibonayo.

Kangela emgodini paya e-rawutini. Uti wakubeka ezantsi kakulu apo kungeko mita yelanga ike yafika kube kokona kuba shushu. Ngani ukuba kube njalo? Into enkulu ekupoleni kwayo, nelahle eli linotutu, ipola umpandle kuqala. Paya esazulwini somhlaba yonke into isavuta. Amatye izinyiti yonke lonto inyibilikile lelo dangatye lisekoyo apo.

Kuwo lonyaka intaba e Italiya ibodde umsi nedangatye kwapuma amatye anyibilikileyo. Yangumlambo womlilo lonto wagubungela amahlali, nendlela nemizi. Ngulamilo usekoyo esazulwini somhlaba. Siqonda apo ukuba esisimakade singumhlaba asiyyo lonto besikade siyyo ungeyyo nalanto woze ube yiyo. Nawo uhleli uqubela pambili upetwe ngumteto wenqubela. Yonke into ekoyo izilo, imiti, abantu, nentlanga umhlaba, inyanga, imigca, ilanga konke oko kupetwe ngumteto wenqubela Ngum Dali yedwa ongenabuyambo natunzi lokujika; ohleli engu Tixo emnye; kuselokwapakade kude kuse epakadeni: ungu Tixo yena. Konke okunye kupetwe ngulomteto oti qubela pambili guquka ekuguqukeni kwama xesha.

Kuti kodwa kuba lento iyinto epefumlayo inako ukuzitandela izibonele; nantsi inkomo yam ipikele ukupala iye kutshona entlanjeni nditanda ukuyiqabelisa, kuti kodwa apa emntwini kube ngakumbi. Yiyo lento kwahlala kuko ukupitizela nokucitakala entweni zomntu. Inyanga yona iyafa itwase ingapazami ingaposisi. Ilanga liyabuya limke lingamangali. Ihlobo liyatwasa kuvele nobusika kungoko kupazama kuba zonke ezo ziwutobele umteto wazo. Umntu yena liramnco elisoloko lipetwe zingcwangu nokuzitandela.

Kuvela apo ubupitipiti nokutshona nokubanga kwentlanga. Kuvela kulento yokuswela ukuwugonda nokuwaputobela lomteto wenqubela. Uzita-

tela ngalonto umntu amashwa ake kanti uyakulwa elwile azitandele ezitandele ekupeleli kuyakuma into enye. Izinto ezilwa nom Dali kuba zisilwa nemiteto yendalo ziyakubanga kuba ihlabati eli sibleli kulo lelake ulipete ngalemiteto yake alidala ngayo.

Umteto wokupumelela kwe fanele ukupumelela, Law of the Survival of the Fittest.

- (1) Into engenako ukuqubela pambili iyabanga.
- (2) Ukuqubela pambili kubako ngokuzama.
- (3) Ukudla ubomi kubako ngomzamo.

Ilitye alinawo umzamo yinto ifile. Umti unawo. Ngumzamo ukutata into paya emhlabeni iguqulwe yenziwe amanzi anyuka ngamasebe adale amagqabi. Uyafa umti ongawufeziyo lomzamo. Intaka inomzamo yakela amatole ayo indlu iwa funele umfunzelo izifunele nayo ukudla. Lomzamo wayo ute tyi kowomti kuba obayo ubomi bungapezulu kobomti. Nayo inyamakazi yasendle ihleli izama ifuna amacebo okunqabisa amatole ayo. Akuko buvila apo kuba isisu sentaka nenyamakazi siteta msinya xa kungeko mzamo.

Umntu ungapezulu kwentaka nenyamakazi. Owake umzamo nawo ungapezulu kowazo. Itole lenyamakazi liti linonyaka omnye lizelwe lizibonele. Umntana womntu uhlala iminyaka elishumi elinemivo etwelwe ngabazali. Yonke lonto yenza ukuba umzamo womntu ube mkulu.

Kanti abantu abafani ngentlalo. Ohleli eburwadeni uhleli engenawo umzamo onzima. Upila ngenkomo zake zibe nazo zilunga elizweni elipangaleleyo. Indlu yake uyaka ngalengca izalise ilizwe, ingabi nampahla ayakuyitenga kwabanye. Ohleli kwelixineneyo ahlale esixekweni esikulu udla ngemali, wambata ngemali, ufumana indlu ngemali, ubasa umlilo ngemali, ade afumane namanzi la ngemali—irafu. Yonke lonto ikulisa umzamo. Kuvela apo ukushiyashiyana ngamandla nengqondo nokusunduzana nokupangelana ezisulwini.

Paya eburwadeni bangamadoda bonke zinkomo zika Nokala zonke bangabazalwana bonke bayalingana bayavelana. Apa e dolopini abazalani abalingani abanalo novelwano. Onamandla uyaqabela ongenawo uyatshona. Yinqubela leyo. Ayimnandi ayinalo ufele. Ihamba ngomteto wayo. Ongenako ukuqubela pambili uyatshitsha ongenawo umzamo enguwo uyatshona.

Ifikile e S. Africa lento: sekukade izixela noxa ingabonwayo luninzi lwabantu. Nasi esinye isiqamq sayo esibonakala ngokucacileyo. Kuko namhla e S. Africa i 150,000 ama Bulu azimbedlenge. Into ezinyibilikileyo zapelelwa bubuntu zapelelwa yinkutalo zapelelwa ngamandla. Kutiwa zi "Poor Whites." Lo "Poor" akaxeli buhlwempu bokuswela buxela ukunyibilika kobuntu. Bavele pi ababantu? Baswela ukuzama baswela ukusebenzisa imizimba nobucopo batshona atshitsha lomandla omzimba nobucopo bebenawo Ngezi "Colour Bar" zake u Hertzogo uzama ukukusela ancede olovuvu. Oyaziyo imiteto yendalo elawula intlalo yomntu uteta linye ati uyaxoka uzama engazamekiyo. Banyibilikile abo bagwetyiwe yimiteto yendalo. Makabancame abasebekulele kulento yabo. Makazame abantwana; nabo wobazama ngokubahluta kubazali abahlalise ezisimnarini ezibutolongo bafundiswe qata ukusebenza kanti-ke nakwaba sebelapo kuko abancanyweyo kuba kungeko nto inokuba hlaziya babe ngabantu abangabo. Nditsho

ndike ndiye apo ndibone ngawam amehlo ndixoxe nengcibi ezipete ezo ntsizana.

Into enye sayifunda singabafana sawuqonda umteto wendalo oti amandla angasetyenziswayo ayatshitsha atshitshe ade abange. Kuko zintlanzi ezazike zinamehlo zapikela ukuhlala emiqolombeni emnyama pantsi kwamanzi zisenqena imizamo yokupumela pandle Elwandle zizibonele. Atshitsha amehlo. Inzala yazo ayisena mehlo. Akuko zilwanyana bezike zihamba ngokoyika intshaba zapikela ukuya kuhlala ezingqoqweni—shells—ezindala. Yatamba yatamba imizimba namhla inzala ayisenako ukupuma apo enye ayisenako nokuhamba oku. Ngumteto wendalo lowo. Into enga wasebenzisiyo amandla ayo iyahlutwa iwaswele.

I Professor yodumo eyasiqabula ingqondo singabafana u Henry Drummond yabala incwadi eyaguqulelwa entetweni zentlanga zonke ezine-mfundo eyiyo yafundwa ngumntu wonke oneliso elibonayo

Natural Law in the Spiritual World Umteto wen-Dalo entweni zase Moyeni.

Usibonisa ngokucacileyo ukuba entweni zengqondo nakwezo mpfumlo umi umi lomteto. Onga sisebenzisiyo isipo anaso uyasahlutwa abe yinto yokusunduzwa ngabasebenzayo atshone kutshone nenzala yake. Kwaba njalo kwezi Poor White zase S. Africa. Intsha lento kweli letu. Iyafika isayakufika ngamandla. Seyifikile kumzi on-Tsundu nakuba uninzi lungenanto luyibonayo nake sikangelise into eseyiko.

1828—1928.

Ngo 1828 u Zamxaka no Pindela zizityebi: ama waba ase Kunene. Ngabalingane bayalingana ngenkomo nangokubekeka.

Ngo 1928 abazukulwana babo u Simon no William abalingani nakancinane. U Simon upuma esikolweni eyi 14 epumelele u III. Yena usatanda ukufunda kuba nalo III upumelele nzima emana ukuswela incwadi nengubo zokuhamba esikolweni emana ukutunywa nguyise kodwa-ke akanako ukuzinceda. Ekaya yindlala, zintswelo namatyala evenkile. Umelwe kukuya kufuna lotikana angayisebenzayo.

U William upuma e Kolegini e Edinburgh eminyaka eyi 26 eligqira elipeleleyo. U Simon uyakwalupala esebenza i £50 ngo nyaka u William usebenze eselula i £1000 ngo nyaka. Lomahluko uvela pi? Kangela emva ulande.

Lwafika ukanyo ku Zamxaka no Pindela behleli kunye. U Zamxaka waxakwa zinto zake watanda ubunyama u Pindela wabona wapakama wazama. Lwaya lukula kuye ukanyo wamfundisa wamqeqesha unyana wake. Oka Zamxaka akafundiswanga. Oka Pindela umfundise kakulu owake unyana u So-William oka Zamxaka umyekele owake u So-Simon. Ute evela u William uyise seleyindoda eyomeleleyo eqabukileyo ekwaziyo ukumxobisa ngokupheleleyo unyana wayo imenze indoda eyiyo exobele zonke intshaba enokuzibonela naxa sekupina.

U Simon yena uvela uyise etshone kade engenamandla okumxobisa unyana wake yiyo lonto u Simon eyakufela kule £50 ngonyaka u William yena sekukade ezuza i £1000 ngonyaka.

Obu bunje abufananga bako ngokukohlakala kobani nobani. Ngumntu ngobuvila bake noku-

tanda ukunamatela entweni ezindala uzitatela yena atatele nenzala yake amashwa.

Yinqubela leyo. Wenjenjalo ukusebenza umteto wayo awunalo ufefe: akuko nkwalipandela enye apo. Kuxa kunjalo namhla e S. Africa into engenawo umzamo iyasunduzwa itshone namatole ayo azalelwe emashweni. Into enawo umzamo isunduzwa ezingenawo iqabele amatole ayo iwaxobise azekwenjenjalo nawo.

Sitsho njalo ke Zinkosi zakwa Ntu siteta eli sineminyaka emashumi matatu anemivo siliteta. Apa kwa Gcaleka baninzi abayaziyo lonto. Nali lifinyeziwe

- (1) Ukuba unga ungadla Sebenza
- (2) Ukuba unga ungakula ube noluto sebenzisa umzimba usebenzise ubucopo. Ezonto zikula zomelele ngokusetyenziswa.
- (3) Ukuba unga ungazala inzala enoluto exobele zonke intshaba sebenza, qeqesha, kubeko Ufuzo Olululo. Eyokuqala intonga lufuzo lolululo eyesibini yenqeqesho eyiyo.

KWAKONA

- (1) Lendalo esikuyo ipetwe ngemiteto yendalo
- (2) Uko owe Nqubela
- (3) Uko owoku Qabela kwezifanele ukuqabela

Lomiteto, masilitete neli, ayazi nto yona ngamalungelo omntu. Lomalungelo aziwa ngumntu lowo kowake umxelo. Imiteto yona iti Yenza sibone lento uyenzileyo ngawako amandla neyako ingqondo. Owenza into eyiyo uyasikelelwa apiwe ngokuphiwa amandla. Ongenanto eyiyo ayenzileyo uyagwetywa ahlutwe nalomandlana ebenawo.

Kuxa kulapo namhla kwa Ntu. Sekobona abasekoyo babone ukupumelela kwenzala yamadoda anokuva ukuxelelwa.

Scholarships awarded by Transkeian Territories and Pondoland General Councils.

Scholarships dating from 1929 have been awarded by the above Councils to the following students:—

By Transkeian Territories General Council, all tenable at South African Native College, Fort Hare.

Solomon Rajuili—Matatiele.
Mildred Mvambo—Willowvale.
Ntibane Bulube—Butterworth.
Sam Phooko—Matatiele.
Archibald Jordan—Tsolo.
Jeremiah Moshesh—Matatiele.
Martin Canca—Mt. Ayliff.

By Pondoland General Council, tenable at South African Native College, Fort Hare.

Reginald Cingo—Flagstaff.

By Pondoland General Council, tenable at Clarkebury.

Joseph Ndondolo—Tabankulu.
Gilliard Mdikiza—Libode.

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Events of the Day.

The Health of His Majesty, The King.

HIS Majesty, the King, has left his Palace in London and gone to Bognor, a town on the south-coast of England. The weather in Europe has been exceedingly cold from the beginning of the year; it has also been the coldest in Great Britain for many years past. But no better place in England could have been chosen than a town on the English Channel for there the winter is milder than elsewhere and the sea-breezes health-giving. The King is slowly gaining strength, and making a good recovery. It will be some time however before he is able to do more than the pressing duties of the Crown. A list of New Year Honours has been published with the name of one South African upon it;—Colonel Quirk, of Johannesburg, the King's Medal for Police. This Officer is to be congratulated on this Distinction; he is well known in the Territories. It is to be remembered that no titular distinctions come the way of South Africans by the special request of Parliament and the Prime Minister.

On South African Affairs.

THE Special Committee, that had been appointed to redraft the four Bills, The Union Native Bill, The Coloured Persons Rights Bill, The Representation of Natives in Parliament Bill and The Native Land (Amendment) Bill, which formed the Native Policy of the Government, finished their work at the close of 1928. A final agreement had not been reached. So many and varied were the

interests involved that even with the help of the Reports of the Select Committee, members had not been able to come to any final understanding. The Committee met again in January before the opening of Parliament in order that they might draw up their report for that body. Five years ago the country was informed that the solution of the Native Problem would soon be effected on the change of Government. The solution has not yet been found and that owing to certain factors that played most conspicuously on the minds of politicians some years ago. What was well known then was that the Native Affairs Department had almost reached the limits of its resources in dealing with certain matters of native development and that it naturally demanded a reorganisation of the system of Native Government. It was well known that observers and others saw that things could not go on as they were doing without grave alteration in the present system of management. To take one instance out of many. Time and again certain men, interested in the development of the Bantu, pointed out that the time had come for the beginning of a Native Civil Service under the direction of the present European Service. This involved a most drastic change in the Native Educational System of the Provinces to enable Colleges and Institutions to prepare men for the Service Examinations. Native administration had not increased in its officials in proportion to the increase of population and that owing to the cost of the Service. The employment of natives would have relieved considerably the pressure upon the Civil Service and would have opened new avenues of employment for intelligent and capable natives. Something has now been done by the employment of a few such in Council Service; the establishment of a Native Civil Service has been relegated to the future. So far

as this part of the Native Problem is concerned, it has not been publicly considered as being of any political value at the present time.

The Decision of Parliament.

But other matters have been of the gravest interest to the country and these formed the crux of Native Affairs. The Bills on the Native Policy of the Government have been the source of much discussion in Parliament during the past month. The Senate and the Assembly met in joint session with the result that the necessary majority of votes for the acceptance of the measures could not be obtained. The Bills have, therefore, been withdrawn; they are to be made the main factors of the Government's appeal to the country at the coming General Election. The recent Bills were altered considerably by the work of Committees and through the evidence of many who represented Native opinion, as well as European. But they were broken on the reefs of Land and Franchise. It is impossible to prophesy their future. A new Parliament may require the drafting of new Bills for a Native Policy, which must be devised, no matter what political party is in power. For the native problem is much more than an economic and political one. In the towns its economic aspect is paramount, but in the country more phases of it are to be seen and require to be solved. Act No. 38 of 1927, To provide for the better Control and Management of Native Affairs, is now in full operation and is being well received.

The Kellogg Peace Treaty.

The Union Parliament has approved of the Kellogg Peace Treaty and thus has brought South Africa into harmony with the international agreement against war between a large number of States. That treaty seeks to do more than the League of Nations can accomplish under its Covenant, and that is to outlaw war as a technical means of solving international disputes and to replace it by more peaceful measures. The Kellogg Peace Treaty enacts that the high contracting parties to it should declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another. South Africa has accepted this Peace Treaty.

Church and State in Italy.



HAT has been called the Roman Question for more than fifty years past has at length been finally solved by an agreement between Church and State, the Roman Catholic authorities of the one, and the Government of the other. The credit of the new arrangements is being given to the Italian Prime Minister, Signior Benito Mussolini and the Papal-Secretary of State, Cardinal Gasparri. Signior Mussolini is recognised throughout the world as a Dictator who has sought to strengthen the political power of Italy in the Assembly of the Nations and to bring the economic development of the country into harmony with modern needs and markets. Cardinal Gasparri is recognised as a skilled lawyer of international fame and an authority in various branches of practical law. He first made his impress upon ecclesiastical politics and international affairs during the Great War. Other influences and men were naturally behind the scenes of the drama in which the Prime Minister of Italy and Cardinal Gasparri played publicly the chief parts, and in which the aim was an attempted reconciliation of Church and State in Italy.

The Publication of the Treaty.

The first announcement of the settlement between the Vatican and the Italian Government gave rise to many conjectures that have been resolved by the publication of the terms of agreement between Church and State. The enthusiasm that has been created by the diplomatic event has been very great in Italy and elsewhere. Signior Mussolini has been regarded as "the greatest Italian Statesman of Modern Times" by those who have hitherto held and declared the Roman Question to be unsolvable. As the Problem has always had more than a local significance, indeed, a world interest, so its solution even in part is bound to react upon ecclesiastical ideas, actions and organisations everywhere. In order to understand and appreciate the value of the present diplomatic movement in Church and State, it is necessary to revert to the events of the year, 1870, their causes and their results. That marvellous year was fraught with the destinies of

more than one European country as well as of the Churches of Christendom. Even an outline of the incidents and the ideas that sprang into existence from them may serve to illuminate somewhat those of the present day.

Vaticanism and the Year, 1870.

On the eighth day of December, 1869, the Holy Œcumenical Vatican Council of the Roman Catholic Church was opened with the usual ceremonies. Its Fourth and last Session took place on July 18th, and its adjournment for happier times on October 20th. The Council sat at a time when the political and ecclesiastical atmosphere of Europe was electric with explosive matters of Church and State. But it was representative and its deliberations final on those subjects to which its members devoted their attention. The Decrees of the Council set forth the Dogmatic Constitution of the Catholic Faith in four chapters with a Prologue, and in four Canons; and the First Dogmatic Constitution on the Church of Christ. Two principles in the Decrees have been the cause of much controversy and discussion as they imply claims of a political and religious nature, to which liberalisms in religion and politics are opposed.

They are briefly expressed in the phrases: The Universal Jurisdiction of the Catholic Church over all Churches, and the Infallibility of the Pope. The words of the Decrees are set forth on another page in the interests of historical accuracy. The first principle is a re-assertion of what has been implicitly and explicitly claimed by the See of St. Peter for centuries; the second is the natural legal and logical results of administrative action, theological belief and conciliar movements within the Church.

The Roman Question.

With true Roman genius for Peace and Diplomacy, the inheritance from The Early Empire, the administrative authorities of the Vatican had foreseen many of the issues of the political and religious forces, international and national, aggressive and disruptive, intellectual and scientific that made their appearance after the year 1870. The Decrees of the Vatican Council had been 'necessary' in the circumstances of the Church of Rome and the exigencies of the day. But they did not cover all the "signs of the times", only a few. Many problems had to be

ignored or their discussion postponed, until the Council resumed its next Session, in 1930, according to recent reports. It is usual to draw attention to several events that succeeded those of the Vatican Council as explanations of the course of history in Europe during the past generation: the fall of the French Monarchy on the 4th September 1870, and the establishment of the French Republic; the foundation of the German Empire on the 18th of January 1871; the occupation of Rome by Italian troops on the 20th of September 1870, and the incorporation of the Papal States within the Kingdom of Italy. The last event created the Roman Question, which though national, has assumed in course of time an international significance.

The Matters at Issue between Church and State in Italy.

The proclamation of the doctrine of The Infallibility of the Pope was expected to be followed in the Council by another article of faith, The Temporal Power of the Pope, as a Monarch in a hierarchical State. The incorporation of the Papal States into the Italian Kingdom was under conditions and the Law of Guarantees, which pronounced the person of the Pontiff sacred and inviolable, adjudged sovereign honours to His Holiness; his right to employ guards to protect his Person and Palaces, the Vatican and the Lateran; proclaimed the perfect liberty of the Pope in the exercise of his spiritual functions and conceded to envoys sent to him by foreign Governments the usual diplomatic privileges. The Italian Parliament awarded to the Pontiff an annual income of L 129,000 for the needs of the Holy See. The Law of Guarantees was rejected by the Pope in an encyclical of the 15th of May 1871 but has been observed in spirit by the various Governments of Italy. Only one payment of the annual income was received for the expenses of the Vatican, and the See of Rome. These facts, but briefly stated, will throw light upon the recent agreement between the Vatican and the Quirinal. They will also illumine much Italian history of the past sixty years of conflict between Church and State and between those antagonistic forces, literary and philosophic, which have found expression in various types of literature, fiction and poetry, controversy and exposition.

The new agreement between the Vatican and the Quirinal, between the Papal Authorities and the Italian Government, will cancel much of the history of two generations or at least will interpret it anew in the light of present day issues.

The Terms of the Settlement.

It is recognised in the agreement between the Vatican and the Quirinal that Roman Catholicism is the only State Religion of Italy. This is but a reassertion of the present position of the ecclesiastical status of Religion in the Italian State. "The Roman Catholic Church is a community which has its body of rules in the Canon Law and Roman Catholics feel that these rules are not merely a matter for the private judgment but that they ought to be enforced by the power of the Church." These facts the settlement recognises and provides means for their realisation.

The City of the Vatican.

A New State has been created by Treaty under the name of "The City of the Vatican," with its fixed boundaries and a definite sovereignty. The Holy See is the sole authority in the New State: as such it possesses equality, independence, territory and sovereignty, power to send and to receive diplomatic representatives, whose status will be recognised in accordance with the duties and privileges assigned to Ambassadors and others under International Law, and freedom of communication with other States through the usual means and services of Government. The City of the Vatican is a State with all the rights of one, and not an Imperium in Imperio. Only it possesses one peculiarity: it must remain apart from the temporal competitions of other States.

Diplomatic and other Privileges.

The Vatican will recognise the Kingdom of Italy, and the House of Savoy, the reigning dynasty. Further it will act in harmony with the Quirinal in certain matters of law that are common to both Constitutions and States. For its loss of temporal power in 1870, the Vatican has accepted nineteen million pounds in cash and bonds. By the new agreement and treaty between Church and State in Italy, the spirit of the Law of Guarantees has been applied to present circumstances and the Roman Question has been solved.

Mandates and the League of Nations.

F we are to judge from current movements and diplomatic utterances, we need not be surprised to find the question of Mandates a serious one at an early meeting of the League of Nations. It is well known that Great Britain is attempting to organise the various Provinces and Possessions of Central and East Africa on a Dominion basis. It may be that things are being hurried too fast, even in the interests of the African and for the development of trade, but still the fact is recognised that the foundations of a new Dominion are being laid by the Colonial Office, and that through the Government establishment and control of Education, the protection of native tribes and the recognition of franchisal responsibility on the part of the inhabitants and settlers of the present Provinces. The suggestion that East Africa should be included in a New Dominion is being realised particularly by the local Governments no less than by the Colonial Office. Any African Dominion of the British Empire must include the Mandated Territories of Central and East Africa. One of the Governors has publicly declared that the Mandated Territories will not be given up by Great Britain, but will be brought within its complete Dominion jurisdiction. This means that the Mandate will be cancelled and that the Mandated Territories will become part of the British Empire. Again, the Jews in Palestine are said to be about to petition the British Government to grant their country Dominion Status within the British Empire. If their request be encouraged, the problem of Mandated Territories in the East will arise for grave discussion by the League of Nations. A temporary expedient, the Doctrine of Mandates, is fast hurrying to its logical conclusion and that by the absorption of Mandated Territories within the jurisdiction of the State which is carrying out its provisions. It is believed that France is quite prepared to transfer its Mandate for Syria into the hands of Italy in which case the Doctrine of Mandates will be extended or cancelled by the League of Nations. These movements are significant for South Africa.

D. D. STORMONT.

Educational

A Visit to Sulenkama.

BY THE REV. R. MURE.

IT is a 55 mile journey from Umtata, but not a long journey in any sense. Every step of it is interesting, and the interest grows as you travel. If you go by motor it takes little more than 3 hours. Not so long ago, before the missionaries took to motor cars it was a common thing to make the journey on horseback in one day.

After you cross the Umtata Bridge you come into a country very typical of the less wild parts of Pondoland, with long easy mountain slopes, one after another, with great valleys between: the view as you make the ascent is very striking: to the left the flattish country towards Idutywa and Clarkebury, and somewhat nearer the rugged Mbolompo and Baziya and Engcobo mountains: then far in front grander and bolder as you proceed are the great spurs of the Drakensbergs.

After some 15 miles you come on to a ridge, leaving Tsolo and the Bunga Farm on the left, and passing near to a very remarkable Anglican Native Church like a Cathedral at Mbokotwana, you now see the great Tsitsa valley beneath you. Far to the left and in front it lies, stoney everywhere, but at this season of the year the gardens and pasture lands are plentiful. For miles it stretches with a great upward slope studded all over with rocks and green fields and villages. In the dry season when everything is brown and bare and only the rocks are prominent it must have rather a desolate appearance. I have seen it at that season and it certainly looked more like a refuge than a dwelling place, and gave the impression of one of the great valleys spoken of in the Bible.

River and Village.

The road now descending continuously for some 3 miles brings you to a lovely view of the Tsitsa River, its boulders and pebbles shining white in the sunshine, giving the impression of a strand. This is a common feature of the Tsitsa, and one in which it differs from its great neighbour the Umtata, which has sandy beaches but no pebbly strand.

After passing the Tsitsa Hotel and Bridge the road ascends for about half an hour through a green pleasant country and brings you to the township of Qumbu, a long open rather straggling street with a curious feeling of quiet about it, which you often notice when passing through a South African Village on a hot summer's day. On nearing the end of the village and noticing a red pump marked 'Pegasus,' we stopped opposite a shop, and the man in charge came briskly out, supplied

us with petrol and showed us the way to Sulenkama.

Leaving the village we turned out of the Umtata—Kokstad road and climbed a steep ascent to the left. On reaching the top we saw in front the hill with Mtozela shop and plantation on its flank, a far landmark, plainly visible even before reaching Qumbu. This hill is only some 2 miles from Sulenkama. We passed quickly through pleasant villages and gardens, and away to the left were still the great sloping ridges of the Tsitsa valley at this part thickly populated, village after village appearing. In less than half an hour we passed Blackhill shop on a fine site and with fine new buildings. Another half-hour brings us through a great grassy plain to Mtozela which is just next door to our destination, Sulenkama being over the ridge.

Sulenkema at Last.

In a few minutes we had climbed the hill and cut across a long ridge, and suddenly we saw far below the Sulenkama valley with its Church and School and Mission house, and still nearer, its shop and Post Office and Police Station, and all around the green fields and villages. Gaily our car swung down the long descent and we sat greatly enjoying the prospect. Nearer and nearer appeared the Mission and just entering it, between it and the Church, we saw a red brick building in course of erection, the workmen all about it. We knew at once that this was the new Mission Doctor's house. In a few moments we were in the yard of the Mission and received a warm welcome from the Semple family as well as the Doctor. How very acceptable it was to get out of the motor, for I was cramped and tired having driven not merely from Umtata but beyond it that day. How good to rest in this pleasant place with its spacious court and mission buildings, and gardens under the tall trees, with the hum of Scotch voices and the songs of children in the air, the sound of the Doctor among his patients, and the missionary moving about in his garden and his study. So I took my afternoon rest with a great content.

At Hope's Monument.

Next day being Saturday we all set off in the afternoon, in 2 motor cars for a picnic on the heights beyond Sulenkama at Hope's Monument; the spot is on the long ridge already referred to, and gives a most striking and extensive view of the country on both sides. It marks the site of one of the tragedies of the Pondomisi Rebellion where Mr. Hope, the Magistrate of Qumbu, and 2 of his European Clerks were murdered by the rebels; the monument stands clear out on the ridge and is within a well fenced enclosure, surrounded by fir trees. The missionary had brought with him Mr. Frank Brownlee's book and he

read aloud the Chapter describing the tragedy, as we sat on the grass near the monument.

The next day was Sunday, and we knew it, there seemed to be a different air around. I thought of George Herbert's day, cool, calm and bright. By Church time we were all in our best and worshipped in the first and only Sulenkama Church, an old but well-shaped building with a fine high roof, the Congregation besides the people of the Manse consisting of the Native Christians of Sulenkama station, these latter rather impressed a visitor. They were well and sensibly dressed and had a quiet modest air about them. Their faces struck me as intelligent above the average, I conversed with some of them. They were polite and knew how to express themselves to a visitor. They were not servile but sensible. All this they did not learn from each other. No doubt it was in them, but it must have been developed by their missionaries

A Visit to Qanqu.

Next day like each day of my visit had for me some notable event. It was the visit to Qanqu, an old Anglican Mission Station near to the place of the Paramount Chief. We started in the forenoon and travelled through a picturesque but hilly country, along a public road which in most places was very bad. The mission, reached after many ups and downs, and seeming to a townsman to be very far from anywhere, was some 10 miles off, with a track rather than a road leading into it and rather a difficult entrance; but it was richly worth a visit and it looked like a mission planted in fairyland. I felt that I was "out o' the world and into kippen", the Parsonage consisted of 5 Rondavel thatched huts joined together, and nestled in the corner of a pleasant wood. Close by at the foot of a garden, and also within the wood was a really imposing Church, well built, and well furnished, and most conducive to devotion. I was struck by the old world air of the place, and the strong Church atmosphere. It seemed like some place I had read of in Church History, some place S. Benedict or S. Francis might have built. No doubt this mission like all our Mission Stations in the Native Territories is busy making Church History during these days.

The following days I spent at the mission of Sulenkama reading, resting, watching the missionary going to and fro about his work, seeing on the other side of the yard the Doctor busy among his patients, visiting the Doctor's house, the walls of which are nearly completed, and watching the workman. I especially enjoyed attending the 8.30 a.m. Prayer Meeting at the Dispensary, held daily with the patients and visitors.

How quickly the days passed, 6 days and on the 7th we set out for home again, leaving in my mind the impression of a great future in store for the Sulenkama Mission—very much

work still to do, but the foundations of which are now being well and truly laid by the two resident missionaries.

I could say much of my good host and hostess, their really great kindness, and unassuming but unremitting hospitality, and of the bright, happy children, and of the good Doctor so pleasant and frank, who also did his part to give the visitor a real holiday. They want and need no praise of mine, but I cannot otherwise conclude these few notes of a memorable visit to Sulenkama.

Extracts from the Decrees of the Vatican Council of 1870.



WE therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the Universal Church of GOD was immediately and directly promised and given to Blessed Peter, the Apostle by CHRIST the LORD. For it was to Simon alone, to whom He had already said: "Thou shalt be called Cephas," that the LORD, after the confession made by him, saying, "Thou art the CHRIST, the Son of the living GOD," addressed these solemn words, "Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but My Father, who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Hence We teach and declare that by the appointment of our LORD the Roman Church possesses a sovereignty of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all; of whatsoever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals but also in those that appertain to the discipline and government of the Church throughout the world; so that the Church of CHRIST may be one flock under one supreme Pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman Pontiff.

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the Glory of GOD our SAVOUR, the exaltation of the Catholic religion, and the salvation of Christian people, with the approval of the Sacred Council, We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable.

The Blythswood Review

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THE BLYTHSWOOD REVIEW, FEBRUARY, 1929.

To the Reader.

"For Christ's Sake."

The traveller throughout Europe is struck by certain peculiarities amongst the Nations of that Continent. Some characteristics he attributes to race; some to language: some even to racial mentality; some to social and economic history and some even to moral and religious culture. But the peculiarities between the Nations remain no matter what their supposed genesis and evolution. The oldest and essential creative influences that may be seen amongst different peoples are undoubtedly moral and religious. They have a longer history than any other and find themselves expressed in National Institutions, Organisations and Speech. They have all found their home ultimately in the Christian Church.

The three ecclesiastical divisions of Christendom, Greek, Roman, and Protestant have left their impress upon their peoples in their types of character, their expressions in speech and their attitude towards culture. A traveller from a Roman Catholic country or an Orthodox community does not feel himself at home amidst the surroundings of Protestantism. He misses the ornate, the artistic and the musical, not only in Church Worship but also in social surroundings. The traveller from a Protestant country receives a more profound surprise than his neighbour as he witnesses the great Cathedrals and Churches of the Roman and the Orthodox Communion, and the emblems and symbols of the religious life everywhere, in homes, in the streets, by the roadside and in the Churches. Everywhere he finds the Ikon or the Cross, that impresses upon his mind some Christian dogma or doctrine. There is an essential difference in the outer expression and inner of Christian Worship throughout Europe. It manifests itself not alone in grand Cathedrals and symbols, in rites and ceremonies, but even in the language of daily life amongst all classes of Society.

None of these things need be wondered at for many of them reflect the traditional piety and spirit of the past, which made the CROSS OF CHRIST the distinctive Symbol of Christianity. Crescent and Cross once contended for the civilisation of Europe; THE CROSS and the GALILEAN conquered.

It has been said in profound pity and simplicity that the poor are always with us. It matters not to what civilisation we turn there we find the outcast and rejected, those who have fallen in the competition of life and those who have succumbed to the temptation of passion. Southern European and Oriental races have always had their bands of poor, sinners and outcasts from the castes and sects of their fellowmen. Statesmen have found in such a class one of the gravest problems in countries of the older civilisations and also in countries of the newer. When, therefore, a traveller is approached by a beggar, he is startled to find that the appeal for alms is made "For CHRIST's sake." The language of devotion and prayer might fall glibly from the lips of the beggar; but the stranger feels the marvellous influence of the words, staggering though they are. "Not for my sake, not for brotherhood, nor fellowship nor culture, nor race nor caste," does the mendicant voice his appeal but, "For CHRIST's Sake." There is a pathos as well as a subtlety in such an appeal. As long as the Cross is the symbol of the Christian Faith, so long will such a petition arouse mercy and pity in the hearts of Christian men. The poor appeal to THE CHRIST within us and know that they will be heard.

The phrase, "For CHRIST's Sake," may be regarded from two distinct standpoints, as the human appeal of man to man and as the mediatorial prayer of man to God. Crowds of men will do for others, "For CHRIST's Sake," what they would never for man's sake. It is a commonplace to remark of some,—aye of too many,—that no matter what sacrifice Church or State, man or woman may make on their behalf, they will be thoroughly ungrateful. Moral plants require to be carefully tended; gratitude is amongst them. But the motive and creative power of Christ, "For CHRIST's Sake," the beggars prayer, lifts the individual out of the sphere of reality and casts the motive of his action upon himself, his conscience and his CHRIST.

The Mission Field

The Missionary.

CHAPTER XXIII.

The Monistic Interpretation of the Theme Gospel of St. Mark.



WERE one to approach the Theme-Gospel of St. Mark with the belief or the assumption that the present Greek Text,—the source of all translations—and the Book itself were the products of many separate elements, he would proceed to interpret Mark in much the same way as a scientist would proceed to analyse a chemical composition. For in literature certain productions may be regarded either analogous to chemical compounds or to mechanical mixtures. Now, the difference between the one and the other is very great. A mixture of two or more constituents is not the same as a compound from the same substances. In the mixture the constituents have been more or less mingled; each may be separated from the other in a purely mechanical way. Although the separate substances mingle or exist side by side, they still preserve each its own peculiarities, properties and individuality. They may be mixed in any proportion whatsoever and may be separated the one from the other by suitable means.

A compound is a new substance that has been created by the combination of two or more substances in such a way that each constituent loses its own distinctive properties and individuality in the new substance created. New properties arise through the combination; a new substance springs into being. In literature we find types of a similar character, literary mixtures and literary compounds, works of intellectual genius in which various kinds of knowledge and information have been proportionately employed to create a new literary substance with qualities, most distinctive of its own and with individuality, most indicative of a new creation. We find also works of a totally different nature, in which knowledge and facts have been so mixed without the cement of genius, that they neither lose their own distinctive character nor manifest any new literary qualities. The former, compounded from the same constituents, are new creations; the latter are merely mechanical conveniences; the one is a work of art; the other a collection of facts.

Art and Criticism.

The analysis of a work of art, be it of literature, music, painting or architecture, has to take into account not only its constituent elements but also its creative genius, for it is the latter which gives distinction, significance and worth to every work of art. To miss out the spiritual creative energy is to fail completely in the analysis of literature. To superimpose a man's own intellectual beliefs upon a work or a treatise, obviously a collection of facts and theories, is to make too much of the commonplace. A system of interpretation has to be on its guard against a too mechanical application of its principles to works of genius and a tolerant to collections of facts. The greatest care has to be exercised in applying even the usual methods of interpretation to books,

whether literary or scientific. What has first to be determined is whether the work is one of art or of science, of literature or of logic, of genius or of facts. Facts are non-creative until they are so combined as to form a new literary substance with qualities new-created, distinct and significant. A work of art is more than these constituent elements; a new creation it has the strange quality of being creative within and outside itself. The creative property or quality or energy is there in every real work of art. Some call this dual creative energy Life as against Form, some Art as against Science. He who would interpret a work of genius, must not forget the spiritual and intellectual elements that genius has compounded therein, and has transformed.

The Gospel of St. Mark is a Work of Genius.

Now we have to determine whether Mark is a work of genius or a collection of facts, for, let it be said in perfect sobriety of statement, that interpreters have differed very much in their attitude towards the Theme-Gospel. Some have regarded it as a collection of facts and have interpreted it as such. Indeed the prevailing tendency amongst certain schools of criticism has been to make Mark rather an imperfect work, not only in its style but also in its expression. To utilise the illustration from chemistry, we might say that they have regarded the Theme-Gospel as a mechanical mixture, which could be easily separated into its constituents by certain subjective methods of interpretation. In years past, many have adopted this method and have shown to their own satisfaction how mechanically the Theme-Gospel has been constructed, just as similar have shown the same mechanical process elsewhere. The methods of the Higher Criticism have been grounded upon the assumption of a literary mechanical mixture being found everywhere in the Scriptures. Every literary chemist, however, has had his own devised tests. No two have agreed as to their results. The constituent elements have not been separated to the satisfaction of any one. Assumptions of interpretation have been empirically employed in literary analysis without any consideration of the validity of their tests. Whatever may be said of them, this may be said that they have not been scientific, nor have they been thoughtfully considered before their application to literary analysis. The truth is that literary criticism requires more than a subjective bias, if it is to be effective. Present day literary criticism requires to face the problem of its scientific validity and the formulation of scientific principles before it can be trusted even to examine critically any recent document, let alone any of antiquity. Too often and by too many critics has the Theme-Gospel of St. Mark been regarded as a collection of facts and not as a work of genius. Too much empiric conjecture and loose interpretation has been applied to its text and its contents. For Mark is not a collection of facts but rather a work of art, as distinctive as any literary production of its age. Its literary interpretation must recognise this most of all and apply its principles to the Theme-Gospel as would artistic to those of Architecture, Music or Art. The empiric scientific method of interpretation, so long in vogue, must be discarded in the case of a Gospel that has all the marks of oriental genius upon it in matters of style and methods of representation.

Vocabulary and Conjectures.

By the analysis of the Vocabulary of Mark, it is discovered that Latin and Aramaic words and phrases are to be found embedded in the Greek Text. These are not very numerous but are enough to give rise to conjectures concerning the original language of the Gospel. Some attempts have been made to prove that the original Mark was written in Aramaic; others in Latin; while the traditional Text is certainly Greek, not Classical but Common, not the Greek of cultured literature but that of ordinary speech. There is no need at present to discuss the development of Greek from the fourth century B.C. to the first A.D.; either in vocabulary or in style. Both these latter reflect in every language the mentality and the spirit of every age, traditional or progressive as it may be. There is no uniform criterion by which linguistic facts may be interpreted save in a general and thus an indefinite way. It is enough to recognise in the case of Mark the existence of Aramaic and Latin expressions and words in its Greek Text. There is nothing wonderful nor odd in such a fact any more than there is in French ideas, phrases, expressions and vocables in the Poems of Chaucer or in the Songs and Ballads of Robert Burns. Nor is there any strangeness in the action of St. Mark in writing his Theme-Gospel in Common Greek, even if he had originally drafted it in Aramaic. Josephus informs us in his Preface to the *Wars of the Jews* his literary attitude towards Greek when he says: "I have proposed to myself, for the sake of such as live under the Government of the Romans to translate those books into, the Greek tongue, which I formerly composed in the language of our country and sent to the Upper Barbarians." The use of Greek as a vehicle of communication between Jews and others is undoubted; the Septuagint Version being one of the many proofs of this fact. Josephus was born at Jerusalem in 35 A.D. and reflected certain literary tendencies of the first Century.

Aramaic or Greek?

It might be said that the acceptance of the Greek Text of Mark is all that is required even for a monistic interpretation of the Theme-Gospel. As a document of second class evidence in parts and perhaps first class evidence in parts, it reflects what St. Mark regarded as the true representation of the Gospel, Life and Works of Christ. Now any delineation of such subjects could be expressed in the current language of the times with as much ease and accuracy as they could in Hebrew or Aramaic. This may be so, but the question arises whether the original utterances of Our Lord were delivered in Aramaic or Hebrew or Greek. If in Aramaic or Hebrew, then the Greek Text of Mark is in parts a translation, and not an original, and has all the deficiencies of a translation. If in Greek the text of Mark is original in this sense that it has not passed through the medium of an interpreter's mind but that it embodies the actual Words of Christ. Now in the case of Josephus, a Jew of Jerusalem, the fact is stated by himself that he could write, and did write both in his "father's" tongue and in Greek. His Greek we have in his *Works on Jewish Antiquities*, and *Wars*, as well as on other subjects.

Nature Study.

The Birds of Blythswood.

Fiscal. As ten nesting-sites are known in Blythswood and two others may reasonably be expected to escape detection, the resident strength of the species may be put down at twelve pairs. Year after year the pairs are found in the same breeding-quarters, each pair keeping to its own ground and sometimes occupying the very bush used in the previous season. So long as the extent of wooded area remains unchanged, the number of resident pairs remains constant, but any increase of available nesting-ground naturally results in an addition to the number of resident birds. At our reservoir on 2nd February 1924 a Fiscal of the year was foraging on ground that at the time held no inducements for a colonist, but within the reservoir fence two wattles sprang up and created a suitable nesting-site which was duly occupied in 1927. What then becomes of the natural annual increase? Although a certain number of broods falls victims to boys and cats, a good many young escape safely in the course of a season; yet, by midwinter, only the adult birds are left in our midst. By the latter half of April the males have taken possession of their breeding-territory for the coming season. They assume challenging attitudes on the tops of the highest trees and indicate very plainly their determination to hold their ground at all costs. From an open space in Blythswood that commands a wide amphitheatre of woodland I have had three males in sight at once, each proclaiming himself master of his own realm.

From this time onwards they indulge frequently in wild horseplay towards other species that happen to venture within their bounds. Their actions are often of a whimsical nature, the brainwaves of a petty tyrant that is conscious of his power and cannot refrain from giving others an occasional reminder of his strength. Exuberance of spirits rather than ingrained hostility seems to be the driving-force at this period of the year, for a distinctly playful behaviour is manifest throughout. Truly enough, a Fiscal may dart out at a passing Turtle-dove, a Black-headed Bulbul or an Orange-throated Longclaw, but on the other hand one may keep company with Black Tits for weeks on end in a sporting alliance, and in sheer playfulness one will swoop repeatedly at a party of Icterine Seed-eaters on the ground, forcing them to take shelter in a bush and finally scattering them.

A form of display, unique in my experience of the species, was witnessed by my wife and myself in the course of an evening walk on 14 November 1921. The bird mounted upwards, spread out his tail and after the fashion of a Pied Kingfisher or a Kestrel hovered with quivering wing-beat in the air. Following this with a nose-dive, he checked his downward career before reaching the ground and, shooting upwards again to a fair height, he repeated his hovering. Once more he followed his mid-air hover with a nose-dive, only to rise yet again to hover a third time. The third effort was as much as he was fit for, and on he passed to the fence. My wife thought his mate was below, in which case this display was for her benefit. Certainly, he made no move to catch anything. But on the same fence, securely pinned on the barbed

wire, was a big fat grasshopper, evidence of some former prowess of his.

Nesting is in full swing during the latter half of the year. The nest, still empty, has been found on July 23rd, but eggs are seldom laid here before the second week of August. Young are still to be found in the nest at the end of January, suggesting the possibility of a double-brood; in spite of appearances, however, absolutely conclusive evidence on this point is not yet forthcoming. Certainly, if the first attempt at nesting proves abortive, a second attempt is made. In 1921, when a heavy deluge of rain drowned a brood that was on the point of leaving the nest, the parents set to work the next day at a second nest. Should, however, the first attempt at nesting prove successful, parents and young keep together for a considerable time thereafter, and there is no proof that in such a case the parents nest a second time.

Though notorious for his harsh jarring notes, the Fiscal is capable of song and frequently indulges in lengthened spells of singing. January and October are without any song-references in my notes, but they are unlikely to be real gaps in the bird's singing-period. Occasionally the song is maintained without any hint of jangling, but as a rule it is intermixed and punctuated with the rough jerky notes so often used in the bird's daily life. The Fiscal tries its skill at imitating the voices of other birds. Mr. O. Brigg, in one of his letters to me, referred to the Fiscal as a mocking-bird, and I have heard one attempting the song of the Black-headed Bulbul.

Probably the best-known characteristic of the Fiscal is that which has acquired for him the name of 'hangman'. At Blythswood he makes considerable use of the barbed wire fences as shambles, pinning on them beetles, grasshoppers and, when available, locusts. 'When a butcher-bird impales an insect, a lizard or a mouse', Mr. O. Brigg says, 'he takes care to make a good job of it. As a rule the subject of impalement is dead—killed either before or in the act of impalement. Sometimes, however, cases do occur where the subject impaled has such wonderful vitality that it lives for at least 24 hours after; this refers specially to 'black beetles' which are impaled through the middle of the body, the tip of the thorn protruding through to the back and sticking out between the wing-cases. Many insects, etc., are impaled on the pointed tips of the leaves of the American aloe and on barbed wire.'

The Fiscal thrives on all kinds of insects and aspires at times to much larger game, such as lizards and mice. Mr. Perks of King Williamstown once found a Fiscal in the unfortunate position of 'the biter bitten;' in attempting to kill a lizard, the Fiscal had been gripped by the lizard in such a way as to be rendered helpless.

Black Cuckoo-Shrike. In the adjoining Tsomo basin, on 30th December 1922, I put a male off its nest containing an unfledged youngster. In the field the female of this species is indistinguishable from the female of the next species, and in consequence the exact identity of a bird of this sex which came under my notice at the Bushman's Rocks remains obscure.

Hartlaub's Cuckoo-Shrike. A female obtained at Butterworth and forwarded to me by Mr. W. Ferguson has been assigned by Mr. Austin Roberts to this species.

Black Tit. A resident species whose breeding-strength in Blythswood may be set down at two pairs. Although resident, the birds are of a roving disposition, and may (for example) be absent from the neighbourhood of my house for practically a whole breeding-season. They divide their attention between the willows of the riverside, the oaks and firs of our upper ground and the euphorbia scrub at the Bushman's Rocks.

In August 1916 Mr. John Wood of East London directed my attention by a letter to the rather musical notes in which this species occasionally indulges. I did not, however, personally become acquainted with the song till much later. It is of a somewhat fluty and ventriloquial nature and consists of three notes which are completely free from all the harshness so characteristic of the call. Various renderings *oh dee-ar! no fee-ar!* and *draw it, eat!* had been made by me of the still untracked song before I identified the producer on 17th October 1922. It is a haunting song to which I delight to listen. At Blythswood the season of song lasts from August 3rd to March 26th.

Just after singing begins, the birds pair off for the season, but at Blythswood no opportunities of studying the nesting-habits have presented themselves to me.

Red-vented Flycatcher or Tit-babbler. This is another species characteristic of the mimosa-veld. So far it has come under my notice locally at Main only, in November 1910.

Cape Flycatcher. Being essentially a lover of dense natural bush this species can only be a straggler to Blythswood. It occurs in the forest area at Tsomo, and has also been observed at Butterworth.

White-Flanked Flycatcher. This Flycatcher takes the place of the Cape Flycatcher in the mimosa tracts and finds appropriate haunts in Blythswood and the surrounding country. The maximum strength of the species may be put down at three pairs, though it may be only two pairs. These resident pairs seem to remain paired all the year round; they divide their attention between the mimosa tracts at the Bushman's Rocks and the Blythswood gardens and willow-fringed stream.

The song, consisting of three loud and rather clear notes which may be rendered as *wheat wheat wheat*, is heard in the latter half of July and maintained till the beginning of April. My dates for continuous song are from July 22nd to April 4th. Even in the remaining weeks the song may be occasionally heard; I have noted it on May 8th and on June 30th and once, on May 31st, one welcomed me with a contracted version of his song and loudly reiterated the single note.

The ordinary call, *djut djut* or *jirt jirt*, accompanied by a sharp expansion of the tail, has a certain resemblance to the single *chit* of the Spotted Flycatcher. When uttered as a triple call, it is even liker the call of the Spotted Flycatcher, but, as each of the three notes gets equal time, the whole call differs in this respect from the *ee chit chit* of the Spotted Flycatcher. The call is subject to considerable variation, and sometimes a note resembling the croak of a frog is uttered. The female, at New Year time, has a whispered, grating scissor-grinding trill which is accompanied by a shiver of the wings.

The nest has eluded my search.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Hamlet.

MY DEAR THOMAS,

I suppose that you have read Shakespeare's *Hamlet* and have enjoyed the drama and the story, the profound revelation of human nature as well as the picturesque delineations of the great dramatist. Somehow or other two Plays of Shakespeare have always interested me, the one from the psychological standpoint, *Hamlet*, and the other, from the anthropological, *The Tempest*. Now, in these days when Psychology and Anthropology and the otherologies seem to be at war, the one with the other, it may be well to turn your attention to *Hamlet*, but briefly however, as brevity is sometimes the soul of wit, and sometimes the expression of ignorance. I shall not seek to be witty in my remarks, far from it; you will be able to supply the wit and the learning while I will supply the superficialities and the morals.

LITERATURE ON SHAKESPEARE'S HAMLET.

What an immense literature has been created by Shakespeare's *Hamlet*, from the days when Goethe revealed to English-speaking peoples the wonderful Works of Shakespeare! The German's interpretation was a revelation to the dull wits of English literary men. From his day till now, Shakespeare has had an innings and Bacon has not yet stumped his wickets. Recently there died a lady of great scholarship, who made it her pleasant task to uphold the merits of Shakespeare against his detractors. If you come across any of the books of Mrs. Stopes, by all means read them. They are pleasantly written although somewhat fanciful at times in their theories and language.

THE MODERN DRAMA.

I have often thought that *Hamlet* reflected a particular tendency of the days of Shakespeare and that, one which sprang out of events and ideas that were realising themselves on the Continent of Europe. However, the Higher Criticism of literature, which is the analysis of ideas and language and the interpretation of them in the light of their creative surroundings, need not hinder us from considering the Play as it is, a most wonderful literary Drama, perhaps the most wonderful of the creations of Shakespeare. I must confess that I find in *Hamlet* a freshness and a beauty, a liveliness and a subtleness in its literary delineations, that are wanting in modern Plays. Somehow or other I find in—well, I had better omit the names at the present time—a mechanical uniformity in style, structure and expression which detracts very much from the merits of the modern Drama. Of course it is perfectly plain from the popularity of certain Plays that the modern mind is apt to prefer mechanism to genius in the delineation of human passion and life. Modern taste appears to have become appreciative, not of the tragic in reality, but of the tragic in mechanism. And yet I believe that the presentation of *Hamlet* on the Stage would still attract lovers of the dramatic, especially if *Hamlet* did not wear modern evening clothes and his fellow actors and actresses the latest craze in plus-fours and dressing-gowns, the absurdities of modernities. The critics who applaud such nonentities of the tailor's and the dressmaker's art, must hold their tongues in their cheeks in expressing their opinions.

Well, then, let me say to you at once, that the wonderful creation which Shakespeare has produced in *Hamlet* is not due to any great plot nor to any subtle arrangement,

Hamlet expresses a temperament and analyses it into its constituent elements. The Play is the dramatization of the introspective temperament: therein lies its strength and its tragedy. It is somewhat curious that such a Play should have been composed in the days of Queen Elizabeth, for her Age seemed to reflect more the active than the introspective life; more the spirit of adventure, as we find it in *The Tempest*, than the despair of thought as we find it in *Hamlet*. It is these facts which make one say that the Drama is more the creation of Continental than of English surroundings. The fact that Shakespeare could enter into the spirit of the introspective temperament to that degree, which he has shown in *Hamlet*, is most wonderful and marks his power of productive genius as much as an actor as a dramatist.

READ THE PLAY.

It is needless for me to do more than advise you to read with some care the whole Play. Then you will be able to agree or to disagree with what I have said. I could say more, of course, and could draw your attention to much of the literature, that has collected itself around *Hamlet* but I abstain, the more so seeing that so many bibliographies are being published to-day in which the best books on every subject are being selected for the edification and instruction of readers. Only one or two subjects, however, that have sprung out of the study of *Hamlet* may be indicated for your appreciation and research. The best thing for you to do is to obtain a good text of *Hamlet*, such as is provided in the World's Classics, Oxford University Press; to read it with care, discovering for yourself through a Glossary the meaning of certain English words, peculiar to the sixteenth Century. Get a thorough grasp of the text by your mind; leave the Commentaries alone, for too many explain the obvious and evade the difficult; then ponder over the Drama itself as a whole, for it is the literary and human element in it that makes *Hamlet* so wonderful a Play. Ignore the Higher Criticism of the Drama and regard the text as the creation of genius. When you see a grand picture you grasp it as a whole; you never think of examining into the quality of the paint and the price of the brushes, the strength of the canvas and the weight of the frame. 'Tis the picture that creates emotion, 'Tis its beauty that delights the spirit. In reading *Hamlet* regard the Play as a delineation of the human temperament and not as a mechanical contrivance for a Stage.

PROBLEMS TO BE FACED IN THE PLAY.

If you ponder the play aright, you will find yourself face to face with some of the most serious questions of life and their dramatization by Shakespeare, for the Drama seeks to represent through human actions a philosophy of life. It proves nothing; it reveals much; it makes no attempt to solve the problems that it discovers and dramatises. When the mathematician had read Milton's *Paradise Lost* on the recommendation of his friends, he returned the Poem with the remark that it proved nothing. He looked for Euclid in Milton and found him not. But still he proved by his comment something else; that he could not understand poetry, its aim and its function in life and literature. The Drama reflects life, not always at its best, and nature not always in its glory, but reflection is not proof.

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

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Lexicography.

Place-names from Bennie's Dictionary 1826.

- u-BUNGUNI, [= ubu-Nguni], the Colony.
 um-DUKWANA, a rivulet; it falls into the Incwenxe; in MSS. *u-Ndukwana*.
 u-DZHILO, a rivulet; it falls into the Tyume.
 i-DZHOKO, a rivulet; it falls into the Bihra.
 um-PINTSHO, it falls into the Inxuba.
 um-TA, a river; it falls into the Nciba.
 in-TABA KA-MOLOKAZI. The Skeleton; a rocky mountain near the source of the Tyume. The whole mountainous region in the neighbourhood of this mountain was in possession of the Bushmen until they were induced or compelled to yield it up to the Kafirs. The lowlands were at the same time occupied by the Hottentots. Rarabe was the first chief who induced or compelled the Bushmen to retire.—MSS.
 in-TABA YE-TYUSHA, a mountain in which the Buffalo has its source.
 in-TABA YONORONXOBA, the Gwali mountain, at the foot of which is the Tyume Institution. It is said that Rarabe purchased this mountain of the original possessor, who was a female of the Bushman nation.—MSS.
 i-TALANGE, the Tarka; it falls into the Inxuba.
 i-TAWA, a rivulet; it falls into the Incwenxe.
 u-TELETELE, a rivulet; it falls into the Ikobonqaba.
 u-TESE, a rivulet; it falls into the Ixesi.
 in-THLAZI, a rivulet; it falls into the Tyume.
 um-TOCWA, a rivulet; it falls into the Gqagesi.
 um-TOMBE, a rivulet; it falls into the Xesi.
 um-TOMBOTI, a rivulet; it falls into the Kobonqaba.
 i-TSABA, a rivulet; it falls into the Xesi.
 i-TUDEBE, a rivulet; it falls into the Qohra.
 u-TUKULU, a rivulet; it falls into the Tyume.
 um-TUQWA, a rivulet; it falls into the Xesi.
 i-TUWA, a rivulet; it falls into the Xesi.
 i-TWATWA, a rivulet; it falls into the Ncwenxe.
 um-TWENTU, a rivulet; it falls into Sea east of Nciba.
 i-TYAHRA, a rivulet; it falls into the Kobonqaba.
 i-TYATYOHRA, a rivulet; it falls into the Nxikwebe.
 i-TYELEHRA, rivulets; one in sea west of P. Frances; one in Nxuba.
 i-TYITYABA, a rivulet; it falls into the Xesi.
 i-TYUMTALA, a rivulet; it falls into the Qohra.

Kafir Bird-names.

Woodpeckers. The tree woodpeckers are grouped together under the generic name of *isi-Nqola* or *isi-Nqolamti*, with the variant form *isa-Nqola*. For the same group of woodpeckers, Bryant gives as the Zulu names *isi-Qopamuti* and *u-Sibagwebe*.

The Ground Woodpecker is differentiated from the tree species under a name of its own; this

in Kafir is *u-Ngximde* and in Zulu *um-Nqangqandolo*.

Black Tit. The widespread name, *isi-Cukujeje*, for the Black Tit is an attempt to render the rough call of the species; about the Umtata Mouth, as I learn from Mr. W. W. Roberts, the variant form *isi-Cubujeje* is in use.

Stonechat. The ordinary name for the Stonechat is *isa-Ngcape*, contracted sometimes to *i-Ncape*, Bryant gives the analogous Natal name of *is-Ancapela* as of doubtful identification but assigns it to the Chat family, and gives as the Zulu names for the Stonechat the variants *isi-Qawane*, *isi-Nqawane* and *isi-Nqawana* as well as the distinct name of *isi-Cégu*.

Notes on Vocabulary.

ALUKA. Subst. To be circumcised and, by this initiation-rite, to enter, about the age of sixteen, on manhood. During the initiation-period, the young men live by themselves in small dome-shaped grass-houses at a distance from the ordinary kraals. 'As a civil rite, it introduces boys into the state of manhood; and, as a religious rite, imposes upon them the responsibility of conforming to the rites and ceremonies of their system of superstition.' (Maclean). 'A native will rather give up his Christianity than circumcision' (Native speaker at Synod, held at Lovedale, 1914).

ALUPAZA. To make old: 'ubudala bamalupaza,' age had made him old.

ANDITI. *interj.* lit. Do I not say (it)? Used in expressing wonder, equivalent to, You don't say so! or, I say!

is-ANDLA: *unesandla*, he has a hand, i.e. he has skill in healing wounds or in mixing medicines which will cure; 'isandla saké siyabanda,' his hand is cold, i.e. he is stingy; but, among the Tembu, 'izandla zaké ziyabanda' (= 'izandla zaké zifile,' lit. his hands are dead) means, he is too lazy to work; 'ukufaka izandla' to put hands, i.e. to help.

um-ANDLALO, gen. in sing., but a plural 'im-andlalo' is in use: 'abanye abantu basenza inkuko zenyawo pámá kwemandlalo yabo,' some people make rugs for standing on before their sleeping-mats.

ANELA: 'usuke anelwe butongo,' he is satisfied with sleep, i.e. he has worked till he fell asleep through exhaustion; 'akazang' anele,' the child has never been satisfied (with sucking), i.e. it has been weaned too soon,—said of a child that keeps working its lips (when eating) as if in the act of sucking; 'ilanga alanele kungena ezindlwini, lihleli entla,' the drought is not satisfied with entering the houses, but it stays there, i.e. there is no food in the houses.

Also, used as an auxiliary in the idiomatic sense of 'just': 'wanelwa kukunyulwa,' he has just been elected.

is-APOMPOLO. This ant is introduced into bug-infested huts to destroy the bugs; after a few days, their work being considered finished, they are swept out. It is also put in the food of dogs to make them vicious in attacking men who approach a house to steal: 'uzixokonxele isapómpolo,' he has stirred up an ant's nest against himself, he has brought a hornet's nest about his ears.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

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

" " Sabbath School 9. a.m.

On Week-days—Training School Bible Class, 9. a.m.

" " School Bible Lesson, 9 a.m.

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 21st. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

[illegible]

of

[Registered at the General Post Office as a Newspaper]

Price 6d.

Affairs in South Africa

President Hoover and the United States of America.

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*The Missionary:
Was Greek the Language
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*Nature Study:
The Birds of
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:0:

—:O:—

A Countryman's Diary Photographs

Local and General Monthly Pay

Sports and Pastimes

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
MR. C. E. WARNER, B.Sc.
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MISS G. McDUGALL
MISS E. McBAIN
MISS B. TAYLOR
MISS BALDWIN
MISS SOGA
MISS AGNES BOTHA
MISS LEGINA FELEZA.

The Blythswood Training School.

Principal Teacher

Mr. A. B. W. Marlow.

Rev. R. Godfrey.

Mr. Wiggitt.

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Baldwin.

The Blythswood Practising School.

Senior Department,

Mr. Warner.

Junior Department

Mr. Sotashe.

" "

Mr. Luti

" "

Miss Botha.

The Boys' Industrial Department.

Domestic Science Department.

Instructor, Mr. Forrest

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Domestic Economy, etc., Miss Taylor.

Assistants, { Mr. Mduba,
Mr. Ncanisa.

Laundry & Cookery
Needlework, - - Miss Baldwin

The Farm Department.

The Blythswood Bookroom.

Superintendent, - - Mr. McNab

Manager, - - Mr. McNab.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

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Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

- - Mrs Craig.

The Girls' Boarding Department.

Acting Lady Principal - Miss Baldwin

Mistress

- - Miss Taylor.

THE BLYTHSWOOD REVIEW,

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of
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Events of the Day.

Affairs in South Africa.

PARLIAMENT has been prorogued: South Africa will soon be in the turmoil of a General Election as will also Great Britain. The present elections will create much excitement amongst political parties, for they will reveal in Britain the effects of the new franchisal influence of the women and in South Africa the recent rearrangement of Constituencies. In Great Britain the voting powers of women are stronger through the numbers of new female voters on the lists than those of men. This fact is making the British General Election most interesting to students of Politics and History. In South Africa the enfranchisement of women has been delayed in view of political circumstances. The General Election however is being conducted on a new Voters' Roll. A recognised uncertainty in both General Elections makes the professions of political parties somewhat enticing to the ear and exaggerated to the mind. In the Union the Native Policy is to be made an election issue; in Britain unemployment.

His Royal Highness, the Duke of York.

It is rumoured that His Royal Highness, The Duke of York, the second son of King George, will succeed His Excellency, The Earl of Athlone as Governor-General of the Union of South Africa, and High Commissioner for South Africa. It is also stated that the Government of the United Kingdom of Great Britain and Northern Ireland has appointed Captain Clifford, at present Secretary to the Earl of Athlone, as its representative in the Union. These appointments, the one as the Representative of His Majesty, the King, and the other as that of the British Government have arisen naturally from the recent Imperial Conference at which Imperial

and Dominion matters were discussed at great length, and the status of the various Nations of the British Commonwealth was constitutionally defined. The various Dominions have had granted to them the powers of independent States so far as internal and external affairs are concerned. The ties of Empire bind all together in loyalty to the Crown. South Africa will welcome the Duke of York as Representative of His Majesty, the King, and the Duchess of York for their own sake. The popularity of both their Highnesses is well known throughout the Empire. The Duchess is the youngest daughter of the Earl of Strathmore and Kinghorne, whose Scottish original title dates from 1606.

A South African Native Policy.

THAT there must be a new African Native Policy, no matter what party Government may be in power, is a necessity of the economic and political situation of the country. What the past five years has revealed is that much ignorance is abroad about native conditions and much lethargy over Bantu development. Knowledge, however, has been slowly accumulating and that as much concerning administrative needs as agricultural affairs in Town and Country. The points at issue between political parties are becoming more definite, and less subtle. One or two principles have revealed themselves: that the European is determined to guide the destinies of South Africa, and to control Bantu development in the future; that the Bantu peoples are so backward that they can be trusted only with affairs in segregated areas; and that they are to be governed under some form of Trusteeship. Whatever the policy, a Policy must be provided at all costs in the near future.

Neutrality and the Control of the High Seas. President Hoover and His Tasks.

WHILE much is spoken and written about Peace, and Universal Peace, against war between Nations and strife between Races, about Treaties of Peace and Friendship, of Commerce and Diplomacy, yet as much is being published and debated upon matters of antagonistic types and issues, War and Neutrality, the Control of the Sea and the Rights of Nationalities, the Menace of Races and the Modern Independence of States. Ideas are in grave opposition, materialistic and racial against philosophic and international, religious and moral against economic and legal. Commerce seems to be out for the conquest of the world and materialism for the destruction of society. Moral suasion and religious obligations have but little effect upon those classes in every land, that have made Mammon their fetish and self their idol. The contradictions of the day are so numerous and various that observers are apt to regard extreme views as nothing better than the creators and harbingers of strife and war, no matter how plausible their exponents may be in their elucidation of their aims and professions. To sign Treaties in the interests of Peace and Bills for the enlargement of Navies at the same time appears to the ordinary man somewhat sophistical, if not hypocritical, whatever the psychology and the logic of the transactions. It may be possible to find in the idea of Safety First a solution of the apparent antagonism between the professions of peace and the increase of armaments. Safety First has to be defined and will be in terms of conflict and lawlessness, not in those of law and peace. It is being so defined by leading statesmen in the United States of America under the ægis of International doctrines, new and old, of Neutrality. Like many others the term Neutrality, is one of unstable equilibrium which events and animosities rapidly change to War. For in certain circumstances Neutrality is but expediency at its limit. It may keep off the evil day for a time but only for a time. Definitions, necessary in juristic controversy, will not effect much, even if their limitations be clearly marked. The spirit of the age creates or destroys Peace.

MR. HOOVER has assumed the duties of President of the United States of America and has already made his influence felt upon Federal and State politics. A man of wide experience in administrative work he will apply his knowledge, insight and aims to the numerous problems that are arising in American society, law, legislation and affairs. His task is no easy one in attempting to reconcile conflicting interests, national and international, for the former are bound to influence foreign affairs, as the latter domestic. In these days notwithstanding the traditions and customs of the past, whereby in America national policies and politics were isolated from international, the two may now be regarded as practically one, although legally distinguishable. Even the world of politics is becoming too small to permit of the recognition within Nations of Domestic and Foreign Affairs, save for administrative and legal conveniences. Both are so intertwined in practice that they may be regarded for historic and sociological purposes as each a side of one shield. It is this interrelation of National and International that makes the task of Government so difficult and the position of Governor so delicate. These things may be seen in practice in several of the political measures that Mr. Coolidge, his predecessor, has bequeathed to Mr. Hoover. In a way it is fortunate that the Republican traditions and measures are being continued in the administrative service of the United States of America for another four years. The continuity of certain principles of Government are thereby assured. But the problems, national and international, still remain the same. And amongst them is the attitude of the American Government and People to European and Asiatic affairs.

The American Outlook over the World.

According to publicists and observers, four countries seem to be much before the eyes of Americans at the present time:—Great Britain, Japan, China and Russia, and each for reasons peculiar to itself. With Great Britain, certain dangers may arise from the attitude of large groups that are bent on increasing the American Navy for the presumed

purpose of the neutral protection of Trade and Commerce during War. It appears that such groups are determined to control the Sea, as against Great Britain and such Allied Navies are may support her during any war that may break out suddenly in spite of Treaties of Peace and the influence of The League of Nations. It is in the interests of international commerce and imperial safety that the British Navy has hitherto patrolled and controlled the Seven Seas. The United States of America challenges that naval right in view of the fact that her external Commerce is growing greater and greater and her lent capital in foreign States more and more, year by year. London may be the monetary exchange of the World: New York is the speculative Capital, and the States Federal Bank the controller of frenzied finance. American capital, methods of business—Fire out the fools!—and types of education, Organise for economic results!—technical and mechanical productions, agricultural and mining machinery, political and sociological theories, cinematic and dramatic entertainments, scientific and religious propaganda,—a wonderful medley, indeed, are being exported at a rapid rate by American-trained agents of different races as well as by Americans themselves.

Capital, Commerce and Neutrality in times of War.

Time was, and but recent, that its commercial and other productions had a sufficient market in America itself. Over-production had to find other than local markets; it found them in external commerce, as South Africa its gold and diamonds, which has grown enormously within recent years. Capital in dollars and stocks, in energy and skill has followed, not the Stars and Stripes but Commerce and Business. To protect its growing trade and increasing enterprises, the United States requires a greater than its present Navy. So say those who form certain Naval Groups. The American doctrine of Neutrality demands that the Sea must be free to all Nations: no Nation must have in its power a right to the Control of the Sea. During war the Sea must be free to Neutral States: Free Trade between Neutrals and Belligerents must be recognised under international rights with certain limitations in the case of the muniments and contraband of war. For over a century the United States of

America has practically stood apart from European and Asiatic affairs, and especially warlike, and has been definitely neutral in the conflicts of Nations. But that position of Neutrality is no longer possible. The commitments of America in Africa and Asia necessitate a definite attitude towards international affairs, and a clear jurisprudence on naval Neutrality. The United States of America like the Continental States of Europe would seek to fit the laws of Neutrality, Contraband, and Blockade to its own necessities and demands, while Great Britain and some of the Dominions of the Empire would apply other legal principles to their peculiar circumstances and for their imperial safety. The Conflict of Law over Neutrality, and the Control of the Seven Seas is the reality that has created the gravest discussions over the growth of naval armaments everywhere and the rights and responsibilities of neutrals—during a state of war between any Nations.

Dangers Ahead!

What has been called the Cruiser Controversy is more than a merely economic or administrative discussion. It nominally springs from controversy over the Doctrine of Neutrality in War, but it fits itself into the possibility of War itself. Therein lies its danger to the peace of the world and its wrecking of the Disarmament Conference of 1931.

"I venture the opinion that in 1931 the last vestige of the Disarmament Conference will be wiped out, and the two great nations will engage in building navies according to what they believe is necessary to protect their commerce. And if we come to building a navy to protect commerce, we must not only build against England, but we must build against any combination at sea that England can make; and if that were the case, the future would have nothing in store save a fearful burden of taxation upon the American people, and possibly in the end another cataclysm like that of 1914." So Senator Borah.

The Right of Visit, Search, Detention and Capture on the High Seas.

According to these opinions and those of a similar nature, two things are implied: the Freedom of the Seas in Peace and during War; and the abolition of Capture at Sea during War. In times of peace, the freedom of the seas is assured to every nation, its naval and its mercantile marine: in times of war that freedom seems to be in danger through neutral shipping being exposed to capture for disobeying recognised rules of neutrality. Some jurists would make the Freedom of the Seas an absolute rule; others a

relative law in relation to peace. The former would abolish the right of capture at sea; the latter would retain it; and both in the interests of international commerce, and free-trade. The Seas are the Highways of Commerce and should be free in war and peace. There should be no embargo on shipping at any time. Naval armaments must protect mercantile adventures, keep the sea open at all times for trade between neutrals and neutrals as well as between neutrals and belligerents; and that without any restrictions over the cargoes of vessels. The latter protest against such interpretations of the Freedom of the Seas and hold that certain definite restrictions are necessary for the safety of belligerent States and that capture at sea is but a method of defence, not of defiance. For every capture has to be justified through legal argument and international approval. Again, one group of jurists would demand that the naval armaments of a State should be proportionate to its mercantile marine, while another would insist upon armaments equal in weight and numbers to those of any selected State with its possible Allies. Neutrality requires no such proportionate relations either to merchant shipping or to combined navies; unless neutrality is but a stage to belligerency. Controversy over Neutrality, its rights and its responsibilities, the relationship of neutrals and belligerents, appears only to be the veil that hides other acts and scenes of the diplomatic drama of the Seven Seas. Neutrality may become an act in a political tragedy. This is what men fear.

Free Trade Principles in Neutrality and on the High Seas.

A French jurist has recently discussed at great length several of the subjects to which reference has been made. He has summed up many controversies over Capture at Sea in such a way that certain economic principles may be phrased in a brief way. His reasons are onesided, as most must be under the different conceptions that divide Continental, American and British jurists and attitudes towards International Law. But still, they are interesting as legal opinions and inferences, if not as jural principles and rules. They have been expressed in brief fashion without limitations. They must be related to other ideas, however.

"War upon commerce cannot produce decisive results."

Private property should be inviolate in War.

The greater a country's mercantile marine, the greater is that country's interest in obtaining the abolition of capture at sea.

These three opinions or inferences strike deeply into the conventional ideas and practices of the day, but leave grave difficulties untouched, and patent inferences undrawn. These opinions are of doubtful value in the circumstances of international affairs at the present time; are counsels of perfection in their idealism and interpretation of national character and human nature; and are inferences from the commercial enterprises of States and from none other. Although rivalry for markets may create an occasion for war or become a factor in its creation,—as in the Great War,—yet other elements may be in reality the real national and political precipitants of strife. Commerce may play its part in tragic issues, but it not alone.

The tendency of the age is to demand a luxurious style of living,—the simple life and fare are gone even in heathendom and barbarism,—to produce in conformity with the style of life; to gain wealth for personal needs through overproduction and to create needs through education and commerce. With the growth of artificial wants, trade benefits but does not always benefit men and Nations. Luxuries are often the ruin of individuals and luxury of Nations. Like debts, they often lead to strife, and strife ends in an economic and national tragedy. Even the opinions or the ideals of certain jurists of a humanitarian and peaceful persuasion are not enough nor cogent enough to convince those who are not already converted to them. Otherwise a sudden tragedy may be sprung upon the world in its final Act and Scene, greater even than that of the Great War. It will fall to the President of the United States of America to bring naval groups into line with the agencies that are preserving the Peace of the World, and to make possible the Disarmament Conference of 1931. A Great Power and a Great President alone are able to accomplish these results.

D. D. STORMONT.

Educational

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.
(By REV. E. H. HURCOMBE.)

ON THE DIAMOND FIELDS.



R. Morris's health was happily restored after one year's complete rest, spent at Unitata, and he was able to return again to the full work of the ministry. Just about this time the Wesleyan Conference resolved to start a Mission in the Kimberly Compounds, Mr. Morris offered to take charge and was accepted; so that, with his wife and family, he took up his abode in the diamond city, where for 15 years he devoted his time and attention to this great work.

Early pioneer work in this Mission was interesting and unique. The Natives were employed in the Diamond Mines by the great and widely known De Beers' Company. On their engagement they were sent into Compounds, where they remained until their term of service had expired. From these Compounds they proceeded to the Mines for their work, returning again for rest and sleep. In the Compounds there were shops where food, clothes, etc. could be purchased. The Natives came from all parts of South and Central Africa, and the languages they spoke were varied and numerous.

Mr. Morris's practice in preaching to these people was generally to speak in the Xosa tongue, which was interpreted into Sesuto and Setchuana. He kept a supply of books in various Native languages. These were readily purchased, and when the Natives returned to their distant homes they took the books with them. Who can say how many were brought into the light by means of this agency! In explaining to the friends what these books meant, an opportunity was presented of telling the Gospel story to those who were literally, 'sitting in darkness and in the shadow of death.'

The Kimberley Compounds.

The Kimberley Compounds presented an important and interesting sphere for Mission work, but a Missionary to be successful there had to be patient and tactful. There was often a feeling of suspicion towards the missionary, and that had to be overcome. Soon after Mr. Morris entered upon the work, he called on the Manager to obtain permission to hold a Missionary meeting with the Natives in the Compound. Sanction was given for the gathering to take place, but the Manager would not allow the missionary to take any money from the Natives. "The money must be paid to me, and I will hand it over to you, he said. Mr. Morris thanked him, remarking at the time that such an arrangement would be a great help to him, as it would save him from the sometimes difficult task of collecting Native promises! The meeting was duly held and was a success. Twelve months later, Mr. Morris called upon the Manager again telling him it was time for another such meeting. He then readily gave his consent, at the same time

saying in a manly, straightforward way: "Mr. Morris, I wish to tell you that for sometime I was prejudiced against you—perhaps, not so much against you personally, as against your Church. But let me now tell you that you have lived down whatever prejudice I may have had, and henceforth the Compound will be open to you for you to do as you please in the carrying on of your work." This manager, Mr. Maudy, was a Roman Catholic, but between him and the Protestant Missionary there grew up a strong bond of friendship and of mutual confidence, as also between Mr. Gardner Williams, the General Manager, and the other officials.

On the whole the conditions in these Compounds were not favourable to aggressive Christian work, yet many were brought to decision during their stay there. One remarkable case may be cited. One particular Sunday a number of very rough looking young men came out as seekers. One of these was Jonas Matambo. He was immediately enrolled as a member on trial, and also attended the Night School held for boys in the Compound. When his term of service expired Mr. Morris engaged him as his personal servant. Later, he became a Local Preacher, and then went to Rhodesia as an Evangelist, in which capacity he did good work. One of our Ministers tells this wonderful story about him. He said there was a certain compound at Wankie where the Native workmen were giving a lot of trouble. He asked the Manager to allow Jonas to preach to these Native boys, but the Manager did not want him. However, eventually he decided to give him a trial, so Jonas and his wife fixed up their abode in the Compound, and so great was his influence, and that of his faithful wife that when the Manager met the Missionary some time after, he said that their coming had entirely revolutionised that Compound. To-day the name of Jonas Thomas Matambo is found in the list of the Native Ministers of our Church in the District of Rhodesia under the British Conference.

The Siege of Kimberley.

It was during Mr. Morris's stay in Kimberley that the Boer War broke out and the Siege of Kimberley took place. It was more or less a time of suffering and privation for all, but probably it was the Natives who suffered most. The war came so suddenly that there was no time to have these people sent to their homes, so they had to remain. At first they lived in the Compounds but the shells fell so frequently in these Compounds that it was thought advisable to allow many of them to come into town. Relief Works were started, so that they were able to earn some money, but it was of little use to them, as they were not allowed to buy the kind of food they needed; consequently, that dreaded disease, Scurvy, appeared.

As it was heart-breaking to see these poor fellows fall victims to such a disease, Mr. Morris, together with Canon Woodman, the Anglican Clergyman in Beaconsfield, resolved to start a soup kitchen. But where to obtain the substance wherewith to make the soup—that was indeed a vital question! Ox or sheep flesh was unprocureable, so they resolved to try to procure some horse or donkey flesh. To purchase this it was needful to secure a Permit from Colonel Kekewick, but he referred the Missionaries to Cecil Rhodes. As soon as things were clearly explained this great

Imperialist readily gave the necessary instructions and this needy work was soon in full swing. At first the Natives were rather averse to horse-flesh soup, but they soon got rid of their scruples, and thus many poor sufferers were saved.

When the shells first began to fall the people were more or less terrified, but as time went on these fears became less and less. This was very noticeable among the young people, and especially so among the boys. On one occasion a 'hundred pounder' dropped not far from the house where the Morris family lived. The father immediately went off to see what damage was done. When he got near he saw a lad sitting in the hole the shell had made. He discovered that this was his own son, a boy of twelve years of age. He naturally remonstrated with him, but the youth calmly replied: "Father, you need not be alarmed. A shell never falls twice in the same place!" Mr. Morris was not convinced of the logic of his son's utterance, but ordered him to come out of the hole at once and make for home.

On another occasion a shell struck a house only a few yards from the Morris' dwelling. In this house there was a woman lying in bed with an infant a few hours old. She was lying on her back with her feet apart: the baby was lying on the floor. The shell came through the roof and through the bed, exploding on the floor, and throwing the earth over the child on the floor; but, though the poor woman naturally suffered from the shock, neither she nor the child was hurt. There were some wonderful escapes from death during those terrible days.

On their departure from Kimberley their many friends presented Mr. and Mrs. Morris with a purse containing 100 guineas. Of this amount £50 was given by the De Beers Company, accompanied by an official letter in which the Directors expressed their thanks "for the good work done, and the esteem in which all classes here hold you." So ended another epoch in the thrilling experiences of these devoted Servants of God.

Views and Reviews.

Have you ever noticed in your reading of modern books how superior the authors are to those writers who have treated the same subjects in years gone by? Of course men respect the classical writers who reflect the atmosphere, circumstances and surroundings of the early ages of civilisation. The Classics of Antiquity are few in number in comparison with the large number of writings that were produced by men of various literary capacities and different outlooks. Only the best works of antiquity have been preserved to modern times and these mainly through the efforts of religious men. Thus the classical writers of Rome were preserved in Papal Libraries and of Greece in Monasteries, to which learning had fled from the overwhelming political stress and strain of the Roman Empire. Every scrap of paper and papyrus that is found with writing upon it is in these days studied with the greatest of interest for it reflects something concerning the classical life of antiquity. No modern writer can afford to be superior or to be critical of the works of antiquity, for they have proved themselves worthy of all literary, scientific and historic respect.

The Historian is sober-minded.

When a modern historian begins to deal with antiquity he becomes more the expositor and interpreter and less the creator and critic of ancient times. He may deny the validity of the statements of classical writers or prove from newer discoveries the new value of their works but still no modern historian would ever think of acting the superior over the ancient, even in matters of style. Classical literatures of whatever ancient nation are given to us for our study, edification and enlightenment for they reflect civilisations of different types from ours and often interpretations of life much profounder than ours. It is not with the mind of the superior person but rather with the humility of the scholar that one has to approach classical literature, Jewish in particular. This latter requires certain qualities of mind and spirit to assimilate and appreciate it. Every reader does not possess the necessary qualifications for understanding and interpreting it.

The Highbrow is ridiculous.

It is somewhat different, however, with modern writers in their attitude towards those who have dealt with the same subjects under a modern civilisation or in recent times or generations. One has to recognise that knowledge is advancing year by year, that speculations are giving place to speculations, that facts are being accumulated which were unknown a generation ago and that discoveries are being made which alter considerably men's interpretation of the past, its opinions and its discoveries. But there appears to be no reason for modern conceit and superiority to batten upon the supposed ignorance of our ancestors, remote or recent. It is the superior spirit, tone, complacency and, cultyuh that annoy, and prejudice readers against a writer of high-brow skull and low aesthetic skill. And after all, the lofty speech is only a pose and the lifted chin a posture, both as ridiculous to see and hear as to tolerate in patience or to mock by imitation.

Great men are humble.

Great men and great discoverers do not belittle the efforts and work of those who have preceded them. They realise how difficult it is to accomplish things. It is not ideas alone with which they deal; it is with ideas that have been realised in civilisation and in discoveries concerning nature and men. In the Museum of a British University is to be found a simple apparatus by which Joule discovered certain relations of work, heat and temperature in Physics. It was a wonderful discovery for the day in which it was made and the simplicity of the apparatus was exceedingly striking. One could not look upon the implements of the scientist without realising that he must have been a wonderful man to make such simple things discover with accuracy the great results that he accomplished. Even with the developed apparatus of more recent times before him the physicist recognises the greatness of the discovery of Joule. He builds upon it in his search into the mysteries of nature. He would be foolish to belittle the work of men like Joule, Kelvin and Holtzman even if he himself were a discoverer of new things and the extender of old. Scientists are much wiser than literary men for the former deal with things and forces while the latter with ideas and ideals. It is, therefore, with no wonder that we have read the appreciation by Einstein of the work of Isaac Newton.

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Local

More Essentials of the Native Problem.

Whatever may be the fate of the Native Bills in their present forms in the next Parliament, the country must remember that they will not solve what is essentially the Native Problem. The Acts that have already been passed by the Parliament on Native Affairs and the present three Bills that embody the Policy of the present Government have only touched the fringe of a very large national question. They are attempts at organisation and very little more. They are administrative Acts and Bills and not creative. They are like the Time Tables in a School or a College that regulate the work of teachers; only they differ in this, that they have legal force and Parliamentary compulsion, authoritative pressure and Government support behind them. But they are essentially administrative measures, based on the recognition of certain needs of the people and on certain rights, implicit or demanded. All the measures which have been passed or proposed for native development during the past years are not creative; they are essentially regulative.

The Native Problem is more than Administrative.

Now, the real Native Problem requires creative and socialistic measures of the same type as that of the recent Iron and Steel Act. When, therefore, the Native Policy of the Government, whatever it may be ultimately, is passed, the country need not think that the Native Problem has been solved. Far from it! If one were to look into the affairs of any one Native Territory in the Union,

he would find that, no matter what the administration and how efficiently organised, he was face to face with the very human question of the strife for existence.

This problem manifests itself in country life, in agriculture, trade, education and labour. We have designedly used the word country and not town, for the town problems are more economic and will be more easily solvable through the recognition of trades and the standardisation of wages. Apart from the administration of locations the town native problem is essentially an economic one and will be solved in exactly the same way as the question has been in the case of European labour. With all respect to those who think that the solution of a trade question is all that is needed for the solution of the Native Problem, we repeat that the economic factor in town life, at the mines, at the docks and in other employment is insignificant in comparison with the really Native Problems, that none of the Acts and none of the Bills seek to face.

Local Government is not enough.

It might be said that what remains outside of the range of administrative measures, Statute and proposed, ought to be met by local means; in short by the people themselves. This is a council of perfection and most ridiculous in the circumstances. The native people in the country, agriculturists most of them, are quite unfit through their tribalism to organise creative organisations in their own interests and for the good of their country. It will, therefore, fall to any Government that may be returned at the General Election to devise more measures besides those that were recently rejected, and such will have to deal with other matters than merely administrative.

A Countryman's Diary.

The month of March has been rather a fortunate one for farming operations. Much rain has fallen everywhere and has thus rendered possible good winter feeding. The rain has not come in great floods but it has been quite enough to encourage the growth of herbage, crops and grass. It is undoubted, however, that in some parts of the Territories no great crops are to be expected for the sun did its deadly work in January and February to quite a large number of fields. However the food supplies of the country for the coming year seem to be secured. At the present time grain is being sold at very reasonable rates. The market for maize seems steady.

One cannot move about the Territories without remarking on the great herds of cattle, the large flocks of sheep and also of goats. The winter will prove hard to the cattle in the same way as the last for no provision is being made by the native farmers to feed cows and oxen. We are glad to notice that one or two men have been asking questions in Parliament about the continual neglect on the part of farmers in the matter of provender for their flocks and herds. The obvious suggestion of course arises, that a law should be passed whereby the owner of a beast should be responsible for its feeding throughout the whole year and that neglect should be visited with penalties for cruelty to animals. This would meet the humanitarian side of things but would undoubtedly create a stir amongst the native people, the like of which has never been witnessed in the history of the cattle industry. The other side is this, that the prevailing rules for the transfer of cattle from district to district are creating the circumstances so injurious to cattle and farmers. Originally intended to combat rinderpest and lung sickness the Agricultural Regulations have been used for the benefit of economic and political interests. The sooner the embargo is removed the better for the country, for the people and for the flocks and herds themselves.

The losses of stock are not altogether due to droughts, they are due partly to the determination of the Government to regulate the market or to find no market for certain classes of cattle in particular, and partly to the ingrained laziness and idleness of the native owners. Rinderpest and lung-sickness are no longer of any political consequence, the sooner a free market for all classes of cattle the better! We notice that farmers have lost, through the past year's drought, stock to the value of over two million pounds. We have already noticed in these columns that in one year the native farmers lost in the Territories stock to the value of £750,000. These losses are not all due to drought, far from it, but from the profound carelessness and idleness on the part of too many. These two sides, therefore, the humanitarian and the economic, are in conflict, both break on the character of the farmer who blames the drought when he ought to blame himself, his lack of organisation and foresight, his callousness towards his herds and his flocks. The moral element is wanting in farming as in so many things in South Africa. Until it makes itself heard Parliament will never pass such legislation as we have indicated above. The poor brutes must perish as no man will feed them. "The whole creation groaneth," waiting for the appearance of humane owners and masters.

Local and General.

Two French Soldiers, Marshal Foch and General Sarraill, who were outstanding figures in the Great War, died recently.

The Parliament has adjourned for the Easter vacation and also the schools. Good Friday was on the 29th and Easter Day on the 31st of March this year.

Great preparations are being made for the coming Assemblies of the Established Church of Scotland and the United Free Church of Scotland, at which proposals for the union of both Churches are to be finally accepted. The public Act of Union is to take place in St. Giles Cathedral, Edinburgh, in October.

The normal or recurrent expenditure of the Province of the Cape of Good Hope for the financial year ending 31st March 1930 will amount to the sum of £4,515,776. Education figures largely in this amount seeing that salaries and expenses have had granted to them £3,348,200. This is the largest item of all, the next being for roads, bridges and local works £410,949.

Craftsmanship in schools has been greatly praised by those who urged its claims. They prophesied wonderful effects upon the mentality and accuracy of those who were trained in woodwork and other courses of a similar nature. An amusing commentary on these prophetic benefits has appeared from which it seems that the want of English and arithmetic stands much in the way of those who are trained in craftsmanship without a thorough grounding in elementary knowledge. The inference is obvious that a thorough grounding in other subjects besides manual is necessary for the effective preparation of young people for trades and commerce.

The High Commissioner of the Union in London has been advising South African students there to cultivate the South African spirit rather than the cosmopolitan. This is most unwise advice both for the present and for the future of the Union, but it may be only academic. It is the aim of all University training to eliminate the local and the personal and to grasp the general and the collective. In these days of nationalisms, cosmopolitanism is alone keeping nations from war and races from conflict. Wherever a nationalism succeeds it succeeds in so far as it participates in the spirit of cosmopolitanism, wherever bodies of men or communities of people succeed, even in their own interests, they do so in so far as they are permeated by a wider spirit than their own. No nationalism saves itself and South African nationalism has hitherto gone under. The University that forgets the cosmopolitan spirit which in one way is only a philosophic interpretation of the second great Commandment will not assist its students very much by cultivating in them a national conceit and pride, be it of race, language or learning. Of course the High Commissioner may be speaking academically. His own experiences in America and in Europe will broaden his beliefs or may broaden his beliefs if they are really what he is reported to have urged.

From Professor Jagerskiold we have received an account of the Swedish bird-ringing scheme.

His Excellency the Governor-General has received an honorary degree from the University of the Witwatersrand.

Mons. R. de Lessert has kindly sent us the second part of his work *Araignées du Congo*, based on the collections formed in the course of the expedition organised by the American Museum (1909-1915).

Professor Chamberlin has supplied a paper on a new genus and species of Chthoniidae (a family of false scorpions) from New Zealand, being one of the papers from Dr. Th. Mortensen's Pacific Expedition 1914-15.

From the Sheldon Press has been received a further instalment of 'Little Books for Africa'. 'The Religion of the Hearth' dealing with Christian marriage and the Christian Home is published at 2d. Egypt and the Desert is priced at 4d. and 'The Merchant of Venice' retold by Elaine Rubie, is sold at 2d. These little books contain marvellous value.

The Hlubi poet, Henry M. Ndawo, has just issued from the Mariannhill Mission Press a collection of Praise-songs in honour of Hlubi and Baca chiefs, *Izibongo zenkosi zama-Hlubi nezama Baca*. Thirty-nine songs concern the Hlubi chiefs, and seven the Baca chiefs. In addition, the Praise songs of Tshaka, Dingane, Cetshwayo and Mhlonlo are given. All interested in Native literature should add this little book to their library. It can be obtained for 1/- from the writer, Isigoga P.B., P.O. Matatiela.

At a recent sitting of the Provincial Council the matter of Native Education was cursorily discussed. The signs of the times are very obvious though the interpretations of them may be various, but there seems to be little doubt that sufficient money is not being given to the Provincial Councils to carry on even the present work of Native Education. We have already said that this ought to become a matter for the Union Government and Parliament. Although we have a great dislike for Commissions, seeing that they cost so much on the one hand and produce so few effective measures or proposals on the other, yet we are being slowly convinced that nothing short of a Commission for the Native Education of the Union will make for progress and supply material for a new Bill on Native Education as supplementary to the present three Bills on a Native Policy. Many problems are arising daily concerning Inspection, Supervision of Teachers, the Relation of Church and School, besides those of Finance. These ought to be thoroughly presented to a Commission which should report to Parliament on the possibility and desirability of removing Native Education entirely from the administration of Provincial Councils and centralising it in a Sub-Department of Native Affairs. In connection with this it may be said that a proposal has been made to remove the supervision of schools from native ministers owing to their dilatoriness in the educational matters entrusted to their charge.

For God and the Bantu.

The Thrilling Life-Story of the Rev. James S. Morris.



REV. WILLIAM MEARS.



REV. WILLIAM SHAW.



REV. J. W. HOUSEHAM.

Iwayini entsha kwi Ntsuba ezindala.

Ulwaluko lwaba Ntsundu.

NGU REV. JONATHAN MAZWI,
Toleni, Transkei

INTSHAYELELO.

Lomcimbi omana ukuba sezingxoxweni ubuye uyekwa emva kokuba uké wase zingxoxweni ngamandla ngo 1913 enam ndaba ngomnye wabatáté inxaxeba kulengxoxo ndimana ndifumana izicelo zokuba mandiké ndipinde ndibále pezu kwawo.

Esisicelo ndisamkela emva kwamandatandabuzo amakúlu njengoko kobonwa ngapambili.

ULWALUKO LWABA NTSUNDU. Lomcimbi ngumcimbi onkenekene kakúlu ukutétá ngawo kwanokwenza ingxoxo pezu kwawo ngezizatzatu.

Ekutéténi ngawo kukutétá ngomcimbi onxibelelene nobona buze emntwini oyindoda obusesite. Kukungena kumanyumnyezi avusa ingcinga ezimbi. Kukupazamisa ingcinga ezizolileyo zoluntu oluhlonelekileyo ngakumbi olungama Krestu acocekileyo namoya upakamileyo.

Kukuzisa ngapambili amanyala namanyumnyezi esizwe ezinto zaso zasebumnyameni nezexsha lokungazi.

Kwaye ngelinye icala kukucukumisa umcimbi ezahlukené kakúlu izimvo zoluntu ngawo nolungama Krestu nolufundileyo, enakupina ukutétá ngawo kuzirwela izimvo zodidi oluninzi lwabantu abahlonelekileyo nababekekileyo abanye abangama kolwa alo ngezizatu ezihle kubo. Izizibabanye abalenza elisiko ngemini zokukonza inkonzo nezizyolo asebe nentloni ukuba likankanywe.

Nawupina umntu onovelwano nezizimeko njengoko zikankanyweyo ngasentla—endaziyo ukuba andinikanga ngokweneleyo imeko ngemeko ezenza ukuba kungatandeki ukutétá ngawo—aka nakuba angacinezelwa luluvo lokuba bekulunge ukuhlala uti tú ungatéti. Kodwa ke ekubeni lomcimbi wona ngokwawo unemeko ezinyanzelayo ukuba ukangelwe, kunyanzeleka ukwenza elilizwana, nam ndilisingisa kumqwalaseli onyamekileyo.

Imeko ezinjengezi. (a) Ukupazamiseka kobutyalike nabupina ngexa lenkonzo zokwenziwa kwalo. (b) Amasiko amaninzi atsheleyo kwabantsundu angavumiyo ukupuma abuminxileyo ubuKrestu atata amandla nesizekabani kulo. (c) Ukutsalelwa emva kwabantsundu ngakumbi kwicala lemfundo lilo nezinye izinto zokuqubela pambili nokanyo.

Ukukangelisana ngawo lomcimbi singabeka ezindawo:—

- I Imvelapi yolwaluko lwabantsundu.
- II Amasiko okuquitywa kwalo.
- III Into oluyiyo.
- IV Izimvo ze Tyalike ngalo nezabantu.
- V Impawu ngalo.
- VI Amacebo ngalo.

ISAHLUKO I.

Imvelapi Yolwaluko.

1. Imvelapi yolwaluko kwaba ntsundu inqabile ukulandeka njengokuba kusanqabile ukulandeka kwemvelapi yesizwe sika Ntu ngokwaso. Kodwa izizwe ngokubalulekileyo ezifumaneka emabalini zinale elisiko zibini, sisizwe sama Jipete nesizwe sama Hebere. Ngama

Jipete, uti Herodotus kwincwadi yamabali elizwe, "Abantwana abangamakwenkwe kwezinye intlanga bayekwa bahlale njengoko badalwe banjalo; kuma Jipete bayaluswa. Nezinye intlanga ezalusayo zezo ziliboleke elisiko kona e Jipete."

2. AMA JIPETE la ke asisizwe esaqala ingqabuko pambi kwazo zonke intlanga ezisemhlabeni. Ikwangawo aqala unqulo; ayenqula iqela lezi Tixo; esinye sazo nesona siyintloko isisitixo esingumfanekiso wenkazana igama laso kusitiwa ngu Isis. Kuwo ama Jipete ulwaluko lulunge kwindlela zamasiko onqulo lwalo Nkazana u Isis.

3. KUMA HEBERE angama Sirayeli isibalo siti u Abraham walunikwa lwalucebano pakati kwake nembewu yake ngu Tixo Gen. 17:10. Kuwo lwaba lucebano olupambili lonqulo kwade kwazakuba kukuvela kocebano olutsha olwaba ngokufa nokuvuka kuka Krestu.

Inkolo yabapicoti bamabali yeyokuba nama Hebere la alibonela kwakuma Jipete njengoko zininzi izinto zonqulo nezokanyo nama Sirayeli azifunda kwakuwo ama Jipete; laye ke ixesha lakudala lasemsini ekutiwa ukubizwa kwalo ngaba bali bamabali lela pambi kwe Bali lasekungazini yabiyinkolo yezizwe zalomaxesha ukuyibalela yonke into ivela ku Tixo waso esosizwe nokuba nguwpina lowo sinqula yena. No Abraham kwangalokolo angaba walibalela lungumyolelo awunikwe ngowake u Tixo elisiko kunqulo lwake.

4. IZIMVO ZIKA YESU ngolu luka Abraham zezokuba nakuma Sirayeli sisitété samanyange. Akayipiki kodwa akayi qinisekisi inkolo yokuba balinikwa ngu Tixo. Kodwa uyalandula ukuba lwemiselwa ngalomhla kwemiselwa ngokucacileyo amasiko etyalike ngu Tixo ngo Mosesi yilonto ati sisitété samanyange no Mosesi wabanika njengaso u Yohane 7:22.

5. Nangayipina ke indlela kuzo zozibini ezizizwe zidala olucace kuzo ulwaluko nokuba kungokunikwa ngo Tixo bazo nokuba kungokubonela esinye kwesinye kodwa into ecacileyo elisiko kuzo lalinga zange laba lisiko nje kodwa

YIMBEDESHO; LUNQULO;

sesinye sezibambatiso esiyintloko sazo ekunquleni kwazo o Tixo bazo.

6. OLWABA NTSUNDU njengoko besiseke sabonisa ngapambili ukuba kusanqabile ukufumana ulwazi kwalwemvelapi yabo ngokwayo kungokunjalo ke nangelisiko kubo; ukukanya sekungani kwa kukulandwa okutile kwamasiko okwenziwa kwalo ibe ngawo anika umkondo kumqwalaseli onyamekileyo ingcinga engumganto elusekeke pezu kwayo olwaba Ntsundu.

ISAHLUKO II.

Amasiko okuquitywa kwenkonzo Yolwaluko Ngabantsundu.

Ekubeni ebalelwa ukuba uyingqambi wonke umntu wesidoda ongekalenziwa elisiko nangaba ntsundu njengokuba zinjalo nezinye intlanga eza lusayo. Into yokuqala. Abantwana abangama kwenkwe mabafikelele kubudala obutile asele noku-ngena kwimfanelo zobuntu obukulu ezinye ngokudibana nabafazi nokulwa imfazwe nezinye imfanelo zendoda e Ntsundu.

Akufikelela kweloxesha kuyakuquitywa lenkonzo kuye.

1. UKUBINGELELWA. Ngosuku olwandulela ukwaluswa kwenziwa isidlo. Kubingwa, okokutini, kuxelwa into nokuba yinkomo nokuba yibokwe nokuba yigusha. Kunqweneleka into eyinkunzi engatenwanga, iyasetyenziswa neteniweyo.

Elidini lenziwa ngokwenkonzo yonqulo lwe-minyanya. Iminyanya neshologu yimimoya yabantu abakulu abasebabuba ngokwenkolo yabantu abantsundu abapilileyo kwintlalo etile kwilizwe labangasekoyo kulomhlaba. Ekuvela kubo amatamsanqa namashwa ababo abasemlabeni. Unqulo lwabantsundu lwemvelo lukonza leminyanya. Elidini lenzelwa lomntwana waluswayo ukumazisa ko Yise Mkulu (Lemimoya) ukuba namhla ungeniswa ebudodeni ukuba bamkele abe lilungu lentsikelelo nemfanelo zendoda zamadoda alomzi lonyana wabo. Kwangayo wamkelelwa ebulungwini obuqeleleyo balenkonzo yeminyanya yakowabo.

2. **UMALUSI.** Kufunwa umntu otila wokwaula makabe ngumntu onento abaluleke ngayo nokuba bubukalipa nokuba busela nokuba bubutyebi awabufumana ngendlela ezitabaxa.

3. **ISUTU.** Lamakwenkwe aluswayo akeiwa indlu yenca ete geqe emakaya engunzi wawo ngalo lonke ixesha ase pantsi kwexesha lalenkonzo etata inyanga ezintatu nangapezulu. Mhla apuma yona nempahla zonke abezisebenzisa ngexesha apantsi kolupelelelo itshiswa yonke lonto ngomntu. Namakwenkwe lawo makapume kuyo ngaloluni yokupuma abaleke afunzele esizibeni angake akangele ngsemva afike antywele. Le ke yinkonzo yentlambululo nokutshiswa kobomi obudala kwenkwe.

4. **IKANKATA.** Ngexa lamakwenkwe ase su-twini agcinwa ngumntu indoda ekutiwa likankata ungumongi wawo ukwangumqeqeshi wawo. Imfundiso ebalulekileyo apo zidlelwa zidoda nenkazana nenkazana nendoda apo zisetyenziswa ngeyona ndlela imanyala inteto ezibeni ngomntu kondo. Kucaca ngapezulu kulenkonzo nemfundiso yesikolo sekankata ukuba lenkonzo inento enkulu yokwenza nenkonzo yenkazana okanye ulungiselelo lwalowo mkonde ngokweka Isis yama Jipete.

5. **UKOSISWA.** Emva kwentsuku ezisibozo amakwenkwe alusiwe ngeloxesha lonke adla ukudla okubandayo. Ngosuku lwesibozo kuxelwa into nokuba yinkunzi yenkomo nokuba yeyebokwe nokuba yigusha. Ixélelwa lamakwenkwe eyakuqale idliwe ngawo panibi kokuba idliwe ngabanye abantu. Kosiwa umbengo emilweni ekubaswe umtati, itshilo nomhlakoti. Ngelixesha kosiwe lombengo lamakwenkwe akunyiswa isonka esenziwe ngentlama yombona omdala intanyongo umbona oxonywe ixesha elide emsini edityaniswa namazimba amadala nemfe, intlama exovwe yadityaniswa nentlabati. Kwadityaniswa namayeza okukafula balunyiswa kwesisonka alume amumate de kube lixesha ayalelwa ukuba akwitse ngalomtamo onke amalungu omzimba engalo nemilenze abile nomzimba aze akwitse asingise kumacala omane emimoya.

Lowumbengo ukudliwa kwawo bawudla bemingenyawo banqakulise ufakwe kwihlamvana elinameva lentshilo. Yinkonzo le ke yokukafula eyenzelwa ukuba umaluswa abenzima omelele angafane angenwe zizinto ezibulalayo abe nesitunzi. Yenziwa ligqira elifunelwa ukwenza lenkonzo.

6. Ezinkonzo ke ziqukunjelwa yinkonzo yeziyalo ezenziwa ngamadoda amakulu ukubuya kwalamakwenkwe emlanjeni

NOKWAMBATISWA KWAWO NGUBO EZINTSHA nokunikwa izipo zizihlobo. Ibe ifezekile inkonzo yolwaluko ngokwesiko labantsundu.

7. Amalandela e Rwala emva kokuba umaluswa epumile esutwini kuyimfanelo engumqali-

selo wexabiso elikulu ukuba makaké ahlange nenkazana idikazi mhlambi amankazana olohlolo pambi kokuba angaba nokuzeka umfazi ongowake, le inkonzo

KUKUHLAMBA UDAKA LOBUKWETA.

8. Ezingqaliselo ke zonke ngokwemfundiso yelisiko nanye yazo ingenziwanga ulwaluko alufezekanga okanye ubunqambi abukapumi ngezwi elinye inkolo ezinje ngokuba umntu

ONGALUKANGA AKABI NANGQONDO KAKUHLE, UFUMANE ENZE, AKANASITUNZI UNOMDINTSI nabantwana abapili bake; engazipumelelanga zonke ezimfanelo usancolile kwabulwaluko usalunge nalamashwa de abe uzifeze zonke neqondo lokugqibela lokuhlamba udaka.

9. Yinkonzo ezeleyo ke le yolwaluko lwabantsundu mhlambi ke kungabako ukwahlukahlu-kana apa napaya kwamasiko okuqutywa kwalenkonzo njengentlanga ngentlanga. Kodwa imfundiso yona nenkolo inye yolwaluko olungekulo ukusika kupela kodwa inkonzo ezipahle lona olungekulo zingenziwanga. Ezinkonzo ke njengoko sesicacile ngokubalulekileyo zezi "Lidini no Kankata." "Yinkonzo ye Kankata namalandela erwala."

ISAPHLUKO III.

Into oluyiyo ulwaluko.

Olwama Jipete sibonise ukuba lunqulo kwizi tixo zawo. Ngokunjalo nangama Hebere lukwalunqulo olupambili lowawo u Tixo, u Yehova u Yavi. Kwangokunjalo abantsundu lunqulo kwabantsundu u Tixo u Yehova neshologu utixo wemvelo waba Ntsundu lupabliwe zimfundiso ezendeleyo zexesha lobumnyama babantsundu ukafulo nenkonzo yenkazana. Inkonzo yenyama eyinkonzo enamandla kuzo zonke intlanga zasebudengeni nobumnyama. Akuko sizwe ke kwezi lenkonzo elisiko nesiqelo nje. Lunqulo kuzo zonke.

INGCINGA ESISISEKO YINKOLO, nocebano pantsi kobu Tixo obutile anqula bona umaluki.

ISAPHLUKO IV.

Part I (a)

Izimvo ze Tyalike ngalo. Ezokuqala.

1. Izimvo ze Tyalike ezivela Pesheya zokuqala ngolwaluko lwabantsundu ngokunqinelanayo zonke zaba zezokuba elisiko lisiko lobumnyama elikwa lunqulo lwemvelo lwababantu abamelweyo ukuba xa beguquka besamkela uzalo olutsha lonqulo lobu Krestu balilahle, njengoko emelwe kukwenjenjalo umntu oguqukayo, Uguqulwa lilizwi lika Tixo kunqulo olu ngelulo nakwimisebenzi encolileyo yenkanuko nemihlali yenyama, nakwinkolo yezitixo.

Ibalulekile nalendawo. Okukubona kwetyalike zapesheya kwanqinelana kwanqinelwa ngabaguquki abantsundu bokuqala eyayingabantu abanobuntu nabanyanisekileyo enqubeni yabo yentlalo. Kwinkosi zabo, kumakaya abo nakunqulo lwabo kananjalo izinto ezinjengezi kunqulo lwabo babezazi ngokucacileyo bengatandabuzi eyona njongo nenkolo nemfundiso yazo. Aba baguquki bati bakulamkela ilizwi lika Tixo banqwenela ukulipata kwangokoko kunyaniseka nokulitobela. Babanqinela abafundisi ngengqondo nolwazi olupheleleyo ukuba elisiko alinako ukunqinelana nobu Krestu ukugcinwa kwalo ngum Krestu kusafana nokukonza u Tixo azabe lowomntu ukwanqula nezitixo.

Isaqutywa.

The Thrilling Life-story of the Rev. James S. Morris.



THE REV. & MRS. JAMES S. MORRIS.



A NATIVE MINISTER.

Monthly Pay, and the Credit System.

It is a very great pity that the decision was left to the teachers themselves, whether they should be paid monthly or quarterly. They were attracted by the novelty of monthly pay as a child is allured by a new toy, and did not stop to ask what effect the new arrangement would have upon their pockets. The older teachers listened to the prattle of the younger, and helped them to get what was not good for them, just as indulgent parents abet their children in their harmful fancies. So monthly pay was chosen, and its ill results are already appearing.

The teachers argued that to get money into their hands more frequently would increase the value of it—make it go further,—which argument would be a perfectly sound one for a go-ahead trader, who should know how to turn over his money quickly. For salaried people the same argument is a thoroughly bad one, because they can not trade or speculate with their money, but only live upon it, and for the majority of them it is true that the more frequently they are paid the more readily will they spend. It is happening so. But the chief objection to monthly pay is grounded in this well-known fact, that native school teachers have not yet learned to live upon the money they have already earned. On the contrary, they spend to-day what they will earn to-morrow. In other words they live on credit.

What does credit mean?

The credit system is said to be necessary and productive in big financial affairs. Of that we know nothing. But we do know that what applies to large commercial concerns, does not apply to us, who have only our fixed salaries to manage. So when I ask the question, 'what does credit mean?' I am asking only what does it mean to us?

(1) It means living expensively; paying more for the goods than they are worth. Few people, perhaps, who go to a shop and obtain £1's worth of goods without paying for them, realise that they are not buying those goods but borrowing them. The transaction is equivalent to borrowing £1. A friend may lend £1 to another friend, and may only take back £1 after a month or even several months. But a shop is a shop, and the trader does not set up his shop to lend money on friendly terms to anyone who cares to borrow. If you borrow from him it is only fair that he should charge interest. And he does. To buy on credit, then, is to pay not only the price of the article you buy, but also interest on that price.

Thus you are buying expensively; paying more when you buy on credit than when you buy with hard cash.

Credit mortgages the Future.

(2) It is mortgaging the future. Money paid represents work done. Salaries are never paid in advance. Work comes before wages. That is not only a logical arrangement, but is also beneficial to all, and saves us from many temptations. Honesty and efficiency in work are needful for the real good of the worker, and are also

necessary to the welfare of the people for whom the work is done. Therefore the reward of labour follows it, in order that society may be protected against bad work. But the credit system allows the worker to take and to spend his pay before his work is done. That is mortgaging the future; for under a widespread credit system the integrity of all workers would tend to break down, and the general quality of all kinds of work must degenerate. Instead of the hope of progress in the future, there would be the certainty of national disaster. And, I ask, is that the present tendency in Native school work?

Credit leads to Bankruptcy.

(3) It leads to bankruptcy.

The honest man looks into the future, and hopes to be able to meet all the emergencies of misfortune or accident with ready means. But how can he hope to do so if he has always spent his wages before he has earned them? He therefore husbands his means. He limits his present needs by his present cash, and his daily prayer is 'Give us this day our daily bread.' No other way has ever been devised for avoiding bankruptcy, which is the fate that awaits everyone who spends first and earns afterwards.

(4) It fosters discontent.

The quality of work done depends very much upon the frame of mind of the worker. This applies most certainly to those who work with brain rather than with hand. And teachers belong to that class. It seems therefore, very wrong that teachers should adopt the credit system, because it leads them inevitably into a discontented habit of mind. When they are caught in the invariable tangles of the system, they become, first of all, discontented with their salaries. They are led to imagine that their financial troubles are due to the meagreness of their pay, whereas, though their pay were doubled, they would only spend the more, and increase their difficulties. It makes no difference to his financial state whether a man is receiving £1 per week or £10, if he is habitually spending his pay before he earns it. What contributes to his unhappiness is not the amount he earns, but the fact that he has acquired the bad habit of living in debt.

Teachers and Debt.

It hardly need be said after the suggestions already made, that the effects of the credit system are interfering with the educational work amongst the Native people, and to an alarming extent. And monthly pay has led the teachers more deeply into unnecessary spending and debt. There are teachers whose names now figure in the books of several traders. There are some of them who, at the present moment, have pledged their salaries, not for one month to come, but for many months.

This is a state of things that calls loudly for a remedy, and if the teachers do not set themselves to apply the cure, they may be sure that it will be applied by stronger hands. It lies with all of them who have succumbed to the temptations of credit and have got entangled in the toils of the system, to get out of their difficulties by an honest endeavour to pay their debts, and that done, to make it a rule of life to earn their salaries before they spend them.

B.

International Institute of African Languages and Cultures.

22, Craven Street, London, W.C.2.

Prizes for Books in African Languages.

There are men and women among many African peoples who enjoy books in their own language and who are also capable of writing books in their own tongue. The International Institute of African Languages and Cultures desires to help and encourage such people in their efforts, as it is the pride of every nation to possess a literature in its own language.

The Institute has therefore decided to offer prizes for the best books in African languages.

The prizes will be awarded on the following conditions:—

1. The book must be written by an African in an African language.
2. Each book should contain as a rule not less than 40,000 and not more than 60,000 words.
3. The contents must be of general interest so that it is likely that many people will buy and read the book. We recommend especially:—
 - a. Fiction (novels, stories).
 - b. Descriptions of native life.
 - c. Stories from native history; biographies.
 The prize may also be awarded to translations of such European books which are of generally recognized value.
4. Five separate prizes will be given every year in five different African languages. The languages chosen will vary each year.
5. One prize only will be awarded in each of the chosen languages, either a first prize of £20 or a second prize of £10. The prize winner will also receive the medal of the Institute.
6. The Institute will appoint a board of judges in Africa for each language, i.e. a group of Africans and Europeans who are able and willing to judge the work.
7. Manuscripts must be sent to the Institute in London and all manuscripts received will be forwarded for examination to the board of judges in Africa. The judges will report on the manuscripts submitted to them, recommending the selected manuscript for a first prize of £20 or a second prize of £10 according to the standard reached. The award of the Institute will be based on the report received from the judges.
8. The manuscript remains the property of the author. The Institute does not undertake to publish the manuscript; arrangements for this must be made by the author, who would be able on request to obtain the help of a mission or educational authority.
9. For the year 1930 prizes are offered for manuscripts in the following five languages:—
 - Xosa
 - Swahili
 - Hova
 - Kongo
 - Akan (Twi or Fante)
10. All work in these five languages must reach the office of the International Institute of African Languages and Cultures, 22, Craven

Street, London, W.C.2., by October 1st, 1930.

11. The prizes will be awarded and distributed every January. The names of the prize winners will be published in *Africa*.

January 1929.

Sports and Pastimes.



Nqamakwe Native Cricket.

It was only at the beginning of the current season that Native Cricket began to spring to life at Nqamakwe. Soon after its organisation, the Club affiliated itself with the Transkeian Cricket Union, and was at once called upon to participate in the Pleasures of the Hope and Season. Although the Cup Fixtures were contested with unlucky birds by this Club, and although the standard system of play still leaves much to be desired, it is to be hoped that the next season will see the Club more solidified and efficient. Rome was not built in a day, nor yesterday.

Last Xmas, among other players from various Transkeian Centres, the Transkei Union was represented for the first time

BY TWO FROM NQAMAKWE AT THE TOURNAMENT IN EAST LONDON.

From 29th to 30th March and from 1st to 2nd April, during the ensuing Easter Holidays, a tournament is proposed to be played (East London v. Transkei) at Idutywa and Butterworth respectively. Messrs. D. Ncanisa, S. Mtiya and S. Mabude will represent Nqamakwe. Are these not signs that even isolated Nqamakwe is striving *per angusta ad augusta* in the sphere of sports?

It is true that true Cricket Sportsmanship in an area like Nqamakwe, where the social conditions of the players are at a low ebb, and where the average young man is so taken up with football only, as to leave little or no vent for other sports, will be slow to gain ground. It may further be pointed out, that in a young club minor and vague dissensions are not uncommon, and that Nqamakwe is no exception. The law of life is progress, or extinction follows. Nqamakwe players may be reminded that nothing results from vexations and destructive calculations and contentions, but that the essence of true sportsmanship is to endeavour

TO PLAY THE GAME, WITH THE SPIRIT OF THE GAME, FOR THE SAKE OF THE GAME.

Cricket, like all other games is a game to create friendly relations and amiable intercourse among its players and to abhor all mutual misunderstandings and ill-feelings. In a word, it is a game where everyone must learn to agree to disagree, especially where there is common agreement to agree. *Quod factum est, infectum non potest!*

Those players who cannot translate Latin into Xosa and English had better spend their leisure hours over a Latin Grammar! Thus Sport and Culture will be united in a Cricket Club, as they should and Humanitas will soften Sportsmanship,

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, MARCH, 1929. —

To the Reader.

**The First Sunday
after
the Second Saturday
in April
will be Easter Day.**

GOOD FRIDAY falls this year on the 29th and Easter Day on the 31st of March. The rule by which these Days of the Ecclesiastical Year are governed has persisted in the West for many centuries. It was determined after much discussion and finally became powerful after the Council of Niceæ, 325, so far as Catholic Christianity was concerned. The Eastern Church, however, did not observe the rule of Niceæ. The strife over the settling of Easter Day arose from the conflict of two opinions. The one was that Easter, being the Passover of the Resurrection, ought to be held on the fourteenth day of the Jewish month, Nisan or March. Now, this day might have been any day of the week. The other was that the Festival should commemorate the Rising of Christ from the dead on the first day of the week, the Christian Sabbath, and should be held on the Sunday following the first full moon after the vernal equinox. This latter opinion ruled very early in the second century in the Church at Rome and the former in the East. The Feast of Feasts or the Greatest Festival of the Christian Church was celebrated on the day determined by the rule followed.

Associated with Easter was Good Friday, the day on which the Death of Christ is commemorated. In the third century the name Pasch was applied both to Good Friday and Easter. A fanciful derivation of the name gave countenance to the belief that Good Friday commemorated the sufferings of Christians, while Easter proclaimed their joy. For Easter is the Feast of Gladness on account of the Victory of

Jesus Christ over the sin of the world and His Resurrection from the Dead. The Passover of the Resurrection has had associated with it many customs which have helped to bring out into relief the significance of the festival. Easter symbolises the passing of Winter and the coming of Spring in Europe. It means a day of joy and gladness of, living hope and profound confidence in life and its manifestations. The custom of rolling Easter eggs on the ground is symbolic of the fact that life springs out of what is apparently dead. The Hymns of the Church bring out the significance of spiritual and eternal life in a marked degree, for through them Choirs reflect the hopes of piety in proclaiming that Christ has risen. There is an intellectual subtlety and a dramatic pathos in the fact that in the First Scene in his greatest drama, Goethe made use of the Easter Hymn, that broke for a time at least, the spell of the pessimism and despair of Faust.

Hitherto the changing moon has made Good Friday and Easter moving Festivals. The earliest date on which Easter could fall at any time was the 21st of March and the latest the 21st of April. For several years past, the desire for uniformity in the keeping of Easter has been often expressed. Commercial activities and not Ecclesiastical Conventions, Statute Law and not Canon Law, is ruling the world in these days and Easter Day has been brought within its mechanised routine. Last year the Parliament of Great Britain passed an Easter Act in which the old rule of the Calendar Act of 1750 whereby moveable feasts and Holy Days were determined, and that Easter should be always "the first Sunday after the full moon which happens upon or next after the 21st day of March and if the full moon happens upon a Sunday, Easter Day is the Sunday after," was changed into the new one:—"The first Sunday after the second Saturday in April will be Easter Day," In course of time no doubt the other parts of the Empire will follow the Parliament of Britain and proclaim by Statute Easter Day as the first Sunday after the second Saturday in April. As Good Friday and Easter Even and Day are Great Festivals of the Universal Church, they may be held throughout the world on the same days, according to the new rule.

The Mission Field

The Missionary.

Was Greek the Language of Christ?

IT has been said of a great scholar, of a great soldier and of a great statesman that each of them could be silent in six languages. It is quite common to find in these days those who are able with small vocabularies to talk in as many, especially over the common things and affairs of daily life. In some countries bilingualism is a necessary acquirement for entrance into certain professions and advancement therein. Modern demands have made it an absolute necessity amongst the intellectual for them to be able to read and speak, or, at least, to read, a few languages. Knowledge, being international, and finding its expression in various languages, necessitates a man being expert in more than his mother-tongue. In South Africa are to be found many expert linguists, many interpreters, many bilingual speakers. The possession of tongues is regarded as rather a light matter, seeing that the most of the people in South Africa speak two official languages and many in addition two or three Bantu languages as well. The gift of tongues in so common that their possession is regarded as nothing out of the way. In countries where people speak their national language only, the gift is otherwise regarded. It appears somewhat wonderful that a man should be able to speak half a dozen different tongues and more wonderful that he should be silent in them, for Southern people, and South Africans amongst them, are invariably expert talkers, and that for reasons that only they themselves can discover and appreciate. Most appreciate speech—their own. A few seek to explain the natural tendency of Southern races for much talking and little conversation.

The Dominant Languages.

What we find in these days under modern conditions was found also in the first century of the Christian Era. One is apt to forget this fact, as he studies with care some of the literary documents of the Age. The dominant languages were Greek and Latin and the predominant power was the Roman Empire. Rome kept the peace of the world through its strong organised armies of Roman, Italian and auxiliary troops. Its administrative service had behind it a form of jurisprudence which has influenced European Law in its essential elements unto the present day. This Law has been preserved to modern times in Latin and also in Greek translations. In the first century the language of Administration and Law was essentially Roman and that owing to the circumstances to which reference has already been made. The Roman Empire dominated administration in every place where the Roman Eagle showed itself. Militarism and Law preserved Roman speech and made Latin one of the vehicles of communication between the various races of the Empire. Educated men everywhere, from the boundaries of North Africa to the boundaries of Persia, knew something of Latin and that even before the first century A.D. African and Spanish writers of the first century B.C. employed Latin in their works

some of which have come down to the present day. And these writers knew more than Latin, they were expert in the translation of Greek for Greece had gained the upper hand as the language of literature philosophy and commerce long before the first Christian century. Alexander the Great had made the East aware of the power of Greece and had established the Greek language wherever he extended his influence. At least two centuries before the Christian Era Greek was spoken and written in a great part of what later on was known as the Roman Empire. It had become in the East, in North Africa and in Southern Europe what French was two centuries ago and English is to day, the language of Literature, Commerce, Science and Philosophy. It had also become to the Diaspora of the Jews, or the tribes scattered abroad from Jerusalem and Palestine, the language of Religion and religious literature. There was nothing startling nor new in the fact that educated men, Romans, Greeks, Jews and Egyptians, Carthaginians and others, were expert in the writing and speaking of Greek, as they were in the interpretation of Latin. What might be called native languages or patois were spoken everywhere by the common people many of whom, however, were bilingual. Punic, Hebrew, Syriac or Aramaic were confined to certain regions of the Roman Empire, while Greek or Latin was a second language to those who were scholastically trained. Into an Empire of great strength and of many languages the Christian Spirit and the Christian Church broke as a Revelation and a Religion early in the first century of the Christian Era.

What Languages were spoken in Palestine?

A most important question arises concerning the language in which Jesus Christ addressed the people and His Disciples, and in which He expressed His Teachings. Needless to say, this has occupied the attention of scholars for the past two centuries. It has produced quite a Library of literature in which an accumulation of facts has been made and theories have been propounded. Amongst the many suggestions that have been advanced are three that are still sources of dispute, opinion and enquiry at the present time. The fact of the widespread utilisation of Latin and Greek by other than Romans and Greeks has led to the inference that in Palestine these two languages were spoken by many people in the first century B.C., especially by the educated. It is recognised that the language of Palestine had degenerated from the pure Hebrew of the sixth century B.C., and that at least from the second century B.C., a degenerate form of Hebrew had been spoken by the common people. The educated people of Palestine and the Jews of the Dispersion used the common language of commerce and literature fluently as is recognised from the fact that they possessed the Septuagint or Greek Version of the Old Testament and other works of Jewish mentality in the Greek Language. What is known as Aramaic or Syriac in these days was a language that resembled the Hebrew in many respects. Its grammar differed somewhat from that of the Hebrew; on the whole it was a Semitic patois compounded of Syriac, and Hebrew. It was what might be called the language of the common people in which they discussed the affairs of daily life and expressed themselves in the intimacy of their homes.

But Greek was known in the northern parts of Palestine and in Syria, not only through the settling of Greek colonies in these countries but also through the spread of commerce amongst the peoples. It might be said, it has been said, with much evidence to back the statement, that Greek was the universal language of the Roman Empire in the first century of the Christian Era. From Tarsus, the birthplace of St. Paul, to Jerusalem, the birthplace of Josephus, to Alexandria, the home of great scholars, to Carthage and to Rome, Greek prevailed amongst the educated and even amongst many others in the lower classes of these communities. Indeed, the Jews of Rome, Carthage and Alexandria used Greek more than they did Aramaic. In Jerusalem it may have been otherwise. There it may have been that the three languages of the day strove, the one against the other, not amongst educated men but amongst the lower classes of the populace. The fact that the three languages were used in the statement on the Cross implies that many of the people understood their significance and their translation.

There have been times in the history of scholarship when attempts have been made to prove that the language in which Jesus Christ expressed His Teachings was Latin and that the Gospel of St. Mark was originally written in Latin. This is regarded as a somewhat extreme opinion but it has been advocated at great length in the past and is being again advocated by some who seek to uphold the claims of the Vulgate as first-class evidence of the Teachings of Jesus Christ and His Disciples.

Greek in Galilee.

Again, an attempt has been made to prove that Our Lord knew only one language, and that the language of His home. There it is believed He spoke His ancestral tongue in its form of Aramaic. It is not denied that Greek prevailed in Galilee just as it did in the Provinces north and east of the Sea of Galilee but it is believed that the family of Nazareth thought and spoke only in Aramaic. Now, the family of Mary produced at least two writers who used the Greek language with ease and who showed a decided interest in the writings of the Jews of the Dispersion. These are St. James and St. Jude. No one would ever think of asserting that these two writers thought and wrote in Aramaic alone and that their Greek Letters were translations by other hands than theirs. The whole point and significance of their Epistles would be lost, were they to be regarded as translations from Aramaic originals. The statement that St. James and St. Jude were members of the family of Mary might be questioned seeing that a certain indefiniteness arises over the opening words of both these Letters. Cautious scholarship, however, will recognise that both Epistles come from the household of Mary, a family whose literary genius and political outlook have not yet been fully considered by modern scholarship. What these facts imply is this that another language besides Aramaic was known in the family of Nazareth. The inmates thereof did not scruple as did extreme Pharisees to use Greek in common intercourse as well as Aramaic. Even the Letters of St. James and St. Jude show the mental outlook that implied knowledge of the many revolutionary ideas that were stirring Society, and Jewish Society in particular, throughout the Roman Empire.

Nature Study.

The Birds of Blythswood.

Grey Cuckoo-Shrike. On the morning of 12th April, 1924, one appeared among the trees at my front door, and, after a short stay, it flew across the open garden to the gum-plantation below.

Paradise Flycatcher. There is no satisfactory proof as yet that this summer visitor to our district actually nests in Blythswood. The bird has been seen during October—from the 9th to the 23rd—just after its arrival but it has not been observed during November and December. Odd birds with short tails, indicating female or immature birds, are met with during the first five months of the year, the latest date being May 11th. These appear, in the main, to be young birds that are free from parental oversight and that in their wanderings have found our gardens a suitable resting-place in the weeks preceding their departure. A bird seen in the first week of January may, however, have been nesting. This species may confidently be expected to become a nesting-species in Blythswood in the immediate future.

Dusky Flycatcher. So far this inconspicuous species has been noticed in our neighbourhood during the non-breeding season only. In the euphorbia scrub of the Bushman's Rocks, it finds ground suitable to its taste and there it has been observed in May, June and September. At Butterworth also the bird occurs in midwinter. In the Tsomo basin, however, where it undoubtedly nests, it is found at midsummer; and the Mbulu waterfall, with a Dusky Flycatcher haunting a bush overhanging the chasm, remains in memory the most impressive setting for this species in my experience.

Spotted Flycatcher. A regular summer visitor from the beginning of December till the 7th of April. From the end of January when it strikes up its call *ee-chit-chit* (or *Egypt*) till the day of its departure, it is a conspicuous bird in the Blythswood avenues, hawking among the wattles, gums and pines, or sallying forth from a garden-pole on its insect-prey. The sight of a Willow Wren and a Spotted Flycatcher in the same wattle has a strange captivating effect on the mind of one who has first known them in their northern haunts, and the sight of a Spotted Flycatcher sparring at a Honeysucker seems to such an one a little more than a local brawl.

Fiscal Flycatcher. Another mimosa-haunting species which is still a rarity in our neighbourhood. On 31st August 1927, my wife and I watched one flitting in silence from tree to tree on the mimosa-clad hillside above the Bushman's Rocks.

African Reed-Warbler. This summer visitor appears in Blythswood at the beginning of September and remains till the first week in April, its latest date being April 6th. It haunts the privet fences mainly, though it also occurs in our marshes. Its breeding strength may be put down at three pairs, though I doubt if more than two pairs ordinarily nest within our bounds. Except during the time of incubation and the feeding of the young, these birds are very noisy. Just before sunrise the male breaks forth into his ecstatic singing and for fully half an hour he may maintain his morning outburst; at intervals throughout the day

he renews his song and again at dusk he may indulge in a long-drawn-out greeting to the departing day. An outline of the birds' habits as observed at Blythswood was given in our columns of August 1924.

Willow Wren. From its breeding haunts in the northern hemisphere the Willow Wren retires southwards on the approach of the northern winter and a very large contingent reaches the mimosa-tracts of South Africa. In Blythswood, where they have been noticed from November 16th to April 16th, they haunt the wattles and the pepper-trees that grow in the centre of our grounds, but they are also quite at home in the oaks and the pines that grace our avenues. No serious attempt has been made to determine the number of these birds that spend the summer with us, but the general impression left on my mind through annual contact with them is that six individuals constitute the maximum strength of the species in any one season. In some seasons, as in 1922 and 1923, the birds were still in song at the time of their arrival. Usually they are songless during the months of December and January, but they keep us apprised of their presence by their plaintive calling. Towards the end of February they begin tuning up and sooner or later they acquire their full nesting-song which they maintain throughout March and into the first week of April. Sometimes the song is heard up to the day of their departure; but, at Blythswood, I have repeatedly noticed that after the singing of the Willow Wren has ceased the calling continues. In 1921, the song was last heard on March 24th, but the calling continued till the 30th. In 1922 singing was at a discount, but calling went on till April 2nd. In 1923 singing ceased after March 26th, but calling went on till April 3rd. In 1924 no singing was heard in March, but throughout that month and on till April 16th calling was continuous. In 1925 no singing was noted after March 27th but the calling was maintained till April 14th. In 1926 no singing was heard after March 27th, but the call went on till April 5th; and in 1927, when the last Willow Wrens were noted on April 2nd, one was in full song and two others in different localities were calling.

It may not be safe to infer, although to my mind it is likely enough, that the singing birds are males and the calling birds are females; but it is worth detailing the above records for the possible light they may shed on one of the outstanding migration problems. The theory of territory in bird-life implies that the male bird is in possession of his nesting-territory for a greater or shorter period before the appearance thereon of the female. This would suggest that in the case of migrants the males travel first and are in possession of a territory for nesting-purposes before the females appear on the scene. The enquiry is thus pushed still further back and the query raised as to whether the males leave their winter-quarters for their nesting-quarters before the females. Can we, from studying the behaviour of the Willow Wren in Africa in March and April, throw any light on this enquiry?

We are still in complete ignorance regarding the area of the northern hemisphere to which the Willow Wrens so universally distributed throughout the Eastern Province during the southern summer retire for the purpose of rearing their young.

Wren Grass-warbler. Apparently rare, in the grass-lands, around Blythswood.

Gunning's Tinky or Minute Cloud-warbler. In spite of the absence of April records from my note books, I am quite certain that this tiny warbler is resident with us and I would fix its breeding strength, at a conservative estimate, at a dozen pairs.

This little Cloud-warbler is a favourite with everybody and not least with the native herd-boys who are lost in wonder at his power of mounting in the sky till he is lost to sight. For greater part of the year at Blythswood, from August 26th to March 17th and again in May, these little birds maintain a characteristic clapping note as they flit at a low elevation across the veld. Frequently however they mount in the air till they disappear from the view of an observer, and, having reached their aerial flightway, they exchange their clapping note for another which may be transcribed as *kee lo*. How long the tiny songster remains on high has never, to my knowledge, been determined, but the natural ease with which he claims possession of the sky and, with such possession, his right to the kingship over the birds wins the affection of everyone who comes to know him. When satiated with soaring in the heavens, the cloud-loving minstrel descends again to earth, clapping as he comes.

In their ordinary habitat on the open treeless veld, these birds lack the opportunity of perching on elevated sites, but, even where they have such sites available, they shew little inclination to use them; they do, however, on rare occasions settle on the wire of a boundary fence or on a telegraph-wire.

Levaillant's Grass-warbler. The absence of Blythswood records for May and the last three months of the year is, I feel sure, due simply to oversight. The bird is an undoubted resident, with a breeding strength of at least five pairs. With us it is strictly a marsh-species, at home in the reed-beds around the pools and among the dense vegetation of swamps and sluggish streams. In periods of excessive drought it lingers at a water-hole after all other small birds have deserted the place.

On 24th February 1927, at a marshy stretch of the Nqamakwe stream, one of these Grass-warblers let me plainly know by her actions and her persistent calling that my presence was interfering with the due performance of her family duties. Bearing in her bill a soft green grasshopper that roughly measured a third of her own length, she fluttered about the grassy margin of a waterhole, alighting usually on a pliant stem that bent beneath her weight, but choosing occasionally a firmer perch on an adjoining bush. In her anxiety to get rid of me, she granted me a good view of her characteristic features,—the black bill, the chestnut crown, the silvery white abdomen and the black stripe down the centre of the tail-feathers as seen from above. Her clamour suggested that my proximity to the nest was preventing the bird from approaching it; I accordingly moved off some distance to allow her to regain confidence and resume her attentions to her young. After considerable hesitation she exchanged her noisy circuit of the reed-tops for a silent glide among the tangled undergrowth.

R. GODFREY.

(To be continued.)

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On the Pusher.

MY DEAR WILLIAM,

A well known Scottish litterateur who wrote on the simple things of life in a pleasant and sportful way at times, but also at times in a serious and dignified manner, made current a word in his day that is still found in use, the word, Pusher. You ought to turn up the Dictionary to see if it is widely used, and let that Dictionary be the Oxford English Dictionary, for it is the latest and best of all the great works that have been produced in the lexicographical line during the past 30 or 40 years. It is allowed in a letter for a man to talk on everything under the sun, even when the things seem to have no unity nor purpose nor anything else. This is the reason why I wish to draw attention to the fact that while Dictionaries are in the making and the study of national languages on the lips of everyone, Scotland is to have a New Dictionary of the Scottish Language in ten volumes, and—When is the Afrikaans Dictionary to be published? Is it to be a Dictionary of meanings or a Dictionary of meanings with quotations? If the former, it is about time that it was in the printers' hands. The amount of money, however, which has been voted for the work seems to imply that it will be a Dictionary with Quotations; otherwise it might have been finished long ago by a few scholars, working on the Afrikaans Dictionaries that have already been published. A large accumulation of material has already been provided for the Scottish Dictionary through the efforts of one or two Scottish scholars who have been working at their language for many years past. It might be said in passing that some interpret that intellectual energy and output as one of the efforts whereby Scottish Nationality is to be restored like Scottish Literature and Poetry in North Britain.

A FOOTBALL CROWD.

I do not know why the Scottish literary man used the word, Pusher, and did not fall back upon another. I suppose that one of the reasons was its popularity at the time of his writing; another that it was half vulgar and half contemptuous in its meaning. You will find at the close of my letter reference to Essays in which the word is used. It is curious that words bring back associations to the mind when they are heard from the lips of others. Somehow or other they are appropriate to certain circumstances in which a man has once found himself and has been impressed by their usage, or at least by one of the meanings of the word. Pusher always reminds me of a football crowd. I have been in a football crowd of a few hundreds and I have seen a photograph of another of 30,000. Indeed I have seen a photograph of even a larger crowd recently. But a photograph is entirely misleading for it catches the crowd at rest and not in motion. Thus large crowds are looking on at a match and enjoying themselves while all of a sudden a few late comers begin to push their way to the front. Some of them elbow, some of them shoulder their way through the packed crowd. Now, the people are enjoying themselves and are watching with strained eyes the players. It is somewhat disconcerting to most to have to give place to those who are pushing their way to the front. Half of the delight of the onlookers at the game is spoilt by the actions of the new comers. These

BLYTHSWOOD INSTITUTION, BUTTERWORTH.

Domestic Science Department.

A fully qualified Domestic Science Teacher is required for this Department, to begin in April, 1929
Subjects:— Domestic Science, Dressmaking and Needlework.

Salary is to be arranged by the Education Department.

Board will be provided at the usual rates in the Girls' School. Applications should be made with copies of Certificates to

THE PRINCIPAL,
Blythswood Institution,
Butterworth.

do not play the game but they upset the pleasure and the temper of not a few. You just picture to yourself what arises when you are in a football crowd and a number of men force their way through it to the front. They have no consideration for the pleasure of others or for their feelings; they create scowls and scowl in return; they are most unsocial in their whole attitude and most pronounced in their selfishness; they care for the rights of no one so long as they get to the front, where they make themselves the cynosure of all eyes by their ejaculations and their vulgarity. They are pushers—in a football crowd no doubt, detested and mocked by decent people. But they do not care; their methods have served their purpose and brought them recognition, of what sort we need not say.

You will say that 'Pusher' has been applied in such circumstances as I have stated, but that the physical fact has also an analogical significance. That is true. The circumstances of the football field are parabolic of other circumstances in Life and Letters. It is in the case of the latter that Pusher is employed in an intellectual sense. What it denotes is mainly this that in the various professions, businesses and trades, we find men and women who practise all the arts of the Pusher, and that chiefly for their own advancement. You may have met such; you will meet such; you will have to tolerate such; you will have to restrain your contempt for such. The world is made up of various types of people,—pushers and non-pushers. The greater the contest in a profession, the more the pushers predominate, and the spirit of the profession degenerates.

THE DOCTRINE OF GETTING ON.

It is very difficult to characterise the Pusher for he has many positive virtues and many positive vices. His essential vice is his egotism; it manifests itself in a craving for recognition and a desire for self-interest. Selfishness is his weakness and his strength, the abhorrence of his neighbours and the contempt of the cynical. The Pusher is the exponent of the doctrine of getting on, and that scrupulously or unscrupulously. He is like the man who hastens to be rich by any means and all means. Sometimes he is that man himself. A contrast to the reticent he is verbose in his statements and gesticulating in his actions; he speaks with his hand and his tongue; he has what is called enormous cheek; he tries to oust men better than himself so far as attainments and skill are concerned. You have often heard men asking of some kind of people, "How did these men get these posts which they now hold, they manifest neither ability nor energy, how did they get them?" The answer is, by their utilisation of Push and the influence of their friends. Sometimes a round man is in a square hole; he pushed himself to get into it and another is ready to push him out. The fact of the success of men of this type is depressing to the industrious, conscientious, skilled and reticent. But these need not worry too much over the apparent success of others of a different type; like all men, pushers have their troubles, the main one being with their own characters. The Scottish writer, A. K. H. Boyd, (of St. Andrews) refers to such in one of his many essays. If you come across any of them you ought to read them for their simplicity, conventionality and wisdom. I once heard a litterateur remarking that these essays were compounded of Smiles and Water, I wish more were like them.

I am,

faithfully yours,

A. F. K.

Lexicography.

Notes on Vocabulary.

ALAMA. To come suddenly, unexpectedly in view of something, used especially with reference to *i-Cánti*, q.v.; *walamile*, (of one who by his looks is completely bewildered), he has seen the *cánti* and is completely bewildered.

To come unexpectedly on, find by chance: ndayalama intaba enkulu, I suddenly caught sight of the great mountain; ndayalama itiki endleleni, I found a threepenny bit on the road.

adv. *ngokwalama*. *wawa ngokwalama*, he fell down through fright at the unexpected apparition.

BABELA, 1. To be itching: ndibabelwa zinyawo, my feet are itching, i.e. a journey is before me; ndibabelwa zindlebe, my ears are itching, i.e. some one is talking of me.

BABELA, 2. To burn off the grass round a kraal or village as a protection against grass-fires.

BADLA. To boil up, in a bubbling manner, as water into which maize-meal has been poured for the making of thick porridge (*umqa*); hence, to be ready for dishing up: *ubádlile*, he is a man of experience: *akabádlanga*, he has never come to the boil, he is not fit for anything, he has no brains.

IM-BADLA, experience: *inkomo zoluswa ngamakwenkwe*, kuti xa izulu lingalunganga, zikangelwe ngabantu abanembádlá, the cattle are herded by boys unless during bad weather when they are attended to by men of experience with brains to understand how to act.

BAKUZA. Of a bird, to flap its wings.

BAMBANA. Of two men or two armies, to be in grips; to be locked in fight, as two bulls; to contest their rights, as two rival claimants; hence the war-cry: *ibambéne ngazo* or *kubanjenwe ngazo*, there is strife about them (the cattle); also, in friendly sense, to keep hold of each other: *bambánani ngezandla*, hold each other's hands.

UM-BANE. One method of Kafir poisoning is to mix earth, obtained from the spot where lightning has struck, with a person's food; this is believed to induce chest-diseases.

UM-BANGANDLELA. A boy is not allowed to beat a cow with this stick, as it is believed that a cow in calf would, if so beaten, cast her calf.

BANTU! voc. plural of *umntu*, used as an interjection (as e.g. at the waking up of a baby that was expected to lie asleep) of surprise with a measure of annoyance. Dear me!

UKUTI-BANYALALA. To give a sudden writhe from anger or from pain: *umntwana uté-bányalala kakanye*, the child gave a sudden writhe once.

ISI-BARA. Pmse. The bark of a tree used as medicine for cough, headache and stomach-disorders.

UM-BATALALA. Any disease (such as three-days'-sickness among cattle) which completely takes the patient (man or beast) in its grip and overpowers him.

BATALAZA. Of a crowd, to pursue in all directions: *kwatí ke bátalaza amagongqongqo ukusukela lomantombázana*, off ran the ogres after these girls.

UM-BELE WEHAGU and **UM-BELEHAGU.** Lit. Pig's nipples. A tree, *Plectronia*, so called from the appearance of its fruit; = *um-Nyushulube*.

IM-BELEKO. *Umntwana ongaliliyo ufela embélekweni kakade*, the child that doesn't cry will die on its mother's back, of course.

U-BELUKAZI. A beautiful woman: *amaxé-gwazana ojikwa abone sele ezimbélukazi*, the old crones will be turned into beauties (Nonqause's story).

AMA-BENTSUBENTSU. Hurried, excited efforts to put things right, as in cleaning the house, or in dressing the bride for the marriage.

I-BENXA. *ibénxa limbá umnxúma*, lingalali kuwo, the ant-bear digs the hole, but other creatures live in it, applied to those who neglect their benefactors but help those who have no claim on them (*Mqoboli*).

UM-BETE. A tree, *Culpernia*; = *um-Sitshane*.

BIDELEKA. *lendlana ayikó konke*; ndingekafiki kuyo ibideleke kakúlu, this hill wasn't a hill at all; before I came to it, it was very puzzling.

BINZEKA, *ndibinzekile*, I am very angry (at perceiving the meaning of something said to me).

BIZA. To call by name: *umtétó womntwana wom-Xósa wabazali abanenqéqesho uti 'Ungaze umbize umntu ongapézu kwakó, nokuba ngumhambi, nokuba lixégo lendlela; yití Bawo! Buti! Ompi! Dade bobawo! kwanele ukutsho kubo.'*

I-BOKWE NEQETEYA, lit. the goat and the scab. A children's game in Griqualand East.

AMA-BOVU. The moustache. In Pondo, the whiskers of a lion.

U-BOVU. A single hair of the moustache.

IM-BOVU. The whiskers of a cat, a leopard or a lion.

I-BUBESI. Pondo. The lion; = *in-Gonyama*. Among the Pondo, the whiskers and the bladder of a slaughtered lion belonged to the chief. The lion is believed to march round its intended victim, dripping urine as it goes and leaving a small space undefiled. The encircled animal will not cross the polluted line, and seeks escape at the unpolluted corner where the lion is lying in wait. The bladder is therefore the seat of power in the lion, and is kept by the chief that he may inspire in his people the same fear that the lion's urine does in the cattle.

ISI-BUKO. A mirror.

BUKELA. To look on at something with admiration.

UM-BUKELI. A spectator.

BUKUZA. Pmse. To sprinkle red clay on a garment and beat it in.

UKUTI-BULULU. To creep slowly and quietly so as to avoid being seen.

IM-BUYEKEZO. Giving a fair equivalent or exchange; giving a fair bargain, e.g. in exchanging lands; opposed to *im-Pindezelo*.

IN-CA, used euphemistically for *inyoka* (a snake), when a person has been bitten by a snake: *udliwe yincá*, he has been bitten by the grass, i.e. by a snake. Phr. *ukupósa incá emehlweni*, to throw grass in the eyes, i.e. to throw dust in a person's eyes; = *kóhlisa*.

also, The Walking-stick insect.

UKUTI-CACE. To be clear in comprehending: *ingqondo yomntwana ayikati-cace*, the child's mind is not yet clear to understand.

UKUTI-CAMBU, v.t. To pierce a blister or boil with a needle. v.i. Of a blister or boil, to burst of itself.

CAMBUKA. Of a boil, to burst.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

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

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 21st. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL.

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

THE BLYTHSWOOD REVIEW.

A South African Journal

of

Religious, Social and Educational Work.

[Registered at the General Post Office as a Newspaper]

Vol. VI

No. 64

April, 1929.

Price 6d.



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Events of the Day

The Message of His Majesty, The King

The British Association for the Advancement

Together **of Science** in Excellence

*The Report of the Superintendent-General of
Education of the Cape Province*

Statistics and Finance

A Visit to Butterworth a Hundred Years ago

To the Reader

The Missionary:

*The Family at
Nazareth*

Nature Study:

*The Birds of
Blythswood.*

The Editor's Study:

On Critics and Criticism

Lexicography:

—:O:—

Extra.

Incwadi ka Kumkani Yombulelo

Girl Wayfarers Association

A Countryman's Diary

The Story of Mnyungula

Local and General Native Arts and Crafts

Transkeian European Civic Association

Iwayini entsha kwi Ntsuba ezindala

The Retiral of Chief-Inspector Bennie of the Education Department

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
MR. C. E. WARNER, B.Sc.
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MISS BALDWIN
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The Blythswood Training School.

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

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Mr. Wiggett.

Miss Stormont

Woodwork - Mr. J. Forrest.

Needlework and Handwork

Miss Lancaster.

The Blythswood Practising School.

Senior Department,

Mr. Warner

Junior Department

Mr. Sotashe.

" "

Mr. Luti

" "

Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Assistants, Mr. Mduba,
Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.

Laundry & Cookery

Needlework, - Miss Lancaster.

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

The Manager & Editor, Mr. Stormont.

Mr. Mtiya, Mr. Ngcebetsha, Mr. Cwala.

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

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Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

The Girls' Boarding Department.

Acting Lady Principal - Miss Taylor

Mistress

Miss Taylor.

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Events of the Day.

A Message to the Empire from His Majesty, The King.

"Looking back on my long illness and recovery my heart is full of thankfulness of far deeper origin than a mere sense of relief. I have been brought back from danger and the weariness of past months by the wonderful skill and devotion of my doctors, surgeons, and nurses, and help has come from another source of strength, as month after month I learned of the widespread and loving solicitude with which the Queen and I were surrounded.

"I am able to picture to myself the crowds of friends waiting and watching at my gates, and I think of the still greater number of those who throughout the Empire are remembering me with prayers and good wishes. The realisation of this has been among the most vivid experiences of my life. It is encouragement beyond description, and I feel that my constant and earnest desire has been granted—a desire to gain the confidence and affection of my people. My thoughts carried me even further. I cannot dwell on the generous sympathy shown me by unknown friends in many other countries without a new and moving hope.

"I long to believe it possible that experiences such as mine may soon appear no longer exceptional; when national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship. I am not yet able to bear the strain of a public ceremony, but I look forward to some appointed

day to joining my people at home and overseas in thanking God, not merely for my own recovery but for the new evidences of growing kindliness, significant of the true nature of men of all nations. In the meantime I hope that this message may reach all those even in the remotest corners of the world from which I have received words of sympathy and goodwill."

The British Association for the Advancement of Science.

OUTH Africa possesses many Societies that devote their attention to various branches of Literature, Art and Science. Two of these have more than a local influence, the Royal Society of South Africa, founded in 1906, and the South African Association for the Advancement of Science.

The Royal Society of South Africa is affiliated to The British Association for the Advancement of Science and devotes its energies to advanced scientific research and discoveries. Its members are not numerous, for its discussions are only attractive to technical and practical scientists. Its Transactions are generally of a very scientific nature as those of a Royal Society ought to be. On this account they cannot appeal to popular audiences, even of those who have an intellectual and literary interest in Science. The S. A. Association for the Advancement of Science provides for those who are not practical scientists but are interested in the dispersion of scientific knowledge amongst the people of South Africa. The members of this Association endeavour to popularise Science or at least such elements of it as may influence the public and instruct them. The Transactions of The Asso-

ciation are therefore much simpler than those of the Royal Society and cover besides a larger number of subjects. Science is simplified and popularised with as much accuracy as is possible in the circumstances and as much imagination as subjects will allow, and audiences require to enlighten them.

Society and Association.

The Royal Society deals with pure and speculative Science; The Association with literary and practical. These remarks and these differences in the aims of Society and Association are mere commonplaces and have been often phrased in similar language to the above. A Society discovers; an Association expounds; the one seeks and finds Truth in Nature, the other teaches and lectures about it on its discovery.

The British Association meets in South Africa in July.

The Association for the Advancement of Science invited the British Association in 1928 to meet in South Africa in July this year. The invitation was accepted and now the Programme of its Proceedings has been published. It contains quite a number of most interesting lecture-subjects, that are to be discussed by prominent men in the scientific world. In 1905 South Africa was favoured with a visit from the British Association for the Advancement of Science, and was greatly encouraged by the interest taken in the spread of scientific knowledge throughout the country. From that year the teaching of Science in Schools and Colleges has become widespread, and that for other than cultural reasons. It might be said with some show of truth that science has greatly assisted agriculture—mining and farming considerably—during the past ten years and that it has established itself in the country as a necessary concomitant to every commercial and economic venture.

Meetings at Cape Town, Johannesburg and Pretoria.

This the officials of the Association recognise; this they wish to encourage. At the meetings of the British Association in July at Cape Town and elsewhere in South Africa, the relation of Science to Industry is to have full consideration given it. It is not so much Theoretical as Practical Science that South Africa

requires for its advancement in education, agriculture, politics, sociology, industry and business. That the lecturers will supply at the various meetings of the British Association which begin at Cape-town on 22nd of July and continue afterwards at Johannesburg and Pretoria under the Presidency of Sir Thomas H. Holland, the well-known geologist, and the Presidents of the various Sections of the British Association.

The Report on Education in the Cape Province 1927—1928.

most interesting and instructive Report on Education in the Cape Province for 1927 and 1928 has been recently issued by the Superintendent-General of Education. It contains, along with a supplementary volume on Statistics, everything that is necessary for a just judgment upon the methods that have been adopted by the Department for years past under the Superintendency of Dr. Viljoen in matters educational. As several changes are anticipated in the Education Department in the course of this year it may be well to direct attention by means of contrast and comparison to the present position of Education under the direction of the Provincial Council of the Province. This we propose to do in this article, but only in relation to certain matters of Statistics and Finance. The weightier subjects of Education, Administration, Inspection, Progress and Curricula will require for their consideration more space than is available in these columns at the present time. Statistics and Finance, however, are basal subjects upon which a sober judgment may be placed.

Changes in the Education Department.

It is well known throughout the Cape Province that at least three of the prominent officials of the Education Department are retiring during this year from its Service;—Dr. W. J. Viljoen, the Superintendent-General of Education, H. J. Anderson, Esq., M.A., the Inspector of Training Schools and W. G. Bennie, Esq., B.A., the Chief-Inspector of Native Education. In these circumstances the

Report may be said to embody the experiences and suggestions of men who have devoted their energies for many years past to the advance of Education at the Cape of Good Hope. The work to which they have devoted their talents has been technical and administrative and on that account has left the impress of their minds upon the organisation and curricula of European, Coloured and Native Schools and Colleges. Efforts are being made to retain the services of the Superintendent-General of Education beyond the present year. It is to be hoped that these will be successful for numerous changes are being proposed not only in Elementary but also in Higher Education that will require experience as well as knowledge to bring them to successful issues. Briefly, certain tendencies are at work in University and Public Education that would precipitate curricula and organisations into the melting pot without consideration of the lack of fuel for the necessary fires of sacrifice and enthusiasm that would cause it to boil. An experienced educationist like Dr. Viljoen ought to be retained at the present time in the interests of all concerned in the teaching profession in the Cape Province. From what will immediately appear it will be seen how Dr. Viljoen and the Inspectors have driven ahead Education and have conserved the interests of all concerned in its development.

Progress in Education.

During the past few years Education in the Cape Province has been progressing very rapidly in some directions. Changes have been numerous both in the attainments of teachers and in the curricula of schools. These were natural in the circumstances of the times for every where throughout the world Education has been raised to a high position in the organisation and government of Society. The Great War had a powerful effect upon shaking the nations out of their intellectual lethargy and their educational inactivity. It seems well, therefore, to compare statistically and otherwise the year 1914 with the year 1928. By doing so, we shall be able to see clearly the results of the various reforms that have been introduced into Education by those who were responsible for keeping the nation abreast of the economic and scientific demands of the times. Comparative tables may show with advantage,

to those who study them, wherein the present excels the past. Evolution may be slow in Education but it is steady. Progress may be determined partly by the study of the statistics of attendance and attainments of pupils, and partly by a knowledge of other educational forces at work upon Society. Statistics are generally dry subjects and the methods that they symbolise are generally regarded as more or less mechanical. On this account they have always been difficult to be understood by the ordinary man, who has the feeling that anything may be proved by the manipulation of figures.

Statistics are only one factor in a just judgment on Education.

Statistics, however, have to be related to other educational influences, if a just judgment is to be formed concerning an Educational System, but, just as a business man examines very carefully his Bank book to see how his affairs are prospering without taking into account the organisation of his solvent business or its relation to markets, so an educationist may consider Statistics quite apart from the environment and activities that have brought them into existence. He need not discuss or consider the influence on character and social life that education may be producing, nor need he take into account the interest and vigour that educators have shown in producing such statistical results. A judgment formed on statistical evidence is bound to be narrow, it could not be otherwise in the circumstances.

In considering the following comparative and contrasting Tables of Statistics, whether of Attainments or of Finance, the reader must take into account one or two facts therein. It will be noticed that certain totals have been taken from the Statistics of 1927 and certain from those of 1928. We have had to adopt such a method as the figures for 1928 in the case of European and Coloured schools were not available. The general inference, however, from the totals requires but little modification since the ratios alone are of insignificance. Thus the ratio of attendance and attainments may be regarded as 1 to $1\frac{1}{2}$, while that of finances 1 to $3\frac{1}{2}$. On ratios all true economic and educational judgments depend. Although Comparative Statistics both of Attainments and of Finance are given in another column, only the former are briefly discussed in this first article.

Statistics of Education.

Statistics and Costs of European Education.

Standards.	1914	1927
A & B	30,285	28,547
I	12,117	15,265
II	12,018	16,224
III	11,629	16,988
IV	9,307	16,085
V	6,742	15,001
VI	4,909	13,182
VII	2,580	6,824
VIII		4,558
IX	3,244	2,036
X		2,197
Unc.	695	19
	93,526	136,169

Pupil Teachers 1,507

1,340

Cost £597,254

£2,129,877.

Statistics and Costs of Native and Coloured Education.

	1914		1927 and 1928
	C & N.	Totals C & N.	C.
A & B	72,248	84,704	26,862
I	13,989	22,926	7,867
II	11,080	17,303	6,360
III	8,200	13,854	4,897
IV	3,652	8,321	2,751
V	1,828	4,474	1,516
VI	851	2,976	785
Ex.	65	505	248
	111,913	155,063	51,286
			103,777

Teachers 1228 1,762

502 1,560

Cost £112,458 £556,318 £244,675 £311,643.

Various Items of Financial Interest.

THE TOTAL COST OF EDUCATION WAS

in 1914

in 1928

£853,448-5-9

£3,035,325-17-10

The ratio of increase is roughly 3½. It may be well to compare several items for the two years:

	1914	1928
ADMINISTRATION		
	1914	1928
Office		£38,044
School Inspection		39,607
Medical Inspection		4,814
Nat. Sch. Inspectors		16,520
School Boards		58,041
	£44,751	£157,026
Training of Teachers		
European		£68,390
Coloured		20,618
Native		33,824
	£52,662	122,832
General	£48,319	132,694

Comments on Educational Attainments.

From the above Tables will be inferred the solid advance in Education, that has been made both in attainments and in attendance during the past fourteen years of War and its Aftermath. Most noticeable are the figures of European education. Upon the solid foundation of the School Board System, laid by Sir Thomas Muir, Dr. Viljoen has built an edifice of administration that will stand the winds and blasts of criticism for years to come. The School Board System has solved many intricate and delicate problems of management: it has also given an impetus to educational life that no other system has been able even to create. It has many advantages in its favour for it unites all classes of Europeans and Coloured, over an essential factor in national development. The statistical results supply evidence of the fact that Europeans are placing great value upon Education, and that they are wise in doing so.

It would be a difficult matter to disintegrate the Statistics of Coloured and Native Education for 1914. In the Report on Education for that year, both Coloured and Native Statistics were combined. We have, therefore, combined the figures for 1927 and for 1928 in the Coloured and the Native Statistics respectively and have paralleled them separately as well. A general ratio may be determined very easily from the combined figures. Progress is obvious in school attendance. It corresponds in ratio closely to that of European schools, but comparison with the attainments of children in the latter can hardly be made with justice to the organisations of Missionary Churches and in view of the disadvantages of prevailing conditions. But still progress is obvious alike in attendance and in attainment. Much, however, requires to be undertaken by the Department of Education and by the Churches before Coloured and Native Education becomes a strong and an aggressive factor in the life of the country. It will be necessary to treat the subjects of European, Coloured and Native Education in separate articles. This will be very easily done with the help of the able and exhaustive Reports, that the Superintendent-General and the Inspectors of the Department have written.

D. D. STORMONT.

Educational

A Visit to Butterworth a Hundred Years ago.

Extracts from the Journal of Rev. John Ross.



THURSDAY 5th November 1829. I heard casually that Mr. McDiarmid had left Chumie on Tuesday morning, but my informant could not tell where he had gone to. I wrote to Mr. Chalmers, asking information from him or Mr. Weir, when I learned he had started for Tambookieland. I followed immediately and reached the Buffalo River that night, where I learned Mr. McDiarmid had set out that morning for Butterworth. I left the Rev. Mr. Brownlee on the Buffalo River early next day and reached Butterworth on Saturday p.m. Mr. McDiarmid had got to it on Friday p.m., and the wagon on Wednesday p.m.

On Monday, 9th Nov., Mr. McDiarmid, our interpreter and myself set out for Vusani's, after having started the wagon for the same place, but desirous to converse with the chief previous to its arrival. We reached Vusani's place about sunset. After the usual preliminary questions, the Chief asked what was our object, which I introduced by stating that I had been here lately, that I had then been informed he wished to have Teachers among his people, that I had heard he had asked for them previous to that time and that now he should have Teachers. I informed him that the object of Miss[ionaries] was to impart to him and his people the Word of God, of which an outline was given—especially of the doctrines of creation, the fall, its consequences, deliverance from guilt, pollution and misery by the Son of God coming to the earth and suffering for sinners, the hope of eternal life and its enjoyment in heaven and the danger of refusing this Saviour.

His Refusal to have Teachers.

Vusani replied: 'I did then wish for Teachers, I had asked for them formerly. I was surprised any went beyond me. Things are altered since that time. The white men have been murdered. The Teachers have left their place. My country is not in peace. War has come to it. I have no country and cannot now receive Teachers. I told the white men not to go. They would not hear me. You see what has befallen them. I told the people beyond would kill them.'

I said we were aware of the former, yet were not afraid. Though there was war among others, it had not reached him. He still possessed his country and at all events God was the surest defence. Mr. McDiarmid wished me to say that, if he would not receive

us, we would return home; and then, as having bethought himself, said: 'we will go to such people as wish us.' He wished nothing farther to be said to-night that Vusani might have some time to think of what had been said by to-morrow.

Tuesday Morning. Vusani was against having worship, as there were no people at the place. I wished to have worship with those who were present, as there were a few, but still he was averse to it.

I introduced the subject of the mission. Vusani could not say he was for miss[ionaries] now, as the people who were overcome last year by the enemy had lost all their cattle. They would trouble us. He could not protect us from them and then he should get a bad name. He was told all we expected from him was that he should use his best endeavours to protect us. He said there were no bad people among his people; but these were reckoned his people, though they had no place nor gardens. They lived in the bush and he could not find them when they stole from his people or from himself, that they were as wolves and fled to the woods. We did not expect him to do more for us than for his people; that he could not and should not be blamed when he endeavoured to punish such though unsuccessful; that, if they were wolves, we must endeavour to take them.

Mr. McD. thought, as the wagon was not here and would not be before night or next day, we should leave the subject at present. Mr. McD. with the interpreter saw the Chief again, when the interpreter of his own accord asked him: 'What will we say to the other Teachers? Shall we say you do not wish a Teacher? The Chief made no answer.

Wednesday Evening. I went to the Chief's hut for worship but he would not allow it. He was evidently afraid of some bad consequences following if we prayed in his house. If we would pray, he wished us to go to the wagon again. I said we would, if he would come, as all places were the same. He promised to come. We returned to it and waited on him for some time. At length three men came from him to say that he cannot come till he consults his soldiers and that they are widely scattered through Tambookieland. I could not admit the excuse, more especially as the Chief had promised to come. I desired them to sit still and they should hear if there was anything in prayer that would do harm. They did wait till we had ended. I then told them to inform the Chief of what they had seen and heard.

Thursday Morning. We had invited Vusani to breakfast, but he did not come; at his request he got some sugar. I asked him if he knew anything sweeter than it. He said, No, and asked me the question, when I told

him what a great king of old said of the word of God—that it was sweeter than honey, than the sugar honey, the sweetest honey. Enlarged hereon, when a very old counsellor of the Chief asked what was my intention in speaking thus. I gratified him so far as to say the Chief had asked me a question and I was answering it, with which he seemed satisfied. I endeavoured to go on with David's history—how God in whom he delighted had helped him, but was frequently interrupted by questions—some of them very pertinent and others not—all of them, however, apparently intended to draw off from the subject.

Two new objections against the Mission.

At length conversation glided into the subject of the mission. The chief had two new objections against the mission. He had heard that the missionaries in Caffreland were the means of bringing commandoes on the natives—that if the mission lost any of their cattle they wrote to the white people who came and would take off all the cattle of a kraal and that it was the same with respect to cattle stolen from the Colony and that, if he received Teachers, the same thing would happen. His people would see our things,—perhaps they would take a little thing only at first, such as a string of beads or a button, then more, afterwards an axe; they would perhaps go into the kraal and take an ox; from that they would go to the Colony to steal. That such would bring a bad name on him and many meetings. I was about to answer, when the interpreter added:—‘He wants to hear what we’ (he and another native) ‘say of such things.’

They assured the Chief the Teachers did not write about such things, that never was the cattle of a kraal taken away for anything the Teachers had lost—that we interested none of the people of the Colony in such things, but made them known when necessary to the Chiefs who followed their own usages. Their conversation was long as to this point, but such was the substance of it.

The conduct of traders was likewise complained of by the Chief. They went through his country, contrary to his advice and injunction and did as they pleased. He warned them that evil would follow and now it has taken place—but they abused him. They wished him to make commandoes against neighbouring people to get their cattle of which they could not tell the colour. When he would not they called him a rogue and a great rogue,—as great a rogue as Makoma. By this he saw one thing, that Makoma was innocent. Our people were again called to answer this, which they did by saying that the Teachers were indeed white men like the traders; but they were altogether another sort of men and did not treat the Chiefs in that manner, that on the contrary

the Chiefs—they named at least half a dozen—eat in the Teachers' houses, came to pray, as well as numbers of the people; and the children were taught to read as you see the Teachers speak with the book.

I had only to confirm what these two men had said on this subject. The chief and his people rose up soon and left [us] quite in suspense as to the effect of what had been said. It appeared to me that the Chief was at the very time desirous that we should settle, but laboured under much fear—as how it would be looked on by his counsellors; he feared the responsibility he would be laid under as to doing anything which would satisfy us were depredations made on our property and the responsibility he supposed he came under for us to the Colonial authorities.

A number of females came soon after to the wagon, with whom I spoke.

Friday 13th November. Soon after morning worship with our people, I set out with Mr. McDiarmid and the interpreter to take a view of another part of the country,—to the South. At the distance of about 1½ hours' ride saw a tract very suitable from the population, its vicinity to Vusani, and the extent of country to the S.E., E., and N. of it, the ordinary appearance of the country, abundance of rushes, small wood near and timber not far off, but little water. Spoke at a kraal there. The people seemed to be inclined to hear: a woman requested us to pray again. Rode still farther S., and then turned E. Spoke at another kraal. The people assembled in a hut as there was a little rain. They were remarkably attentive.

Mr. McD. appeared to think there was a suitable site for a station in what we had travelled over to-day. There are certainly different pretty places. Unless springs are found, there would be a difficulty as to water. The district so to speak is interesting; to the N.E. is Vusani, distant about an hour's ride; beyond him is the Bashe, another hour; and behind the station are there people still for an hour; while upon the right are people to the sea or about 30 miles, and on the left for perhaps a score of miles. Another station would of course be required to be formed over the Bashe and another to the West, among Dyalusa's people.

I was much affected with the desolate state of the people and the state in which the Chief is, with respect to their hearing or not hearing the words of eternal life. Cheered a little, on drawing nearer the wagon, by the interpreter telling me:—“it appeared to me as if the people where we first were relished the Word. They wished you to speak to them more and more.”

(To be Continued.)

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Local

Incwadi ka Kumkani Yombulelo.

Xa ndikangela kwixesha elide loku-gula kwam kwanelokupila, intliziyo yam inombulelo omkulu onzulu ngapezu kwe-nto yokuba mna ndipilile. Ndisinde cebetshu kwingozi yenyanga ezigqitileyo ngenxa yobucule obungummangaliso obudibene notando lwamagqira am kunye ne nasi; saye somelezeka no Kumkani-kazi sakubona uvelwano olupitikezwe notando olwalusijikelezile.

Ingati ndiyazibona inkita ngenkita zezihlobo ezasoloko zimi emasangweni omzi wam zilindele apo, zifuna ukwazi ngenqubo yokugula kwam, ndaye ndingabalibalanga abaninzi kuzo zonke indawo ezipantsi kombuso wase Mangesini ngenxa yemitandazo yabo nokundinqwenelela kwabo okuhle. Lento indicwayitise kunene ebomini bam, yakutaza ngapezu kwento enokucazwa, umnqweno wam owasoloko uko upendulwe, umnqweno wokuba banditembe, banditande abantu bam. Ingcingane zam zindisa kude. Andisakuba tsatete kakulu ngovelwano lwesisa oluboniswe zizihlobo kumazwe amaninzi, olute lwanika itemba elakuhlala lihleli.

Ndinenkolelo yokuba lamava am anokubonakala njengento engaqelekanga xa amaxala obuhlanga entlobontlobo zabantu ayakuba nguwona intombo wovelwano nalapo ubuhlobo buxomeke kona. Andikabinako ukubako ezintlanganisweni, kodwa ndikangela pambili kusuku olungati lumiswe lokudibanisa abantu bam abasekaya nabapesheya kolwandle kwenziwe umbulelo ku Tixo, ungenzelwa ukupila kwam kupela, kodwa wenzelwe nobubele obukulayo, obubonisa uvelwano olunyanisekileyo lwazo zonke intlanga.

Ndiyatemba ukuba oludaba luyakufikelela nakwabo bakude le endifumene amazwi ovelwano nonqwenelelo oluhlekubo.

Girl Wayfarers Association.

(Patroness: H.R.H. Princess Alice.)

CAPE COUNCIL: EASTERN PROVINCE.

President: Lady Crewe. Superintendent: Mrs. F. C. Slater.

Hon. Treasurer: Mrs. Ewing. Hon. Secretary: Miss Hendrikz.

Hon. Travelling Secretary: Miss Exley.

The Girl Wayfarers Association, a movement correlating with the Girl Guides Association is developing rapidly in the Union, Rhodesia and Basutoland.

Her Royal Highness, Princess Alice has graciously consented to become Patroness of the Wayfarers.

Mrs. Patrick Duncan is President of the Central Council of the Association and Lady Crewe is President of its Eastern Province section.

In the Eastern Province the Organisation of this movement began in 1927, and there are now about forty Detachments at "work and play" in that area.

Every Detachment should be registered. Application for Registration Forms should be made to the E. P. Superintendent (P.O. Box 89, Grahamstown).

Information will gladly be given to those interested in this movement.

A Countryman's Diary.

The month of April has been on the whole quite a pleasant one. Only one day, Sabbath, the 28th, was most trying to mind and body. For a driving, dusty and hot wind prevailed throughout the day: it fell in the evening. It was all the more unexpected seeing that rain had fallen for a few hours two days before and the sky was cloud-laden. But the sky has become in these days deceitful in its appearances: it has been as changeable as the moon; clouds have obscured the sun in the afternoon, while the stars have appeared in all their glory in the evening. All this has been very disappointing from the standpoint of the farmer, who has been waiting for the rain and the latter rains of the past season.

Some parts of The Transkeian Territories have fared well during the past summer. From them come glowing reports of the good harvest that will be reaped in June. The District of Idutywa and others around and east of it are going to have good crops according to recent observation, if things go on as they are doing and even if only a little rain falls. A splendid harvest is needed, if only to steady the trade of The Territories, and to make it possible for the people to meet their financial liabilities. The wool season brought much gain to the country; the harvest may increase it. At least, the latter will supply the people with food for the coming year, and keep money in the Territories. Stock are doing well at present, although the grass is beginning to change its green colour to grey. Now is the time to provide winter feeding for herds and flocks either by purchasing the necessary feeding-stuffs or by restricting certain fields for grazing. One fears however that the usual results will be soon evident in the country and that the cattle will go under in droves.

Local and General.

The average age of President Hoover's Cabinet is sixty.

Earthquakes have been prophesied in various parts of the world: signs of their appearance have already made themselves evident. Along the earthquake-belt from Japan to Chile through Asia and Europe the greatest tremors and destruction are anticipated.

The Missionary Secretary of the Wesleyan Church, the Rev. Allen Lea, has been designated at the recent Conference at Queenstown the President of next year's Conference at Grahamstown. Mr. Lea has travelled much and is well acquainted with missionary work in South, Central and East Africa. He has published a book on Native Churches and edited a missionary magazine.

Great preparations are being made for what may be considered the last meetings of the Assemblies of the Established Church of Scotland and the United Free Church of Scotland before their union into one Church. The May Assembly of the former Church has for its High Commissioner, His Royal Highness, the Duke of York. In October, the final Act of Union will be signed in St. Giles Cathedral, Edinburgh.

The President of the United States of America is moving in the direction of assisting the coming Conference on the Delimitation of Armaments towards a solution that will tend to peace. The Freedom of the Seas and the limitation of Navies are subjects that are presently occupying the gravest attention of Statesmen, Navalists and the Officials of the League of Nations.

At Darytona Beach, Florida, U.S.A., Major H. O. D. Segrave made the highest automobile record speed of 231.36246 miles an hour. A great reception has been awarded him in England. Major Segrave has also received the honour of Knighthood. Captain Campbell has attempted to break this record at Bluebird Pan, South Africa, but has not yet succeeded in his attempts.

Sir John Simon, the Chairman of the Statutory Commission on Indian Reforms, declared recently in a speech at Delhi that the Canadian Constitution might serve as a model for the new Constitution for India. It has already done so in the cases of the commonwealth of Australia and the Union of South Africa. In other words India may be granted Dominion Status within the Empire.

In a lecture at the University of Witwatersrand, Mr. W. G. Ballinger, who has been sent out from Scotland by the I.L.P., to advise the I.C.U., on matters of organisation, policy and industry, stated that the Native Problem was essentially an industrial one, and not a political. Although the black and white races were widely apart in intellect, no barrier could be erected to hinder their co-operation in industry. Artificial restrictions could avail but little in the circumstances of South Africa.

In the English section of the Wesleyan Church in South Africa there are 16,426 members, 600 on trial, and 1,057 in junior society classes. In the native section there are 200,392 members, 8,178 coloured, and 623 members. A net increase of 2,400 full members, 610 on trial, and 1,018 in junior classes. It is interesting to note that there are 1,763 churches, 2,942 other preaching places, with 277 ministers, 342 evangelists, 5,762 lay preachers, and 11,334 class leaders. These figures do not include the Transvaal, Swaziland and Rhodesia.

The General Council of the Presbyterian Church that met recently in Philadelphia has adopted a resolution whereby women are to be given the same privileges as men in the affairs and organisations of that body. Every office in the Church may be thrown open to them; none is to be withheld. Consequently women may be admitted to the Eldership and the Ministry and may serve as members of sessions and as evangelists. It is said that these proposals are the natural outcome of the granting of the political franchise to women throughout the United States of America. The dominance of women in the Congregations of the Church is so great that the ministry of women appears a necessary issue. In other Churches women already officiate in the ministry, and administer Christian Ordinances and celebrate marriages. The General Assembly of the Presbyterian Church is to discuss the proposals of the Council in May.

News has reached us of the tragic death of Mrs. Mbulawa, the wife of the Bantu Presbyterian Church minister at Stuartville, Molsgat, Transvaal. She was struck dead by lightning on April 15. Our deep sympathy goes forth to our bereaved brother in the hour of his sorrow.

The Rev. William Augus for sometime Secretary of the Congregational Union of South Africa, and recently Minister of the Congregational Church in Maritzburg has passed away at Forres in the north of Scotland. Mr. Augus left South Africa last year after work in the Ministry for thirty years in this country and returned to Scotland. There he was appointed Minister of the Congregational Church of Forres last October. He was educated in the University of Glasgow and in the Theological Hall of the Evangelical Union. At the University he showed a striking talent for philosophical and literary studies. This he cultivated throughout his career in the Church. A gifted lecturer, he interested his audiences and instructed them as well, for he brought forth from his treasures of literature things new and old. A great admirer of the Principal of the Theological Hall, he followed the teachings of the late Dr. James Morison, the founder of the Evangelical Union of Scotland and a commentator of recognised authority on the Gospels of St. Matthew and St. Mark. Devoted to his people, his Church and the work of the Ministry, Mr. Augus has left his mark upon the Congregations to which he ministered alike in Cape Town and in Maritzburg.

Longmans, Green and Co. have published a most instructive book by Dr. C. W. de Kiewiet on British Colonial Policy and the South African Republics, 1848-1872. The treatise will be of great interest and value to those who have assigned to them the teaching of History in Schools and Colleges. As this is a period of South African History over which many diverse political opinions have been expressed it is well to have a thoroughly reliable book in the hands of teachers and others interested in the past policies of the British Government and of South African Governments.

It is often thought that anyone can teach little children and that no training is really necessary for that task. No greater fallacy exists amongst a certain class of parents and managers of schools. The teaching and the training of junior children in schools are amongst the most difficult tasks of the teaching profession. This experienced men and women realise; this few managers and fewer parents. The best talent should be employed in junior classes, and the most experienced in the lowest. For as the twig is bent, the tree grows. If a child begins its school life under poor or incompetent teachers, it will never be able to overcome the harmful influence of such as much in character as in knowledge. The sum of the whole matter is this that the highest talented and experienced mistress should be given the Headship of the Infant Department. On no account should a raw teacher be placed in charge of a Kindergarten or Sub-Standard class lest she employ methods of instruction that will ultimately prove of the greatest disadvantage to the children of the school. Just as a novice fresh from a Training School may be placed, without

danger to his pupils, in charge of Standard VI but under supervision, and an experienced and skilled teacher assigned to Standard IV, so a novice may be employed without much harm in Standard III but only a skilled and skilful mistress should be assigned to the Infant Classes. Otherwise education will suffer throughout the school owing to faulty initiatory training in method and conduct.

The Story of Mnyungula.

In a most interesting series of Reminiscences which W. T. Brownlee, Esq., the ex-Chief Magistrate of the Transkeian Territories, has been contributing to *The Daily Dispatch* of East London, he tells the Story of Mnyungula, which is as appropriate in its moral and significance to-day as it was years ago. Our native readers will appreciate it, we are sure, and will apply it to present,—their own,—circumstances. Mr. Brownlee relates his story in a most graphic fashion. He writes:—

Many years ago, when a schoolboy, I visited the Transkei during one of my holidays, and on a sunny Sunday morning my companion and I rode out with a missionary, now long gone to his rest, to the kraal of a wealthy red Xosa headman a few miles away. This man had at that time at least four hundred head of cattle. Arrived at the kraal, we found Mnyungula basking in the sun at the side of his cattle fold: the young men were milking, and round the kraal was scattered a magnificent herd of about a hundred head of cattle, and there was not one scrub among them.

After a little talk the missionary remarked: "Well, Mnyungula, I suppose you are able to plough a great deal of land with all these great oxen of yours."

"What" cried Mnyungula, "my oxen plough? My ancestral oxen be tied to a yoke and beaten with a whip? Missionary, you are saying disgraceful things. I could not so disgrace the cattle of my fathers. Yes! there are a few little scrubs (imi-ggutsuba) grazing over the hill, these I bought to draw my plough: but Mnyungula's oxen don't plough!"

It was the old conservative Xosa spirit, the old Xosa tradition of the sanctity of the ancestral herd.

Many years later I was magistrate of that district. Mnyungula had by now many more cattle. He also had a fine flock of about six hundred sheep. One day he came to me and asked me to find him a market for his sheep. I tried to dissuade him from selling, but all to no purpose. At last I asked him, "Why do you wish to sell your sheep?" Mark his reply! "I want to buy more cattle."

It was the old conservative Xosa idea—"Your cattle are your wealth." Mnyungula sold his sheep and bought more cattle. Within three years rinderpest swept the Territories and Mnyungula lost 95 per cent. of his droves. The old man sat himself down beside the closed gateway of his cattle fold, and, covering his head with his robe, he awaited death. He did not, as did another rich native who, too, had lost his all, take up an ox-hide thong and go out to the nearest thicket and hang himself. He just waited: and merciful death did not keep him waiting long. If ever a man died of a broken heart, it was old Mnyungula.

Transkeian Territories European Civic Association.

Congress to be held in the Council Chamber, Town Hall, Umtata, on Wednesday, May 15th, 1929, and the following days.

AGENDA.

Congress opens at 10 a.m.

President's Address.

Read minutes of last Congress.

Secretary's Report and Cash Statement.

Read Correspondence.

Motions for discussion.

Election of Officers :

President,

Vice-President,

Secretary,

Committee.

Cattle.

1. ENGCOCO moves :

That the proper authorities be approached with a view to obtaining compulsory registration in the name of the real owner, in the stock registers and dipping books of all native stock in the Territories.

2. ENGCOCO moves :

That the system of removal permits for Cattle within the District be abolished, and that removals of cattle be allowed, outside quarantined areas, under dipping certificates.

3. ENGCOCO moves:

That the natives in this district other than those in affected areas, be allowed to move, under permit into the adjoining districts, oxen in yoke for the purpose of disposing of their produce,—grain etc.

4. ENGCOCO moves:

In view of the present overstocked condition of the Native Territories as regards Cattle and Horses, that the Government be requested to prohibit the importation to these Territories all cattle and horses, except under permit. Such permit to cover only importations which will lead to the improvement of cattle and horses in these Territories.

5. BUTTERWORTH moves:

That Congress should support the Cape Eastern Public Bodies in their endeavours to obtain a market for scrub cattle and that the Transkeian Territories General Council should be approached to co-operate in this movement.

Native Labour.

1. MQANDULI moves:

That the Government be asked to have all boys returning from the works searched for axes, as they are becoming a serious danger in the Transkei amongst native boys.

Noxious Weeds.

1. BUTTERWORTH moves:

That Congress be urged to move that more stringent measures be adopted for the eradication of noxious weeds, and that Congress should request members of all branches to notify the authorities when and where flagrant cases of noxious weeds exist.

1. WILLOWVALE moves:

That the Postal services as between Umtata and Willowvale, and East London and Willowvale be expedited, so as not to occasion the unnecessary delays that at present exist.

Railways.

1. ENGCOCO moves:

A resolution regarding Railway Rates.

Roads.

1. ENGCOCO moves:

That the question of a re-survey of the Nqamakwe to Ndadakazi road be considered.

2. KENTANI moves:

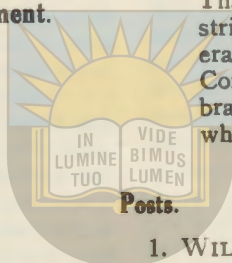
That attention again be directed to the bad state of the road from Nthlambe Drift to Kentani, especially the Nthlambe Hill.

3. TSOMO moves:

That the authorities be asked to construct causeways at Ezolo Drift, on the Nqamakwe—Tsomo Main Road, and at Xume and Gqogqora Drift on the King Williams Town—Cala Road.

4. TSOMO moves:

That every effort be made to get a causeway constructed at the Great Kei Drift over the Great Kei River at Caba, Tsomo District. Further that the Provincial authorities be approached and their active Co-operation asked for.



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5. MQANDULI moves:

That representations be made to the Assistant Engineer of the Provincial Council at Umtata for the most urgent repair of the Bityi—Elliotdale Road i.e. The portion from Hely Grove to the connection on the Elliotdale—Umtata Road.

Also the alteration to the approach on either side of the Buwa Causeway, making it accessible to waggon and oxen, or failing this a concrete bottom be put into the Buwa Drift.

6. ENGCOCO moves:

That the attention of both the Provincial and Bunga Authorities be drawn to the difficult and dangerous state of the Drifts, and the vital necessity for the construction of cement causeways be urged.

7. BUTTERWORTH moves:

That Congress should represent that much public money is wasted in repairing roads with mere ground or inferior metal. Particular attention should be drawn to the stretch of road between Tent Peg Valley and Ndabakazi Station on the main road to East London, where this wasteful form of repairing main roads is most obvious, and that suitable metal should be obtained from a quarry which could be found in that vicinity.

Telephones.

1. MQANDULI moves:

Direct telephonic communication between Mqanduli and Umtata and between Mqanduli and Mqanduli Road.

2. BUTTERWORTH moves:

That Congress should renew and persevere in the agitation for rural telephones at reasonable rates, particularly for the benefit of traders in the Territories.

Weights and Measures.

1. FLAGSTAFF moves:

That the assizing officer be requested to call and assize all scales, at stores *en route*, and also to call at the stores in the villages without any extra charge.

2. WILLOWVALE moves:

That this branch of the Association is not satisfied with the reply from the Secretary for Mines and Industries dated 25/10/28 addressed to the President of the T.T.E.C.A. in re-assizing of Weighing and Measuring Instruments; and that the matter be again brought up for discussion at the next session of Congress with a view to the original resolution adopted at last Congress being again represented to the proper quarters.

Iwayini entsha kwi Ntsuba ezindala.

Ulwaluko lwaba Ntsundu.

NGU REV. JONATHAN MAZWI,
Toleni, Transkei

ISAHLUKO IV. (*Sesiqalile*).

2. Kananjalo ikwabalulekile nalendawo yoku-ba abo bafundisi bokuqala abeza nelizwi lika Tixo kwelilizwe lase Afrika babengabexesha elalibalulekile pesheya ngesipo so Moya Oyingcwele ebu Krestwini ixesha lekulu leshumi elinesihlanu neleshumi elinesitandatu ngamadoda avulelwa ucango lwentliziyo ngu Moya ka Tixo kwintlanga ngentlanga nababengazi nenteto yazo. Ngamagora awayediliza inqaba zobumnyama bentlanga ngentlanga ngamandla okolo luka Joshua ne tempile zo Artemesu ngamandla o Moya ka Paulus. Abo babekubona bengakutandabuzi into okuyiyo ukutanda okungcwele kuka Tixo. Bengenaloyiko ukuyigweba into ecasene nozuko lwegama lika Tixo.

BEKALIPELE UKUGWEBE IZITETE NONQULO
NAMASIKO ENTLANGA ZISESEMANDLENI AZO

ngoko zisenenkosi zazo zilaula ubukosi bubo bazo. Bona bengabafiki besesinye isizwe bengaziwa bengayamanga nganto bungekaziwa nobukosi bakomawabo beyeme kupela ngamandla o Moya ka Tixo. Ngolokalipo umsebenzi wabo walandelwa ziziqamo ezikulu zenguquko yenene yama Krestu ekunqinnekayo ukuba anjalo akasafumaneki kwaba Ntsundu. Ukalipo lwabo lwazala ama Krestu omeleleyo akalipileyo ezomini nanyanisekileyo evela kobona bunqinqwa ubumnyama.

Part II. (b)

Izimvo ze Tyalike ngo Lwaluko lwaba Ntsundu.

1. Izimvo zamva zetyalike ngelisiko zibe zezokuba lento asilulo unqulo, lisiko nje nesiqelo sabantsundu ububi kulo ngamasiko atile ekwenziweni kwalo ekungati kuyekwe wona okwanqu-lwa luko olu alusiyiyo nto. Zade ezinye ityalike zatwala inkolo yokuba libalungele abantsundu maxa kungenziwa amalungiselelo anje ngokuba lenziwe ngogqira babelungu mhlaumbi emagumbini asemakaya. Uluvo olubanzi lulolokuba lisiko lemvelo labantsundu abanakuliyeka.

2. Okwezi zimvo zamva ze Tyalike ezivela pesheya kupawuleka kwa indawo yokuba zivela ngexesha elinqinwayo napesheya ukuba lixa lokupola okukulu ebu Krestwini nelingqoboko izele ngamatandabuzo kuyo yonke into. Inkokeli za pesheya ezibafundisi zibonakala nazo zigula seso sifo silusizi. Kudibene naba Ntsundu belixesha uninzi lwabo oselungazi nto ngeyona mfundiso nezitete ezizizo zohlanga lwabo nenkolo zazo izinto ezazisukela kuyo esekubanjwe ukwenziwa kwamasiko lawo ngomfiliba wolwazi ngengcambu zawo nangapandle kokuqwalasela ukunqinelana nokungaqinelandi nemfundiso enyanisekileyo yelizwi lika Tixo abangasenayo nenkatalo yokunyaniseka kwengqoboko njengokuba kungeko nto ilungileyo bakatala kangakanani kukugcinwa kokucoceka kwayo.

3. Pantsi kwalowo mdibaniso wokupola kwe-tyalike nabantsundu abaloluhlobo olunqulo kunye

nempabla zonke zalo ezingamasiko obumnyama lufumene uloyiso pezu kobu Krestu bendawo elinqulwa kuzo njengezi ikakulu zinama Xôsa nama Mfengu.

Part II. (c)

Zakubake zimi ngoluhlobo izinto ngalomcimbi oya uzenzela ixabiso yonke imihla ngamandla empembelelo zawo

UKUBUTSALELA EMVA UBU KRESTU KWABA

nokunzonzotekisa kwawo amandla nokupila komoya wemfundo. Izinto ezo ezibukúlu kulele pezu kwazo zombini lonke ingomso lomtu ontsundu, kuyanyanzeleka ngoko ukuba ityalike nomzi okanyiselweyo mauzame ukufikelela kwisigqibo esible ngawo nokuba sesiwigwebelayo nokuba sesiwigwebayo. Ngakumbi ityalike nomzi wabantsundu bona basamelwe sisishiqi seqina lokuwa nokuma mhlaumbi ukupakama kwesizwe sabo elimelwe kukuconjululwa ngabo ngokwabo ekulele pezu kwamanyatelo ayakutatvatwa ngama Krestu abo nabafundileyo babo ukusonjululwa kwalo.

Zaye indawo ezinjengale zifanele bona bazaziyo ngapezulu inzulu nemfihlakalo zamasiko oluhlobo kubo, omnye umntu wesinye isizwe angafikeleli kuze abe nolwazi oluzeleyo ngawo; anokusuke ake isigwebo esiyingozi ngomcimbi angawaziyo mhlaumbi ewuxelelwe buqingata ngabantsundu bendidi ezipantsi ngesimilo ngengqondo okuninzi kufihliwe.

Kufuneka abantsundu bete ukuzisigqibo izinto ezizintloni zoluhlobo zabo zemvelo bazijonga ngomoya apa wexa le Puritans. Kuma Skotshi ne Reformers kwintlanga zase Uropu umoya owazala esisizwe sikulu singumangalisô sapesheya simhlope nesikade singumzekelo omhle. Ati ngawo u C. H. Spurgeon igcisa lezibálo kwiucwadana yake kubafundi bezibálo, pezu kwemfundiso yemfuneko yokuba nesigqibo ngenyaniso kumntu ongum Krestu uti ngalawomaxesha oyisemkulu u "Hayi yayiba ngu Hayi" u "Ewe abe ngu Ewe" Maxa u "Hayi inguye oyinene u Ewe abe ungapandle geqe. Xa u Ewe enguye u Hayi abe ungapandle cace. Babengaki ngobubetyebetye obuzele amatandabuzo ango "Hayi ewe" no "Ewe hayi" no Fanelukuba no Bekungati no Kodwa no Mhlayimbi." Olototo lwamatandabuzo luvele mva napesheya. Luzele nakona esisizwe sikoyo sabelungu esiyinxaki esingasenakunika mzekelo uluncedo kwizizwe ezikokelwa siso. Isizwe ati ngaso kwalowo mbáli uxabisekileyo.

"Isikolo sengcinga yangoku siyakugxeka okokunyaniseka koyisemkulu kweloxesha (le Puritans no Reformers). Sona sifuna kuhanjwe ngenkululeko ezukusiweyo, ekubonakalayo kuba ngaso pambi kokuba kube kade, kuhlalele ukubengezwa isigqibo semvisiswano entle eyenziwe pakati kwe Zulu ne Sihogo; mhlaumbi okanye ukudityaniswa kwale mizi mibini pantsi komanyano lokuba

KUVUNYELWE INKOHLISO ILALE LUKUKWENI LUNYE NENYANISO."

Amatandabuzo anje ngezinto ezizonda ubom besizwe setu kufuneka singawalandeli singawaqeli nokuwaqela. Kuti ayakuba yingozi nomonakalo omkulu osowuko kwangoku saye ke tina sisesequleni kokwakaka kwesizwe setu kwaba mhlope avele ngamaxesha okugqibela sebesisizwe esikulu nesivela ekunyanisekeni nasekucekeni ebu Kres-

tuni esapuma kwimikwa yemvelo neziqelo ezikohlakeleyo zazo ngabo ubu Krestu obu nemfundo le. Kangangokuba badalwa zezizinto basesinye isizwe kuneso ayesiso amanyange akowabo okókó babo.

Xa siqwalasela lombuzo asingi singasondela kuwo ngencinga yokuba ubani yena walenza elisiko nokuba ubani yena engalenzanga: Kodwa makujongwe nangubani ukulunga nomonakalo osetyenzwa lelisiko kubu Krestu nemfundo nenqubelo-pambili yesizwe esintsundu. Kananjalo lombuzo mawungajongwa nangeliso lokuba ubani elitanda yena isiqu okanye elitiyile yena isiqu. Makujongwe ibango nelungelo lobu Krestu, Imfundo, Isizwe.

ISIAHLUKO V.

Part I.

Impawu zo Lwaluko.

1. Kwakwezi zibini zokuqala izizwe ama Jipete nama Sirayeli olunqulo lulunge kwisikolo sexesha elipambili lamanyange. Kuma Jipete kwabola kwatshona isizwe ngokwaso nonqulo lwaso. Linyange lobukumkani o Pezu Konke awabushenxisayo ebushenxisela amaxesha angawo okukanya okuyinene kunye nento zabo.

2. Kuma Sirayeli olucebano lolwaluko lwaza kupelelwa lixesha emva kokuba no kuvuka kuka Krestu. Kwangena amaxesha o Moya Oyingcwele aza ashumayela agqusha apindapinda amaciko angama Juda okowawo lomnqopiso. O Mpostile Paulus odumileyo ukubangiswa kwawo. Ade acacise ukuba lento yayi zaba ilulwaluko ukusika ngoku ayiselulo silurunulo mhlaumbi unqumlo ulwaluko lolwentliziyo Filipi 3. 2. Eqononondisa kwi Kemente ezikatazwa ngalo ngabo lwaluko ukuba umntu uyalaswa unetyala lokuwenza wonke umteto Gal. 5. 3. Baye abapantsi komteto bengekoko pantsi kobabalo kodwa bapantsi kwesiqalekiso. Eqokela eqononondisa ukuba

"UKUBA NIYALUSWA U KRESTU AKASAYI KUNINCEDA LUTO."

3. Ezindawo ke nezinye zakushumayela ngokupeleleyo ukubangiswa kolucebano Lolwaluko kuma Juda angama Krestu njengecebano olungebi sasebenza nto kuwo no Tixo. Akupeliswa lomnqopiso wolwaluko wodwa kuwo. Bada nobuzwe bawo bacitacitwa njengesizwe esingavumanga ukwahlukana nonqulo lwezitete neziqelo neziqalelo ezingancedi luto sashenxela izizwe zezinto ezizizo nezokanyo olululo zona asenokusebenza ngazo u Tixo.

4. Elizweni ngokubanzi elisiko alibanga nampembelelo elalifanele ukuba nayo ukuba lahiyinto enokulunga okutile kulo njengezinye izinto ezilungileyo lasala nezo zizwe zalo nezinye izizwe ezimbalwa ezincinanana. Yaye nempumelelo yezizwe zolwaluko ingazange ide ibe yepi; ngexa lokupakama kwayo i Jipete ayizange inabe ubukumkanyana bayo ngapaya kwenxalenye yomntla Afrika namazwana ambalwa e Palestine.

5. Ama Sirayeli ngelawo ixesha akazange ade ayilaule yonke ne Palestine ngokwayo. Nakwesosiqingatana yaba yimpumelelo yezi kumkani ezi mbalwa ngokubalulekileyo u Kumkani u Davide nonyana wake u Solomon babuye batshona ubukumkani bawo. Ukungakwazi kwawo ama Sirayeli ukudibana nezinye intlanga ngokuzicekisa ngobunqambi kuba zingalukeli nengqondo yawo emi ndaweninye yokungaboneli izinto ezilungileyo nezenqubela ezikoyo nakwezinye izizwe—

UMKWA LOWO ONGUMKONDO OSELUDAKENI
WABANTU BELISIKO NAKALOKU—

Ezonto zabenza ubukumkani babo nemfundo yabo yaye minxekileyo nento yawo vexabiso elikulu Ilizwi lika Tixo ngakumbi imfundiso engo Yesu Krestu eyayiyakuwenza abesisizwe esiyintloko ngonapakade kwangalengqondo yokutshela kwizinto ezindala nezitete asuka wona abambelela kwizinto ezinjalo abambelela kumpandle nexolo lemfundiso yobu Tixo akafuna ukufunda u mongo u Tixo engu Moya kwano Tixo eku Krestu kodwa babambelela kwimfundiso zika Mosesi nazo bezitata ngeliso leayama njenge nkolo nesitete. Lade elitamsanqa labo labaposa lagqitiselwa kwezinye intlanga ezihleli zona zilungele ukufunda nokuyamkela into elungileyo nokuba yeyesinye isizwe. Ezamamkelayo u Krestu zona zapakama ngaye kunanamhla. Abamcasayo bona bamlahla u Krestu balahla ngokunjalo yonke intsikelelo yabo. Nakubo ke kusekukheleni ukuba saba sesinye sezizatu ezema endleni yabo yokulwamkela uguqulo lomnqopiso omntsha olungulo lolwaluko. Babambelele bona kwizinto zexesha elidala lezitete zo Abraham no Yisaka no Yakobu. Elisiko labagcina kwixesha elidluleyo bengavumi ukulijonga ekukulo nelizayo, zade izinto zafika kubo zagalela zadlula; basala bona belinde u Mesiya wengqondo zabo bengama-zanga lo uyi Mbangi yobom.

Part II.

Kwabantsundu.

1. Ekubeni kuqondakala ukuba nakubo aluzange lwalungulo lwezizwe zonke zase Afrika kodwa yinxalenye yazo ekuqondakala ukuba zezintlanga zehla ngonxweme lwempumalanga, nezavela ngasezantsi e Afrika ngasentshonalanga ama Qeya nama Qwelane, nakubo unqulo lwesikolo sexesha elidluleyo. Kuba nakwezo zazinalo olunqulo lolwaluko, seyibanzi indima yokupuma kulo kwakufika amaxesha ezinto ezizo okanyo. Ngokupambili kwezinqondakalayo intlanga ezintsundu.

AMAZULU. Abamqali ukulibona lilisiko lobudenge nokumata, nelahluta amandla nobukalipa nokuhlakanipa nobungwanyalala emntwini oyindoda entliziyweni nase nyameni. U Godongwana mhlaumbi u Dingiswayo no Tshaka balikupa esizweni sabo. Kamsinyane amabuto abo bawaqeqesha ngendlela zokulwa. U Dingiswayo azibonela kubelungu intlanga ezingalukiyo ngokunjalo no Tshaka. Amazulu ahle anoloyiso azicitacita ezinye intlanga ezintsundu ezalusayo. Amampondo nama Baca ama Swazi abe Sutu ezizizwe zilandele ngempumelelo enkulu emva kwalomzekelo. Ezintlanga nangoku zisaqinile ziqubela pambili. Intlanga ezatshela kulo kunanamhla Amaxosa naba Mbo abanga maMfengu ezontlanga zaqitakala ngapandle kwaba Tembu ezinye nanamhla azisenabuzwe xabiso njengeziya ziye zibabutataka.

2. Kuma Jipete elisiko aliwancedanga nto kuma Juda aliwancedanga nto. Naba Ntsundu intlanga zelisiko alizancedanga nto. Kunokuba nceda zizonakalo kupela into ebonakalayo nokusilinga ezantsi. Umntu angatsho ngengqiniseko etile ukuti naxa isikalo singakanani nje kwisifundisi samahlelo onke "Sobuyo Mva!" kubu Krestu babantsundu beli esisikalo sinamandla kwezintlanga zisemazantsi ezilunge kwi pondo le Kapa ngakumbi Amaxosa nama Mfengu. Intlanga zombini ezibalulekileyo ukutshela kolunqulo lolwaluko.

Ukuzekela pesheya kwamanzi o Mtata kwelama Mpondo Amabaca uwele Umzimkulu unyuse nela-be Sutu Ilizwi lika Tixo apo lisasebenza ngokuvuyisayo laye liye likula ngokukula inxano lemfundo kwezondawo nemizamo yokwenza izinto zokanyo yokuzimela izinto ezinje ngokwenza ivenkile nokutenga imihlaba nemisebenzi yezandla kangangokuba ingomso lom Afrika unokulijonga kwezintlanga zomntla kunezi naxa laqala apa Ilizwi lika Tixo. Pakati kwezizizwe zibini. Izinto kuzo zizama yonke imihla ukubuya umva. Kude kube yingozi nokufudukela nokudibana nezinye izizwe ezintsundu zomntla kwezizizwe ngempembelelo yazo embi ngelisiko nemfundiso zalo. Pezu kokuba zingevani pofu nazo zozibini zilumana zirenyana ngokulandana imilibo yokuzalwa okuyimfuza yentlanga zolwaluko ucukucezwano nemimona namakwele kodwa ziqengqeleka ngokwelitye zisinga ezantsi ekudungudeleni nasekungabini nto zitshela kolunqulo nazipina ke ngoko izinto ezincinane ezingaba ziyatuteleleka kolunqulo njengoko abanye becinga ukuba lilo elinika impilo kwabantsundu. Abanye linika ingqondo abanye iziyalo xa inkwenkwe ipuma esutwini; ngelishesha kuko izinto zexabiso eligabadeleyo kunezo. Zaye ilahleke ezinkulu ezizangwa lilo azinakulinganiswa nezintwana zizangeleka ngati ziluluto kulo.

3. Ezinye ingqondo zingapazama zilahlekiswe yindawo yokuba impembelelo ezinamandla ze Tyalike ezazilicasile zenza ukuba liti ngoku ukuzama ukuvuka

LIZANE UKUZIFIHLELA EZINYE IMBONAKALO
EZIKANGELEKA KUBI

zalo ezinje ngesutu elicacileyo ikankata elisekukheleni inkonzo zokosiswa nezinye imfanelo zalo lizenze liyinto engati inokuteteleleka. Kodwa lonqatyana ihlale okwexeshana, ngexesha ebelisazama ukwamkeleka; lakubona ukuba lizifumene invume ivuke yonke imikwa yalo iqutywa ngokuzeleyo inkonzo yolwaluko. Njengoko namhla kwindawo zezikolo kuma amasutu kuqutywa imiguyo amakankata nenkonzo zokosiswa ziquitywa ekuhleleni. Bekuqalwe ngokuba amakwenkwe alukileyo ama Krestu agcinwe kovimba; yakuvunywa leyo kuyile namhla. Nale yokuba elisiko lenziwe ko qgira babelungu umalusi nomaluswa ayibaxolisi; abanye babuye bazenzelwe zonke inkonzo zolwaluko emakaya bakubuya ezi hospital.

INKOLO ESEZANTSI YOMALUKI ONTSUNDU
NGOLWALUKO AYINAKWANELISWA LUNQUMLO
OLO LODWA NGAPANDLE KWAMADINI ALO.

Olunqulo amandla alo ngoku kwindawo zalo akangangokuba ngexesha lenkonzo zalo ubu Krestu naba lipina ihlelo buba sekudlavukeni kangangokuba ube nokuqiniseka ukuba koquba ngoluhlobo kwisituba sezizukulwana ezibini iyakuba inkonzo ka Tixo nemfundo ipelile kwakona kwaba Ntsundu beli ngenxa yokubuyela kwama Krestu ngalamaandla kulenkonzo yolunqulo.

4. Pantsi kwempembelelo zabafundisi bokuqala ukukalinyelwa ko Lwaluko njengesiko nonqulo lobuheleni kwabaneziqamo ezihle kakulu ezibonisayo okunokwenzeka nakwaba Ntsundu xa bekutshiwe kwizitete zoluhlobo. Bakawuleza ubu Krestu babantsundu ukuyakufikelela kumgangato opakamileyo, otembisayo nomangalisayo. Latandwa ngenxano ilizwi lika Tixo ngabalamkelayo bepuma kobona bunqinqwa ubumnyama, kodwa um Krestu oguqukileyo acace abe ngum Krestu wenene.

Imfundo eyamkelwa ngamakwenkwe okuqala antsundu esembata imfele zegusha namabayi kwavela kuwo amadoda aqaqambileyo ngezimilo nengqondo eyomeleleyo yase Mfundweni awaba zinkokeli ne Titshala ezizizo nabafundisi abazimilo ezipakamileyo nabanesidima nabahlonelekileyo. Ekungekabi nakufumaneka anjalo ezikundleni zalawo nama landela ngamanye ngasenokubaqeka epuma kwizindlu ezapumayo kumasiko obuhedeni oluhlobo. Inkokeli amagqweta e Jaji o gqira abantsundu sekukokela umntla kwezonto ngoku. Kodwa ke indawo esinokutanani nayo pezu kwezizinto zonke kulomcimbi kukuba

ELISIKO LIYEKWE LIKUTAZWE LENZELWE
AMACEBO AMAHLE OKOMELEZWA KWALONA
ZITYALIKE SININA?

nokuba hayi. Ityalike mazime kwindawo yazo endala yokulicasa nokulikangela njengonqulo lwenkolo nenkonzo yenyama, zime pezu kwama cebo okupeliswa kwalo njenge nkohlakalo zonke?

Isaqutywa.

Natives Arts and Crafts.

The attention of managers and teachers of Native Schools is called to the proposal to hold an exhibition of Native Arts and Crafts at Windsorton on Monday 5th August, 1929, open to all Native Mission Schools in South Africa.

- A. Best all-round exhibit by any Native Mission School or Institution where instruction is given under the supervision of European teachers;
1st prize, £4; 2nd prize, £2; 3rd prize, £1.
- B. Best all-round exhibit staged by any Native Mission School or Institution where instruction is given by Native teachers without European supervision;
1st prize, £2; 2nd prize, £1; 3rd prize, 10s.

Exhibitors under B will also be allowed to compete in the General Section of the Exhibition. Particulars of the prizes will be published at a later date.

In making their awards the following points will be taken into consideration by the judges: (a) workmanship; (b) suitability of articles for encouraging Native home industries; (c) use of local raw material in the manufacture of the articles; (d) staging and general effect of the exhibits.

There will be no restriction as to the number or nature of the articles to be exhibited. Further information including information regarding railway carriage may be obtained from F. H. Ferreira, Esq., Superintendent of Natives, Barkly West.

The Department commends the initiative shown by Mr. Ferreira and those associated with him in the proposed exhibition, and hopes that they will be rewarded by a liberal response on the part of schools.

The Retiral of Mr. Bennie

The Chief-Inspector of Native Education

At the close of his Report on Native Education for 1928, Mr. Bennie, the Chief-Inspector of Native Education in the Cape Province, refers to his retiral from the Education Department in these words:—

A very warm debt of gratitude is due to my colleagues on the inspectorate for the heartiness with which they have entered into new schemes proposed, for the energy with which they have carried them out, often in difficult circumstances, and for their readiness to assist wherever assistance was desired. I desire also sincerely to thank the members of the office staff for much consideration shown and the help given to one who came new from the veld to office life and routine, and must often at times have trespassed in matters of official orthodoxy. To the Chief Magistrate of the Transkei, magistrates and other Government officials, including the officials of the Transkeian General Council, I owe a debt of gratitude for never-failing courtesy and assistance.

Reference has already been made to the help given by managers in carrying out such reforms and developments as have been accomplished, but I desire to add my indebtedness to missionaries in every part of the Province for much personal kindness and helpful advice.

To teachers, both European and Native, I would express my regret that we are no longer to co-operate officially in the cause of Native education, and my warm appreciation of the help they have given and the friendship they have shown. Our co-operation in furthering Native education and our friendship will I trust not end with the severance of official relations.

It is my earnest hope that the cause of Native education in the Province, a cause in the value of which my belief grows stronger with the passage of years, and from which I have derived so much satisfaction in a long official career, may come well through the present period of readjustment, and become to an increasing extent a means of helping forward the development of the Native races of the Province on the lines of loyalty, truth and a civilisation based on righteousness.

Rebellions are still rife in Mexico and Civil War is proceeding in Afghanistan. Peace has not yet reached certain Provinces in China. The conflicts between Chinese Generals and Governors of Provinces are standing in the way of a stable Central Government with which other Nations may treat on matters of international trade and commerce as well as of jurisdiction over foreign and international law. The attempt to anticipate the slow growth of civilisation in Afghanistan has created a condition of affairs in that country that has caused much perplexity to Indian Administrations, and more suspicion to European Statesmen. What is to happen to Mexico, a country of perpetual strife, it is difficult to say. The United States of America has prohibited the export of arms and ammunition into Mexico, and is taking measures to prevent the smuggling of them into the hands of the disaffected.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, APRIL, 1929.

To the Reader.

Thou shalt love the Lord thy God
and thy neighbour as thyself.

A favourite subject for some writers during the last generation was the relation of Morality and Religion; for others during the present the relation of Religion and Politics. In the Middle Ages Christian teachers constructed a system of Theology that embraced Politics, Economics, Law, Morality and Religion as these are defined to-day and that under the philosophic formalism of the great Greek Philosopher, Aristotle. All Life, Conduct, Government and Knowledge was a unity, intellectual and practical. The differentiation of functions was generally unrecognised, Life and Learning were monistic, although Theory and Thought were dualistic. The Natural and the Supernatural were actualities. The questions of the relation of Morality and Religion, and of Religion and Politics could not arise since each was dominated by the religious spirit and outlook of the Ages. The strength of this position, Theological and Christian is undoubted notwithstanding the attacks that have been made upon it. To-day it is recognised very widely especially amongst Scientists that knowledge is a unity, and that the sooner a Philosophy arises to play in modern times the part of the Aristotelian in mediæval, the better for Science.

The Renaissance, however, or the Revival of Learning sought to disintegrate the great systems of thought that Christian learning had created, by introducing and utilising the critical and pagan spirit of antiquity against them. The aim was to separate the factors and functions of knowledge and to liberate Science from the domination of religious ideas. In many directions the Renaissance has succeeded in its efforts and has left each Science to pursue its distinct and solitary career under one or another

conception of evolution and development, until these days when attempts are being made to unite again through speculation and theory what was separated through scepticism and paganism. The relations of Morality and Religion, and of Politics and Religion was a most natural question to arise through the influence of the Revival of Learning. These, however, were tentatively solved or resolutely ignored by theologians like Calvin who held that such questions were illogical, seeing that Religion and Morality were identical in thought and practice and that Politics formed a part of Church organisation.

The French Revolution completed the disintegration in thought and practice that the Renaissance had begun, and modern life adopted the belief that Morality, Politics and Religion were separate phases of Life and that each could be isolated in practice, the one from the other. Thus the ship of Life was separated into compartments, not always water-tight. Secular and sacred became opposites and antagonistic, and men adapted themselves complacently to the claim of none or either. A man could profess to be very religious in his feelings and poetic in his aspirations and yet be immoral in his conduct, and dishonest in his transactions. Morality was separated from Religion with fatal results to character, and society. Politics were also separated from Religion with those anarchic results that are to be seen everywhere in the world. Parties, political, economic and social, have been formed on expressed principles that are antagonistic to Religion, and even to Morality, in order that untrammelled licence may be given to speech, conduct and passion.

To appeal therefore in these days of electoral excitement to politicians on religious and moral grounds may be a duty, but one most likely most ineffective in its influence upon political partisanship and racial ambitions, or upon class antipathies and dominant interests. For these idols of politics have too many devotees to make it possible for a few preachers of righteousness and peace to gain their ears and arouse their consciences. While men are everywhere and elsewhere striving for union and peace, politicians are too busy disintegrating society for partisan politics and upheavals in the State.

The Mission Field.

The Missionary.

CHAPTER XXIII.

The Family at Nazareth.

IT is recorded that from His Infancy Our Lord resided at Nazareth in Galilee. There He was a member of a Family that gave at least two of its early teachers to the Christian Church. The family of Mary the Virgin was famous in many of its members, not only in St. Mary herself but also in others of her House. It matters not for our discussion how we are to regard the relationship between St. Mary and James and Jude or how that between Jesus and His brothers and sisters. The problems that have arisen over the discussions of relationships in the Family or House of Joseph have produced a literature, that is exceedingly vast, and that owing to the methods of interpretation, that have been adopted towards the facts in the New Testament, towards traditions and towards conjectures, though the literature is vast, the conclusions may be fairly stated. They may be found in any authoritative work that traces the history of the discussions over the Brethren of Our Lord. What interests us is not whether they were brothers in the natural sense or brothers in the clan sense but that they reflected mentally the spirit of the life of the Home at Nazareth. The writings of St. James and St. Jude, although Jewish in their attitude towards wisdom, conduct, politics and poetry, are written in Greek. It may be recognised that in Galilee the home-language of most of its inhabitants was Aramaic or Hebrew of a particular type. In Capernaum the Scriptures were read in the Synagogue and that presumably from a Hebrew Roll. The circumstances that are set forth in detail in certain incidents in the Life of Christ seem to imply the use of Hebrew and Aramaic. There is, therefore, enough to form a safe judgment over the matter of two languages at least that were prevalent in Galilee—Hebrew and Aramaic.

Aramaic in Syria and Galilee.

It is somewhat strange, however, that so few references are to be found to this fact. Josephus has a kind of cryptic utterance in which he declares that he had written certain of his books in his mother-tongue, as we say, before he translated them into Greek. It is obvious, therefore, that in Galilee and in Syria men were acquainted with Aramaic as a popular patois, and Hebrew as the language of their Religion. The influence of the latter is seen throughout the Gospels and in other Books of the New Testament, but apart from the Gospel of St. Matthew, no Hebrew text of any antiquity has been preserved so far as the Books of the New Testament are concerned. Scholarship has not yet decided the value of a Hebrew Text but recently edited. It is enough, therefore, to accept the traditional belief that Our Lord read Hebrew when He performed the function of Reader in the Synagogue and that He spoke the common patois, Aramaic.

Did Jesus Christ Speak Greek?

Did Jesus Christ speak Greek? Is the Gospel of St. Mark a document in which the Teachings of Our Lord in Greek have been preserved? The two questions really form one so far as our answer is concerned. It is significant that St. James and St. Jude two Brethren of Our Lord, wrote in Greek letters that have come down to us as their work from the first century. However the Epistles may be interpreted and whatever spirit they may manifest in relation to contemporary opinion and knowledge, the fact remains unchallenged that they are written in Greek and that no Hebrew or Aramaic originals have been claimed as their sources. Certain quotations link these Epistles to the sapiential, cryptic, apocalyptic and revolutionary literature of the first century B.C. Now, that same literature found in the Apocrypha and elsewhere was written in Greek. For instance, the Book of Enoch has obviously influenced the mind of St. Jude. That apocalyptic or revolutionary Treatise was written in Greek for the most part; one section of it is also found in Hebrew. In the case of certain Books in the Apocrypha that are in Greek, the question has arisen whether they were translated from the Hebrew or from Aramaic or other bilingual original documents like the Book of Daniel. Scholarship has attempted to show that, in the case of the Book of Wisdom, a possible Hebrew original may have existed. The experience, however, of translating from the present Greek texts and a Hebrew text has shown how untrustworthy even modern scholarship may be in attempting to restore supposed ancient originals.

Scholarly attempts to restore Originals of Greek Texts.

All such attempts have been hitherto tours-de-force, subtle, acute, learned, but, like modern Latin Prose, they lack the rhythm of the cursus, the cadences of the sentences and the subtleties of the language of antiquity. If then we are suspicious of any Hebrew or Aramaic original of the Epistles of St. James and St. Jude, we have cause for our attitude. The fact, however, remains that both writings, whether influenced by a sapiential and revolutionary literature of the first century B.C. or not, are written in Greek. Why then do we not at once assume that Our Lord like St. James and St. Jude was conversant with the Greek language?

In Syria, Galilee, and Trachonitis to the East of the Sea of Galilee, Greek settlers had made their language known amongst Syrians and Jews. Nazareth was within the boundaries of that Greek culture which linked itself to that of Alexandria, Ephesus, Tarsus, Athens and Rome. In these towns and in many Provinces Greek was a familiar language, written and spoken by Jews in the time of Our Lord. If we assume that the Family at Nazareth participated in the public life of the northern Province, Galilee of the Jews and of the Gentiles, then we have no difficulty in believing that Our Lord spoke Greek as well as Aramaic.

Again, whatever may be thought of the problems connected with the Gospel of St. John, this may be said of the Book itself, that it is written in a Greek that has all the features in style and contents of Aramaic mentality. But it is beautiful Greek, though Common, not Classical. And St. John was a dweller on the Lake of Galilee. So

too St. Peter, who is represented in the New Testament by two Epistles in Greek.

Bilingual Disadvantages.

In modern times it is recognised that bilinguals and trilinguals show certain limitations in their use and usage of the various languages they speak. This fact is seen most obviously when one attempts to write in a literary fashion in the different languages, he may be able to write or to speak. The innate mentality of his "father's-tongue" reveals itself, no matter how he attempts to evade its influence. Even a Conrad cannot escape this innate activity. When we recognise that Mark reflects a Jewish mentality and style with a classical structure, we are only expressing in other words the existence of this well known influence. So far, then, we have argued that the Family at Nazareth participated in the public life of the Northern Provinces, followed with interest the revolutionary ideas of the first century B.C., retained in their homes their knowledge of the language of their ancestral religion, employed in their daily and social intercourse Aramaic as their local patois, and spoke and wrote Greek with that facility, that is seen in the Epistles of St. James and St. Jude. Other facts of a traditional and archaeological type might be brought forward to establish our contention, but the above seems sufficient to warrant our belief that Our Lord spoke Greek and that the Gospel of St. Mark, a Greek document, contains his original words.

We are perfectly well aware that but recently this conclusion has been challenged. In his able work, "*Light from the Ancient East*," Dr. Deissmann has asserted his belief that Our Lord did not speak Greek. It may be very rash in us to oppose the expressed opinion of such a scholar but we are unconvinced of the soundness of his argument and those of his supporters and of their inference from their accumulated research.

A Contrasted Theory.

It is generally recognised that Aramaic was the local patois of Palestine, and that the majority of the peasantry employed that language in the daily intercourse of the home, on the market-place and even in the Synagogues: that in the Northern Provinces this language had Greek as a competitor as the populations were mixed, many families being of Syrian or of Greek descent: that Greek culture and civilisation had influenced considerably through historic causes and conquests Asia Minor, Syria and Palestine: that the universal language of the Near East and Egypt was Greek: and that scattered communities of Jews everywhere in the Roman Empire employed Greek in their ordinary affairs, and had in the Septuagint Version of the Old Testament their recognised Scriptures in use in their Synagogues. But it is inferred from such and other facts that Jesus Christ did not speak Greek, but only Aramaic, and that St. Paul was the first to employ Greek for the Propaganda of the Faith as soon as he realised that Christianity was an universal religion. Other writers followed his example. The early disciples of Christ saw in the Roman Empire and Greek culture a preparation for the advent of Christianity and used both for its propaganda. Otherwise the Faith would have been but an Aram cult. According to this theory, St. Paul and Greek Culture saved the Faith of Jesus from disappearance as a Religion of The Great Messiah.

Nature Study.

The Birds of Blythswood.

Levaillant's Grass-warbler. (Continued).

Her silence encouraged the belief that she was attending her brood, but she suddenly reappeared, with the burden still in her bill, and resumed her restless behaviour; maintaining her monotonous single note, she flitted from twig to twig, as if at a loss what to do with the grasshopper. Again, however, she slid silently into the secret spot among the undergrowth, and on emerging she was bearing a white dropping with which she flew silently upstream. The nest thus revealed to me was in the fluttering tuft of a plant growing in the bed of the stream which in the rainy season fed the waterhole but which at the moment was dry. Both adults had been at hand, though only one was seen carrying food; neither came near me during my examination of the nest. One of the young saluted me by opening its bill to crave food.

I did not manage back till the last day of April. Meanwhile the rivers had been swollen by the rains and had subsided again. The flood waters had drenched the nest and left it a clotted mass. Yet a closer examination of the relic suggested to me that the clotting of the nest material—leaves, broadish grass-blades and roots with a welted lining of pappus or wool—might, in a season of moderate flooding, render the nest waterproof.

Besides the alarm cry, this Grass-Warbler has a very low whispered call *foi-ee*, and also a song whose period has not been noted.

Drakensberg Wailing Warbler. This resident species, the commonest of all our grass-warblers, may be credited with a nesting-strength of twenty pairs. It is at home among rough vegetation, wherever found. In the marsh-land it shares with Levaillant's Grass-warbler the extensive reed-beds that rise from the sodden ground and the broad expanses of tangled growth that cover the adjoining dry land; on the open veld it enlivens the areas of inkanga scrub and the grassy slopes of the valleys, and in the cultivated tracts it finds perfect quarters in the grassy borders of the maize-fields and even among the weeds that hug the interstices between the maize-plants. When their haunts are invaded, the birds generally leave the undergrowth and settle conspicuously and noisily on the long reeds or grass-stems; with persistent clamour they accompany the disturber of their peace, not resting till they have safely conducted him past their territory, and, as they chide him from the reeds, they may be noticed ascending or descending a reed-stalk indifferently. Yet, under favourable circumstances, one may consent to carry on its normal duties unconcernedly in the presence of the enemy. As it works about on the hill-slope, it hops over the ground, taking two or three steps at a time and jerking its tail all the while in Cisticoline fashion. Sometimes it is lost to sight behind a grass-tuft, sometimes it appears in the open, but all the time it keeps peering about in perfect silence for insects, and from its behaviour indicates that it is gaining quite a good livelihood.

The bird has a strange habit, noted first by Ayres, of holding on to its perch and wildly fluttering its wings, as if it were trying in vain to fly off. As

carried on in the base of an inkanga shrub, this farcical performance is especially impressive.

On a slope covered with inkanga I disturbed one from her nest by throwing a clod along the tops of the bushes. The nest was built in an inkanga and contained young and two addled eggs, one of which I took. The sitting bird was very noisy after flying out. A week later I paid the nest another visit. The adult was not at home, and the solitary youngster still in the nest flew out at the insertion of my finger and worked its way down through the bushes and skulked. The second addled egg was still in the nest. During my search for the youngster silence prevailed; but the adult was near, for she flew off later calling *tsee tsee*.

The song-period has not been fully determined, but begins in September (or probably earlier) and goes on at least till February 2nd.

Neddiky. This confiding species is resident in our midst, but it defies at present my efforts to state even approximately the number of pairs in our neighbourhood. It chooses by preference a mixture of grass and scrub, and it finds in consequence ideal haunts in our gardens, our wooded river-banks and the scrubby hillside of the Bushman's Rocks. Though essentially a grass-bird, the Neddiky often flies up into comparatively high trees, such as the willow, the euphorbia and the mimosa, and after surveying its surroundings from its lofty outpost descends again to the grass.

The tell-tale evidence of its presence is generally provided by its monotonous *weep*, which has been very aptly likened by Mr. D. Adamson of Livingstone to the creaking of an ungreased wheelbarrow. Intermittently from early morn till after sunset the creaking goes on, constituting all the year round one of the most familiar sounds from the scrubby hillside; at Blythswood, however, further attention requires to be given to the prevalence or the decadence of this call during the period from April to August. In addition to this and other vocal sounds, the Neddiky, like the Sombre Bulbul, produces a mechanical sound with its wings. On 6th June 1927 one settled at my feet without noticing my presence: on becoming conscious of me, it moved about a little, then decamped with a pronounced whirr of its wings.

Though normally an inoffensive species, it may at times betray a combative tendency, and two of them once displayed in front of my eyes a strange hostility towards a young canary, by tormenting it as it sat tamely on a tree-root. As the date was the 29th of December, the hostile display probably arose from the unintentional intrusion of the young canary on their nesting-grounds.

Bar-throated Warbler. At least two pairs of this lovable little bird are resident hereabouts, one haunting my own garden and the second the scrub at the Bushman's Rocks. Of the latter I can say little, but the former lived for several years beside our house. In the 1924-25 season they were lost to us, and we wondered if they had fallen victims to cats. On 11th April 1926 the species, however, reappeared in our garden.

Their most distinctive note is a loud *plee plee plee* which would sound more fittingly from the throat of a thrush. This is, I think, their song; at least it is in my experience the only one of their sounds that may be regarded as song. On the other hand, it differs from the great majority of songs in being

continuously uttered all the year round. Other renderings which I have entered for this song in my note-books are *plook* and *jork*. Another very distinctive note, which often tells of their whereabouts, is a shrill *tyeek tyeek*—otherwise rendered as *dyoop dyoop*, *tyeep tyeep*, *tyeenk* or *dyoont*. I have not seen a nest in Blythswood.

Black-headed Bulbul. Every patch of bush holds at least one pair of Tiptols, whose loud and persistent calling keeps them ever in the lime-light. Every orchard too boasts its resident pair, so long, that is, as toleration is granted them or the vigilance of the owners is relaxed. No doubt they are troublesome among pears, figs and grapes and too often they pay with their lives for their inveterate fruit-eating, but a pair of Tiptols in an ordinary garden surely compensate by their bewitching ways for any damage done.

Our garden pair in Blythswood play many rôles. The Tiptol is our outstanding musician, all the year round he is in song and for the greater part of the year he is among the first birds to greet the dawn. Turtle-doves may strike up their cooing before him, and the Cape Robin Chat during his stay in the garden anticipates him. From the middle of November to the first week in March the plaintive Green White-eye contends with the rowdy Tiptol, both maintaining for a lengthened period of twenty to thirty minutes before sunrise their insistent songs; sometimes the Green White-eye starts off, at other times the Tiptol gets the start and occasionally both strike up at the same instant. At our door the notes of the Tiptol easily drown all other songs at dawn, and the very boldness of the song renders the ensuing silence all the more impressive. At times the silence which follows the orchestral burst of joy takes on a deeper meaning, becoming the solemn awe with which earth waits for, greets and enters into the sunrise.

In February, and on into March, the Tiptol serves for my alarm-clock at dawn: in the garden too he plays the part of policeman, betraying the presence of a cat under the hedge or of avian enemies in the trees. In Blythswood the Tiptols are the only hosts that have been noticed of the Black-crested Cuckoo and they are to this extent handicapped in their efforts to increase their own stock.

Tiptols remain in pairs all the year round, and in the off-season a pair may feed far from their roost; on 14th September 1926 a pair encountered on the Blythswood boundary-fence at sunset flew away up the valley to roost.

Though mainly fruit-eaters, Tiptols indulge also in an insectivorous diet, watching sometimes from a perch and sallying out to catch a passing insect, and at other times devouring larger insects on the ground; one at Blythswood, attracted to the horde of swarming termites, has been seen swallowing the termites, wings and all.

Sombre Bulbul. This obtrusive forest species is as yet no more than a winter straggler to our neighbourhood; in July and August it has been met with at the Bushman's Rocks, but it has not been observed in our Blythswood gardens.

Cape Thrush. During September, October and November this species haunts the wooded border of the Blythswood stream, appealing more to the ear than to the eye. So far no proof of its nesting with us has been forthcoming.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Critics and Criticism.

MY DEAR JAMES,

I hear that you have been passing through a period of criticism on the part of your opponents, political and other and that you have regarded it as somewhat tempestuous. Two or three matters have been revealed to you:—one, your profound ignorance of your political enemies; another, the wonderful depth of their cultural prejudice; and still another their unrivalled skill in abusive vulgarity. Language was given men or was invented by them to conceal their thoughts and reveal their passions, to flatter their friends and inflame their enemies, and to do some other things that orators and authors deem worthy of mention. I need not catalogue them at the present time, as you must have read them in the course of your studies. The study of language, however, has always been a profitable pleasure for a few men seeing that it gave them a good living and great fame in the compilation of dictionaries, lexicons, wordbooks, and vocabularies, the more if they saw to it that their works became necessary for educational and school purposes.

I AM WANDERING, YOU WILL SAY, FROM THE PATH OF CRITICISM

and am employing words in vain. Such remarks as I am making are not soothing nor even sympathetic, you will continue, for you have little interest in dictionaries, although some of your opponents have obviously been looking through one for critical terms of a startling type. They are critics, and would require a man to be equally versed in Swift to enable him to give to their criticisms an effective reply. Words are not enough; it requires genius and knowledge to meet a critic on his own ground. You may be right in your statements. I shall examine them with your permission in the light of criticism and others as well: and I shall do so in my own way.

CRITICS AND THEIR ORIGIN

Critics are born like poets, and made like mechanics. Their skill may be undoubted after their training is completed and their experience obtained; their genius may be challenged and their knowledge questioned, but still, they are born to a lofty task, or are skilled in a peculiar trade. Of course, born-critics are generally regarded askance, seeing that they generally trade upon their genius and forget their ignorance. They are like men who presume much upon their pedigree and little upon their ability: their pedigree is generally more startling than their character, their ignorance than their style. For critics have both a character and a style, each his own peculiar possession. Those of the born critic are generally obvious on the surface, for both lack depth of thought and knowledge of things. The born critic trusts too much to his pedigree. In a democratic age, pedigrees like other degrees are not of much account: they have little commercial value, and money speaks even more powerfully than language. Even the critic has to take this factor into account, born though he may be for higher things. We shall see immediately how this fact works itself out.

CRITICS ARE MADE BY ENVIRONMENT AND MECHANISM. You need not be startled at this diagnosis for it is fortunate-

ly or unfortunately true. Environment makes most people what they are: evolution begins all right, but development is generally slow. Every man recognises this in his own case and regrets the fact but still he hopes to triumph over circumstances that hinder his growth in mind, outlook and skill. But the critic is the victim of a peculiar environment. This may be seen if consideration be given to the dramatic and the political criticisms of the day.

The Modern Dramatic Critic has been recently a subject of discussion. I have read an essay, in which Dramatic Criticism has been itself criticised and that in rather strong terms. The literary writings of certain critics are beyond praise, for in them knowledge of dramatic history, insight into human nature, appreciation of æsthetic surroundings, feeling for literary expression and practice in dramatic artistry, recognition of the unity of the Drama and the Theatre as well as appreciation of good acting on the Stage, have been manifest. But the criticisms of others have been most imperfect and crude. What is wanting in knowledge and skill is supplied by vigour of vulgar expression and vanity of personal conceit. With many, egotism rules and ignorance is bliss. Such the comparisons and such the criticisms!

It might be said that not amongst dramatic critics alone are such classes to be found. Indeed in every Science and Art their counterparts are well known. In politics the amateur, the poseur, the pusher and the ignorant may be found pursuing their way to fashionable notoriety and fleeting fame. Many are the lions of society that purr like cats, for their teeth have been drawn and their roars unheeded. When therefore the critic of Dramatic Criticism and Criticisms attacks such or praises one and condemns the other by contrast and comparison, he does not go far enough. His remarks and opinions leave us cold. And why?

THE DRAMA AND THE THEATRE

supply the answer in part, the Dramatic Criticism and the Play provide the rest. It will be very easy for you, my dear fellow, to follow my argument, for you are interested in the Drama and know what advantages and disadvantages are connected with the production and staging of modern plays. Now you know how strong a competitor the Stage has discovered in the Cinema, silent or talkative, descriptive or thrilling, tragic or comic; and you know how even the Church has lent its aid to Cinema and to Stage or utilised the assistance of both in order to purify the Drama and the Sketch. The competition between the Theatre and the Cinema will continue as long as fortunes are made in the one or the other, for commercial interests dominate each and its productions to a great extent. Might it not be that dramatic critics and criticisms reflect as much financial as literary, as much personal as dramatic interests and in so far as they successfully attain their objects, they detract from the value of the Theatre?

THE DRAMA HAS DIVIDED ITS CRITICS INTO SCHOOLS; dramatic criticisms of the day reveal their differences; they are not hidden to the reader who is interested in the Theatre and The Drama. Of these Schools and their professions two may be indicated. They differ in their definition of the Drama and thus in their criticism of a Play on the Stage. The Cinematic Play is outside the range of their theoretical and critic Art: it is beyond criticism!

My dear James, you know enough psychology and philosophy to understand what is meant when I say that the one School defines the Drama and criticises it in terms of its influence upon their æsthetic feelings and the emotions of an audience while the other criticises and defines the Drama in terms of its surroundings, the Theatre itself, the audience, the actors and even the critics themselves. Egotism, Psychology and Thrills are signs of the present. Times for one school of critics, while Environment, Philosophy and responsive Harmony are the pillars of the Theatre and the Drama for the other. You will see how possible it is for two critics to pen criticisms of a Play in which no two similar judgments may be found either of the acting or of the setting, for the one critic is out for thrills of passion and vanity and the other for perfection in Art and Life. I must close by remarking that the future of The Drama and The Theatre is one that you should watch seeing that the old Puritanic attitude towards Art is fast passing away and that even Churches are beginning to recognise the value of the theatrical in Art and Music in influencing the mind and in elevating the spirit. That value the educator has already recognised.

I am,

faithfully yours,

A. F. K.

Lexicography.

CAZULA. To slit lengthways, as a blade of grass; to slit the ear of a sheep in two as a mark of ownership.

UM-CELI' GUSHA or UM-CELI WEGUSHA. A children's game.

I-CEKWALOKUHLALAPANTSI. A children's game.

ISI-CEMFU. Insolence, cheeky behaviour, haughtiness.

U-CENCE MLANJANA. A children's game, in which to the accompaniment of the words *Cence, mlanjana, abantwana bayavuya* (run, little stream, the children are happy), the children run and slide in the streams made in the road by rain. In times of heavy rain, the children strip themselves naked, go out of the hut, and, marching in a row, allow the rain to run down the hollow of the spine, singing the while *Cence mlanjana*, and believing that this will make them grow.

ISI-CICI. A fine-looking ox or man.

CICIMA. To overflow, as water or maize, from a vessel that has been filled too full.

UM CIMI. The child whose turn it is to seek the others in the game of 'Hide-and-seek.' Umćimi kukutí abantwana baqokelelane kunye, ukuze kubekó umntwana aqubude esidulini nokuba kuse-lityeni, aze até akuqubuda abale apéle eshumini. Ngelixesha abalayo abanye abantwana bayazimela bonke. Lomntwana uguqileyo ubizwa ngokuba ngumćimi, kuba amehlo uwacimile. Uti ke, akuqgiba ukubala, avuke afune abanye apó bakóna.

CONIZISA or CONINIZISA. To say to a married woman *Maconini* (You have broken the taboo), in which case she must go home for a beast to wash away her guilt: kudala ubesití umfazana ukuba uconinizisiwe yinkwenkwana, bahambe bonke abafazana balowomzi baye kwamawabo, kanti mhla babuya bayakuza bequba inkabi zegusha nokuba yibokwe kuzokuxélelwa, kanti nabantu bomzi baza kulungiselela baxéle eyabo.

U-CONDOBEZELO, *n.* 5. Act of walking warily, caution.

I-CONGWANE. 'The sinew of the thigh, not eaten by the men; it is carefully cut out and sent to the principal boy at the kraal, who with his companions consider it as their right?' (Ayliff, in Maclean, p. 151). *amacongwane nodakada nobucópo bempahla bezityiwa ngamakwenkwe odwa* (Mqoboli).

UBU-COPO. (a) The brain, which in a slaughtered beast is the perquisite of the boys.

(b) or UBU-COPO BEZINJA, lit. Dogs' brains. Generic name for species of *Plectronia*; and in Pondoland for *Canthium* (*Plectronia*) *obovatum*.—Miller.

UKUTI-COPO COPO. To keep shifting one's seat over and over again, and to make a great fuss while doing so.

COTA. Subst. To walk slowly or gently as a person recovering from illness, or stealthily as a cat after its prey.

UKUTI-CU, *ndisaté-cú*, a colloquial expression for *ndisapilile*, I am still well.

I-CUBA. Griqualand East. A present, formerly voluntary but now of the nature of a fee, given by a prospective bridegroom to the mother of the bride to provide a feast for the women.

CUBULA. *ukucubúla intumbú*, to make a person 'split his sides' with laughter.

UKUTI-CUMBELELE. To work very slowly.

CUMSELA. To sprinkle red clay (*u-Cumse*) on a blanket and beat it in.

U-CUNTSO, *n.* 1. A little (coffee, sugar, tea); a pinch: *ucuntso akafani na Shici*, a little is better than none, half-a-loaf is better than nothing.

UKUTI-CUPATISI. To be loosely set or tied: *umnqwazi ufane watiwa-cupatisi*, the hat was awry.

I-CWAMA. A contemptuous name for a Hottentot or a Bushman.

U-CWETE. Among the Pondomse, this is the name applied to the tiny mouse, *Leggada minutoides*, the Prse. name for the shrew being *u-Sitswebe*.

UKUTI-CWETE CWETE. To touch or scratch lightly, as a doctor a patient's arm in vaccinating, or as a person some little object on the ground which he wishes to bring nearer to him.

CWEZA. Of a married woman, to avoid crossing the *inkundla* and to take a circuitous route behind the huts in passing from one to another: *isiko lokuqala lokuhlonipa kukucweza*; *umfazi akufuneki ukuba ahambe kwindawo ezitile*.

IN-DABA. *indaba ziyawoyika umbeté*, news fears the dew, i.e. ill news travels apace; *indaba zam zihamba nomoya*, my news travels with the wind, i.e. the thing I told in secret is now known to all; *yavel' indaba*, the news (of which we have been speaking) has appeared; cf. Sc. 'Speak o' the deil and he appears.'

ISI-DANGA. An *isidanga* composed entirely of white beads indicates that the wearer has had a sacrifice made for him.

UKUTI-DI, *v.t.* To pour out suddenly, as water from a pail, or as *amasi* over stamped maize: *ndiwaté-di pantsi onke lamanzi*, I spilt all that water, *ungakuti-di amasi kulomnqúsho*, Oh that I had fermented milk to pour over this stamped maize!

v.i. To pour in upon suddenly, as cattle or sheep into a maize-field: *zité-di emasimini*, the cattle have rushed into the maize-fields and are destroying the maize.

DIMALA. Of a person, to lose heart through seeing one's good actions despised; of tea or salt, to lose its strength.

DIMAZA. To make a person lose heart, as e.g. by letting him fall far behind in a journey.

UM-DINTSI. Anything that is offensive to the eye, as a loud-coloured dress; or loathsome, as *intotoviyane* or an evil-living person: *usuke wanomdintsi kum*, he was loathsome to me, I had more than enough of him; *lendawo yayibukeka ingenamdintsi*, this place was fair to look on and flawless.

I-DLIWA. Lit. something eaten. Beyond Umtata the name given to a calabash; west of Umtata the name is *iselwa*, something drunk.—W. T. Brownlee.

U-DLELA. A name given to the Platana frog, in allusion to its readiness to seize the fisherman's bait.

UKUTI-DIABU, *v.t.* To open a boil as with a needle. *v.i.* To exude matter, as a boil on being burst; to let out its contents as a bag containing maize on being ripped.

IN-DLOBONGELA. A wild, savage, untamable creature: *hashe eliyindlobongela*, a wild horse.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

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

„ „ Sabbath School 9. a.m.

On Week days—Training School Bible Class, 9. a.m.

„ „ School Bible Lesson, 9 a.m.

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

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

The Choir.

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

Institution Arrangements

The Education Board meets for business at 7 o'clock on the last Friday of every month.

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 21st. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments ;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL.

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

[illegible]

Religious, Social and Educational Work.

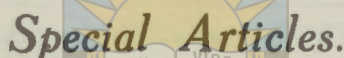
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Events of the Day

The British Elections. *Union Day*

The Union of the Scottish Churches

A Visit to Butterworth a Hundred Years ago

To the Reader :

Empire Day

*The Missionary:
Galilee of the Gentiles*

*Nature Study:
The Birds of
Blythswood.*

The Editor's Study: On Bantu Languages

Lexicography:

—:0:—

Extra.

An Appeal for the Bantu Presbyterian Church

Fingo Day. The late Mr. S. M. Ntloko

A Countryman's Diary

Sports and Pastimes

Iwayini entsha kwi Ntsuba ezindala

Mr. W. G. Bennie Esq., B.A.

Transkeian European Civic Association

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

REV. R. GODFREY, M.A.
MR. A. B. W. MARLOW, B.A.
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MISS M. M. K. STORMONT, B.A.
MISS B. TAYLOR
MISS BALDWIN
MISS E. LANCASTER
MISS SOGA
MISS AGNES BOTHA

The Blythswood Training School.

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

Rev. R. Godfrey.

Mr. Wiggett.

Miss Stormont

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Lancaster.

The Blythswood Practising School.

Senior Department,

Mr. Warner

Junior Department

Mr. Sotashe.

" "

Mr. Luti

"

Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Assistants, { Mr. Mduba,
Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.

Laundry & Cookery " "
Needlework, - Miss Lancaster.

The Farm Department.

Manager, - - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

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Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

The Girls' Boarding Department.

Acting Lady Principal - Miss Taylor

Mistress

Miss Taylor.

THE BLYTHSWOOD REVIEW,

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

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VOL. VI.

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MAY, 1929.

PRICE 6D.

Events of the Day.

The British Elections.



It is too early yet to consider the results of the British elections and their effects upon international politics, for the final returns will be known in South Africa after the end of this month. It is believed, however, that notwithstanding the increased voters roll of the various Constituencies the results will be almost an equality in members for the Socialist and for the other political parties. In this event the Liberals will govern the country indirectly for they will have the determining vote in any and every parliamentary measure. Both the leading parties have been appealing to the return of a working majority over any combination that may be possible against a party in power. Whether that request will be fulfilled and in favour of what party will be known within a few days. The present British Elections are experimental so far as the enlarged electorate is concerned, and no prophecy is possible in the circumstances. The results of the elections may have some influence both at present and in future over the affairs of South Africa, and especially in the case of Native Affairs. This creates here an interest, quite apart from their imperial importance, in the British elections that would otherwise be awaiting.

Union Day, 31st May, 1929.

Great Britain has its May Meetings and its Processions with flying banners and sashed crowds. South Africa has also its May Holidays and its Anniversary Days with their Processions of motor-cars at full run for town and upland, for seashore and forest. The last day of May is Union Day, a public Holiday on which crowds, without sashes and

with them, enjoy themselves at games and sports in the autumn weather of the year. South Africa can count many Holidays and Anniversaries in its Calendar; many bright days,—indeed perfect days,—in its year, and May days of beauty and peace, of brightness and gaiety, amongst its treasures. For May is neither too hot nor too cold in its weather and that at all times. Union Day is much the same in weather year by year. It has kept up its reputation this year and has increased that holiday spirit which Empire Day sought to realise. It would appear therefore almost a sacrilege against the spirit of gaiety and humour to direct attention to the ideas that find themselves expressed in Union Day, for a day's outing is apt to create sleep, and Union Day is no exception to the rule. Indeed, the holiday spirit is causing the political and social conception of Union Day to disappear just as it is doing that of other South African Anniversaries, some of which are looking to the Church to preserve them from that lethargy or oblivion that succeed bursts of enthusiasm without intellectual or moral reality behind. Union Day will disappear in due course as a political and social force but will retain its place in the Calendar of the land for some time before it becomes a Date in its history. These facts justify us in reiterating the ideas that found their final expression on the 31st May 1910; the first Union Day.

The Ideals of Union Day.

The first and the greatest ideal of Union Day is the Unity of South Africa as a Sovereign State within the Commonwealth of the British nations. This brings the country into relation with an Empire that is world flung and with an imperialism that seeks to protect its Dominions, their citizens, their naval safety and their political power as an international in-

fluence in favour of justice, progress and peace. The second ideal is justice to all the races in the Union and that as much in accordance with equity as equality before the Law. These two principles have to be considered separately, if they would be perfectly understood. They arise not from the dual nature of Law in South Africa, but from the conditions of the people. The Union of South Africa embraces in its populations civilised communities and uncivilised. Amongst the former, equality prevails in legislation and law; amongst the latter equity and custom. Equity demands protection for the uncivilised. The ideal of Equity is signalised by Union Day. How these ideals work out in the political, economic and national life of the Union, can only be seen in its progressive legislation, and protective measures on behalf of the Bantu Tribes. The natural and racial issue of practical Equity is the segregation of the Bantu within such Territories as may give them scope for their development towards a civilised stage of life and prosperity.

Equality before the Law is demanded for and from every civilised man, but equity for and from the uncivilised. This ideal is not recognised enough in the usual economic and political discussions in South Africa, but it is inherent in Union Day. The last ideal of imperial value is loyalty to the Empire and patriotism for South Africa. Union Day calls upon the citizens of the Union to remember their bounden duties to the other parts of the Commonwealth of Nations and their self-sacrificing devotion to their own country. These ideals both European and Bantu must ponder, would they appreciate the value and the claims of Union Day.

The South African Elections.

N the 12th June, the Union will be called upon to decide by a General Election the party Government that is to be in power during the next Parliament. Three parties are seeking for a majority of members, — Labour, Nationalist and South African. By the middle of June the country will know which of these are to be in power for a time. It is idle to prophesy the results of the Elections.

The Union of the Scottish Churches.

INCE the year, 1638, Scotland has been a land of Presbyterianism in Christian organisation and worship. Before the Reformation, it was Roman Catholic in its polity and ritual. Traces of its ancient Church History may still be found in various Churches that have existed in the midst of the Presbyterianism of the land. Even in the Presbyterian Churches of Scotland a Catholic element may be traced from the fifteenth century till the present day, for parts of Scotland were for centuries untouched by the Reformation and its religious and political ideas. With the elimination of the Papal connection in 1560, and with the repudiating of Episcopacy in 1638-41, the Scottish National Church became Presbyterian in polity and worship.

Presbyterianism as a Polity.

Presbyterianism has been variously defined, characterised and interpreted and that whether it appeared in Reformed or in Transformed Churches. The unit of this form of administration is found to lie in the Presbytery. This body dominates the whole policy of Presbyterianism. On it the Church depends for its existence and interpretation, and through it for its administration and its discipline. To understand the Presbytery, its formation, claims and powers, is essential to everyone who would seek to grasp the significance and claims of this form of Church Government.

Presbyterianism is the outward manifestation of a Theology, — Calvinism; its Polity and its Creed are one.. A change in its creedal beliefs creates a corresponding alteration in its organisation. If hitherto Presbyterianism like Puritanism has been somewhat rigid in its Calvinism, yet it has allowed other forms of thought to permeate its religious life. As far back as 1525, Lutheranism began the disintegration of Catholic belief in Scotland. The Reformed Faith has been dominant in the country since 1638 when Presbyterianism was recognised as the Established Religion of the land; but Lutheranism, emotion as against intellect, has always had an influence over the

minds of many Churchmen. During the nineteenth century, the scholarship of Germany and mainly that of the Lutheran Church permeated the learning of Scotland to a marvellous degree, and still has its influence therein, although the Churches have reaffirmed their interpretation of the Gospel of Christ as Reformed. But the Calvinism is greatly modified from that which was associated with Geneva at the Reformation and the Reformed Faith in later days. Systematic Theologies have receded for a time even in the lands of their adoption, and modern speculations and experiments are still of little use for the religious development of the individual and less for a National Church. In days of change, it is better to retain the old land marks until a new survey of things be undertaken and completed: it is better to walk the Old Paths, and follow the old Highways until such time as the new are safe and sound. The Scottish Church will face all the newer circumstances and learning of the age without fail, for it has amongst its leaders men who have that knowledge and that scholarship which the times demand.

A Group of Statistics.

The population of Scotland was estimated in 1926 at 4,892,000, a figure about two and a half times larger than those of the European population in the Union of South Africa. Ecclesiastical statisticians calculate that over 3,876,000 people will be brought into relation with the new Church of Scotland. For the combined membership of the uniting Churches, 1,296,170, warrants that inference. In 1927, the returns to the two Assemblies showed the following:—

	C. of Scotland	U.F.C. of Scotland	Totals
Church Buildings	1,714	1,488	3,202
Ministers	1,764	1,466	3,230
Communicants	759,797	536,380	1,296,177
Elders	14,844	19,009	33,853
Sunday Schools	2,050	2,031	4,081
Scholars	188,714	185,617	374,331
Teachers	21,402	25,180	46,582
Bible Classes	1,622	1,893	3,515
Members	60,318	65,545	125,863
Societies of Youth	—	—	135,942

The above figures will give some insight into the position of the new Church of Scotland in relation to the religious and social work of the country.

Some Explanations.

A short explanation of some of these figures may not be out of order. The ministers of the United Church will reach the large number of 3,230 or one for every 1,200 of the Church population. The average Congregation will be in the region of four hundred members. In the case, however, of the ecclesiastical conditions of any country, averages are very misleading for they assume a unity amongst items that does not exist. Country Congregations may be as small as a hundred members while Town and City Congregations may number a thousand. However, the average Congregation numbers in membership four hundred and in its adherents and children eight hundred besides. The scarcity of the supply for the Ministry is now ceasing; the outlook of the Church is optimistic in every way so far as the Ministry is concerned. The religious and administrative work of the Church is helped considerably by the efforts of 33,853 Elders, who take a leading part in all the discussions of Kirk Sessions, Presbyteries, Synods and Assemblies. Although the Eldership is essentially a moral agency in the interests of Christian administration and discipline, yet it has had to face with others the grave financial difficulties that have arisen during the past few years. The spirit of union has made itself felt in a great activity and effectiveness on the part of the Eldership, which will benefit the Church enormously at the beginning of its new career. The effectiveness of the Sabbath School system is manifested by the fact that one in ten of the Church population attend its classes, which are conducted by 46,582 teachers. Both Churches have had societies for youth; the Established Church of Scotland had its Guilds and the United Free Church of Scotland its Societies for Youth. The latter had a membership of 135,942 in 1927. We have already stated that in the case of the Ministry of the Church the spirit of optimism for the future prevails. And well it might when the opportunities for service such as the above figures imply are given those who as members of the Church of Christ are called upon to face religious, moral, intellectual and social,—if not the political—difficulties and dilemmas of the times alike in Scotland and elsewhere.

Scottish Church History.

THE Roman Catholic Church was overthrown by the Reformation in Scotland in 1560 and was replaced by a form of organisation that became definitely fixed and Presbyterian through an Act of the Scottish Parliament in 1641. Between these days controversy raged and various Books of Discipline were produced to steady the religious life of the country. The Roman Discipline had been in existence in Scotland for five centuries. Queen Margaret, an English Princess of the Royal Family of England which William the Conqueror had driven out of their heritage into Scotland, had introduced it in the eleventh century in the reign of Malcolm III. 1057-1093 A.D. It fared, at the hands of the Reformers, mostly the Nobles and the wealthy classes of Scotland, the fate that befell the Church of the Culdees which it originally replaced through the influence, piety and benevolence of a deeply religious Queen and a most resolute Monarch. But the Roman Discipline has retained a hold in various parts of Scotland, notwithstanding the troublous days of past centuries and still maintains its influence, much through the immigrant populations from Ireland that began to enter the economic and commercial life of Scotland in 1870.

Church and other Controversies of a Political Nature.

After 1560, controversies arose over different matters, as much political as religious, more in the interests of the wealthy and landed classes than in those of the people, and more over the claims of Ministers and Priests. Episcopacy had strong advocates for its exclusive national recognition but the methods of King James I. and his son, King Charles I., ended in Presbyterianism becoming the National Religion of Scotland. In these circumstances, therefore, one finds in Modern Scotland the three historic forms of religious organisations that the Reformation forced upon the Church with their corresponding Theologies, Politics and Disciplines. In the Church of Scotland elements of the Catholic interpretation of religion have persisted during the past centuries alongside of the Reformed. The new Church is broad enough to

accept such and to widen its social life considerably in accordance with Catholic experience and teachings. The latter it will mainly receive in the future both from Episcopal and from Lutheran religious sources, and ecclesiastical life. Many theological and social changes must take place in the Church life and literature of Scotland before that wider union will be effected for which men devoutly hope and pray. To-day one great Union has been accomplished, the final act of which will be witnessed in St. Giles' Cathedral in October this year.

The Missions of the Church.

The Scottish Churches have had missions throughout the world for over a hundred years. Their largest fields of missionary labour were in Africa, East, West, Central and South; in India from Santalia to Madras, from Bombay to Calcutta; in China mainly in the Province of Manchuria; in the East and the West Indies; in the Pacific and elsewhere. In several of these fields, in South Africa, Central Africa, India and Jamaica, Presbyterian Churches have been organised as the result of Mission Work. These have retained amicable relationship with the Scottish Churches and will continue it with the new Church of Scotland.

The necessary preparations, Parliamentary and Ecclesiastical, Civil and Administrative, have taken the Committees of the two Churches twenty years for their completion. Church Unions take time and cannot be hurried without disaster. Legal and ecclesiastical matters have to be diligently and carefully considered in view of the many interests of a religious, social and financial nature. In the case of both Churches, Parliamentary sanction has had to be obtained over the essential basis of their Union. Acts protect the Church as far as legislation can, but still other forces have to appear and effect reforms of various kinds before the new Church can be launched on the sea of ecclesiastical life to meet the strong currents of modern speculation and the blustering winds of social changes. As far as it has been possible for ecclesiastical foresight to anticipate the future, preparations have been made to preserve the safety of the Church in Scotland and its Presbyterianism in Creed and Polity.

D. D. STORMONT.

Educational

A Visit to Butterworth a Hundred Years ago.

(Continued).

Extracts from the Journal of Rev. John Ross.

SOON after we returned from this excursion, the Chief visited us [and asked] where we had been and what doing, which he was told but said nothing. He asked a tin dish of a certain description, which we had not, Mr. McD. would have promised it when the families came, if he would give us a settlement. I advised a promise should be given, but without the condition. Mr. McD. thought he must now say something if he meant to receive us, but he said nothing; and, as Mr. McD. noticed, he did not say so much as "it is good."

Saturday, 14th. Near noon four people came with milk for sale. I spoke with them for some time. We went to the Chief at 5 p.m. and stayed an hour and a half, that we might hear "his word" as to the mission. He said he had told us already about the enemy, that the land was not in peace, and that he had no country. What did we say to these? We only asked if he would receive Teachers. If he would say to his people there are the Teachers and that none were to do them harm. This was all we asked. We saw him in his country and that he was not without it. Yes, he said, but he was not at rest in it; he waited only till the enemy came to the river and then he should leave it. There was nothing like the help of God to keep off the enemy and preserve his land. He said did he receive Teachers, he should forget the enemy. No, were he to receive the word that they bring, he should be greatly helped.—Enlarged on what God has done for nations and particularly our own nation, which was once similar to his, but he had seen nothing could stand before it. It was once the tail, but was now the head of the nations. All who love the truth shall be blessed. The word of God is sure.

A considerable interval of silence ensued, when we asked 'What do you say now?' which he answered by saying 'Do you despise my word?' 'No, we do not; but we do not fear the enemy and we know where to find help.' A man came in to report about the enemy. They were said to have advanced to the Umtata, with wives, children and cattle, and that those people who lived over that river were now come to this side of it. We left the interpreter to wait a little for the chief's word. He waited an hour, but was not spoken to.

Lord's Day, 15th Nov. 1829. A few people from the great place at morning worship. I informed them what day it was. In

the forenoon there were people from another place whom I addressed together with our people. Early in the afternoon it began to thunder with heavy short showers of rain. When it began to clear, I went to the Chief's place for worship, but he would not allow it to be held in the place—we were not to pray there, but at the wagon and that he and his people should go to it for that purpose. I returned to it and waited an hour and a half without anyone coming. There were two heavy showers in that time; perhaps these prevented them coming. I went afterwards to a kraal up the river to address the people there. They attended very well.

Monday. Mr. McDiarmid said that we should go to the Chief to get his last word. I advised him to have his mind made up as to what he should say and what was to be done. Mr. McD. thought that if Vusani was still undetermined, we should ask if it would not be good for Mr. McD. to go to the place we had looked at on Friday and commence, which may lead him to be explicit. If he is against it we should go. "I cannot advise you to do so; you may go and wait or settle at that place: but I cannot advise you to make it a question with the Chief." Mr. McD. asked me what we should do. I said that remained with himself. I was sent merely for advice and information. He said that might help—that in the multitude of counsellors there was wisdom. I saw his leaning was to give up the mission and had little freedom to say more than as above stated,—yet added, were I so situated, I would not think of going home. I would stay, though not countenanced. I do believe the Chief wishes a Teacher, but is afraid of the responsibility which he supposes to come on him by receiving one. This arises from the little intercourse he has had with white people; and the greater part perhaps of that little having been of such a nature as to cause him to fear or wish to have nothing to do with them, to avoid them as much as possible. I would wait, when I consider how it was with Hintza, when the missionaries went to him.

Mr. McD. said this should be given up if the Chief did not countenance it, as he believed it was in expectation of his countenance the mission was entered on, and that he for one would not have consented to it otherwise, when there are plenty of people nearer home to whom to go and the Chiefs wishing us. He did not wish to be reflected upon for doing it without the Chief's consent. I said I thought much was left to his discretion, yet if he was against commencing he might remain and see what took place. In the meantime he might send home an account of things to the Brethren, when he would have their answer in a short time. Mr. McD. assented unto this.

We went to Vusani and again introduced the subjects. His answers were the same as

some of those given above. Mr. McD. then requested or directed me to ask 'What then are we to do? Should we go to such a river and wait there?' Though this was contrary to what I had advised and to which he had signified his assent, I put it as he requested. The Chief replied it is not one place that is bad; all the land is so—we should therefore go home.

About 3 p.m. we went to the Chief again. I introduced the subject by saying he saw the wagon here and things in it, with the people, others asked what we should do with them, when similar objections and answers were given as some of those above. He retorted the former objection that he should forget the enemy; now we were making him forget. No, it was not necessary he should forget; there was nothing to cause him to forget. Let him receive the word in sincerity and he should prosper. Against many enemies has the Lord helped His people—alluding particularly to the overthrow of the Assyrians in the night—and they were more numerous than all his people and Hintza's, and though the Lord might not help them in the same way, yet He had innumerable ways to help those who trusted in Him, who sought His help. He could make one chase a hundred.

'But' said the Chief 'I am forgetting them already, in sitting talking so long over this matter. Then you can easily put an end to it; say but These are my Teachers and let no one disturb them,—then there should be no more meetings and you may go out about them to-morrow. He asked,—'Why has not God helped those to whom the Teachers had gone?'—'Can you tell me if the people had really received the Word of God?'—'How is it that Gaika is so much troubled with commandoes after receiving the Word?'—'Can you tell me if he has really received it?'—'I cannot say his heart is changed.'—'So I did not say that God would help those who pretend to receive His Word.'

I then informed him of the effect the Word should have on the heart, what blessings there follow through time and eternity, for life and death,—besought him not to hinder this Word, when offered to him. He asked for it formerly and did not receive it, and, now that it is offered, that he should receive it. There was a pause for some time.

I asked Mr. McD. what was to be done now. He desired me to ask if it would not be good or if there should be no harm to go and build by such a place. I felt this was pushing the matter to the utmost, that it was questioning the integrity and honour of the Chief, as well as being directly against my own views and what we had formerly settled on. His answer was short and clear. Will you sit when the master of the "ground" says you are to go home? I considered Mr. McD. had heard and got all he wanted. He professed little could be said after that. I was not

acting for myself. I had at the beginning told him I was his servant in talking with the Chief. Yet still my own sentiments as to the Chief's intention were unaltered. Recollecting my office as a minister of the gospel, as one sent to preach to every creature under heaven, to those who oppose as well as others, I addressed the Chief solemnly and at some length. The Chief said we should not be angry with him; he had not said anything out of a bad heart. 'No,' I replied, 'I am not angry, nor shall I be angry. I will still pray for you and your poor people and that your heart may be changed.'

Tuesday 17th November. Mr. McD. asked me if there should be any wrong in going over the river and remaining there. I feared it would be unbecoming after the manner in which the question was put yesterday—it would have been well to have done so, if the question with respect to it had not been asked. Mr. McD. asked me how it should do to ask the Chief if he was still of the same mind to-day, to which I answered,—'I see neither duty nor propriety in putting that question. Yet that is not to prevent you doing it.'

Mr. McD. now made preparations to leave. Vusani was present and introduced the subject anew himself, of which the conclusion was as follows. It was the state of his people that prevented him receiving us. I asked when his people came into such a state. Ans. 'In the time of Somerset and Dundas.' 'But,' I said, 'you asked for Teachers after that time. You asked at the two who were here about this time last year and you asked but a short time ago why the Teachers went past you, and your people told me when I was here you wished Teachers.' No answer.

For the benefit of the present-day readers, Rev. B. J. Ross grandson of Rev. John Ross from whose Journals the above narrative has been transcribed—has supplied us with the following foot-note.

John Ross went to Tembuland, then called Tambookieland. Vusani was chief of the Tembus and great grandfather of Gangelizwe.

A day's ride from Butterworth would take the travellers to one of Vusani's fee kraals, somewhere near Mjanyana.

An hour's ride from there S.E.E. would lead over the country north of Idutywa on the line to Bashee Bridge. This country quite fits the notes as to the need of finding springs, etc., for water.

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG.

RESEARCH IN AFRICAN NATIVE STUDIES.

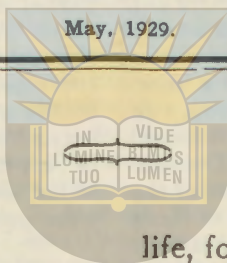
The Department of Bantu Studies of the University of the Witwatersrand, Johannesburg, invites applications for grants-in-aid from persons who are carrying on, or who wish to engage upon, original research investigations into specific aspects of Native life in Southern Africa, e.g.:—Social Customs, Linguistics, Music, Economic Organisation.

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THE BLYTHSWOOD REVIEW.

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

No. 65



Local

Fingo Day.

TUESDAY, May 14th, was kept as Fingo Day by the Butterworth clans. The celebrations were held on this occasion at the Zangwityi Anglican School, and were presided over by the Rev. L. S. Byrde.

Mr. W. T. Brownlee, ex-Chief Magistrate, and Mrs. Brownlee, Mr. Ronnie Turner, of the N.R.C., and Mrs. Turner, were amongst the first arrivals on the ground. There was a large and representative gathering of the Butterworth Fingoes, inclusive of a sprinkling of men who saw service overseas, in the Great War.

The ever-recurring theme of the day was loyalty to the Crown.

In the heart of the Fingo Nation there is enshrined the memory of a Queen. Around that memory are gathered the loyal affections of the whole Tribe. It is a memory that persists, in spite of the events of more recent times. Other Native tribes may share the memory, with the feelings of loyalty that attach to it. To the Fingoes it has special meaning.

Victoria! Fingo history knows no greater name. 'Tshaka' may symbolise physical might, unrestrained, destructive, unlimited except by what was physically mightier. 'Victoria' stands for preserving power, for the greater things of human

life, for freedom, justice, respect for man as man.

Under Victoria the scattered people found refuge and a home. Victorian justice granted to them conditions under which the march of progress could begin its course, towards nationhood. Was it not still under Victoria that the inspiring slogan was sounded? :—

'Equal rights for all civilised men;
'Justice for all men.'

Look around Fingoland. Observe the fruits of Victorian rule, and honour the names of her representatives, who have governed the people in her name!

What should obliterate the memory of the great Queen from the heart of the Fingo nation? We believe it will survive all the harsh feelings, the provocations of the present times.

A great ideal, once seen, can never perish. The roots of justice, once firmly planted, will not die. Its fruits will continue. On the contrary, it is the age of tottering ideals that must pass.

Truth is greater than the era.

And so Fingo Day will survive amongst the Fingo people, and generations to come will rejoice in the memory of Victoria, and bless it in her children's children, as long as there is a British monarch wearing a crown.

GOD SAVE THE KING!

B.

A Countryman's Diary.

May has been in every respect a most pleasant month. It has been in many ways "The Merry Month of May." It has seen three holidays and more pleasant "perfect days" than any of the other months of the year,—save those of Vacations,—and has given crowds the opportunity of several week-ends. May Day, Empire and Union Day have come and are now gone. Associations of various types have been holding sessions; politicians have been advocating in towns, villages and dorps their peculiar specifics for the present political situation, or have been promising various classes political panaceas in the future that will never appear; while the ordinary work of the country has gone on and the farmer has been thankful for the rain. In some parts of the country more rain has fallen in May than hitherto; and the hearts of men and cattle have rejoiced. The prospects of winter feeding in certain parts of the Territories are excellent. Where they are not, farmers should at once prepare to purchase winter-feeding, and not wait till the July harvest.

Various reports have reached us of a most favourable nature concerning the maize crop. In some parts of the Transkeian Territories it is said to be the best for years past. The years of Drought seem ended so far as the Central Districts of the Territories are concerned. So the opinion of those who have been reporting on the coming harvest! Maize is to be abundant in certain Districts; the Territories may be able to feed themselves during the next year. Certain Districts are not so hopeful of the future, but they may obtain a fair supply of grain from their fields. In places, great fields of Kafir-corn may be seen, waving in the breeze. What this implies is too well known for one to comment upon the fact. It is not for food supplies that such fields have been set aside for corn nor on account of the poverty of the ground.

Now is the season for sowing or planting in gardens, Peas, Onions, Beans, Cabbages Turnip, and such like; Roses, Shrubs, and Vines. Of course the harvest will be in full swing everywhere and will be giving plenty of work to all engaged in garden and field. The mornings are a bit cold in these days; and so too are the evenings. But oh! the moonlit evenings, even when the moon rises late in its third quarter!

Local and General.

There is in the South African Museum, as Dr. Péringuey informed me in 1922, a Sandwich Tern, taken locally, that had been ringed in Heligoland. Another Sandwich Tern ringed on the Farne Islands, Northumberland, in July, 1919 was recovered at Cape Town in August, 1925.

In the Journal of the S.A.O.U. December, 1915, p. 19, the Curator of the Durban Museum records another Tern, found dead on the beach at Port Shepstone on 8th July, 1915, and bearing on its leg a ring marked "Vogelwarte Rossitten F 22020." This also proved to be a Common Tern, that had been ringed near Königsberg in East Prussia on 31st July, 1914.

Fingoland News.

(By a Native Correspondent.)

THE WELFARE OF YOUTH.

The Examination of the Welfare of Youth for the Children of the Bantu Presbyterian Church of Africa was held at the end of last September, but up till now the results have not been made known, and since December both the Teachers and the Pupils who sat for this Examination have been wondering why the results have not been published.

TEMBULAND WICKER AND CANE INDUSTRIAL SCHOOL.

On May 24, there will be an opening of a School Building at Baziya. The School is named the "Tembuland Wicker and Cane Industrial School." It is undenominational. Those who have been to this School state that even a fastidious person would be proud to see the articles made there. At the last Industrial Show held at Umtata this School carried off all the prizes offered for this class of work. We have in season and out of season declared in these columns the absolute necessity for some of our young men and women to turn their attention to the study of Handwork, as the teaching profession is becoming more and more overcrowded.

A NUT TO CRACK.

Those who predicted that there would be no lambs this year as was the case last year have now changed their minds. The change has been brought about by the recent good soaking rain which has fallen throughout Fingoland and other parts of the Native Territories. Before the rain came the general outlook was gloomy. The cattle were becoming lean, and it was quite obvious that many of them would not be able to pull through during the winter months. At some places it was reported that cattle were already dying. We have now every hope, though the grass cannot grow at this time of the year, that the loss will not be so great as was anticipated. The Natives throughout the Territories are now having a nut to crack in regard to heavy losses they sustain of their stock almost every year through droughts which appear to have come to stay.

THOSE WHO SEE AHEAD,

a very small number, declare that there is only one solution of this difficult problem, and that is that the cattle must be reduced and replaced by better bred sheep. Their argument is based on the fact that cattle consume more than sheep and that while sheep consume less grass and can resist drought they are at the same time far more useful than cattle in various ways. On the other hand the majority of the Native people are still clinging to their cattle and will not part with them on any account, under any circumstances. The result is that they lose enormous numbers of their cattle almost every year. The Native people should know that they are overcrowded and that the land remains the same as it was 50 years ago and that unless changes are made in the way of reducing the number of their cattle the situation ere long will be very serious. It is futile locking the stable door after the steed has been stolen.

THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA.

Centenary Fund.

An Appeal for £1,200.

*Church Treasurers :***D. A. HUNTER, ESQ., F.R.S.G.S.,***Lovedale.***REV. T. B. SOGA,***Emgwali Mission, Dohne.**Convener of Centenary Fund Committee :***REV. H. MAMA,***Tutura Mission, Butterworth.*

At the Assembly at Ladysmith in July 1928, a resolution was passed concerning the Centenary Fund to which we now seek to direct the attention of our congregations. We would request the Moderators of the Kirk Sessions to distribute at once the copies of this circular to all members of Kirk Sessions and of Deacons' Courts at a special congregational meeting which should be called to receive contributions for the Centenary Fund. These contributions should be sent to the Assembly Treasurers before the 30th August this year. We hope that the Moderators of Kirk Sessions will be able to accomplish this work successfully during the next three months. Copies of the circular may be had from the Convener, the Rev. H. Mama, Tutura Mission, Butterworth. The Assembly Treasurers are D. A. Hunter Esq., Lovedale, and the Rev. T. B. Soga, Emgwali Mission, Dohne.

If we consider the history of the Bantu Presbyterian Church and its growth from the Missions of the United Free Church of Scotland we find that the mission has been in operation amongst the tribes of South Africa for more than a hundred years. During that period the missionaries have been exceedingly energetic in spreading the Gospel of the Cross of Christ amongst the people. In times of plenty and of scarcity they still work bravely on and spread the Mission throughout the Colony, the Transkeian Territories, Natal and the Northern Transvaal. The fruit of all their labours now past and of the assistance and policy of the Foreign Mission Committee of the United Free Church of Scotland has appeared in the Bantu Presbyterian Church of South Africa. Our Church must remember that its original members were brought out of heathenism into the Religion of Christ, that they have opened their small purses to meet the early and ever growing needs of their missions and that in this they were greatly assisted by the sacrifice of the European missionaries who laid the foundation of the Christian Church to which we belong. Our people are greatly interested in the Bantu Presbyterian Church of South Africa. Its congregations number 66, its ministers and missionaries 42, its office-bearers 1,378, its membership 24,550.

An appeal has been made to our Church to raise a Centenary Fund for general Church purposes. What these purposes are will be determined by an Assembly, for therein full discussion is yearly given to the financial position of our Church. Last year £136 : 3 : 7 was raised as a nucleus for this Fund. All did not contribute to this amount; only 22 congregations sent in their contributions, the remainder, 44, failed to do so last year. It may be that poverty and other causes contributed towards this position of affairs. We hope that this year all congregations and members who have enjoyed prosperity will not forget the claims of the Centenary Fund. A few pence from each member would never be missed even by the poorest: the richest are able if willing to give much out of their abundance. What all should do in this matter is to consider the claims of this Church of Christ towards greater financial assistance for its undertakings.

Last year the Women's Association at Miller Mission contributed specially to this Fund, it thus set an example to all the other Associations which we hope will be imitated by them this year. Rather a striking feature appeared in the contributions that were sent to the Centenary Fund last year. The older Mission congregations whose members lived in large agricultural and pastoral Districts were the most backward in contributing to the Fund. We would direct the attention of all such especially to the opportunity that now awaits them during the next three months of contributing liberally towards the Fund. Were an average of 10/- per member raised by the congregations a sum of more than £1200 would be realised. Such an amount would be of the greatest service to the Bantu Presbyterian Church at the present time in view of its present position and future development. It is only by such an effort as the Centenary Fund that its members and its congregations will be able "to go forward." We therefore appeal to the generosity of all the members and friends of the Bantu Presbyterian Church to augment what has already been obtained by the Centenary Fund for Church purposes.

H. MAMA,
Convener.

Tutura Mission,
Butterworth.

Transkeian Territories European Civic Association.

Congress to be held in the Council Chamber, Town Hall, Umtata, on Wednesday, May 15th, 1929, and the following days.

AGENDA.

Congress opens at 10 a.m.

President's Address.

Read minutes of last Congress.

Secretary's Report and Cash Statement.

Read Correspondence.

Motions for discussion.

Election of Officers:

President,

Vice-President,

Secretary,

Committee.

Supplementary.

Further Subjects for discussion.

Amendment of Constitution.

1. MOUNT AYLIFF moves:

That it is considered that the time is opportune for the changing of the name of the Association to the Transkeian Public Bodies Association.

2. MOUNT AYLIFF moves:

That rule 10 of the Association be altered and that the time of Congress be set down for February in each year.

Cattle.

6. IDUTYWA moves:

That Congress appoint a deputation to wait on the Chief Magistrate and the Chief Veterinary Officer to relax the East Coast Fever regulations.

7. MT. FRERE moves:

That all native stock owners in the Territories be compelled to register their stock, also their brands and ear marks; and that the register be available to the public if called for; and if any sale or exchange be made, the same to be registered within thirty days of such sale or exchange.

Duty on Cotton Goods.

1. NQAMAKWE moves:

That inferior Cotton Goods produced chiefly in Japan are being admitted into South Africa and consequently the Native Territories, without the special duty which is imposed on the superior class of cotton goods, and that in consequence thereof the sales of the better class of cotton goods are decreasing to a vast extent, thereby causing a serious loss in customs to the country and encouraging trade with foreign countries.

Licences.

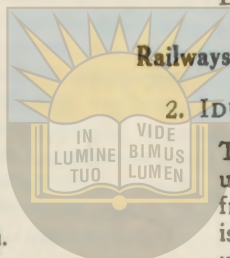
1. MOUNT AYLIFF moves:

That it is considered that the time is now ripe throughout the Transkeian Territories for the appointment of Licensing Boards to decide the advisability of more trading licences being granted in the smaller villages.

Police.

1. ELLIOTDALE moves:

That the Government be respectfully requested to establish a Police Station in some central position in the Elliotdale District, in order to avoid delay in the investigation of crime in the District, occasioned by the fact that the Elliotdale Magistracy is actually situated outside the District.



Railways.

2. IDUTYWA moves:

That the Minister of Railways be called upon to proclaim the unfinished Main line from East London to Durban what it really is, viz: a Main line, and to complete the unfinished portion from Umtata to Kokstad.

3. IDUTYWA moves:

That in view of the fact that one million pounds sterling is spent on the running of the demonstration trains that they be withdrawn.

Roads.

8. NQAMAKWE moves:

That the postal road from Nqamakwe past Blythswood is badly in need of repair.

9. NQAMAKWE moves:

That the Association appreciates the fact that the Ndabakazi Road received the attention of the Public Works Department. It regrets, however, to state that the repairs effected have been executed so unsatisfactorily as to constitute a danger to the travelling public and that the money spent thereon has to all intents and purposes been wasted. The Association feels that it would be failing in its duty if it allowed this class of work to be continued without registering its protest.

10. NQAMAKWE moves:

That the Association requests Congress to communicate with the Administrator of the Cape Province in connection with the matter of the control and financing of the Transkei Roads, with a view to introduce legislation on lines acceptable both to the Government and the European inhabitants of the Transkei and suggests that Congress recommend that all roads in the Transkeian Territories be controlled by one body.

11. MT. FRERE moves:

That Government be asked to spend such a portion of its Road Fund on Transkeian Roads to enable them to withstand the traffic of the Railway busses, and, until such time as the road is put into a real state of repair and hardened so as to carry heavy traffic of this kind, the Administration be asked not to institute the Railway Motor Service as otherwise the road would be at times impassable for other traffic.

12. IDUTYWA moves:

That the Administrator be approached with a view to the main roads in the Transkei being taken over by the General Council on such terms as may be arranged.

13. MT. AYLIFF moves:

That this Association rescinds its resolution suggested a tax of 2½d on Immovable Property, and considers that a greater sum of money would be obtained by an increased tax on petrol.

14. Mr. Meaker M.P.C. will address Congress on the Transkeian Roads problem.

15. Mr. W. T. Brownlee will move:

That this Congress of the Transkeian Territories European Civic Association, observing with great satisfaction that it is the intention of the Government to raise a large sum of money at the disposal of the various Provincial Administrations for the purpose of Road construction, desires most respectfully to urge upon the Prime Minister, whom the Native Territories recognise as the Minister responsible for their welfare, that he will make it a stipulation with the Administration of the Cape Province that a very large part of the sum granted to the Cape Province shall be devoted to the thorough construction and repair of the main trunk road from the Great Kei Bridge to the Umzimkulu Bridge; this road being a section of the great direct coastal route Cape Town to Maritzburg.

Shellfish.

1. NQAMAKWE moves:

That some control be exercised over the indiscriminate collection and destruction of shell fish on the Transkei Coast and suggests as a remedy that no person be allowed to collect any shell fish without being in possession of a licence to do so, and for which licence a reasonable charge shall be made.

Telephones.

3. ELLIOTDALE moves:

That as a local telephone exchange is about to be established at Elliotdale, the promised trunk line from Elliotdale to the Haven be proceeded with at the same time.

Iwayini entsha kwi Ntsuba ezindala.

Ulwaluko lwaba Ntsundu.

NGU REV. JONATHAN MAZWI,
Toleni, Transkei

ISAHLUKO V. (*Sesiqalile*).

Part III.

1. Njengeny yemfanelo exabiso likulu zonqulo lwexesha lobumnyama babantu aba Ntsundu ixa lenkolo lenkonzo yamashologu lokukonza inyama nenkanuko nokuncola okuyinkonzo eyintloko kunqulo lwezi Tixo nobumnyama pambi kwayo yonke into kufanelekile ukuba lomcimbi oqwalaselwe ngeliso elipakamileyo lobu Krestu. Kuqwalaselwe indawo yalo elisiko kunqulo lobu Krestu. Ukuwasondeza amazwi Enkosi yetu u-Yesu Krestu ati: "Akuko utungela isiziba somcako omtsha engutyeni endala; okanye sisuke eso sifakelweyo sitsha isiziba sizule kuyo endala sibe sibi ngokunye isiroba. Kananjalo akuko uta i wayini entsha ezintsubeni ezindala okanye i wayini leyo intsha yozigqabuza intsuba, ipalale i wayini zitshabalale intsuba. Yona i wayini entsha imelwe kukutiwa ezintsubeni ezintsha." Maraki 2. 21-22. Kufanelekile kakulu kulombuzo. Njengoko salate mhlope ukuba ulwaluko lunqulo lwemvelo lwabantsundu okanye lulunge kwenye yemfanelo zonqulo lwaba Ntsundu ukuhlonela izitixo zabo. Ukuyingenisa ebu Krestu lenkonzo nakancinci nakakulu kukuzama ukupitikeza mhlaumbi ukudibanisa imbedawo ezintsubeni ezahlukeneyo nezicaseneyo sonke isimilo sazo, kukudibanisa unqulo lwemvelo nobu Krestu okanye kukubekela ingubo endala yonqulo lwamashologu ngesiziba esitsha sobu Krestu mhlaumbi ukugalela i wayini entsha yobu Krestu no Moya Oyingcwele kwintsuba ezindala zenkolo endala nesimilo nemikwa engeyiyo yenguquko yamasiko nezitete. Isiqamo salowomdibaniso sesi sibonwayo namhla esisikalo esizalise onke amahlelo obu Krestu babantsundu pakati kwama Xosa nama Mfengu "Ubuyo Mva."

2. Asuke lawamalinge akuba lento ingalunga xa iqutywa ngendlela ezizolileyo nezokanyo angawona abangela ukuba lomdibaniso ube ngofezekileyo noxakeke ngapezulu. Kongezelela ukupikisana ngembonakalo embi kakulu kwemfundiso zabafundisi bangoku abamhlope nabokuqala ngalomcimbi; esosenzo senza okukulu ukumxaka noyena ubesalandela um-Krestu ontsundu kweziya mfundiso zexabiso zexesha elidluleyo, sakutaza um Krestu ongumtandabuzi nomtandi wobumnyama; sada savula netuba lokuba itandabuzeke kumgxekei ontsundu ubuninzi bemfundiso yabafundisi bapeshaya bonke abokuqala naba mva utshaba u-Satana ngobubutataka lwavulelwa iroba lokubugwaza ubu Krestu empakatweni wobutataka babameli bemfundiso yabo abazibonakalise bengemi ntweninye kwimfundiso yabo bencama msinya ngakumagalelo omtiyoli benobugwala ekuzingiseni ngencaso bevumela lula ukwenza imigaqo yoxolo nobukumkani wobumnyama nobe sono rgenxa yezizimeko ubudlavu bokonakala kobu Krestu kweli kusisiqamo esimelweyo kukuba nje pantsi kwezizimeko zilusizi kukurazuka kwesiziba nokugqabuka kwe Ntsuba nokupalala kwe wayini.

Part IV.

Kwabajonge intsebenzo yelisiko ngecala lase mfundweni.

1. Kwabo lwaluko yenye yenkolo zabo ezi-pambili ukuba limenza olenzileyo azive eyindoda, ufumana ukwamkeleka kwimbuto zabantu abakulu bolunqulo, ufumana ukwaneliswa nokuzanelira ngalo afumane isiqiniseko sobudoda obuzeleyo anikwe imbeko nayimizalwana afumane intlonelo enkulu nolangazelelo kubantu abangamankazana.

2. Kwayona lenzaliseko yiyo esemongweni oxabiso likulu lemfundo ngapandle kwenqanam lokugqibela (lamankazana). Ngapandle kokuba imfundo iyindlela exabiso likulu yokufumana imisebenzi emihle nekapukapu nemivuzo emihle ingumniki lwazi nengqondo ngapezu koku konke onayo ufumana ukwamkeleka kwimbuto zabantu abahlonelekileyo nembeko nokuhlonelwa luluntu. Ukangelwa efumene iziqiniseko zobona budoda benene. Ngezindawo ezizikolo zozibini imfundo no lwaluko zijonge kwincakam efanayo zishiyana ngexabiso. Imfundo sisikolo sezinto ezinexabiso

ULWALUKO SISIKOLO SEZITUNZI EZIZE.

Ulwaluko luyindlela elula nekawulezayo ukuyakumfikisa umntu kwezindawo zinqwenelekayo. Kanti imfundo luzengezeke olufunyanwa ngemigudu nemizamo yeminyaka emininzi nozingisomendleko. Kuninzi lwabazali namakwenkwe antsundu yimimango enzima neyozelisayo nabanangenamandla namonde wokuyinyamezela. Isuke indlela emfupi nekapukapu ibe yile itambekayo volwaluko. Isiqamo ke sibe kukuba inyameko umzali nenkwenkwe yake abe fanele ukuba nayo yokumenza lomntwana abeyindoda ngemfundo angabinayo, nenkwenkwe ibehle ibone ukuba iyakatazwa ngalomango wozelisayo wemfundo izame ukuqawula intambo iyibaleke imfundo. Saye esisikolo solwaluko siqatyelwa ngendlela ezimfupi nezikawulezayo ezirabaxa nezindwebileyo nezahluke kakulu kwicala lemfundo nelase kukanyeni. Ukuzilungiselela lona kufuneka inkwenkwe ibehle yaziqeqesha imikwa nesimilo soburwada nobundwebi ibe yinto eqelene nokuhambaze necasene nezikolo netyalike namacala ase kukanyeni. Intliziyo yayo ikula izele ngamabongo obukweta noburwala.

3. Kwa lama lungiselelo esisikolo ngawona amnandi kumzali onqenayo ukuqeqesha nokwenza indleko ngomntwana oyinkwenkwe kuba ukula eludlange olungeko pantsi kwengqeqesho olwenza oko likutandayo ayakusuke umzali enze umzanyana omncinane wokumenzela isidlo samhla waluka nokumfunela umntu wokun alusa ne kankata nezinye intwana ezindleko incinane ezimvuyisayo nezingenamzamo abe yindoda.

4. Ezimpembelelo ke zelisiko lo lwaluko namalungiselelo alo zibangela ukuba imfundo nengqeqesho yezimilo ezizo ebantwaneni ingakatalelwa luninzi lwaba ntsundu ngakumbi abangoku.

IZIKOLO SEZIZE ZAMANTOMBAZANA

inkoliso ekulwini labantwana esikolweni amashumi asixenxe nasibozo ngama ntombazana amakwenkwe ligcuntswana leshumi, amashumi amalini ngokunqabileyo amatatu ekulwini nelo gcuntswa libamba bungabangaba, ukufika kubudala beshumi elinesihlanu onke lawo ngapandle kwambalwa selepumile esikolweni kusele intwana ezisencinane. Akungakuxakwa kukuba esalusa nayimisebenzi kuba leyo ntanga ayisalusi nokwalusa ubuninzi, ngapandle kokuya emsebenzini okwenyanga ezitile

nakuyo engesiwa nazingxakeko zabazali, inkoliso zinto ezihamba kwanotanda ezingapandle kolawulo nolomzali nolwe nkosi noluka Rulumente noluka Tixo. Umzali uvule wayeka kuba esiti yonke lonto izakulungiswa kukusikwa ukwalusa. Eti inkwenkwe entsundu ibe yinto evulelweyo okweminyaka eliqela ukufunda isimilo sokuzipata nokwenza zonke inkohlakalo ingapandle kolawulo ifunda ubuhlihili nobuvila.—(Izakugqityelwa.)

The Passing Away of Mr. Solomon Milton Ntloko.

We all deeply regret to announce that Mr. S. Milton Ntloko, interpreter to the Native Commissioner, Nqamakwe, passed away suddenly on May 6th. His premature death has cast a gloom throughout Fingoland. Mr. Ntloko was born and brought up at Nconcolora in the District of Tsomo. His father, Mtyenene, was one of the leading Headman and will always be remembered as one of those Natives who were the first to build square houses in Fingoland. Milton Ntloko as he was always called began his education at Nconcolora School. Later on he came to Blythswood Institution. He was noticed from the beginning to be a diligent and an exceptionally clever little boy. He was loved by all the members of the staff in the place. In his classes he won several prizes and passed his various Government Examinations with credit to himself and to his Schoolmasters. After he had completed his education at Blythswood he taught at various places. At Nconcolora his pupils carried off the Shield (competed for by several School choirs) for many years. After a satisfactory service as a school teacher he left the teaching profession and became the sub-editor of the *Imvo* in King Williamstown. His gift as a speaker, a writer, and a thinker, was well known throughout the Native Territories. Mr. Ntloko, being a great reader, was well informed, and that added to his natural gifts made him head and shoulders far above many of his fellow men. It would be well for the rising generation to take his example "Reading maketh a full man."

In his younger days he took a leading part in politics, but quite recently he remarked to the writer of these Notes that he regretted the time he wasted in politics. He did not stay very long in the *Imvo* Office and when he resigned he was appointed a Boarding Master at the Tsolo Agricultural School. After sometime he left Tsolo and came back home and was elected Headman as a successor to his father. He soon found out that this kind of work would not suit him, and so he gave it up. He was subsequently appointed a Clerk and Interpreter to the Resident Magistrate of Nqamakwe. This position he held until his death. I must also mention that Mr. Ntloko during all these years, was one of the outstanding members of the Wesleyan Church. Almost every year he was chosen to attend the Conference of that body. During the years he was a Member of the District Council of Tsomo he played first fiddle. His loss is therefore very great, both to his Church and to the Native people generally. May he rest in peace. To his widow and his sons and daughters we tender our sincerest sympathy and condolence.

J. B. LUTI.

An Address to W. G. Bennie, Esq., B.A.

Chief Inspector of Cape Native Education.

On the 25th April last the Esidwadweni Bantu Presbyterian School was visited by Mr. Bennie, Chief Inspector of Native Education accompanied by Miss Rowe the Departmental Instructress. After the visitors were shown round the School-ground through the Class-rooms and the new-site of the Domestic Science class-hut in course of erection, the Chief Inspector declared himself satisfied with the manner in which everything was treated.

A hut outside the school ground fence used temporarily for house-craft was also seen through by the visitors. The House-craft teacher took a demonstration lesson on baking, while the boys of the upper classes were similarly engaged in Tin-work and at the close of this Mr. Bennie was presented with the following address:—

To
W. G. BENNIE, ESQ.,

Chief Inspector of Native Education..

We, the undersigned on behalf of the parents, the staff and school children of the Esidwadweni B.P.C., consider your visit a privileged honour, and have much pleasure in presenting you with this paper in token of the high estimation with which we regard your extraordinarily distinguished services in the upliftment of the Native people within the Union of South Africa.

We feel we cannot let this opportunity pass by without bidding good-bye, as we have learned that time in its ceaseless round has brought you to the end of your term of office. We also feel we cannot too strongly emphasize how we owe you a deep debt of gratitude for the most excellent service you have rendered in bringing about our education to a sounder basis.

To-day through your fearless and insistent championing the cause of our education, our schools realize that the most essential education, is that which serves the heart, the head and the hand. You leave behind you a living monument: When you took over, the mission schools were merely wretched places but to-day they are an object of beauty. We doubt if the Education Department could have found a man with a higher sense of duty.

We conclude by asking the blessings of the Almighty upon you and your family and may your life be spared to watch the growth of the child you nursed so well.

"Well done then good and faithful servant."

Signed by

BUSHULA MAKALIMA,	} Parents.
JOEL MDODA,	
J. MNYANI,	} Teachers.
MILDRED SISHUBA,	
BEATRICE TOJANA	} Scholars.
LAWRENCE DLEKEDLA	

CONTRIBUTED.

Fingo Day Celebrations 14th May, 1929.

At Zagwityi, Butterworth.

The Service began at 10.30 a.m. Many attended the day, both young and old. The Church was full and many could not come in. The conductor was the Rev. L. S. Byrde of Nqamakwe.

A Hymn was sung and extemporary prayer followed by Alfred Magocoba. Two lessons were read, one from the Old Testament and another from the New Testament followed by the Te Deum.

A sermon was preached by Rev. L. S. Byrde, based on Jacob and his Covenant, very interesting, reminding Fingoes present of their Covenant. A collection was taken after a hymn. The Benediction followed.

Mr. Brownlee spoke telling the Fingoes to be loyal to the King and all who are in authority under him, bearing in mind that it was Queen Victoria, his grandmother, who took the Fingoes under her shadow.

The open meeting soon followed at which apologies for absence were received from the Revd. D. B. Davies of Butterworth, The Revd. J. Gonya of Kotana, The Revd. S. Njikelana of Ncisininde, The Revd. J. S. Mazwi of Toleni, Mr. W. L. Masiza, and Mr. Chas. Veldtman who, owing to illness was unable to fulfil the engagement. Among many who were present were the following:—The Rev. W. Nkumbi, The Revd. S. Mvambo, The Revd. C. Sidiyo, Messrs Lavisa, L. Dambuza and his staff of teachers from the mission, and many teachers from Nqamakwe District, Messrs Theo. Ndwandwa, J. Hlaba, A. Magocoba, A. Nguza, S. Gcume and Elijah Gcume, present Headman, S. Mahamba, H. Makomo and many others.

It was a great pity that those who were asked to address the meeting could not come. However, substitutes were found to take their places.

The First Address on Fingoes (Present.)

By the Revd. S. Mvambo of Mpukane was given under three heads. Their Education, their living and their Christianity, pointing the fact that they are not backward in higher education as there are sons of Fingoes who have degrees of B.A. Their living is progressing. Fingoes begin now to realise the importance of better buildings than those old sod buildings. So is their Christianity, although there is not sufficient care of the young. In conclusion he pointed to the needless expense that is made in marriages and the evil of polygamy that is increasing amongst the Christian Fingoes of to-day.

The Second Address on Fingoes (Past) was

to be delivered by the Rev. J. S. Mazwi who could not come. His substitute was Mr. Theo. Ndwandwa, who gave an interesting speech on the Fingoes under Tshaka, the Zulu king. They ran away from his rule and came to Xosa land, where nobody cared for them till Lord Chas. Somerset, the British Governor at that time, took them to the Colony. There they were dissatisfied with Pass law. The late Captain Veldtman, together with the late Headman Gcume told the Governor that these people complained because they were crowded. So the Governor took them to Fort Peddie,

and after making their Covenant, Transkei was given to the Fingoes. They came to the place where this Day is celebrated. In conclusion he pointed out that cruelty and sin brings a nation to be punished. Be loyal to the King and all who are in authority under him.

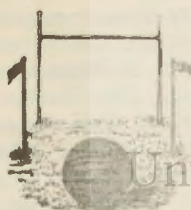
The Third Address was to be delivered by Mr. Chas. Veldtman but he could not be present Mr. George Mate of Qeqe was his substitute. He gave a very interesting address and warned the Fingoes to be loyal to the King. That loyalty must begin in small things and in the long run they will reach to higher things.

One address was cut off owing to Mr. W. L. Masiza's failure to arrive in time, although he came after the meeting. That ended the day which nobody was wishing that the business should come to an end. And the sun was near to the setting.

God save the King was sung and Grace. "Indaba yotyelo Ayikoli."

Everybody went out of the Church to the many pots which were on the veldt below the Church.

A NATIVE CONTRIBUTOR.



Sports and Pastimes.

Friday May 24th was a gala day at the Birdmoor ground, Nqamakwe, where the flower of Transkeian football was gathered to compete for the Curnick-Booth Cup. Five sides entered the lists, Cofimvaba, Tsomo, Engcobo, Butterworth and Nqamakwe.

The weather conditions were not of the best, for there was a strong gusty N. W. wind blowing, against which it was very difficult to control the ball. In spite of the weather spectators arrived in scores, the line of cars extending from end to end of the field.

1ST MATCH—NQAMAKWE V. ENGCOCO.

Nqamakwe were not at full strength, and the necessary re-arrangement of places somewhat disorganised the combination, which has been a feature of their play so far this season. The Engcobo eleven, however, played much the better game, controlling the ball and conquering the wind, and managing to combine remarkably well. They thoroughly deserved to win by 3 goals to nil.

2ND MATCH—BUTTERWORTH V. COFIMVABA.

This produced a ding-dong game with neither side on top, until Cof. had the misfortune to lose their centre-forward, whose knee went out. Thereafter Butterworth had all their own way and won comfortably.

3RD MATCH—ENGCOCO V. TSOMO.

The best match of the day, and very good football throughout. There was so much incident of a good, exciting kind that all spectators were

drawn to the line. In the Engcobo side Cotterell was a tower of strength at centre half, and his cool judgment gave the forwards many opportunities which they did not improve. Tsomo's left back was also great and cleared dangerous advances over and over again. The Johnson brothers were in form at their usual short passing tactics, and often looked dangerous without scoring. Both sides made the mistake of not shooting often enough. The first half produced two fine goals, Cotterell for Engcobo volleying through a difficult centre, and Hartmann for Tsomo scoring with a fine range shot. The second half was pointless, though the play was perhaps even better than in the first part of the game, with Engcobo pressing most of the way.

Ten minutes extra each way was taken, and it was decided that corners should count if goals were not forthcoming. Tsomo playing with the wind forced one corner in the first extra. Then Engcobo taking the wind looked like easy winners. They forced two corners, and led with only a few minutes to go. Tsomo, however, got up field, where Robbie Johnson received from Harry after a passing bout, beat three opponents and bored his way into goal, where he notched the point of the day. It was a winner, and Tsomo, perhaps a trifle lucky, but deservedly, walked off conquerors by 2-1, to the great delight of their supporters. We don't wish to see a better game, nor any improvement upon the sportsman-like way in which it was played from start to finish.

Final Match—TSOMO V. BUTTERWORTH.

After the Engcobo-Tsomo match, this game proved an anti-climax. Butterworth were somewhat below their normal strength, and were no match for Tsomo, who had an uneventful game well in hand from the start, and ran out easy winners.

WHAT THE PEOPLE SAY.

They said the day was a success, and proved that soccer football can produce as good, if not better, stuff in the Transkei, than any other form of sport. Good luck to Soccer! They said that Bananas is a jolly good sportsman, and has done as much for Transkei soccer as any man breathing. But they also said that though he is an excellent keeper, his balance is not equal to the subtle gyrations of the central position.

They said that Otto Hartman keeps up the game wonderfully after all these years, and is still pretty tough. And they suggested that the players opposing him should consider the American padding system.

They said that one of the Engcobo full-backs was a player of ripe experience.

They said that all the spectators, excepting one, were thrilled at Robbie's winning goal. Some said that the one spectator should be reminded of the Irish Mother who was watching her son's regiment march past, and was heard to remark, "Bedad bhoys! ye're all out o' step except my Jock."

All said that there was a lot of feeling created over the games, but that it was all good feeling.

REFEREE.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, MAY, 1929, —

To the Reader.

EMPIRE DAY.

Its Origin and Its Creed.

The 24th of May is Empire Day. This holiday has displaced Victoria Day, an anniversary that commemorated the events and the ideals of the reign of Queen Victoria. Amongst the older generations, the old name is still used and the old associations still remembered. And nowhere is this the case so powerfully felt and recognised than amongst the Bantu Tribes and Peoples of South Africa. For to them Queen Victoria was more than a name and Victoria Day a holiday. Queen and Day represented ideals and facts that formed part of the political and moral beliefs of the native people. Queen Victoria stood for justice to her Bantu subjects and Victoria Day for loyalty to the Crown and the Empire.

It has always been a very difficult matter to transfer the ideals that have been associated with a Royal Personage to the Constitution that finds expression in Royalty. This difficulty has always been great in the case of Tribes and Peoples that have been accustomed throughout the ages to manifest their political faith in Chiefs and their Counsellors. The human touch is wanting when men discover themselves, their families, their Tribes and their fortunes at the mercy of a Constitution and a form of Constitutional Government. Even after a hundred years of Missionary Education and Adventure, the ordinary native interprets Government in terms of Chieftainship and reality and not in those of Constitution and abstraction. The Government is still to most Bantus a man of similar passions to their own and with like prejudices and failings. Abstractions are all very well; Europeans may follow them and be loyal to them: but reality and personality alone can the Bantu understand in relation to his political, economic and moral affairs. This the advisers of Queen Victoria realised when they saw the confidence and the loyalty in Her Majesty, that her Bantu

subjects continually manifested by word and deed.

Empire Day makes an abstract and political appeal rather than a personal and moral. Yet both may be blended if the ideals and the facts for which the British Empire stands be clearly realised. The spirit of Empire Day is the same as that of Victoria Day in relation not only to Bantu but also to European citizens. What that spirit implies requires to be stated over and over again in these days of racial conflicts, animosities, jealousies and suspicions. For only by the elimination of the latter can the power of the Spirit of Empire Day realise itself in unity and peace, strength and effectiveness. Empire Day stands for five great ideas of a political nature—Liberty, Freedom, Equality, Brotherhood and Monarchy. Three of these ideals have a revolutionary look about them: the words are embedded in the latest programme of the French Constitution, but they are interpreted differently in French and English Law. Empire Day recalls to our minds these and other facts, and bids us review anew the ideals of Imperialism. It is the conflict between Revolutionary and Imperialistic interpretations of noble language and ideas that has caused and is causing so much racial and political conflict in South Africa and elsewhere. Empire Day stands for Liberty, Freedom, Equality, Brotherhood and Monarchy.

The conditions and temperament of France before 1789 created the ideals and ideas that have been finally phrased in the French Constitution of 1848. They also gave to the words, Liberty, Equality and Fraternity, those meanings that they bear in French Law. But the British temperament differs the poles asunder from that of its continental neighbours, who are perfectly aware of the fact. It is more cautious, less subtle, and less logical according to the critics of Britain. The qualities of such a temperament have to be read, therefore, into those words that the British Empire has sought to realise as its spirit. Thus Freedom is obedience to Law; Equality arises in law between equals; Brotherhood creates co-operation in interests, national and imperial; Monarchy unifies all ideals and aims for safety and peace. Empire Day seeks to reaffirm these and other political and humanitarian aims, and to link them in loyalty to the Crown.

The Mission Field.

The Missionary.

CHAPTER XXIII.

Galilee of the Gentiles.

THE position that we have reached is this that a case may be made out for the belief that the Family of Nazareth spoke more than one language. The members were able to speak Aramaic and Greek as well as to read Hebrew. They were not like so many Jews of the Dispersion confined in their conversation, their correspondence and their knowledge alike of their Religion and their Politics to the Septuagint or other Greek translations and originals. Like the family of St. Paul, which traced its origins to Galilee, the Family of Jesus could employ the prevailing languages, Aramaic and Greek, with effect, could read them with ease and adapt their ideas to the exigencies of life in its various phases. Evidence is sufficient to show the general correctness of these statements. Our Lord spoke Greek and Aramaic and read the Hebrew Scriptures of the Old Testament. His Teachings reflect so much a certain type of Jewish thought, the product of the second and first centuries B.C., that he doubtless read them both in Hebrew and in Greek. For Greek was the language of propaganda amongst the Jews of the Dispersion, and Greek Apocalypses the cryptic literature of revolutionary and national ideas. But did Jesus Himself employ Greek in his intercourse and teachings amongst the common people of Galilee, Samaria and Judea? This is a question worth consideration and that from several stand-points. The people heard Him gladly preach the Coming of the Kingdom of Heaven. In what language did Our Lord address his various audiences—on the hillsides, and at the road-side, in the towns and within the Temple at Jerusalem.

Certain Points for Consideration.

The first thing to consider is the people of Galilee, and their customary language. This is not such an easy matter as one would suppose, for certain prejudices and assumptions have to be overcome before a true answer can be given and appreciated. It might be taken as certain that in the days of Our Lord, at least two languages were spoken in the towns of the Northern Provinces of Galilee. Aramaic was spoken generally and had been the dominant speech of the countryside for ages. Syriac and Chaldee had combined to produce a language that was as Semetic in its structure and idiom as these and others like them. It is strange to find that a few Eastern Provinces of the Roman Empire had within their narrow borders so many dialects, and so many languages, each so closely related to the other. Thus in the South of Palestine we find Arabic and Ethiopic, in the centre Aramaic and Hebrew, in the north Syriac, in the West Egyptian, and in the East Chaldee. But the wonder ceases when we find in the Union of South Africa and amongst a lesser population than that of the Eastern Provinces of the Roman

Empire more than half-a-dozen tongues of European and African origin. And yet amongst them all, one, Greek, was used for commercial purposes and also for literary. The countryman might speak only his local patois, Aramaic, but the townsmen of Galilee like their confreres elsewhere spoke another as well and that for administrative and business purposes. Many were unilingual, but many also were bilingual in the Northern Province of Galilee. They differed in this respect from so many Jews of the Dispersion who were Greek speakers, and Greek writers. If the traditions of the family of St. Paul have any significance, they indicate that the Galilean emigrants to Tarsus retained their original tongues as the Apostle did in speech and in writing. If it be assumed therefore that the peasantry of Galilee only spoke in ordinary life their inherited Aramaic, yet it may be held that the towns' people and the upper classes of society, commercial and ruling, employed Greek as well in their homes and on the market place. These considerations augment those that have been employed to establish the fact that Our Lord could speak Greek.

Certain Presuppositions.

Certain objections have been urged against this conclusion, and that for various reasons. It is enough to deal with two only. Others may be found in recent books and contributions on the Life and Teachings of Jesus Christ and also of St. Paul. One objection arises from the belief that Jesus Christ lived, like some of the Family of Nazareth, the life of a peasant, and that He has to be interpreted in terms of the language, the mentality and the surroundings of a Galilean home. An Eastern peasant had his limitations, and one was found in his speech. He could speak only Aramaic, his "paternal"—language and his "mother"—tongue. If such a presupposition be regarded as correct, it leads to some strange and critical positions with respect to the Life and Teachings of Christ. At the present time, this theory is in fashion. Numerous treatises have been lately published wherein this assumption has been made the regulative and regulating principle for the Gospels and the interpretation of the character of Christ. Such a principle may be very useful for rearranging a series of facts already known in relation to the growing knowledge of antiquity, revealed by research in the East, not only in the matters of language but also in those of archaeology. The theory may be employed to bring some perspective into the Teachings and Life of Christ that have hitherto been constructed from literary sources alone, for "the Sources" have been overdone to the detriment of a fair judgment even on the value of the separate Gospels. But the assumption of a Peasant Family at Nazareth has to be established on much sounder evidence that has yet been collected from various Sources, literary and historical amongst them. As a protest against the employment of kenotic theories or their denial, the development through environment may have value, but both are like unknown quantities in an equation that cut each other out, and so fail to have much influence upon its solution. They may both serve, development and kenosis, to emphasise phases of the Life of Christ, but only phases. The Life is greater than its theories, the Gospels than their Sources.

Some other Considerations

It has been objected that the Family at Nazareth could not have produced such a great Teacher as Our Lord, and such a brilliant speaker as to influence by his manner, method, thought and language the multitudes that he addressed. "He spake with authority" and that authority was personal. Therein lies the secret of His power, and the source of His greatness. For many years past it has been the fashion of theological scholarship to emphasise Jesus Christ as a Teacher and to formulate from the Gospels a programme, or even a Theology of His Teachings. The fashion has been wide-spread and has been fruitful of many dogmatic treatises of Biblical Theology. For its method has been applied to every separate book of The New Testament with results that have been named Theologies of St. Paul, St. Peter, St. John and St. James. Systematic Theology has been out of favour for many a long year, and Biblical has been put in the place of honour amongst subjects of Theology. Now what this method of study and arrangement has done is to obscure the Person of Christ and to interpret Him in terms of His Teachings as recorded in the Gospels. The Higher Critical Method of History has sought to find the origins of the words and ideals of Our Lord in Jewish Literature, partly written in Hebrew or Aramaic, and partly in Greek. It has applied itself to destroy the originality of the Teachings of Christ by showing how much these were indebted to the traditional and current religious ideas, ideals and speculations of His Times. The mind of Jesus was shown to be *synthetic* not original, according to results of such criticism.

The Failure of an Isolating Method of Criticism.

However, this method of literary application and judgment to the Teachings of Our Lord disproves its validity and its value as it is based upon the belief that books and literature had as overwhelming a power over the minds of country people and preachers in Palestine in the first century B.C. as they have in Continental countries at the present time. If they had, then, why seek to belittle the Family at Nazareth? Why Our Lord? If the Teachings of Christ show a synthetic mind and a synthetic mind alone at work in their representation and assimilation, then the narrow peasant outlook must be given up and another accepted even in explanation of the genius and knowledge of Jesus Christ as a Teacher. Our Lord must have known more than the peasant's patois or Aramaic, if He synthesised for His Teachings so much varied and enlightened learning. The fact is that the methods of Biblical Theology and Higher Criticism have been too academic and metaphysical in their employment: they are quite out of date in these days of psychological interpretations of men and thought: they emphasised the Teachings of our Lord in an objective way and forgot the spirit of their Creator. It is this that has made dogma recede into the background for a time because it became isolated from the Life both of the Church and of our Lord. It became like philosophy too impersonal, it forgot The Person of Christ. But scholarship will return again to the Teachings of Christ and will interpret them anew in the light of His Person.

Nature Study.

The Birds of Blythswood.

Sentinel Rock-thrush. Only a rare winter straggler to Blythswood. On 13th July 1909 Mr. W. Moir shot a female on a termite-heap near the cattle dipping-tank; this specimen is in the Kaffrarian Museum. In 1921, another female was seen in the same neighbourhood on July 24th, and in 1924 a male was haunting the veld on the western border of Blythswood on August 2nd.

Buff-streaked Chat. The only haunt in our neighbourhood known to me is on the rocky hill-sides on the verge of Butterworth, but the actual status of the species has not yet been worked out.

White-shouldered Bush-Chat. From May 31st to June 30th 1927 one of these birds haunted the wooded cliff-edge of the Bushman's Rocks.

White-rumped Stonechat. During the non-breeding season Stonechats appear occasionally in March, April, May and August in the central marshes of Blythswood, haunting the reeds and rough vegetation or watching for their insect-prey from the telegraph-wires. Just beyond the Blythswood fences the species is found on an inkanga-covered piece of veld and in a narrow grass-clad valley. Family parties are met with in January and February, after which the young apparently seek other haunts. So far, the species has not been noted in October.

Cape Robin. Though the Robin Redbreast of Europe and the Cape Robin belong to perfectly distinct genera, they bear in many of their ways such a strange resemblance to each other that those who are familiar with both are often, in the presence of the South African bird, reminded of its northern relative. In both, there is the same confiding disposition in winter and the same longing for privacy in summer; the two species have also a somewhat similar gait and both indulge in curiously-broken songs.

At the Bushman's Rocks the Cape Robin is undoubtedly resident, and, though no occupied nest has come under my observation, several pairs find in the tangled brushwood and the rock crevices secure nurseries for their young. On the breaking up of the families in autumn, the adult pairs dissolve partnership and the birds scatter over the available ground, each to lead its own solitary life within its own territory. Individual Robins then appear at our houses and, if they are fortunate enough to escape the attentions of boys and of cats, they may remain with us for fully six months. Their date of appearing varies considerably year by year, and is no doubt dependent on the varying success of different nesting-seasons. Their date of leaving us is fairly constant and may be approximately fixed as the second week of September. The following dates are put on record for the convenience of future observers. In 1921 a solitary Cape Robin lived beside our house from February 23rd to September 13th; in 1922, from February 26th to September 7th; in 1923 the bird was suspected at dusk on the 7th and the 8th of April but

definitely settled beside us on May 1st and remained till October 12th; in 1924, from April 15th to Sept. 10th; in 1925 no bird came, but in 1926 one was present at an abnormally early date, appearing on January 27th and remaining till March 31st, and another appeared in October and sang continuously from the 14th to the 30th inclusive; in 1927, from March 27th to September 15th.

There is no proof as yet that the Robins nest in Blythswood, but there are very clear indications of their desire to do so. The individual that sang continuously during the last fortnight of October 1926 was doing his best to induce a mate to join him; he would strike up with the Black-headed Bulbul at dawn and sing continuously all morning; he could do nothing without singing; he sang as he moved from branch to branch and he even sang in flight in passing from one tree to another; during the day also he sang and again at dusk he renewed his strains. But his failure to attract a mate after a fortnight's declaration of his presence and of his own satisfaction in the suitability of the spot for the rearing of a family led to his abandoning his first choice in favour of some other beyond our ken.

There are in Blythswood two other spots where Robins may have thought of setting up house; one is by the river near the Hammerhead's nest that was taken possession of by the Barn Owls, and the other is by the Weavers' Pool with its line of gnarled willows. Both sites have their own inherent fascination for such secretive birds as Robins and both may yet come to be chosen, but so far neither has shewn definite proofs of occupation; at the former a Robin has been heard in song on October 30th and at the latter on September 24th. During the months of November and December, Blythswood is forsaken by the Robins; January, save in the year 1926, has also been a blank month.

The solitary Robin that winters at our house becomes very tame, haunting the verandah and even popping into the drawing-room. He serves too at his first coming as our alarm-clock. At the earliest streak of dawn—in April he has been noted thirty-nine minutes before sunrise, and in July thirty-seven minutes before sunrise—he begins his whispered guttural rasp *gha gha gha*. After more or less repetition of this call, he generally begins his song; some mornings however he maintains his calling, with varying intensity, for a quarter of an hour and does not condescend to sing at all; other mornings he will repeat his snatch of song as many as sixty times. His call, usually a triple *gha*, is sometimes double only, but again it may be quadrupled. Calling and singing may be heard by day, but his main hours for song, at least—are at dawn and at dusk; rain does not discourage the singer, but wind does. After the 20th of August, the song becomes fuller and is prolonged far beyond its winter duration; the preliminary rasping is now often omitted and for half-an-hour the singer may prolong his music, blending with the basal jerky notes of the song new phrases and turns begotten of the advancing spring.

As the solitary winter Robins all sing, though not all with equal vehemence, it seems likely that at that season the females sing as well as the males. The point is here raised that some reader may be led to attend to the question and to settle it.

Green White-eye. A resident species whose numbers are very difficult to determine; twelve pairs would however be a very conservative estimate. For great part of the year, noticeably from about February 19th to October 19th, they keep together in bands, making a daily tour of their feeding-grounds, and intimating their route by their calls. Yet even in July and August isolated pairs may be met with in the gardens. From their abundance they are sometimes hard on fruit; they are specially fond of figs and grapes and, from their very boldness, become troublesome among our vines. When the fruit season is over in the gardens they take to the wild plants and the flowering trees; in June they may be seen at the red gums, in July at the red aloes and in August at the blue gums. They frequently vary their fruit-diet with insect-food, and even when in a fruit tree may dart out to capture an insect in the air; one too, in the month of March, has in my presence knocked a moth off a branch and descended into the long grass after it. Parties of White-eyes busy in a rose-bush or among plumbago or pepper-trees are almost certainly clearing the branches of insects.

In February 1921 Mr. F. J. Laurence, Magistrate at Aliwal North, directed my attention to the song, which up to that time had escaped my notice. Being thus warned I kept on the alert to catch the song, but not till 6th November 1923 did I definitely trace it. On that evening the singer was in the crown of a lofty gumtree and for a quarter of an hour he maintained his music. He would not grant me such a view of him as I should have liked, but he was identified to my own satisfaction, and on later occasions singing birds were seen in full view. Why this song had so long eluded me I cannot understand, for, from the middle of October till the beginning of April, it is one of the commonest and most persistent of songs. It resembles the strain of the northern Dunnock, so aptly compared by Garstang to,—‘He promised to buy me a bunch of blue ribbons to tie up my bonny brown hair.’ The song is begun in the earliest glimmer of dawn, and, when at its height, is continued for half-an-hour. The finest outburst ceases before sunrise, but in the course of the day the song may often be resumed. As he pours forth his notes, the singer wriggles about on his perch with swollen-out throat. His chief rival from November to February is the Black-headed Bulbul, and for half-an-hour before sunrise these two musicians carry on without intermission. At sunrise they break off, but at intervals during the day the White-eyes indulge in further spells of song, resuming sometimes at interval of little more than an hour. When the Cape Robin arrives in our garden, he proves a serious claimant to priority in the morning. On through March the White-eyes continue their song, but the song-period may be reduced to five minutes and the outburst at dawn is often omitted. My latest date for the song is April 2nd. I have also heard the song uttered in concert by a party of birds in flight on August 7th.

Few opportunities of watching the White-eyes at their nesting-habits have presented themselves in Blythswood. On 5th March 1927 a pair in our garden were noisily attending a young one that was barely able to fly, and on 7th March 1924 an adult in our verandah vine fed a young one with a grape.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Bantu Literature.

MY DEAR TIMOTHY,

You will have heard no doubt that quite a large number of books are about to be published in some Bantu language or other in the near future. I have heard of the names of several natives who are writing books in their own language or are preparing them for the press. That many can write is obvious from their contributions to the newspapers, but, that they can use their own language with easy facility and strong effectiveness is more than questioned. For specimens of the best composition continually show a great lack of knowledge in the use of a distinct native language as distinguished from a patois. It has been often said for instance that

XOSA IS SPOKEN IN SO MANY WAYS AND DIALECTS

that it will not be employed for literary purposes, until it becomes more definite in its usages and more refined in its expressions. In other words, the language must be clarified of many of its older associations and stripped of its dialectical peculiarities before it can be used with that grace and force that true literature demands in its vocabulary. For many tongues in South Africa are impure in their speech, and too many in their ideas. They have not been baptised by Christian rites but have brought into civilised life the miasma of heathenism. Literature cannot reflect or ought not to reflect the lower ideas of men for such will neither edify, instruct, amuse nor live. The most virile Xosa language will displace the weaker Fingo and Zulu, and their dialects.

You will be interested, therefore, to know of the efforts that are being made to encourage

THE PRODUCTION OF NATIVE LITERATURE IN AFRICA.

Prizes are being offered for Essays and Books in order to encourage those who have the literary and artistic gifts as well as those who are seeking to raise by means of diffusion of books and learning the mentality and idealism of the people. That Literature can accomplish much is recognised everywhere, but only such as appeal to the average intelligence, even of those who have had some education. It is well known that Africans even of the semi-educated class gather what knowledge they have from hearsay and conversation. This fact explains their profound ignorance of the usual affairs of life, law, letters and religion, and the pronounced superficiality of their ideas and their writings. Again their limited experience militates against accuracy in speech as in judgment, and leaves ordinary men at the mercy of opinion and prejudice. The education of books may help to cultivate the mind or to fill it with fantastic ideas of life and learning. Literature must reflect experience, African experience, if it is to be effective,

BUT NOT AFRICAN VALUES IN MORALITY AND RELIGION.

Writers must therefore be deep students and observers of nature and society and not imitators of others, if they would seek to create an African Literature that will be useful for raising men to a higher civilisation and mode of life, and for providing other subjects for conversation, consideration and thought than those that occupy most men's attention at the present time in location and kraal, town and country.

I would not wonder much if the novel and the poem, both imaginative and descriptive of nature and man, were the first efforts of those who have a real gift for artistic expression and moral insight. The Native Schools and Colleges have not yet produced a reading public amongst the Bantu: the education therein, has been too utilitarian in aim and too formal for examination to allow teachers to create a taste for literature in their pupils. Amongst the Bantu there is no book-buying public, for conversation is the delight and nourishment of the people and hearsay their food and facts.

Might I draw your attention to the issue of the Second Part of *The Pilgrim's Progress* in Xosa. The translation has been performed by the Rev. John H. Soga of the Miller Mission in Elliotdale. His father, the Rev. Tiyo Soga, was the early translator of the First Part of Bunyan's famous religious novel. You will also be interested in knowing that a native writer has produced a book, *Isibongo zenkosi zama-Hlubi nezama-Baca*. The author, Mr. H. M. Ndawo, will supply a copy for one shilling, sent to his address, P.O. Matabele. Again the chapters, that have been passing through *The Blythswood Review*, under the titles: *Ulwatuko kwaba-Ntsundu*, are to be published in July in pamphlet form at one shilling, Post Free. They ought to have a good circulation amongst those who are interested in the moral development of the rising generation. The author, the Rev. Jonathan Mazwi, is to be congratulated in facing with much acumen and knowledge a subject, over which so much controversy has arisen and on which different opinions are held by missionaries and people. The present condition of Bantu society, the customs and conduct of the people as well as the ideals of Christian conduct have all been considered from standpoints, that reflect the better aspirations of Christian men. The great hinderer of Bantu progress in civilisation and morality no less than in religion is the native who is wed like Ephraim to his idols and his customs: but he cannot be left alone.

In this connection I might refer you to the new book or rather treatise by Prof. Willoughby, of the Kennedy School of Missions, Hartford Seminary Foundation, Hartford, Conn. U.S.A., on *The Soul of the Bantu*. The Bantu has a soul that requires historic study. The book is a psychological study of the influence of heathen beliefs upon the character of the various Tribes of Central and South Africa. It covers large ground. The book represents enormous industry, wide research, careful reading of authorities, comparative and other and great insight into African character. The writer was formerly Principal of Tiger Kloof Native Institution, Bechuanaland, and has already produced a valuable work on *Race Problems in the New Africa*. Both these volumes should be placed in the Libraries of our Universities and Colleges along with some others of a like nature that have recently appeared. They will be Textbooks for all students of Bantu Studies as will also be the second edition of Dr. Junod's *The Life of a South African Tribe*. An exceedingly valuable appendix is given at the end of *The Soul of the Bantu*, in which a list of Books on Africa is set forth at length. It carries forward the work of Mr. Mendelssohn, whose *South African Bibliography* is invaluable to every student of the History of the Union.

A PRACTICAL QUESTION

One question always arises when anyone discusses Bantu Literature:—"As Literature reflects Life, what phases of Bantu life is the new literature to reflect?" Translation from other languages, and the reproduction of other literatures will not create what is required, for everywhere these types of workmanship have but little influence upon a people's thought or mentality. What is of its own spirit alone appeals to a Nation, even in prose and in verse, in song and in fiction. And the question again returns:—"What phases of Bantu life are to be delineated?" This requires much consideration by those who are interested in Bantu Literature.

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

Lexicography.

U-DLOMDLAYO, Lit. the thing that eats the eater. Kafir-beer.

U-DLOTI and I-DLOTI. Pmse. The house-mouse; = *u-Vum'endlini*.

DLOVUDLA. To pierce through repeatedly, so as to cause many wounds.

ukuti-DLU. Of something which should not be seen, as an undergarment through the careless fastening of the outer garments; or of something which is not intended to be seen, as a stolen article, or which is not expected to be seen, as a lost article, to come into sight and attract notice.

ukuti-DLUBU *v.t.* To open a boil with a needle or other sharp instrument. *v.i.* To burst open of itself, as a boil, = *Cámbú, Dlabú*.

DLUDLA. To be so infatuated by the attractions of a new acquaintance as to be enticed away for a while from an old friend: *nina bodludla nazo (iziyolo) nobuya nindixelela*, you who are enticed away by these new pleasures will yet return to tell me (that you are tired of them).

isi-DLUKULU, Pmse. A skin-cap, ornamented with a bunch of feathers, and worn by boys, mainly at the *isi-Dloyiya*.

in-DLUNGE and isa-DLUNGE. A tall, tough species of sugarbush, in contradistinction to the small, brittle *isi-Qwane*. Miller gives it as *Protea grandiflora*.

Do (prolonged o), *adv.* Completely, applied to a person's losing his voice after much singing; *ilizwi lam litshe do*, my voice is completely gone.

DUBEKA. To be disturbed in mind: *andidu beki konke*, I am not at all worried.

DUBUKA. To become soft in cooking.

um-DUKUNCA. Bread that has failed to rise and remains hard and solid. A person whose face is as black as soot.

u-DULI, (b). The mountain bamboo, *Arundinaria tessellata*.—Miller.

DUNDULULU! *Dundululu iyafa imazi yebokwe*, dead dropped the she-goat.

um-DUNGELA, plur. *imidungela*, used of letters lost in the post.

in-DUNUNU. The cockyx of birds.

DWASHUZA. To walk hurriedly, with arms swinging, as if on important business, and clothes all rustling (making the sound *dwashu dwashu*).

ulu-DWE. The Pmse name for *intonjane*.

ubu-DYUBUDYUBU. A mess.

DYUBUZA. Of a child, to be splashing about in mud or in filth.

DYUSHA. To dance, with special reference to the horseplay of the young men at a marriage; they dance first of all in front of the marriage procession, then with the marriage-cake; then, after laying down the cake in the hut; then, with the bride and bridegroom in the centre; and, as likely as not, finish up with a fight.

um-DYUSHO. The marriage-dance, as above described; the dancing of young men to the accompaniment of clapping of hands by the young women.

in-DYWABASI; i- and in-DYWABASINI. A wattle plantation.

ELAMANI? (sc. *igunya* or *ilinge* or *itshova*). Which strength? (i.e. man's or woman's?); *elabafazi*, the strength of women; *elamadoda*, the strength of men.

[In LORNA DOONE, chap. 2, where the fight between John Ridd and Robin Snell takes place, a boy calls to John who is resting after a round,— 'If we count three before the come of thee, thwacked thou art, and must go to the women.']

ukw-EHLIKA. Em. = HLA. To come down; descend; dismount from a horse.

EKUTINI, loc. form of *ukuti*. conj. That, in order that: *wabahenda ekutini bawe*, he tempted them so that they might fall.

In such and such a place: *ibambéne ngazo ekutini* (Kafir war-cry), there is strife about the cattle in such and such a place; *imvula yasifikela ekutini*, the rain caught us at such a place; *eté lampahla ndandiya kuyisebenzela ekutini*, give me the goods for which I worked in such and such a place or way.

ukw-ENEKA, Em. = *Aneka*.

ENELA, Em. = *Anela*.

ukw-ENJENJE, (a quite unique and irregular verb, derived from *nje*. It is not really, though apparently, a vowel verb, the second *u* of *uku* being changed to *we* by the retrospective effect of vowel harmony). To do so, to act in such a manner: *makenjenje kum aqokele ukwenjenje*, let him do so to me and more also; *xa senjenje*, as we are like this; *yenjenje* (plur. *yenjani-nje*), do it in the way I am showing you; *iyakwenjiwa-nje-ke ukugadlwa kwayo i-Babeli*, thus shall Babylon be cast down.

also ukw-ENJENJALO. *Lumka ungenjenjalo!* take care, don't do that! with its relative form, *ukw-Enjela-njalo*.

ENTLA. On the side of the hut beyond the fireplace and opposite the door, an area which—among the *ama-Xôsa*—is taboo to daughters-in-law and consequently a place of sanctuary for grandchildren running away from their mothers; in the upper part of a stream, of a ravine or of a hill.

ESUKA, Em. = *Suka*.

uku-ETA. Delete and substitute.—*Eté, Eténi*. interj. calling a person's attention to bring something: *et' apa esositya!* here with that dish! *eténi exozinto*, bring those things.

ETULA, Em. = *Tula I*.

ETYINI, a locative form (with meaning not yet apparent) used in the phrase *abasetyini*, the women-folk taken collectively.

ulw-EYELISELO. Wickedness, iniquity.

ukuti-GABABA. To stand back a little way: *yiti-gababa* take a step back, leave a space between us; = *béka paya*.

ukuti-GABALALA. To be clear, i.e. with unobstructed view or with undisturbed mind: *lenda-wo ité-gabalala*, this place is open and clear, without any obstructions; *ndandisoyika, kodwa kwati kwakuba pakati uvalo lwe gabalala*, I was afraid before the ordeal, but when face to face with it I was quite calm; = *gabuka*.

GABAZELA. To swing, as the *isidanga* on the breast of a man who is walking proudly; fig. *uyagabazela ngumsindo*, he is shaking with anger.

GADALALA, with *adv.* force: *upáta gadalala*, he is very strict.

i-GADAVA. A person with large shapeless feet, and who in consequence walks in a very ungainly fashion.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

Holy Communion—On second Sabbath of April,
June, October and December.

Religious Instruction.

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

" " Sabbath School 9 a.m.

On Week-days—Training School Bible Class, 9 a.m.

" " School Bible Lesson, 9 a.m.

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

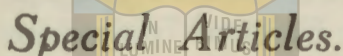
from whom the Prospectus of the Secondary School may be obtained.

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Holiday Prospectus.

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Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

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

MR. J. B. LUTI
MR. J. SOTASHE
MR. ELLIOT MDUBA
MR. DAVID NCANISA
MR. SAMUEL MTIYA
MR. EDDIENGCEBETSHA
MR. ALBERT CWALA
MISS LEGINA FELEZA

MISS M. M. McDOUGALL
MISS G. McDOUGALL
MISS. M. M. K. STORMONT, B.A.
MISS B. TAYLOR
MISS BALDWIN
MISS E. LANCASTER
MISS SOGA
MISS AGNES BOTHA

The Blythswood Training School.

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

Rev. R. Godfrey.

Mr. Wiggett.

Miss Stormont

Woodwork - Mr. J. Forrest.

Needlework and Handwork - Miss Lancaster.

The Blythswood Practising School.

Senior Department,
" "

Mr. Warner
Mr. Luti

Junior Department
" " Mr. Sotashe.
Miss Botha.

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

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

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

The Farm Department.

Manager, - - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

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

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master

Mr. Craig

Mistress

The Girls' Boarding Department.

Acting Lady Principal - Miss Taylor

Mistress

Miss Taylor.

THE BLYTHSWOOD REVIEW,

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

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

VOL. VI.

No. 66

JUNE, 1929.

PRICE 6D.

Events of the Day.

Native Affairs in the Union.

THE General Election in the Union of South Africa has been fought presumably on the Native Policy of the Government, but actually on other grounds. For Native Affairs are not so easily solved even by the results of an Election. They are too intricate for such an easy method of solution. Changes therein touch too fundamentally the Constitution of the Union, and too deeply the rights of the Natives, for any party to expect such support from the electors as to warrant it to carry through measures such as the Native Policy of the recent Government. Indeed this has been fully recognised throughout the country as it is gradually dawning upon politicians that the Bantu Question is more than they reckoned at first, and its solution a matter of Conference and not a matter of votes. The suggestion and prophecy, that no Government will face the Native Problem for some years to come, would be to confess the complete failure of Parliament to deal with a state of matters that ought not to persist in Native Affairs, and that after party political professions of a most optimistic kind, in their ability to segregate the Bantu peoples in every way in their own economic interests and for their national development. All political boasting in South Africa carries within itself its own destruction, for our land is peculiar in this that it destroys reputations and more than reputations with the greatest facility and unconcern. It will be most unfortunate for South Africa and its Bantu populations, if Parliamentarians have to confess their

lack of political wisdom, ability and sagacity for dealing with Native Affairs. Election literature has been abundant but little of it constructive. Confessions of political faiths are of but slight use in solving grave subjects that require knowledge and justice as their foundation and superstructure. A Native Policy requires even more than a sense of justice, and a width of knowledge for its political solution. It requires administrative and diplomatic ability and patience of the highest type. These virtues are not found in Parliamentary groups seeking their own and their Party's interests, be they economic, political or racial.

Two Scottish Assemblies of 1929.

AS 1929 will be famous in Scottish History as the year of the Union of the Established Church of Scotland and the United Free Church of Scotland, it may be interesting to have on record here the Speech of His Royal Highness the Duke of York, at the opening of the former Assembly along with certain other matters of historic interest.

The Lord High Commissioner, in his address to the Assembly, said:—

Right Reverend and Right Honourable—His Majesty the King has commanded me on this, the opening of the General Assembly of the Church of Scotland, to assure you of his great sense of your steady and firm zeal for his service and of his determination to maintain Presbyterian government in Scotland.

Right Reverend Moderator—

It is with great pleasure that I congratulate you upon your election to the high office to which you have been called.

Year of Anxiety.

Right Reverend and Right Honourable—

Among the losses which the Church has suffered during the past year is the removal from your councils by death of Lord Constable, who played an important and highly useful part in the preparation of the Scheme of Union, and who, as I understand, had won in very large measure the confidence and the affection of those who were associated with him in different spheres of public duty.

The past year has been one of anxiety in many of your parishes, particularly in the mining areas, owing to industrial depression.

The whole community has been impressed by the courage and patience with which the adverse circumstances of the time have been borne. Happily signs are not wanting of a return to more satisfactory conditions.

The relief of distress was in old times in the care of the Church of Scotland. Although other public provision has now been made for that need, the Church of Scotland has never failed to associate its religious work with endeavour towards the improvement of social conditions. In many parts of the country it has provided homes and hostels for the aged, the unfortunate, and the youth of both sexes. It has equipped and maintained a hospital in Edinburgh for the relief of suffering and has trained many in the care of the sick.

Scheme for Reunion.

The scheme for the reunion of the Church of Scotland and the United Free Church of Scotland, prepared with long and anxious care, has now been completed, and has secured in both Churches that general assent of the local Church courts which is one of the historical features of your system of Church government. It still awaits the approval of the two General Assemblies. But I rejoice to know that the final act by the Assemblies which meet to-day of this great work of reunion is universally expected.

Right Reverend and Right Honourable,—

His Majesty the King was desirous of marking his personal sympathy and interest in this important Assembly by appointing me to the honourable office of

High Commissioner; and he has asked me to take the opportunity of my presence here in that office to express his heartfelt appreciation of the prayers and sympathy extended to him by his beloved people in Scotland during the serious illness from which he has now, by the mercy of God, so happily recovered. So far as I personally am concerned, I need hardly say that it is a great pleasure to me to be amongst you here as his representative, and the Duchess of York and I are much looking forward to entertaining you at the Palace of Holyroodhouse and receiving you there as our guests.

And now, in the name of His Majesty The King, I most earnestly commend your consideration of the business for which you are assembled to the blessing and guidance of Almighty God

Church's Rights.

They gratefully acknowledged the assurance of His Majesty's continued interest in the Church of Scotland, and of his determination to maintain in Scotland the Presbyterian form of Church government, and to uphold the Church of Scotland in all its just rights and privileges. It would be their constant endeavour to justify His Majesty's confidence in them in the high and solemn duties to which they were called.

Order of Procession to St. Giles Cathedral.

On proceeding from Holyrood, the Duke of York was followed by a retinue including.

Mounted Police.

The Convener of the Incorporated Trades, Dundee.

The Education Authority for Edinburgh.

Edinburgh Parish Council.

The Master, Treasurer, Clerk, and Assistants of

Company of Merchants of Edinburgh.

Deputation from Town Council of Musselburgh.

Deputation from Town Council of Aberdeen.

Deputation from Town Council of Dundee.

Deputation from Town Council of Glasgow.

Deputation from Town Council of Perth.

The Magistrates and Town Council of Edinburgh.

Mounted Police.

Police. Motor.

Motor with Pursuivants.

Motor with Heralds.

Motor with Lyon King of Arms.

Motor with Mace-Bearer.

Motor with Private Secretary, Maid of Honour, and Two Aides-de-Camp.

Motor with Lady-in-Waiting, Maid of Honour, Comptroller, and Sir John Lamb.

Motor with Lady-in-Waiting Equerry, Purse-Bearer, and Chaplain.

Hall Escort Royal Scots Greys.

Two Outriders.

Carriage with

Sergeant-Major of the Escort. { THE LORD HIGH COMMISSIONER and HER ROYAL HIGHNESS THE DUCHESS OF YORK. } Officer of the Escort.

Hall Escort Royal Scots Greys.

We shall continue and consider these and other ecclesiastical matters next month.

The General Election in Great Britain.

S the result of the General Elections in Great Britain and Northern Ireland the Labour Party has been returned for the second time to power. The Right Hon. Ramsay MacDonald has been called by His Majesty, the King, to form a Cabinet to carry on the affairs of the nation. The list of Cabinet appointments has been published, in which may be found leading members of the Labour Party and one of the Liberal. The latter fact has been variously interpreted, as a sign either of future support to Labour from Liberalism, or of personal predilection. Too much need not be made of the incident. The precedent of a Liberal Lawyer, Lord Haldane, becoming the member of a Labour Cabinet has to be remembered in the circumstances.

Three Secretaries of State.

The appointments of the Right Hon. A. Henderson as Secretary of State for Foreign Affairs, of the Right Hon. Sydney Webb as Secretary of State for Dominion Affairs and the Colonies, and of the Right Hon. Captain W. Wedgewood Benn as Secretary of State for India have most interest for Dominions and Protectorates, for the policies of these Ministers of the Crown are of the greatest significance to them at the present time. The Foreign Policy of the Labour Cabinet will react throughout the Empire; the Indian Policy throughout Africa most of all, and the Dominion and Colonial Policy also throughout the Empire. With the Domestic Affairs of Great Britain the Overseas Dominions have but little concern, but with its Foreign and Dominion all concern. The Empire is so bound together that what happens in one part reacts upon another, and that most rapidly in these days of quick communication between all lands.

Ministers of Foreign, Colonial and Indian Affairs.

The men to whom has been entrusted the work of the Foreign, Colonial and Indian Offices are wellknown in their capacities as officials and politicians. Whether they will be able to face the tasks of statesmanship the future and

their work will reveal. Captain Benn has had a distinguished military and political career and has served in more than one capacity in past Governments. Mr. Sidney Webb has been known more as a theorist in Economics than as an administrator of practical affairs. He was the chief founder of the London School of Economics, had ten years' service in the Colonial Office and much experience on Commissions. A voluminous writer, he has left his mark upon Economics of a school and upon Labour Legislation. Whatever his Dominion Policy may be and that of the Labour Cabinet matters but little at the present time, seeing that affairs must proceed much as usual for some time to come. The Right Hon. Arthur Henderson is a Glasgow man by birth but a Tyneside man by training. He was a member of the War Cabinet and of the last Labour Cabinet. His past experiences on Commissions may serve him in good stead, for Foreign Affairs require much wisdom and sober judgment in these days of restlessness in the East of Europe and in the Balkans. Of course, much of the work of the Foreign, the Colonial and the Indian Office falls upon the permanent officials, but still, Secretaries of State have great power to guide the affairs of the Empire in justice to all the races therein, and the interests thereof. South Africans are interested in the policies that they may devise and in the men that devise them.

The Policy of Socialism.

The general political programme of every Labour Party is dominated by some theory or other of a socialistic character. This is, however, not the chief peculiarity of Laborism as a Policy, for other political parties are being compelled for different reasons than socialistic to pursue much the same political methods and to aim at similar ends. Political thought is compelled by modern circumstances and exigencies to frame programmes and creeds in which a modified socialism is recognised within due limits. Thus the history of Conservatism is partly the realisation of socialistic measures in certain directions, and partly the preservation of individualism in matters of property and status. Laborism however seeks to extend socialistic dominance throughout all organised

society and centre its power in the Executive of the State. In this way the State becomes all in all and the individual recedes into the background. Individual rights are only recognised in relation to State needs. Socialistic rights are group-rights under the administration of State agencies. Parliamentary power depends upon groups and parties not upon individuals or policies. The Parties determine their aims and their policies—both resultants of group interests, whether dominated by one class or other of the community. Liberalism is a protest against the formal absorption of the individual into a labour-group or any other in the interests of State control. These then are the general principles that underlie socialistic legislation. Their application to national needs and life is the work of Parliament.

Principles of Socialism.

The guiding principles of Socialism are mainly these; their realisation is through Parliamentary legislation.

Socialism aims at a reconstruction of society on a group basis of the working classes. It aims at the destruction of superstitions and prejudices and the propagation of free thought, science and education. Education ought to be free to everyone and at every stage. For secondary education there should be no payment made for children who have the ability to profit by it. Higher Education should be popular; all teachers should be qualified laymen.

The Churches should be separated from the State, and Freedom of Worship granted all. Churches should be prohibited from interference in political affairs.

Socialism aims at peace, the reduction of armaments, the renunciation of every alliance not aimed exclusively at peace, and the development of institutions to protect the natives in Colonies and Protectorates entirely outside of the influence of the missionaries.

Socialism aims at the nationalisation of Land, Mines, Railways and Banks and of all means of production for the betterment of the worker.

Future Legislation on Socialist Lines.

The Labour Government will seek to carry out some of these principles along such lines as the opposition Parties

may allow. Already much Socialistic legislation by the Liberal and the Conservative Parties has been effected, especially in the regions of Education, Public Health, Insurance and Native Development. On these matters not very much may be expected in legislation for some time, although the New Scales for the payment of teachers in England will engage the attention of Parliament within the next two years. Employment is the great problem of the hour. It is a domestic affair but it carries within it elements of a wider than a national importance. For unemployment is not confined to Great Britain: it is world-wide. Any economic solution would be welcomed everywhere by men and Governments. The Socialist scheme for unemployment is to get employment for all workers and to abolish the system of the dole. Whatever political panacea will produce such results and restore a higher moral and industrial tone than the present will be welcomed by all thoughtful men and women. If the Labour Government is able with the consent of the other parties to carry out some of its professions, it will seek to establish political and commercial relations with Russia, will come to a settled agreement with the United States of America over the questions of armaments and the freedom of the seas, will face the Reports of the Royal Commissions on Affairs in India and Kenya and will support the League of Nations in its efforts to keep the peace in Eastern Europe and the Balkans. Once in South Africa, now in England, a political party has been returned to power with a lesser number of votes than its strongest opponent. This is the luck of a General Election where Constituencies are not of equal-voting ratios. Democracy is as much government by minorities as by majorities, even on the extended franchise in Great Britain and Northern Ireland.

One Comment Only.

Many may be surprised at the results of the British Elections in view of the recent increase in the electorate. The franchise had been extended to adult women. The votes of women were expected to be much in favour of Socialism. Each political party and creed, however, Conservatism, Liberalism and Socialism has had its quota of female voters.

D. D. STORMONT.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

S this is my last annual report on Native education in the Province, it seems an appropriate occasion for reviewing, not only the work of the past eighteen months, but also such progress and development as have taken place since the office I have the honour to hold was instituted.

The office of Chief Inspector for Native Education was created in January, 1921, as the result of a recommendation which the Native Education Commission of 1919, presided over by the Superintendent-General of Education, put forward as "one of its most important recommendations."

The Commission on Native Education.

The Commission went fully into the system of Native education in the Province in all its aspects, and made weighty recommendations for its improvement in regard to both administration and content, and more particularly to the adaptation of the instruction in the schools to Native life and needs. One of the first duties to be undertaken therefore was to consider these recommendations and to carry them out as far as this could be done. Unfortunately, in the very month in which the new officer entered upon his duties, the Minister of Finance informed the Provinces that, owing to financial stringency, a stop must be put to additional expenditure on the development of education. As much of the reform recommended by the Education Commission lay in the direction of making education more practical, and emphasising the importance of industrial and agricultural education, all of which ordinarily involve expense, the additional difficulty thus created will be readily appreciated. Further, a substantial increase in the salaries of Native teachers was regarded by the Commission and the Department as one of the most necessary reforms to be carried out. The Treasury ruling made this impossible for the time being.

It will be seen in the sections that follow that later on certain sums of money were made available for development and for the improvement of teachers' salaries; but these were quite insufficient to meet the development contemplated by the Native Education Commission, and desired by the Native people themselves. For eight years, therefore, the task of the Department in developing and enriching Native education has been very like the proverbial task of the Israelites, making bricks without straw.

Staff.

In my report for 1926, I referred to the gain to Native education in the appointment of

Mr. John Barnes, B.A., to the Eastern Pondoland circuit at the beginning of 1926. His sudden death in June, 1927, was a serious loss not only to Native education, into which he had thrown himself with characteristic energy, but to the Department as a whole. The Department was fortunate in obtaining the services of Mr. E. J. Spurway, late inspector of schools, to carry on the work of the circuit for the rest of the year. At the beginning of 1928, Mr. John E. Pope, B.A., who had had long experience in a Native training school, was appointed to the vacancy. At the same time Mr. H. S. Bowden, B.A., was appointed to the Engcobo circuit in a rearrangement of circuits necessitated by the retirement of Mr. W. Freeman.

At the beginning of 1927, two Departmental Visiting Teachers were appointed, Messrs. P. F. Kopo and A. E. Mbuya, both tried teachers of experience. These gentlemen are doing valuable work, and have fully justified their appointment. Mr. Mbuya has been especially helpful in the development of hand-appointments of this kind be made as soon as the necessary funds can be secured.

Supply of Schools.

The number and classification of Native schools drawing aid during the third quarter of 1928.

	Train- ing.	Sec.	Prim.	Part- time.	Indus.	Miss.	Total, 1928.
Province Proper	6	4	1	2	5	535	553
Transkei ...	9	2	—	—	8	1,089	1,108
Total, 1928 ...	15	6	1	2	13	1,624	1,661
" 1926 ...	15	3	1	3	11	1,593	—
" 1920 ..	14	1	1	3	9	1,581	—
Increase on 1926	—	3	—	-1	2	3	35
" 1920	1	5	—	-1	4	43	52

The small increase in the number of schools, when in many areas the supply is wholly inadequate to the needs of the people, is a measure of the financial restrictions under which the Department has laboured in Native education. The Department has a list of 134 schools that are being supported out of local funds or by the people, but which the Department cannot subsidise, as well as a list of 286 localities in which managers consider new schools are required.

The establishment of five secondary schools, additional to the single school of this kind existing in 1920, has been an important development, and will have far-reaching results. In the first place, there is an urgent need for better qualified teachers of at least the Native Primary Higher grade, the normal standard of admission to which is a pass in the Junior Certificate or Standard VIII. This standard is also required for admission to the South African Native College at Fort Hare, which has done invaluable work in preparing students for the College Teaching Diploma.

granted after a two-year post-matriculation course of academic and professional training. Further, these secondary schools provide facilities for the post-primary education of those who desire to carry their education beyond Standard VI, but do not propose to take up teaching or a trade. Formerly, the only opening for such students was the course of training for teachers; and it was uneconomical, and otherwise undesirable, that the work of the training schools should be hampered by the presence of students who had neither the desire nor the aptitude for teaching. As the Department pays only two-thirds of the salaries of teachers in secondary schools, this important development has been secured at comparatively little additional expense, the whole vote for secondary education amounting to less than 1 per cent. of the expenditure on Native education. For the training of those who are to be teachers and leaders of the people, no educationalist can consider this proportion as otherwise than insufficient, in a system that has reached the stage attained by Native education in the Cape Province. Indeed, in order to meet the insistent requests of the people, the mission churches are driven to expend considerable sums in providing secondary teachers additional to those for whom they draw grants in aid.

Industrial Education.

In industrial education, there has been much greater development than is indicated by the increase in the number of industrial schools. A number of useful industrial departments, not strong enough yet to rank as schools, have been established in connection with primary schools. At the beginning of the year 1928, the training centre at Lamplough, Butterworth, at which first year normal students were trained, was converted into a girls' industrial school. This was filled as soon as it was opened, and promises to serve a yet more useful purpose than the institution it replaced. It has been decided to make a similar change at Buntingville, and to replace the training school by an industrial school for boys.

Number of Pupils.

Enrolment.—The average number of pupils enrolled in Native schools under the Department during the third quarter of 1928, with the corresponding totals for 1926 and 1920 is as follows:—

	Train- ing	Sec.	Prim.	Part- time	Indus.	Misc.	Total, 1928.
Province Proper	766	246	354	125	200	47,624	49,315
Transkei	755	43	—	—	216	77,117	78,131
Total, 1928	1521	289	354	125	416	124,741	127,446
.. 1926	1618	164	306	165	376	117,504	—
.. 1920	1799	57	280	196	252	108,796	—
Increase on 1926	97	125	48	40	40	7,237	7,313
.. 1920	278	232	74	71	164	15,945	16,066

In comparing the average enrolment with the figures for 1926 and 1920, it is to be noted that in Native schools the statistics for 1928 refer to the third quarter, and for the previous years to the fourth, and that in Native schools the enrolment is larger in the fourth quarter than in the third.

Two further causes have tended to lower the average enrolment. In the first place, an unprecedented drought during 1927 and 1928 led to famine conditions in the districts of King William's Town, Victoria East, Fort Beaufort and Peddie. Efforts were made by the Government and the Churches to alleviate conditions, but even so school attendance was seriously affected.

Then, in certain portions of the Transkei, the progress of education has been much disturbed by the activities of the so-called "Dr. Wellington's" supporters. The propagandists of this movement succeeded in obtaining considerable sums of money from the people, and established a number of schools in direct opposition to existing mission schools. These have done much harm, not only in reducing the numbers and disorganising the work of old-established schools, but also in instilling into the children ideas of hostility towards the churches, which have done so much for the Natives, and towards all institutions that are in any way controlled by Europeans. The Department has dealt sympathetically with the schools affected, and done what it could to help managers and teachers to overcome the difficulties created.

In many schools, enrolment has had to be limited for lack of sufficient teachers to do the work. Many additional assistant teachers are required, but in spite of the Department's efforts, it has not been possible to secure the necessary funds.

In the above figures, of course, no account is taken of a large number of pupils attending schools supported either by local effort, or out of special funds.

Attendance.—The figures for average attendance during the third quarter of the year, 1928, are as follows:—

Province Proper	39,971, or 81 per cent. of the average enrolment.
Transkei	63,462, or 81.2 per cent. of the average enrolment.
Total	103,433 or 81.1 per cent. of the average enrolment.

In 1926, the percentages were 79.6 for the Province proper, 78.3 for the Transkei, and 79.1 for the Province as a whole. In 1921, the percentage of average attendance to average enrolment was 78.8 for the whole Province.

In the present conditions under which the Natives live, the attendance is not likely to show much improvement on these figures. Large sections of the Natives are very poor, and require the services of their children for herding, field operations, and (particularly in the towns) as wage earners.— (To be Continued.)

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Local

The Town Location System.

PART I

The Town Location system for the housing of Natives will require to be severely overhauled in the near future. Much more progressive legislation will have to be devised than what has been placed on the Statute Book within recent years. There was a time and that but recent when Municipalities were so restricted by laws and customs that they were unable to do anything of sound nature on the matters of Native Locations and Housing. Improvements have begun to show themselves in certain Town Locations in the Union, but they are very slow in their growth and that for many reasons. The chief are administrative and economic. Town Locations are the seed beds, in which are being planted thorns and briars that must be carefully watched before they reach maturity or seed. They are social and economic, moral and administrative. In other words, the future labour and economic troubles amongst natives, segregated or unsegregated, have a splendid soil in which to grow in Town Locations. The greater the need then for a careful study of Location Management on the part of the public, of Municipal officers and councillors and of Government officials. Much has been done in this direction especially in Town Locations in the Cape Proper but much even there requires to be undertaken and completed by Municipalities.

The Location at Umtata.

The decision of the Supreme Court in a case from Umtata has revealed one or two matters of the utmost importance

in the case of the lately established Town Location of the Capital of the Transkeian Territories. It has already been recognised by all those who are interested in Town developement in the Territories that the day must come for the Housing of Natives in Locations near their spheres of labour. Some townships are in the fortunate position of being surrounded by native homesteads, from which they are able to draw their labour supply for the day, the week or the month. Others are not so fortunate for the larger the town, the greater the labour supply required. All engaged in work be it industrial or domestic cannot be accommodated by masters and mistresses in European houses. Hence the necessity for a Municipal Location. Umtata has assigned fifty acres for such a Location to its native workers of various classes. This is a sound policy so far as present affairs and legislation are concerned. The Municipality has also taken upon itself the services connected with water and sanitation. A Proclamation has been issued in which the usual regulations are embodied for the effective management of the Location.

The Housing of Natives in Locations.

All these things and services are required in the circumstances not only of the Umtata Town Location, but also of every Location. There is a matter, however, that is peculiar to the Umtata Location, and one that burdens the very foundation of Location Management: it is the Housing of the Natives in the Location. The people are supposed to provide their housing for themselves. This creates an economic question of the greatest seriousness as well as an administrative of no less significance.

A Countryman's Diary.

If you have fruit trees, prepare to prune them now. Do not forget the vines nor the roses for both require attention and more now than ever. You may find it rather a good thing to begin your work in the early morning, if you love to enjoy the cold snaps of winter, otherwise use the forenoon for your work.

"To leave the lofty plants—the lowly kind
Are for the shepherd or the sheep designed.
E'en humble broom and osiers have their use,
And shade for sheep and food for flocks produce;
Hedges for corn and honey for the bees,
Besides the pleasing prospect of the trees."

So Virgil in his Second Georgic as he described the country life of Italy. South Africa and Italy have so much in common that the one may learn from the other.

June has been somewhat changeful in its weather. Rain has been welcomed everywhere: grass for flocks and herds is assured for the winter months. But it would be wise to provide extra supplies of lucerne and other feeding-stuffs in view of possible eventualities. Good harvests seem to be the order of the day. It will be a most unfortunate thing if much of the crops is used for native orgies. The Governor-General has issued a Proclamation whereby "gatherings or parties commonly known as beerdrinks" are prohibited on any private property of Ward 4 of the District of Mount Currie. The extension of this Proclamation would be welcomed by most farmers and friends of the natives. These parties and others of a social nature are doing little good to any one, but are producing much misery and poverty. How to direct the attention of the people to healthy sport and sober industry, and of the young to disciplining pastimes and energising games is a problem for school teachers and native ministers to solve and for these especially. The lambing season is giving flock-masters plenty of work: the lambs are doing well. Great Sales of sheep are prophesied.

—o—

Local and General.

A Hostel for Native Women in Maritzburg has been approved by the Minister of Native Affairs.

The Peace Treaty, ending the Great War, was signed at Versailles on the 28th June, 1919.

The Assembly of the Bantu Presbyterian Church meets this year in September at Somerset East.

Elizabeth Alluvial Diggings for precious stones have been proclaimed in the District of Lichtenberg, Transvaal.

The Anniversary of the King's Birthday was June 3rd. His Majesty was born in 1865. The Prince of Wales will reach the thirty sixth year of his age on June 23rd.

In the Boys' Industrial Department of the Blythswood Institution six vacant places will be filled in July. Candidates ought to apply at once or as soon as they have passed Standard VI.

The British Association for the Advancement of Science begins its meetings on the 22nd July at Capetown. The President, Dr. Holland, has been appointed Principal of the University of Edinburgh.

A Draft Proclamation concerning Trading Licences in Native Areas, other than the Transkeian Territories, has been published, in which certain new regulations for traders and hawkers are set forth at length.

The Executive of the Provincial Council of the Cape Province have appointed Mr. Botha, B.A., Professor of Afrikaans in the University of Capetown to the post of Superintendent-General of Education on the retiral of Dr. Viljeon.

The first woman to be called to a Church in Scotland, Miss Vera Findlay, B.D., and the first woman minister in South Africa, Miss E. W. Sutherland, M.A. are graduates of the University of Glasgow, they are both Congregationalists.

Mr. William G. Bennie, B.A. the Chief Inspector of Native Education in the Cape Province, is to retire this year after nearly forty years in the service of the Education Department. He has been appointed Lecturer in Bantu Studies in the University of Cape Town.

We have received from Mr. Gordon Ranger a Tawny Eagle, shot by his brother at Kei Road on 16th July 1928. This eagle is a carrion-feeder and the individual in question was busily engaged eating the flesh from about the jaws of a dead sheep. We have not previously received this species from any of our correspondents. One shot at Toise River, however, was received at the King Williamstown Museum, as Pym informed us at the time, on 2nd February, 1916.

In our February number we intimated that a ring taken from the leg of a White Stork killed in Sibi's Location, Matatiele, had reached us. We forwarded the number of the ring B 12691 to Rossitten, Germany, and are informed by Prof. Dr. J. Thienemann that the Stork in question was ringed on 22nd July 1927 at Hohenau, S.E. Prussia. We are very grateful to Dr. Thienemann for a supply of literature dealing with the Rossitten Bird-marking Scheme.

On 20th January 1922, Mr. F. Bolus shewed me a Tern, bearing a ring marked "111 Museum, Goteborg, Sweden;" it had been obtained at the Berg River on 24th December, 1921. In reply to an enquiry which I sent recently to Sweden, Professor Jägerskiöld states that the bird, a Common Tern, was ringed in the skerries off Gothenburg about midsummer 1913, and that its recapture in South Africa eight and a half years after ringing constitutes one of the most interesting records in the Swedish Bird-ringing Scheme.

THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA.

Centenary Fund.

An Appeal for £1,200.

Church Treasurers :

D. A. HUNTER, ESQ., F.R.S.G.S.,
Lovedale.

REV. T. B. SOGA,
Emgwali Mission, Dohne.

Convener of Centenary Fund Committee :

REV. H. MAMA,
Tutura Mission, Butterworth.

At the Assembly at Ladysmith in July 1928, a resolution was passed concerning the Centenary Fund to which we now seek to direct the attention of our congregations. We would request the Moderators of the Kirk Sessions to distribute at once the copies of this circular to all members of Kirk Sessions and of Deacons' Courts at a special congregational meeting which should be called to receive contributions for the Centenary Fund. These contributions should be sent to the Assembly Treasurers before the 30th August this year. We hope that the Moderators of Kirk Sessions will be able to accomplish this work successfully during the next three months. Copies of the circular may be had from the Convener, the Rev. H. Mama, Tutura Mission, Butterworth. The Assembly Treasurers are D. A. Hunter Esq., Lovedale, and the Rev. T. B. Soga, Emgwali Mission, Dohne.

If we consider the history of the Bantu Presbyterian Church and its growth from the Missions of the United Free Church of Scotland we find that the mission has been in operation amongst the tribes of South Africa for more than a hundred years. During that period the missionaries have been exceedingly energetic in spreading the Gospel of the Cross of Christ amongst the people. In times of plenty and of scarcity they still work bravely on and spread the Mission throughout the Colony, the Transkeian Territories, Natal and the Northern Transvaal. The fruit of all their labours now past and of the assistance and policy of the Foreign Mission Committee of the United Free Church of Scotland has appeared in the Bantu Presbyterian Church of South Africa. Our Church must remember that its original members were brought out of heathenism into the Religion of Christ, that they have opened their small purses to meet the early and ever growing needs of their missions and that in this they were greatly assisted by the sacrifice of the European missionaries who laid the foundation of the Christian Church to which we belong. Our people are greatly interested in the Bantu Presbyterian Church of South Africa. Its congregations number 66, its ministers and missionaries 42, its office-bearers 1,378, its membership 24,550.

An appeal has been made to our Church to raise a Centenary Fund for general Church purposes. What these purposes are will be determined by an Assembly, for therein full discussion is yearly given to the financial position of our Church. Last year £136 : 3 : 7 was raised as a nucleus for this Fund. All did not contribute to this amount; only 22 congregations sent in their contributions, the remainder, 44, failed to do so last year. It may be that poverty and other causes contributed towards this position of affairs. We hope that this year all congregations and members who have enjoyed prosperity will not forget the claims of the Centenary Fund. A few pence from each member would never be missed even by the poorest: the richest are able if willing to give much out of their abundance. What all should do in this matter is to consider the claims of this Church of Christ towards greater financial assistance for its undertakings.

Last year the Women's Association at Miller Mission contributed specially to this Fund; it thus set an example to all the other Associations which we hope will be imitated by them this year. Rather a striking feature appeared in the contributions that were sent to the Centenary Fund last year. The older Mission congregations whose members lived in large agricultural and pastoral Districts were the most backward in contributing to the Fund. We would direct the attention of all such especially to the opportunity that now awaits them during the next three months of contributing liberally towards the Fund. Were an average of 10/- per member raised by the congregations a sum of more than £1200 would be realised. Such an amount would be of the greatest service to the Bantu Presbyterian Church at the present time in view of its present position and future development. It is only by such an effort as the Centenary Fund that its members and its congregations will be able "to go forward." We therefore appeal to the generosity of all the members and friends of the Bantu Presbyterian Church to augment what has already been obtained by the Centenary Fund for Church purposes.

H. MAMA,
Convener.

Tutura Mission,
Butterworth.

Iwayini entsha kwi Ntsuba ezindala.

Ulwaluko lwaba Ntsundu.

NGU REV. JONATHAN MAZWI,
Toleni, Transkei
(Iyagqityelwa)

ISAHLUKO V. (Sesiqalile).

5. Lelahleko iyengenakuxelwa kwicala lemfundo yesizwe esintsundu kanti asiyo lahleko yemfundo yodwa yilahleko enkulu yohlanga oluntsundu. Kuba lamakwenkwe akula ngalendlela akanandawo ayakubuye afumane isimilo sobuntu kuyo ayakukula abe ngamadoda oluhlobo. Isiqamo sisesilusizi sokuba malunga namakulu alitoba ewakeni abantsundu ngabangafumananga mfundo nangqesho yokwaka ubom obububo nobalupina uhlobo. Ekuti kudibene nokupela kwamalungelo emfuyo nokupela nokucuteka komhlaba wokuma nowokulima isizwe esikulu sabantsundu sikulu singenayo neyalupina uhlobo lwemfundo nendlela esinokwenza ngayo impilo. Esiti koko kutwanzela sibe zizisulu zempembelelo zobunxila ngokuhamba kwimbutu zonxilo emakaya nasezilokishini

EZIDOLOPINI APO UZUKO NEZINCOKO
ZELOSIKO ZINEXABISO KONA

kuyoyikisa wakucinga ngexesha elizayo ngezimfumba zezidenge.

6. Lelahleko yemfundo ngecala lamakwenkwe intlanganisano yomanyano lwe Titshala zase Transkei edumileyo yayipaula yayifaka pakati kwezigqibo zayo ukuba ibangwa lelisiko lolwaluko.

Esisigqibo sibalulekile kuba senziwa zititshala ezifundisa kwindawo edume ngokuba iyafundisa kakulu kwaba Ntsundu be Pondo le Kapa. Kananjalo ikwayindawo eyaziwayo ukuba likaya nesihlalo sonqulo lwesisiko. Kodwa umonakalo kwicala lemfundo owenziwa lulo wazinyanzela i Titshala zase Transkei ukuyifaka lendawo kwingxaki ezizifumanayo kwimfundo nezikolo abatitsha kuzo kweli.

7. Yomibini ke ngoko lemikondo ubu Krestu nemfundo sisebenza ngokubandzeleka okukulu pantsi kolunqulo lolwaluko. Lumi endleleni ngokuyingozi yezimpembelelo zixabiso likulu zombini ekulele pezu kwazo konke ukuwa nokunyuka komntu ontsundu.

Part V.

Ukuba ke imeko ziloluhlobo indawo yokuba ngati, mhlambi, okanye ngati elisiko lingati like lalungiswa ngendlala ezitile ezinyebelezayo ngati lingade lizale ukulunga okutile; longcinga ingalungela abantu abaqele ukudlalisa ngezinto ezinegozi. Kukude kunokumlungela yena umntu ontsundu osajubalaza ezama ukuvuka ebumnyameni nasebudengeni boyisemkulu, ezama ukungena kubukumkani nelizwe elitsha lobu Krestu nokanyo anokukupumeza oko ngozingiso nokuzimisela ngamanyatelo omeleleyo nawokalipo nacacileyo okuziguqula nokuzincama kwintlalo nenkolo zake zemvelo.

ULUVO LOKUBA ABANTSUNDU ABAVUMI KULIYEKA ELISIKO ALUNTO YIMBI NGAPANDLE KOBUGWALA

nokuba nomxelo omncinane xa sikumbula ukuba iminyaka ingapezu kwamawaka amahlanu amalu-

ngisa emi ngokulwa nenkohlakalo. Ngamanye amaxa ibe namandla ngapezu kwawo kangangokuba libumele lisilwa ngangalonye ngokuka Nowa no Abraham kanti ngomso luloyiso. Ngamanye amaxesha ngexabiso legazi ngokwabaseki bebandla lama Krestu nomninilo i Tshawe lo bom ngokwalo.

Part VI.

Imeko kwabantsundu bezisezezikutazayo kunokudanisa. Xa kukunjulwa ukuba zise zibini zitatatu kupela izizukulwana kungene ubu Krestu kubo nokanyo. Kodwa kwakwesokuqala yaba banzi indima yokupuma kwabo kulamasiko obumnyama. Kwanokuba kulo lona elisiko ezinye nezona zinkulu intlanga zabantsundu sezalidela zalilahla. Nokuba nakwezi zinalo ako amanye amasiko axabiso lilingana neli lolwaluko aseye bupuma ngenxa yobu Krestu amasiko anjenge ntonjane (ulwaluko lwamankazana) nengqiti nentlanga nokucaza ezinye inkolo zolohlobo.

ISAHLUKO VI.

Amacebo ngokuzama ukukutshwa kolu Nqulo.

1. Asiiyo injongo yombali lo ukukokela ngamacebo kumzamo wokupeliswa kwelisiko esizweni setu. Leyo yindawo enkulu nepakamileyo nelungele ingqondo elumkileyo kunombali lo nebona banzi ngapezulu. Kananjalo ingeyiyo nengqondo yombali ukukokela ngoluvo lwesigwebo ngalomecimi kodwa kukuvuselela ingqondo yomqwala-seli onyamekileyo nomtandi wobukumkani buka Tixo nomtandi wesizwe esintsundu ngenene kwinto ebonakala iyingozi ngamacala onke ukuvula amehlo nokuvuka ebutongweni ngakulengozi ebonakala izonda impumelelo elindelweyo yesizwe esintsundu.

2. KODWA IMFUNDO NOKUSHUNYAYELWA KWAYO

ide ibe yimfundo eyenzelwe imiteto etile yonyanze-lo. Isemi pambili kumacebo okulwa nelisiko. Ibe yimfundo elungileyo esisigalo senziwayo ngoku semfundo sisigalo kwicala elilungileyo, imfundo umntwana ngolwimi lwake kuqala, imfundo yokuba umntwana kwasezantsi ayiqonde into ayifundayo ingabi kukwazi kupela amagama angawaziyo ukuba ateta ukutinina, ngokunjalo xa efunda ilwimi nje- ngesingesi nesibulu njalo njalo alazi igama nento eliyitetayo. Imfundo efundisa ngezinto ezisetyenziswayo imfundo enika incasa yemfundo emntwaneni asitande isikolo.

Kwangokunjalo imfundo yezandla ukusebenzisa umhlakulo, ukusebenza into zemiti, ukwenza ezintwana ezinje ngokucwela izitulo zokuhlala ne tyesana anokuti umntwana nongayanga eseminareni kanti zininzi izinto ezinokuba luncedo kuye anokupila ngazo. Ukulima nokufunda ukondla inkomo nehashi nexabiso lezizinto nomsebenzi wazo wentlobo ngentlobo. Imfundiso yokungenisa nokucita ngohlobo olulula. Imfundo yamabali ezinye izizwe nendlela zazo zokupila. Imiteto yempilo nokucoceka. Oluhlobo lwemfundo lube kwezizikolo zase makaya kanye umntwana epumile esikolweni azive enento ayiyo asele nokuyenza nokuzenzela, kanti lonto iyakuye ipelisa umoya wokuhiliza nobuvula nokutanda imbuto zezincoko ezimbi ezinempe- mbelelo yalamasiko oluhlobo.

3. I Titshala ezinenyameko ngokufundisa ukucoceka kwesimilo nenteto ebantwaneni. Okwa- kaloku umntu Ontsundu okulayo

AKUMLUNGELE NAKANCINANE UKUFUNDISWA
YI TITSHALA ENGENGUYE MKRESTU.

Kufuneka ibe ngum Krestu ititshala ibe nengqondo yokulutanda uhlanga lwayo ifundise ngentliziyo yokwaka isizwe sayo esizayo. Ingabi yeyonge emvuzweni wayo kupela. Kukulu okungenziwa zititshala ezinalengqondo ukupakamisa isizwe sazo esikulayo nokufundisa ukungabinto kozuko nemihlali esehlazweni njengemihlali eyenzelwa amasiko oluhlobo.

4. Lingalitalwa icala lamankazana. Ikaya lolunqulo e Jipete Inkosi yalo yinkazana nakwaba Ntsundu amankazana ohlobo olupantsi ngezimilo nenteto anempembelelo enamandla ngelisiko de kube nakwindidi ezifundileyo.

5. ABAFUNDISI aba nobu Krestu benyaniso abayakomeleza bafundise imfundiso yengqeqesho yasekaya yabantwana kubazali ngakumbi kubazalikasi.

6. Ukusetyenzwa kobu Krestu ukuba bube yinto epilileyo nento ayibonakalicyo um Krestu entlalweni yake ngakumbi endlwini yake napambi kwabantwana bake.

Bubu Krestu bolohlobo obunokuzala isizwe esikulayo esingama Krestu apuma nabo emakayeni abo, esipilileyo engqondweni nasesimilweni, ezingati intlondini zoluhlobo zizipumele ngokwazo kubantwana abakuliswa ngama Krestu alolohlobo. Ingozi enkulu isekukuba amakaya amaninzi ama Krestu Antsundu asepatansi ezimilweni nase kuzipateni; ati ke umntwana opuma ekayeni lobu Krestu elizamayo onakaliswe sisimilo nempembelelo zabantwana akula nabo abapuma kulawo makaya angena mfundiso nadibana nabo. Iyindawo ze mfundo nase zi Sinalini eziyekelele nezikutaza intlondini zoluhlobo. Ekulusizi kakulu ukuba

KUBEKO AMAZIKO EMFUNDO ANJENGE SINALA
AVUMELANA NAMASIKO OLUHLOBO.

Endingatandabuziyo ukuba kwixesha elinge kude i Simnara ezinjalo ziyakukangeleka zipantsi zifanelwe kukupetshwa ukusiwa kwabantwana kuzo ngumzi omninzi wabantundu njengo wama Mpondo, Mabaca, Mazulu, Besutu nabazamayo beli lomzantsi.

7. Ityalike ukumisa ngokomelela okunga pezulu kwangapambili ukulikalimela zisebenza ngokumanyeneyo.

ISIAHLUKO IX.

**Abafundisi aba Ntsundu namanye amaqela
akanyiselweyo aba Ntsundu.**

Kungangat kubucala nemfanelo ukubénela ikakulu kwabantundu abakanyiselweyo ngalendawo. Izizatu zoko zezi njengoko besesike sabonisa.

Lengxaki yeyabantu aba Ntsundu. Elisiko kwaba Ntsundu linemeko ezinzulu nezinqabileyo angasoze azi eyona nene ngokupeleleyo ngalo umntu wesinye isizwe.

YINKONZO ENEMITETO NEMIKWA YEMFI-
HLAKALO

kwaba Ntsundu efana nezemitendeleko kuma Krestu nezama Tempile angenakuze azi zonke ngayo umntu ongelilo lungu layo.

2. Indima yokukanya ebanzi equbekileyo iqutywe ngabafundisi aba Mhlope bebodwa. Ngezimini aba Ntsundu nabo basondeziwe okanye bazive lifikile ixesha labo lokuba nabo basondele emsebenzini wokulipata nokuliquba ilizwi lika Tixo imfundo nokanyo, kuyimfanelo yodwa ukuba mabake

nabo babonise eyabo indima yokuqubela pambili lendima iqutywe ngabamhlope ukuzakuti ga apa.

3. Akukonto ilihlazo nelishwa nengateti kakuhle ngabakanyiselweyo abantsundu njengale vokuti ngelixesha labo, kube kukona kuye kunyuka ngokunyuka

ISIKOLO SO BUYOMVA EBU KRESTWINI
NASE MFUNDWENI

ukubuyelwa kwayo yonke imikwa ebiseyalibaleka ebu Krestwini kwi Ramente zabantsundu.

Lube olubuyomva lusekelwa lilizwana elitandwayo eliti "inqubo yabafundisi bokuqala yasalhukanisa nezinto zetu ezilungileyo." Umfilibi welizwi oti wakubuza kotsheyo ukuba zinto zinina ati kanti esitsho nje ugushe inxowa efumbete lonke itole lase Ntlango emaliko ke u Sirayeli kubuyelwe e Jipete, sisimilo salongoma eso.

4. Maxa nditshoyo anditseti kuti abantsundu bebengenako nabo ngokwabo bakufika ezikweni lokupata ilizwi lika Tixo ukuba bebengazikangeli ububi nobuhle benqubo abaziziselwayo lipesheya kodwa elo linyatelo elicikizekileyo nabafanele ukunyatela kulo abantsundu ngobulumko noloyiko. Indawo ezinkulu ezinjengokuba lamadoda eza neli-zwi lika Tixo nawaqube lendima ngaweza ngoku-qutywa ngumoya ka Tixo ezele ngu Moya wosindiso lohlanga lwetu nezinye intlanga. Ngamadoda asemfundweni, alipete ilizwi lika Tixo enolwazi olubanzi lwemfundo namava okusebenza kwalo kwintlanga ngentlanga. Ngonyana bama Krestu aselengizukulwana ngezizukulwana apumayo emikweni zemvelo neyobumnyama. Ezi zindawo nifanele ukuti ontsundu omeke zake yena zisebenza kakulu kunalemgangato ahlale ekoyikela ukwenza inguqulo angazaziyo ukuba isipumo sazo singayinto nina. Kunokuba anxamele inguqulo ubefanele ukuzama ukuqubela pambili oku sekuko nokusekelweyo ekute ngendlela ezininzi kwabonisa ukuba ngazo kanye eziziseko unako umntu ontsundu ukwakeka abe ngumntu ngobu Krestu nentlalo njengezinye intlanga ezacoliwa zapakanyiswa bubu Krestu obu ne Mfundo. Zade zanga zizelwe ngokutsha zaba zizizwe zentlambuluko namandla nentsikelelo.

5. Ndeyisekile mna kwelokuba nazo zancedwa kukwamkela amacebo olumkileyo e Nkosi yetu u Yesu Krestu ekungeko bulumko nasiporofitesho sake salingana nalamacebo anje ngeli ku Nikodemo um Juda ngenye imini ezokubuzisa kuye ngendlela eyiyo esinga ebomini esiti ukumcebisa "Ukuba akatanga umntu azalwe ngokutsha akanako ukubona ubukumkani buka Tixo."—Yoh. 3: 3.

6. Elicebo likwafana neliya ati: "Iwayini entsha yona imelwe kukugalelwa kwintsuba ezintsha," nabuye aqokele kwaku Nikodemo ngokuti "Nimelwe kukuti nizalwe ngokutsha." Lama-cebo njengoko wayewabekisa ngokusingisele kuma Juda awaye xakene nenguqulo entsha elunqulweni lwawo ngokungevisisani kwayo neziqelo nezitete zonqulo lwawo oludala luka Mosesi, asingiswa kwakangako emntwini ngamanye neziqelo nezitete zake zemvelo. Asingisa ngobunyaniso namandla angako esizweni nasipi.

7. Nati bantsundu kwangayo lendlela siyaku-melwa kukululahlala kanye unqulo nezitete nama siko amanyange anjengalo elisiko nezinye inkolo nkolo zolohlobo pambi kokuba sibubone simile sincekakale bubu kumkani buka Tixo.

Simelwe kukuti sizakwe ngokutsha ma Afrika ukuze sibubone ubukumkani buka Tixo.

Transkeian Mutual Building Society.

DIRECTORS' REPORT.

To be submitted to the Twenty Fourth Annual General Meeting of Shareholders to be held at 7.30 p.m. in the Council Chamber, Town Hall, Butterworth, on Tuesday, the 4th June, 1929.

Gentlemen,

Your Directors have pleasure in presenting to you the 24th Annual Balance Sheet of the Society.

The Nominal Capital now stands at £43,500 in 418 £100 shares and 34 £50 shares.

Fourteen Appropriations were sold during the year, viz:—£400 at 6½%; £500 at 6½%; £500 at 6%; £350 at 7½%; £150 at 7½%; £300 at 6%; £200 at 6½%; £200 at 6½%; £150 at 9%; £600 at 6%; £200 at 6%; £400 at 7½%; £300 at 7½%; £250 at 7½%; which have been taken up.

Subscriptions and Dividends were refunded in 59 £100 shares, viz:—

42 shares—under Rule XXIV.

17 —redemption.

During the year 95 new £100 shares and 13 new £50 shares were issued, also 27 £50 Fully Paid-up shares bearing interest at the rate of 5½% per annum. 43 £50 Fully Paid-up shares were repaid.

The Total Nett Profit is £902 13s. 5d.

Your Directors recommend a Dividend of 7%. Had there been no outstandings the Dividend would have been 7½%.

There is outstanding an amount of £87 10s. 5d. being £72 7s. 3d. for Interest, £1 15s. 2d. for Penalties and £13 8s. 0d. for Insurance unpaid. Subscriptions are outstanding in the case of four members.

The Directors retiring in rotation are: Messrs. Sam Mar and Geo. Thomson, both of whom are eligible for re-election. Mr. A. E. Boyce has retired being no longer a Shareholder.

You will therefore be asked at this Meeting:

- (a) To fix the Auditors' remuneration.
- (b) To elect two Auditors for the ensuing year. Messrs. Carnegie and Norris were the Auditors last year and are eligible for re-election.
- (c) To elect three Directors.

Signed on behalf of the Managing Committee

E. BLANCK,

Chairman.

The British Labour Party.

The Labour Party has been returned to power in Great Britain, but not with a majority over the Liberal and Conservative Parties.

The following is the official list of members of the Labour Cabinet:—

Mr. Ramsay Macdonald, Prime Minister.
Mr. J. H. Thomas, Lord Privy Seal.
Lord Parmoor, Lord President of the Council.
Sir John Sankey (the Rt. Hon. Lord Justice Sankey), Lord Chancellor.
Mr. J. R. Clynes, Secretary of State for Home Affairs.
Lord Thomson, Secretary of State for the Air.
Mr. T. Shaw, Secretary of State for War.
Mr. A. Greenwood, Minister of Health.
Miss Margaret Bondfield, Minister of Labour.
Mr. Noel Buxton, Minister of Agriculture and Fisheries.

Sir Charles Trevelyan, President of the Board of Education.

Mr. W. Graham, President of the Board of Trade.

Mr. A. V. Alexander, First Lord of the Admiralty.

Mr. W. Adamson, Secretary for Scotland.

Mr. G. Lansbury, First Commissioner of Works.

Sir Oswald Mosley, Chancellor of the Duchy of Lancaster.

Mr. W. Jowitt, K.C., Attorney-General.

Mr. J. B. Melville, Solicitor-General.

Mr. F. O. Roberts, Minister of Pensions.

Mr. H. Morrison, Minister of Transport.

Mr. T. Johnston, Parliamentary Under-Secretary for Scotland.

Mr. Lees Smith, Postmaster-General.

Lord Arnold, Paymaster-General.

Mr. P. Snowden, Chancellor of the Exchequer.

Mr. A. Henderson, Secretary of State for Foreign Affairs.

Mr. Sidney Webb, Secretary of State for Dominion Affairs and the Colonies.

Captain W. Wedgwood Benn, Secretary of State for India.

A Liberal, Mr. Jowitt, K.C., has been appointed Attorney-General. This implies a rapprochement between Labour and Liberalism.

Local and General.

The School winter holidays began on the 26th of June. Good though cold weather may be expected during the Vacations.

At the Conference of the Wesleyan Church, held in May at Queenstown, a resolution was passed against gambling and drinking. There is much need for this protest at the present time in South Africa.

Things in Mexico have quietened down considerably; affairs in China are very grave; civil war rages in Afghanistan. The King of Afghanistan made a great political mistake in thinking to civilise his countryman by the methods and customs of the West. His intentions were excellent but his means unworkable amongst the bellicose tribes of Afghanistan. The consequences have been

most unfortunate. King Amanullah has had to forsake his Throne and flee his country. Tribal animosities have had free scope and rebellions have been numerous. The country is in a sad way: it will take some time before it recovers from its present conditions. Civil War is still raging in China notwithstanding the supposed strength and effectiveness of the National Government. Those in power have been seeking their own interests too much and have been too zealous to accomplish political marvels amongst a most conservative people. The National Government of Mexico seems to have got the upper hand for a time. The political experiences of these countries emphasise the need for progressing slowly in the reformation of Eastern Tribes, or of any Tribes that are still not far removed from barbarism.

Two New Dictionaries of the Scottish Language.

A most interesting letter has appeared from Sir William A. Craigie of the University of Chicago over the two Scottish Dictionaries, that are being prepared for publication. One has become the object of a Company in Scotland that has formed to raise funds for its productions: The other is under the supervision of Sir William A. Craigie in America.

As some confusion appears to have arisen with regard to these undertakings, it seems advisable to make a clear statement as to the nature of the two works and their relationship to each other.

The change in the status of the Scottish tongue during the course of the seventeenth century renders unpractical any attempt to combine the language of the earlier and later periods in one dictionary.

The differences in the vocabularies and sources and in the basis of the spelling together with other weighty reasons, make it necessary to have separate works, the one covering the older language and the other the modern, with all its local variations.

The "Dictionary of the Older Scottish Tongue," for which I have been making preparations during the past twelve years, will be based on an extensive collection of material to which large and important contributions have been made by many volunteer workers.

It will illustrate fully and on historical lines the complete vocabulary of Scottish down to the close of the seventeenth century, and will not only be valuable in itself but will form a necessary complement to the new dictionaries of Middle English and of Early Modern English now undertaken by American scholars, as these will not include Scottish material.

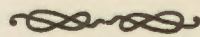
The dictionary of the modern period, which has so far been announced under the title of the "Scottish National Dictionary," will deal specially with the language from its fresh start in dialect literature towards the close of the seventeenth century.

Its editor will have the double task of doing justice to this literature, from Semple and Ramsay down to the present day, and of presenting the evidence for the spoken tongue of the various parts of Scotland during the past two centuries. Those who have not closely studied the matter will probably be surprised to find how many words recorded in the one dictionary will be entirely wanting in the other, to such an extent do the vocabularies of the two periods differ.

The great problem with regard to both works is the financial one. Each is an undertaking which will involve a heavy outlay of time and money, both in the preparation and in the printing. The interest which has hitherto been manifested in the one or the other is encouraging, but a considerable increase in direct assistance is urgently required to enable real progress to be made.

It is only by the completion of both works on the lines already announced that the full history of the national tongue, from its beginnings to the present day, can be clearly exhibited.

BLYTHSWOOD INSTITUTION, 1929.



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— THE BLYTHSWOOD REVIEW, JUNE, 1929. —

To the Reader.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

IN the Psalter, several psalms are designedly works of art of a peculiar type. They are formed into strophies either of two or of more lines, even into verses as many as eight, and yet each verse or series of verses are united together in harmony of diction and content by a letter of the Hebrew Alphabet. The ninth and tenth psalms are one, joined together by the successive arrangement of the letters of the Alphabet in relation to its strophies of two lines each. The one hundred and nineteenth psalm is a famous example of the same artistic arrangement. Each letter of the alphabet unites eight verses in subject and diction. The artificiality of their structure and of that of other psalms opens up questions of a literary nature that need not be discussed here. It is enough to emphasise the fact that such art as theirs makes the psalms most potent in their influence, for their contents are rendered all the more striking by the novelty of their literary structure. The alphabetic arrangement serves to heighten the value of the contents of each strophe. For every one contains within itself a perfect idea, picture or vision. It is like a sonnet in its contents,—one idea is set forth expressively and pointedly.

The tenth psalm is a continuation of the ninth so far as its literary construction is concerned, but it is a distinct psalm so far as its religious. Three revelations of the mind of the psalmist are given and each with remarkable force in ideas and expressions. The latter are as vigorous and analytic as a modern speech over politics or a recent oration over peace. Those, who think the Psalter is somewhat out of date, had better read it again and again, in order to bring themselves and their minds into touch with modern phases of thought and modern revelations of human nature; for the Psalter is very ancient and very human, very modern in parts and very humane

in parts. But one must read it to see these things. The tenth psalm is very modern for it deals with phases of human nature and with types of men and conditions that are permanent characteristics of society. The ungodly and the poor are always with us, no matter how civilised or uncivilised we may be. It is about such characters and their doings that the tenth psalm has much to teach. The ungodly is generally a psychological and a medical puzzle in these days: he was a political and social perplexity in olden times, for his was a lawless character that feared neither God nor man. His actions bulked large in the eyes of the ordinary man; his exploits terrified the simple minded, for such were the poor.

The ungodly and lawless are to be found in every generation of men. They repeat the same exploits and fare the same end. Godlessness and injustice have a terrible sameness about them: their acts are so similar from age to age that scientists, who are as merciful as heathens at times, are wont to explain and excuse them on the ground of the undoubted uniformity of evil and wickedness and the inherent madness of human minds and passions. The ungodly are according to a merciful pathology the victims of a determinism that is self-creative and of an heredity that is retributive, both in their actual and terrible results and in their pathological and sensuous degeneracy. The ungodly man is thus an abnormal psychological curiosity for the student of human nature and the physician: he is something different for the ordinary man, the moralist and the lawyer. In the tenth psalm are to be found the views and feelings of these latter observers as they watch the peculiar antics and doings of the ungodly and meditate upon them. Jewish lawyers were lovers of Law, Jewish prophets of equity. For the ungodly and lawless a theocratic lawyer had little mercy for he saw in his deeds contempt for government and destruction of property. Now although the Jewish mind held the latter in less respect than the former, government and law in greater honour than property and inheritance, yet it instinctively turned away from physical violence, the wanton destruction of human life and of property, be it in flocks or in herds, in houses or in jewels. Law defended men against such disasters and lawyers administered statutes with just severity.

The Mission Field.

The Missionary.

CHAPTER XXIV.

The Gospel of St. Mark.



It has been shown that the question about the Languages that were spoken in Galilee and in the Family at Nazareth is not, so easily answered as might have been supposed.

Evidence has been adduced of such a nature as to demand the greatest caution in coming to any definite opinion. It has been generally assumed that Aramaic or a dialect of it was the prevailing tongue of the peasantry of Galilee. Country people are slow to learn a new language unless through political compulsion as may be proved from history both ancient and modern. Surroundings of a racial and a political, no less than of a social and a commercial nature, play their part against the ingrained lethargy of an unintellectual class or the pretentious animosity of a superior race. Though conservative in such circumstances at the beginning, the countryman is very willing to become liberal in his attitude towards change provided he sees in alteration, and in the possession of a new language something to his advantage. But still the displacement of a rural and national patois is slow, as may be shown in the case of other languages besides Hebrew and Aramaic, or Aramaic and Greek in the three centuries B.C.

Hebrew and Aramaic Contrasted in Style.

Hebrew had always been so far as its literature was concerned a means for the artistic and religious expression of the highest thoughts of emotional religion, as well as a vehicle for the succinct deliverances of the administrative legalism of theocratic governments. It was a language of great terseness and systematic beauty, of peculiar synthesis in its prose and striking art in its poetry. What has been preserved of its master-pieces shows all these qualities to a marvellous extent, even when they are regarded simply as forms of national literature and products of the literary spirit. Now these Hebraic qualities are to be found in the Teachings of Our Lord as they are presented in Mark. His utterances, speeches, conversations and parables reflect the Hebrew religious temperament and also the Hebrew literary spirit. They may have been spoken in Aramaic,—doubtless they were in the first instance, but—they were the offspring of the Hebrew mind and not of the Aramaic, which reflected itself in a different way even in literature. The verbosity and expansiveness of the latter speech is wanting in Mark which reflects a different form of literary composition than that of Aramaic. Now it might be said that an explanation of this is easily found in the fact that Our Lord knew the Hebrew Scriptures so well that He naturally framed his Discourses, Parables, and Conversations upon their style and vocabulary; in other words Jesus thought in Hebrew on religious matters of the highest and the deepest importance, and translated His Teachings before the people into the common patois of Galilee. He was influenced by the

Hebrew Scriptures in the same way as St. Paul and others by the Septuagint; His outlook and expression were Hebraic as theirs Greek. If this be so, then we have to recognise that Aramaic, its peculiar qualities in speech and literature, had but a slight influence upon the mind and the Teachings of Christ, and that the Words of Christ were essentially Hebrew in their ideas, their interpretation and their form. Our Lord was thus deeply versed in the Hebrew Scriptures as St. Paul in the Septuagint. And both could speak Aramaic before the people and to them. So far then this opinion seems warranted by obvious facts and credible assumptions.

St. Mark and the Reminiscences of St. Peter.

We have on several occasions directed the attention of our readers to our contention that the Gospels are Classical in their literary structure and Jewish in their style; that two of the Gospels, Mark and John, were Themes, and two, Matthew and Luke Biographies. The differences in structure have been recognised and have been explained in each case in different ways and by distinct arguments. These may be found in recent literature upon the Gospels and in expanded discussions in various Introductions to the New Testament. The Biographic Gospels are recognised as such; John as a Theme, and Mark as a Reminiscence,—the Reminiscences of St. Peter. The latter belief springs from a statement of Papias and others, but need not exclude the claim that Mark is like John a Theme-Gospel. We have already attempted to show that Mark is a Theme-Gospel. An early tradition has been preserved wherein it is stated that Mark was constructed from the Memories or the Reminiscences of St. Peter. It is assumed that the Gospel should be interpreted as such. The claim of certain modern and most recent scholarship that Mark reflects a most conspicuous Pauline element and interpretation in its presentation of the work and teachings of Christ, if not in direct opposition to traditional statements, may be considered as possible or fanciful, just as its publication is considered early or late. For the Epistles of St. Peter, if they reflect the teachings of that Apostle, have elements in them that may be regarded as common to those of St. Paul. Certain of the Epistles of the latter were in circulation before the Gospel of St. Mark, and may have had some influence over the mind of St. Mark. But there is hardly any need to go so far afield as to trace a distinctly Pauline influence either in Peter or in Mark. It is enough to regard such elements as these writings have in common as common elements of the Christian Faith.

The Theme Gospel and Paulinism.

These considerations have arisen from the conjecture that St. Paul's influence may be traced in Mark or in the Reminiscences of St. Peter. It is to be remembered however that these same Reminiscences are not all the memories of that Disciple of Christ. They are only such as have been employed for the establishment of the Theme of Mark that Jesus is the Son of God. They have their interpretation and selection given them by the need, object and aim of the Theme-Gospel. They are to be interpreted in accordance with the ruling idea of Mark. The writer may have employed other sources than the Reminiscences of St.

Peter to establish the claims of Jesus as Messiah. He had no need to wait for the appearance of the theological ideas of the Apostle of the Gentiles to state his Theme: he had already the Confession of St. Peter before him:—"Thou art the Christ, the Son of the Living God." Indeed the tradition of the Petrine origin of the account of The Teachings of Jesus accords well with the Theme of Mark, as it only expands the Confession of St. Peter. In a sense therefore that is more than an inference, it might be held that the Theme-Gospel of St. Mark is an extension and proof of the Confession of St. Peter;—"Thou art the Christ, the Son of the Living God." St. Mark was more than the interpreter of the Apostle; he was his disciple. There is no need to read into Mark distinctly Pauline elements, for we know too little of the theological positions of that Apostle to warrant such certainty as is necessary for the creation of distinctive Theologies in the New Testament.

Mark is a Theme-Gospel Complete in itself

One remark remains to be made concerning the Classical structure of Mark. Its construction, like that of John, is thematic, not biographic. This has to be continually repeated in view of the many difficulties, that are supposed to exist on the Theme-Gospel with respect to its comparative relationship with the others. Thus the Introduction that is supposed to be awaiting and the Lost Conclusion of Mark give much trouble to scholars. They are the lively creators of many conjectures, bizarre explanations and lengthy dissertations, all beside the point at issue. Mark is a Theme in style, not a Biography, and requires neither Introduction nor Appreciation. The Lost Introduction and the Lost Conclusion never disappeared for they never existed. All the learning over them and their possible contents is very instructive but Love's Labour Lost. The Gospel of St. Mark is a Greek document, perfect of its class and type, and unbiased in its outlook and theme.

Greek was one of the Languages of the Family of Nazareth.

We have now reached for the time being the end of our discussion over the question whether Our Lord spoke Greek or not. When this problem was raised and discussed thirty years ago on the issue of a German treatise on the Mutter-sprache of Jesus by numerous scholars, who followed either the traditional learning of the eighteenth century connected with Greek or the newer of the nineteenth connected with America, the net results of their enquiries were expressed in the statement that Jesus spoke Aramaic in its Galilean form of dialect, and that He might speak Greek could not be denied. Recent studies in Aramaic have been such as to throw the whole question of the patois of Galilee into renewed controversy, as a merely literary enquiry. Enough evidence has been given the reader to show that much may be advanced for the belief that Jesus Christ spoke Greek. The reception of the Greek visitors, who were introduced to Him by Philip and Andrew, suggests the inference that Christ spoke to them in Greek just as His two Disciples, both Greek-named, and subsequently evangelists to Greek-speaking Communities in Asia Minor, Phrygia or Greece, must have done.

Nature Study.

The Birds of Blythswood.

Bush Blackcap. On the evening of 2nd April 1926 one was observed feeding along with White-eyes on the ripe berries of an umbongisa bush (*Royena pallens*) at the Boys' Institution. This is the only occasion on which it has been met with in Blythswood.

Saffron-breasted Wren-warbler. This Wren-warbler, so far as records go, would appear to be a winter-visitor to Blythswood. My extreme dates for the species in this neighbourhood are from April 2nd to October 16th, but there is no entry for it in the month of June. Its favourite haunts are by the river or in thickly-overgrown marsh, but low scrub also attracts it and even a mimosa or other fairly high tree is used as an observation-post.

At Cunningham I have met with the bird on the last day of October, and at Main I have noticed it on November 9th.

Cape White-eye. In the non-breeding season this species visits Blythswood and the Bushman's Rocks and associates with the allied Green White-eye. The period of stay, as noted during recent years, is from February 22nd to August 26th, and their favourite haunts are the fruit-trees of our garden. They favour the fig, but they enjoy also pears and grapes and the fruit of the wild umbongisa. They are never numerous, and are most commonly met with singly or in pairs.

Malachite Sunbird. During the first four months of the year, no trace of this Sunbird has been detected in Blythswood, but at the first sign of the Red Aloe blossom odd birds appear on the scene and, throughout the flowering period of these Aloes, this species may be confidently looked for on the hillside at the Bushman's Rocks. After the fruiting of the Aloes, the birds resort to other nectar-bearing flowers and also levy toll on the abundant insect-life. The extreme period of their stay is from May 17th to December 15th. Within the strict limits of the Blythswood fences one of these Sunbirds is occasionally seen on the gum-trees or on the river flowers below the Girls' Institution.

Strangely enough, the males that appear in May, though in eclipse plumage, retain their full tails and on through June and July males in similar contradictory plumage are met with.

The whinnying cry, uttered in headlong flight, has been heard at the end of July and the beginning of August.

Pondo Lesser Double-collared Sunbird. On 11th September 1927, two boys brought to my study a male which had flown into one of the dormitories to escape a winged pursuer. Finding that it had been rendered incapable of flight, I put it down beside my youngest child; before long we saw it approach some flowers that had been gathered the previous day and begin to extract their nectar. At the sight of this I went out to the garden and plucked some honeysuckle flowers. These were

placed in front of the little bird, and were at once accepted; with unparalleled fearlessness, it inserted its head in the corolla-tubes and it even acted similarly to a flower held in my hand.

It survived the night, and the next morning it came readily to the blossoms with which I supplied it. Although scarcely adapted for life on the ground; it hopped easily and rapidly across the floor. In the course of the morning, however, the little bird died.

Greater Double-collared Sunbird. Two pairs of this species are resident in Blythswood, and at least two other pairs may be assigned to the scrub of the Bushman's Rocks. In Blythswood I have no record of the song in January, but I have heard it throughout the remainder of the year, and, during a visit to Columba in January, 1925, I heard it constantly near the mission-house. Like other Sunbirds, this species lives on insects as well as on honey; on 15th April 1927 a pair were hawking under the skirting-board of the Blythswood church-door for insects. A male in my garden, on 28th April, 1923, was frequenting some over-ripe figs and evidently enjoying the juice. At Columba, in January 1925, a male puzzled me by its peculiar behaviour; twice it flew up to the nest of a Lesser Stripe-breasted Swallow built under the verandah, and, hovering in front of the entrance, it peered into the nest and then made off again.

At Blythswood nest-building begins in July. On the first of August 1926 an apparently finished nest in the top of a leafless oak was pointed out to me by Mr. Hamilton; next morning I paid a visit to the site to make sure of the owners, and, while I waited, a male of this species poured out his song then flew to the nest and after glancing into it perched beside it; the female then came to an adjoining branch and both flew off together. In our issue for January 1925 there appeared an account of the nesting habits.

Black Sunbird. Though I can be certain of two pairs only in Blythswood, I am inclined to put the strength of the species at four pairs. The species is resident with us, but its numbers are reduced to a minimum in the months of July and August. Their main food is nectar, abstracted by the long tubular tongue from the many honey-secreting flowers, generally the bird poises itself on the flower to reach the nectar, but it has also the power of sucking as it hovers like a gigantic hawk-moth in front of the blossoms. To this pleasant mead is added insects, obtained in repeated excursions from a perch or by a systematic hunt along a wall-face between the top of the wall and the overhanging eaves.

The Black Sunbird is an exceptionally noisy species, and has at least three easily recognisable cries. Its ordinary call when at work in a tree may be compared to *jik jik jik* or *tshik* or even *jink*; this cry is changed, as the bird takes flight, to *jeek*. The third call suggests to me the call of the Spotted Flycatcher and may be written *jit jit jit* or *jit it-it*, this call under certain circumstances is rapidly repeated and extended into a shrill neigh or whinny which is the most characteristic trait of this species. At Blythswood the whinnying goes on from September 30th to June 3rd, but it is quite likely that the gap in my records is not really a

period of cessation from this particular call, but is due to my very limited opportunities of meeting with the bird during those weeks. The whinny may be uttered by the male as he flies alone from one tall tree to another, but it is generally the accompaniment of a rapid pursuit of a rival or of his mate through the air. In May I have watched one in the plumage of the female or of the immature male whinnying at dusk.

To me the singing of the Black Sunbird is wrapt in mystery. Only once during my stay at Blythswood have I detected the male really singing; on 15th March 1924, at which time a family party were under observation, the male sang softly for some time with his epaulets visible. A month previously, on 12th February to be exact, under somewhat similar circumstances, something of the same kind had been observed. There were four Sunbirds, undoubtedly a family party, in a gumtree, and the male kept up a pleasant low chattering which was more than calling and less than singing. On 19th May 1926, my wife watched a female singing, with the male in the tree above.

These notes on the singing agree remarkably with my experience elsewhere. During my stay at Somerville I watched the male in song only on one occasion, 31st August 1917, and I definitely noted that the song was quite a distinct production from the whinnying. Once too, on 17th August 1918, I watched a female singing a low continued song from a bare twig, while the male was perched high above. My eight years at Pirie supplied me with only three records of song, one in June and two in September.

Nesting begins in August, the earliest date on which the female has been observed with building material being August 25th. As far as my personal experience goes, only the female works at the nest and she has to put in long and arduous toil at the job; one was watched carrying material from the 1st of November to the 23rd to her nest, placed in the hanging sprays of a gumtree at a height of thirty feet from the ground. Some of her material she gathered in our hedge; hovering before a bare supple twig, she caught hold of a frayed end of bark and, flying off suddenly, she endeavoured thus to secure a fine strip of bark for her purposes. Another building female came repeatedly to our verandah and our window to gather spiders' webs. The male does not appear to take any part in the building nor does he, as far as I have seen, share in the incubation duties; he maintains his interest, however, in his mate throughout and whinnies after her as she passes to and fro. Whether he assists in feeding the nestlings I cannot tell. I have certainly never seen him do so. But after they leave the nest he does attend to them and he then shares with his mate the delight of feeding them.

There are probably two broods in a season; the first brood are abroad before the end of the year, and the second about the middle of March.

African Pied Wagtail. This widely-distributed Transkeian species does not actually enter our strict limits but it occurs within easy hail of us, at the Tsomo, where by the Mbulukwezi drift a pair were haunting some flat rocks on 27th and 29th December 1922. These are the only ones I have met with hereabouts.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Teaching and Lecturing.

MY DEAR JAMES,

I shall begin my letter by directing your attention to the frequent references which are to be found in PHOTOGRAPHIC DOCUMENTS about the Theory and the Art of Teaching that are taught in Universities and Colleges, and about the delightful results that issue from their application to pupils in the schoolroom. If you are to believe much that is written on these matters of educational method, you would have to confess how hopeless theory is without practice and how excellent is practice before theory. Universities seem to be hotbeds of theory or book-learning. Training Colleges of Practice! Anyhow between the two institutions of Knowledge, and their pretensions, teachers are being produced who can lecture and not teach or can teach but cannot instruct. So the critics and there is something in what they say! What is the proposed cure? To lengthen the curriculum so as to bring it into line with those of other professions and to produce a teacher who will be able to teach any and all subjects thoroughly with abundant knowledge and expert skill. I am going to examine this suggestion and these criticisms and will proceed by way of statement and contrast to test their validity and to determine their truth.

Now let me draw your attention to the differences between a Lecturer and a Teacher, a Lecture and a Lesson for they are fundamental. The chief distinction may be phrased in this way:—

A LECTURER KNOWS HIS SUBJECT AND HIS BOOKS;
A TEACHER HIS METHOD AND HIS PUPILS.

The lecturer aims at imparting knowledge to the mind, the lesson at bringing out the latest mental capacities of pupils. The lecturer and the teacher have to be trained in totally different ways if they are to perform their separate and distinct work. This educationists fully recognise but do but little more than recognise the distinction. They deem it rather good classification of orders but only in ideal; such cannot be observed in practice and practice should govern theory, and not vice-versa. These broad differences in aims and qualifications are recognised on all hands and ignored. Lecturers are not created nor fashioned after any pattern; they make themselves and each one shows his great facility and forbearance in adapting himself to University circumstances, student surroundings, and examination requirements. For a Lecturer must be an adaptable man and patient—above all things. But this is his joy that he purveys knowledge and has no further care. Those who listen to him can do as they like; and he also. For they are not children to be cajoled, humoured, or otherwise treated for their good. A student's life is a happy one, and a Lecturer is not called upon to make it miserable through reproof, warning, or any such things.

A LECTURER'S LIFE IS A HAPPY ONE

as long as he reads his books, comments on them and discusses the various usages of Ut, Utut, Quum and

Quando, if on Latin intent, or the divergent meanings of Metaphysics, Logic and Psychology from the days of Aristotle to those of the leading writers of the present time,—so many are they that we will not name them, if on Philosophy bent, or the controversial origins of many words in Africans, or the latest interpretation of Nature according to Einstein or the diverse Application of the Darwinian Theory of Evolution or the essential differences and the real unity between Fundamentalism and Modernism or—I shall now stop and finish my sentence since it is becoming as long as some found in writers of the eighteenth century and later,—if they be on Languages, Mathematics, Biology or Theology bent.

You have met no doubt many Lecturers in your day as I in mine. They were great readers. At least recent Lecturers were; the older read nothing but their own browned and faded MSS. and were excellent men. They knew how to suit unlimited knowledge or to adapt it to the profound ignorance of the schoolboy, who had but recently assumed the Cap and Gown with the airs, and arias necessary for the occasion. The new Lecturers read much and their own MSS. to boot. Indeed they have to do so to keep abreast of the changing opinions of the times, mostly wrong no doubt, but that does not matter.

KNOWLEDGE AND THE QUEST FOR IT ARE GREAT
EXPLOITS;

Learning and the honours of it greater, but knowledge is always changing and Learning is easily forgotten. But old MSS. are a great standby whether original or borrowed. I have some such beside me, but I,—

VIDEOCINE knew and interviewed a man who had given a successful course of lectures on a subject that need not trouble you. I had heard of them, although they had been delivered a few years before my interview with their author. I began a discussion on the subject that I thought ought to interest him; he was strangely reticent over it and his successful performance in the Lecturer's Chair. At last he said:—"I have been recently looking through the papers of a friend of mine, years ago and I am heartily ashamed of them." But, said I, "you were much praised for them." He replied, "praised by the ignorant. They are trash. I have been reading some Lectures recently, they are not productions of genius, and so I'll not characterise them. A Lecturer's Lot is not always a happy one, but a student's is what he makes it. From the midst of this verbiage you may be able to pluck the flower that adorns the Lecturer's coat as he profounds in these days the various theories of knowledge to youths and maidens gay, ready to accept them in a humble frame of mind as long as they do not interfere with tennis and cricket, football and afternoon teas.

THERE ARE GREATER THINGS IN THE WORLD
THAN LEARNING.

but none in the educational world than Lecturing!

I rubbed my eyes the other day when I read something like this:—Teachers are the creations of Lecturers, are becoming too bookish and follow knowledge and not life in the classroom. This is very sad, if true. But I also read somewhere that the schoolroom was made for the child, and the teacher had to remember that he too was only a means,—indeed a servant—of the child. So what between Lectures and Children, teachers appear to be between the upper and the lower millstone. So the scribes who write out of the fulness of their hearty ignorance upon Schools and Schoolmasters! Let me examine the state of matters and opinions of such gentlemen of the quill—the goose quill. It seems to me that I must now end my letter by saying that I am not yet finished with Lectures and Lecturers. It is a most entrancing subject like poetry. Only certain people can appreciate it and its like, but still that does not matter much. What matters is Lecturing and Lectures, the Man and his Method, the Lecture and its Stuff. You will notice that I have not reached the Teacher yet. He will have to wait with that patient spirit and humble mind that characterise his class. He is on holiday just now and will be happy to be left alone in peace by the seashore, or the mountain-height far from the maddening crowd with a book in his hand and Rover at his side.

I am,

faithfully yours,

A. F. K.

Lexicography.

GAJA, Pmse. To dance, as young men do, at a marriage.

UM-GAJO, Pmse. The young men's dance at a marriage.

UKUTI-GANGALALA. To lie dead: *ndimbone umntu eté gangalala*, I saw the man lying dead; to be found lying dead.

I-GANGASANE, *i-Gangashane*, *i-Gangashi-yane*. A plant used medicinally for *i Jininda* (itch), *ama-Levula* (thrush), and for doctoring a cow's eye when scratched.

I-GAZANA, dimin. of *igazi*, blood: *unegazana*, he's beginning to get plump.

ISI-GCAWU: *ndijingelwa sisigcawu*, *ndizakufumana incwadi*, a spider is hanging in front of my face, I'll get a letter; *ukuvula indlela yesigcawu*, to open up the spider's way, i.e. to go in front, to lead.

ISI-GCAWU SENDLELA. The Solifuga, a creature belonging to a group of the Arachnida, whose members are frequently seen running at a furious pace on the roadway.

I-GCIMAMLILO, Pmse. A small but conspicuous plant of the veld, *Pentapisia variabilis* Harw., which is mixed with the roots of *um-Lungumba bele* and used as a cure for toothache.

Also, the root is boiled, and when still hot is applied in short daubs to a swelling in order to reduce it; = *i-Rubuxa*.

GEDLA. To open up a way through bush or forest country with an axe, or through a maize-field with a sickle.

ISI-GEZENGA. Pudding made of green maize ground into a doughy mess (*intlama*) and seasoned with salt. The pudding is then tied up in maize leaves and put into a pot of boiling water, in the bottom of which have been placed maize-cobs to prevent the pudding from sticking to the bottom of the pot.

GIBIDI, a word introduced in the *intsomi*: *gibidi Mbengusonganyaza nkosi yasebu-Nguni nase-Mbo*.

GIBISELA. To be rigged out in, be grandly dressed in: *amadoda egibisele amotole namankonyana*, men dressed in silk hats and frock coats.

UKUTI GINGCI. To grip closely and exactly, as an article of clothing: *lelokwe inditè gingci*, this dress fits me exactly.

GIXA. To pay one yearly subscription instead of many smaller subscriptions for shorter periods; to compound by paying one sum: *bangagixa nge 15s.*, they may compound by a yearly payment of fifteen shillings.

Also, to cry bitterly.

IN-GOBOZI. A basket woven of *imizi*, and used for winnowing and for carrying grain, etc. It is a soft and pliable basket, in contradistinction to the hard, stiff *isi-Rudu*.

GODLOZA. To have a wheeze or rattle in the throat or chest; to purr, as a cat.

ISI-GOGWANA: *wazenz'isigogwana*, he lay curled up in a heap, on his side with his knees up to his chin.

IN-GOGWANE (accent on o) Pmse. A weevil; = *in-Gqokoqwane*.

U-GOMOTI. A thing or person that has grown up high; a long thing; a tall person: *olusana lwaguguka lwalugomoti lwendoda*, this child was changed into a tall man.

UKUTI-GONGOLOLO: *ndafane nde gongololo*, I just waited for nothing, in vain; = *Gongolosa*.

I-GONGGO and *i-Gqongo*. Pmse. An empty tin of any kind; = *i-Gogogo*.

UKUTI-GONGXO v.i. To fall down into a hole or hollow place: *utè gongxo*, he fell into a hole; to be in a hole through having fallen into it.

v.t. To push one down into a hole; *ndamti gongxo emnxunyeni*, I shoved him down into the hole.

UKUTI-GOGULULU. To turn food (meat, pumpkin) that is being cooked in a pot upside down, so as to let the uncooked upper portion get a chance of being cooked.

UKUTI-GOVOLOLO. To sit down any way, carelessly; to duck down in order to hide.

UM-GQALA. A crow-bar.

UM-GQALELO, especially in plural. The *hlonipa* taboos imposed on a newly married woman as laws to be kept by her in her new home.

IN-GQATSINI. Severe drought, when everything is burned up: *apa bekukè kwakò ukubalela kwelanga kakulu*, *ingqatsini yona*, *ebulele amakulu ngamakulu enkomo kunye namahashe*, here there was a terrible drought which killed thousands of cattle and horses.

GQATU, (long a), Pmse. adv. Completely, utterly, altogether: *uyalile lonto gqatù*, he refused that altogether; *ndimbetile gqatù*, I have utterly defeated him; *ukutsho gqatù*, to speak openly (= *ngokusemhlots'heni*) or plainly (= *ngokucacileyo*).

UKUTI-GQATU, (short a), Pmse. v.i. Of a rope, to snap or break.

yit. To snap or break a rope: *ndisakuyiti gqatù*, I am going to break it.

GQATULA, Pmse. v.t. To break (a rope). *Gqatùka*, v.i. To break or snap, as a rope: *intambo igqatùkile*, the rope has snapped. *Gqatù-gqatù*, adj. Easily broken or snapped, as a useless rope.

GQAZA. To put on the head-kerchief, so as to encircle the head and leave the crown bare.

U-GQAZO. Putting on the head-kerchief as described above, a method adopted by 'red' women and all girls.

UKUTI GQEZU. To wink intentionally, as when giving a person a sign to keep quiet, or to shew that one does not mean what one says; to tip the wink.

GQEZULA. To give a glance to see if one is receiving due admiration; cf. *Jezula*.

UBU-GQI: *lamanani abantu nemfuyo sabo atakwe kwincwadi zobugqi zabamhlope*, the census returns of people and stock are put in the white men's magical books.

GQITA, in a surpassing degree; *unobubele gqita*, he is surpassingly kind; *iramba linobuhlungu gqita*, the puffadder has surpassingly virulent poison; *abantu abamnyama banenkolo gqita*, the natives are exceedingly superstitious.

GQITA GQITANA. To vary in amount, as the number of *lobola*-cattle asked, or the amount of milk given by a particular cow.

U-GQOBA, n.l. A children's round game, in which one child chases another in and out between the individuals in the ring; = *impuku nekati*.

UM-GQOBO Pmse. A perforation—as a mark of ownership—in the ear of a sheep.

GQOGQEKA. To be scraped out, cleaned out: *indlebe zagqogqeka*, the ears were cleaned out, i.e. they heard plainly.

R. GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

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

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School

will be organised in 1930 for a

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

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

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

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL.

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

[illegible]

THE BLYTHSWOOD REVIEW.

A South African Journal

of

Religious, Social and Educational Work.

[Registered at the General Post Office as a Newspaper]

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Price 6d.



Special Articles.

Events of the Day

The Sixth Parliament of the Union

Peasantry and Poor

Together in Excellence
The British Association in South Africa

The Late Dr. Viljoen

The Report on Native Education

To the Reader :

The Conversion of St. Paul

The Missionary:

Nature Study:

The Gospel of St. Mark

The Birds of

Blythswood.

The Editor's Study:

On Composition

Lexicography:

—:0:—

Extra.

An Appeal for the Bantu Presbyterian Church

The Town Location System

A Countryman's Diary

The Revised Vulgate

Local and General

Transkeian European Civic Association.

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

The Blythswood Institution Staff.

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

REV. R. GODFREY, M.A.
MR. C. E. WARNER, B.Sc.
MR. M. M. WIGGETT, B.Sc.
MR. JOHN FORREST
MR. SHEARD
MR. J. D. MACFARLANE
MRS. SCOTT

MR. J. B. LUTI
MR. J. SOTASHE
MR. ELLIOT MDUBA
MR. DAVID NCANISA
MR. SAMUEL MTIYA
MR. EDDIENGCEBETSHA
MR. ALBERT CWALA
MISS LEGINA FELEZA

MISS M. M. McDOUGALL
MISS G. McDOUGALL
MISS M. M. K. STORMONT, B.A.
MISS B. TAYLOR
MISS BALDWIN
MISS E. LANCASTER
MISS SOGA
MISS AGNES BOTHA

The Blythswood Training School.

Rev. R. Godfrey. Mr. Wiggett. Miss Stormont
Woodwork - Mr. J. Forrest. Needlework and Handwork - Miss Lancaster.

The Blythswood Practising School.

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

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

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

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

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

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

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

Boarding Master - Mr. Macfarlane

Mistress - Mrs. Scott.

The Girls' Boarding Department.

Acting Lady Principal - Miss Taylor

Mistress - Miss Taylor.

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VOL. VI.

No. 67

JULY, 1929.

PRICE 6D.

Events of the Day.

The Sixth Parliament of the Union of South Africa.



THE first Session of the Sixth Parliament of the Union of South Africa met in Parliament House in Cape Town on the 19th of July in fine weather and with the accustomed pageantry. Enthusiastic crowds welcomed and cheered the Governor-General, The Earl of Athlone and Princess Alice, as they drove from Government House to the House of Assembly. In the Throne Room, His Excellency, delivered his Speech which was unusually brief. Its length will be in harmony with the proposed length of the present session of Parliament—short. Assembly and Senate rise for vacation at the end of this month after the passing of the Budget for 1929-30.

A Minister of Native Affairs.

The most distinctive feature of the new Government is the appointment of a separate Minister of Native Affairs. We have urged this change for some years past and now welcome it as a sign of the times. There is a Native Problem to be faced by the Government of the Union, phrase it how men may, and it must be tackled with much vigour and knowledge on the part of Government officials, upon whom Ministers depend, and of a Minister of Native Affairs, in whom the peoples of various classes and races have full confidence. Now that the Native Menace has served its political purpose, it might be well to consider the native problem by itself in its twofold aspect of town and country, of Labour

and Peasantry. Neither of these aspects should be separated from each other for both together form the Problem, to which the greatest attention should be devoted as well by the public as by the politicians. Attempts are being made to dissociate them in the interests of other than the Bantu peoples. Such should be resisted, for otherwise instead of one general problem, that may be comprehensively treated, the country only have to face several and be able to solve none. The Native Question has two aspects, Labour and Peasantry, Town and Country, but they are only one problem.

The Recent Elections.

It is recognised that the recent Elections have been essentially a trial of strength between Town and Country, between Commerce and Agriculture, Mining and Farming, and that owing to the fact that the Government of the country is based upon the political resultant of the conflicting forces of caucuses, cliques, classes, unions and societies. But no such factors need intervene in the Native Problem, for in it the Bantu peoples are one, although their several economic conditions are different. To make the question a political one and to apply to its solution the usual methods of class and group politics would be of the greatest unwisdom. At the present position of its development, disintegration has not yet begun to appear. The Problem is economically in parts simple, morally in parts intricate, tribally and educationally interdependent. To throw away the opportunity of attempting a solution of the Native Problem in its comprehensive form and to begin a process of disinte-

gration, legislative or legal, for political ends and purposes would be to make matters worse or to postpone their solution. We therefore view with some anxiety the interpretation of the Native Problem in terms of the Poor White Question. The Poor Whites have been with us during the past forty years, and have had much done for them and theirs in the way of private charity and public expenditure. And yet, the complaint is that the problem of the Poor White is growing in complexity and perplexity year by year. The Europeans have created this problem for themselves and will have to solve it themselves. How they have done so need not be discussed at the present time. It is enough to direct attention to the fact that the White problem has been the creation of the European since the eighties of the last century, and will continue to be his, until he takes more drastic measures than the past and the present for its elimination from the economic life of the State. There is not the slightest necessity to interpret the Bantu Question in terms of the Poor White, for the native has not created the latter problem nor can he be called upon to solve it.

Peasantry and Poor.



WHAT has the Poor White to do with the Peasantry aspect of the Native Problem, or what the latter with the former? The native farmer hires no whites to carry on his work in segregated areas; he has enough low-paid labour in his own tribesmen or countrymen to assist him in all his agricultural and farming operations and ventures. It is only by viewing the Native Problem with his heels in the air that a man can convince himself of the belief that there is no Native Problem but only a Poor White one in South Africa. A love of paradox is not a sufficient explanation for such an observation. Of course, it is quite possible so to define the terms, problem and question, as to make them mean everything or next to nothing and to play tricks with them in politics and logic. If, however, they be used, in their distinctive and definite meaning in their application to native affairs and conditions, they express realities and these quite distinct from those of the

Poor White. If there be no Bantu Problem there is no Poor White: both are obviously hallucinations of the economic and racial imagination. But there is a Poor White problem, as everybody knows who knows ought of European farming and town conditions, of European Industrial Schools and Charitable Societies.

An Economic and Moral Perplexity.

It phases itself ultimately as essentially an economic and moral perplexity and that through the peculiar character, moral endowment, mental outlook and racial pride of the European. It may be compared with the Bantu Question, inasmuch as both have some common elements in them of an economic and moral kind. But these are logical and qualitative in their diagnosis, not the same but similar, not one in matter and substance but different. It is a confusion of thought to align the Bantu alongside of the Poor White Problem, for the Bantu has many more factors in it than the economic and the moral. Quasi-political, tribal, educational, and other racial factors besides have to be considered in any just attempt to construct legal and administrative methods, by which a growing native population is to be governed. The Poor White is an excrescence from the organised society and government of the country, especially from its peculiar laws of inheritance and unfavourable conditions of farming. To solve the perplexities, that have arisen in this case, requires no great changes in the government and legislation of South Africa. It is rather in the spirit and morals of the people.

The Native Problem is very comprehensive.

It is otherwise with the Native Problem. Only a part of it is economic, and a part moral. Many other factors have to be faced in the Bantu that are wanting in the Poor White Question. And these isolate the one entirely from the other. Only by the manipulation of politics can the Bantu be disintegrated and interpreted in terms, not its own. For South Africa will have to devise some means whereby the Administration of Native Affairs may be brought into practical harmony with the growth of the Bantu populations and not be rendered inadequate for its task. The native must put his shoulder to the wheel to move things out of their present condition.

The British Association for the Advancement of Science.

THE British Association for the Advancement of Science has met for its Annual Meeting in a different place, be it a Town or a Country, every year from its beginning in 1831. Two years hence the British Association will be celebrating its Centenary and then doubtless in Oxford, Cambridge, Edinburgh or London. For these Cities have been associated with its Offices and its Meetings most conspicuously during its long and eventful history. In 1905, the Association paid its first visit to South Africa; this year its second. As in 1905, so now the members of the British Association have been welcomed wherever they have gone whether to lecture on their favourite subjects or to visit places of interest in the Sunny South.

The Meeting of the Association at Capetown.

The Association assembled in the City Hall of Capetown on the afternoon of the 22nd July. Their proceedings were inaugurated by a speech of welcome from the Governor-General, The Earl of Athlone. After the new President of the Association, Sir Thomas Holland, Principal-Elect of the University of Edinburgh, had been formally installed in his office, the proceedings were initiated with an Address by Dr. J. H. Hofmeyr, the late Administrator of the Transvaal Province, and President of the South African Association for the Advancement of Science. In it the orator referred to certain aspects of the work of the British Association and to the great names of Scientists that it had upon its roll. Scientific research and activity, have been encouraged by the Association from its initiation, prejudices against Science have been overcome by its cultivation of the wider outlook and freedom in teaching; and the public have been kept in touch with the developments and inventions of theoretical and technical Science. So far as scientific knowledge and influence are concerned, they are only beginning to appear in South Africa. Dr. Hofmeyr proceeded to discuss the questions;—What can Africa give to Science? and

What can Science give to Africa. Already Africa has precipitated upon philosophic thought the conception of Holism, in all its freshness and breadth of view. But it has much to perform in matters of History, Natural History, Meteorology, Agriculture and Language; and to solve in those of Psychology, Education and Race. The Address of the President of the South African Association was well delivered and received. It will serve as an outline for the general treatment of scientific research in Africa, so far as subjects of enquiry are concerned.

The Sections of the Association.

Numerous Papers are to be read at the various Sectional Meetings which have to be held in Capetown, Johannesburg and Pretoria. Those that have already been published form most interesting reading and will doubtless encourage the few scientists in South Africa that are engaged as amateurs and professionals in scientific research, and discovery. The startling theories of an Intellectual type have been circulated by the lecturers on various subjects, for the simple reason that Modern Science is beginning to break with the necessitarian and uniformitarian theories of the past century and is confining itself to the accumulation of knowledge, to its adaptation to human needs and to the novelties of invention. The antagonism between Religion and Science is slowly disappearing seeing that the limitations of the theoretical elements in each are now clearly manifest to all thinkers of whatever schools. It is now the turn of Philosophy to defend itself against the assumptions of Science, and to unite all knowledge into an organic unity of thought, if it would hold its place in the intellectual life of men. If General Smuts has introduced the idea of Holism in a modern form through his recent Prolegomenon to that subject, Dr. Haldane, one of the visiting members of the British Association, has extended the borders of Scientific Metaphysics if he has not destroyed many of its former boundaries, in the recent Gifford Lectures on Science and Philosophy. A new spirit has entered into the scientific world as into the religious. It may effect intellectual, moral and economic results of striking significance in years to come.

Dr. Willem Jacobus Viljoen 1869—1929.



NEWS of the sudden death of the Superintendent-General of Education of the Cape Province, Dr. Viljoen, came with startling surprise to all those who are engaged in the work of Education throughout South Africa, and to others who are interested in the progress of the country. On Tuesday, July 16th, Dr. Viljoen performed his full duties in the Head Office at Capetown but fell suddenly ill on his way home. Shortly after midnight he became unconscious and passed away on Saturday the 20th July. As a token of respect for Dr. Viljoen and of sympathy with his bereaved family the schools were closed as soon as managers and teachers heard of the great loss, alike to them and South African education.

Educated at the South African College, Capetown, at Leyden in Holland and at Strassburg in Alsace-Lorraine, the late Superintendent-General was a man of broad sympathies and culture, of special learning and administrative capacity. In 1895 he became Professor of Modern Languages at Victoria College, Stellenbosch and interested himself in the Dutch Language to such an extent that he published certain books in the interest and the furtherance of its study. He did not produce much original work for the demands of his profession did not allow the necessary leisure for research. He however won the respect of all scholars in his administrative capacity as an educationist and was honoured by the University of Oxford conferring on him in 1923 the Degree of D.C.L. It was as a Superintendent-General of Education, from 1910 to 1918 in the Orange Free State and from 1918 till 1929 in the Cape Province, and as Chancellor of the University of South Africa that he was well known in educational circles throughout the Empire, but the more especially in London, which he made at times a centre from which he could proceed to examine phases of Continental Education. For Dr. Viljoen fully recognised the peculiar needs of South Africa in matters of technical and agricultural training and attempted with full success to encourage managers of European, Eurasian and Native Schools to face the demands of a

curriculum that would prepare schoolboys and schoolgirls for their work in life amidst South African conditions and surroundings.

The late Superintendent-General possessed the gift of getting managers, teachers and others to work for the common good of education and of the country. He was ever ready to assist those actively engaged in schools, and to forward the interests of the teaching profession. He had many difficulties to overcome that are inherent in every Government Department. How he triumphed over them may be read in his recent Report on Education, and seen in the progress of education in numbers, quality and finance. Dr. Viljoen will be greatly missed. Even although he was to have retired this year, he was expected to be available for other administrative work of a wider range and influence. But it was not to be. The country honoured him for his work's sake; the teaching profession for his courtesy, geniality and friendliness, the managers of schools for his patience, consideration and encouragement in their difficulties of various kinds. They join in expressing their sympathy to his family in their sudden and deep sorrow.

The Battle of the Scientists over Modern Theories of Life.

Three theories of Life occupy the attention of men at the present time. They seek to explain the origin of living things, each in its own philosophic and experimental way. To some Life is the resultant of the pure mechanism in nature, the final form of forces that acting and reacting upon one another in and through matter produce uniformly living organisms, and duly sustain them. Material means act in uniformity with inherent capacities and potentialities and, as in Chemistry resultants follow from combination of elements, as liquids, solids or gases, so in Biology life results from the combination of material elements that have within themselves the potentiality for producing life as a resultant of their activities. But the physical elements must conform to definite laws and conditions if they are to produce the organic. Life springs from mechanical uniformalism. This theory has had a long run in the history of philosophy and a pyrrhic victory during then ineffectual century.

D. D. STORMONT.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

(Continued)

THE Transkei General Council and other bodies have urged that the attendance of Native children should be made compulsory where schools are provided. Careful consideration has been given to the question, but it does not appear that compulsory attendance could be enforced at present, even in the urban areas; and this not only because of the circumstances of the people, but because existing schools are largely overcrowded and under-staffed. As the Department cannot provide additional accommodation, or even contribute to this by way of a rent grant, and cannot provide additional teachers, compulsory attendance is at present not possible.

Attainment of Pupils.

Statistics of the number and proportion of pupils presented at inspection in the several sub-standards and standards of the primary and secondary courses are given below. For clearness, separate totals have been given for the sub-standards, the standards of the primary school, and the secondary standards. The percentages are calculated upon the whole number of pupils presented, and the percentages for 1926 and 1921 are given for purposes of comparison.

	No. of Pupils.	1925. %	1926. %	1921. %
Sub-std. A. ...	39,956	38.5	40.9	42.7
Sub-std. B. ...	17,886	17.2	16.9	15.4
Total in Sub-stds.	57,842	55.7	57.8	58.1
Std. I. ...	15,059	14.5	14.1	13.1
Std. II. ...	10,943	10.5	9.8	9.9
Std. III. ...	8,957	8.6	8.1	7.9
Std. IV. ...	5,570	5.4	5.2	5.7
Std. V. ...	2,958	2.9	2.9	3.2
Std. VI. ...	2,196	2.1	1.9	2.0
Total in Prim. Stds.	45,683	44.0	42.0	41.8
Std. VII. ...	194	0.2	.08	0.1
Std. VIII. ...	63	0.06	.05	0.02
Total in Sec. Stds.	257	0.26	.13	0.12

Study of this table gives food for thought. The proportion of pupils in sub-standard A. is excessive, and clearly shows the urgent need for more women who really know how to teach beginners effectively. Teachers will usually attribute the lack of progress in this class to irregularity of attendance; but this itself is often due to the teacher's own dull methods of instruction. The only satisfaction in this connection is that, as a result of persistent effort, the proportion of pupils in sub-standard A. falls steadily, if slowly, year by year, and that the percentage has been reduced by 4.2, since 1921.

Reduction in the sub-standards is reflected in a steady increase in the primary standards. The proportion of pupils in standards IV, V and VI, however, is practically stationary. This result is not unexpected, for the following reasons: (1) it was found in 1921 that a large number of pupils were going to the training and secondary schools quite unfit to undertake the work they were set to do, and in the interval there has been a steady raising of standard in the upper classes of the primary school; (2) the economic position of the Native has undergone a great change for the worse in the last few years, with the result that a large number of boys and girls, who should still be at school, have been sent out to earn money, or have been taken from school to allow one or other of the parents to go out. And, if the proportion of pupils in the upper classes has not increased, there is the satisfaction of knowing that they have received an education much more useful and suited to their needs than their brothers and sisters, who were in these standards eight years ago. The figures relating to secondary classes should go far to reassure those who fear that Native education is going too fast. Of 10,000 Native children in primary and secondary schools of the Province, 5,570 are in the sub-standards, 4,400 are in the primary standards, only 26 are in the secondary standards and six are in the final year for the Junior Certificate. With this, link the fact that, on a rough estimate, only 43 per cent. of the Native children of the Province are attending school, and the statistics will show how very, very slowly large masses move, and what need there is for patience.

Teachers.—From the following statistics, showing the number of teachers employed during the second quarter of 1928, it will be seen that the percentage of certificated teachers is steadily improving:—

	Certificated.			Uncertificated.			Total.			Percentages.	
	Men.	Wo-men.	Total	Men.	Wo-men.	Total.	Men.	Wo-men.	Total	Certi-ficated.	Men.
Prov. Proper ...	634	409	1,043	44	104	148	678	513	1,191	88.7	56.9
Transkei ...	1,268	735	2,003	74	157	231	1,342	892	2,234	89.7	60.0
Whole Prov. ...	1,902	1,144	3,046	118	261	379	2,020	1,405	3,425	88.9	58.9

In 1921, the percentages of certificated teachers were 69.3 in the Province Proper and 68.1 in the Transkei. There has, therefore, been a gratifying advance in respect of the qualifications of teachers. The rate of improvement has of course been accelerated by the restrictions placed upon the opening of new schools, and the appointment of additional assistant teachers, which naturally limited the demand. This limitation shown in a previous table is clearly reflected in the reduced number of students in training schools.

It is earnestly to be hoped that means may be found to allow of the appointment of additional teachers. The Department is almost daily faced with cases of under-staffing so serious as to make the work of the teachers excessively burdensome, and to make satisfactory results almost impossible. For example in one school near Port Elizabeth, two teachers are responsible for 211 children; and at another, in the Vryburg division, one teacher has 87 children on his hands; and there are many similar cases. In a few instances, the people themselves out of their poverty pay the salary of an additional assistant, but naturally, having paid their poll tax, which they understood was to lead to increased facilities, they do this grudgingly.

Salaries.

The matter of teachers' salaries has been before the Department continuously for the past eight years. It was recognised by the Native Education Commission that the remuneration of teachers was wholly inadequate, especially when compared with the remuneration of men of similar or lower attainment in other posts. The Department and its officers have in the meantime made urgent and repeated representations, first to the Administration and later to the Native Affairs Department, with a view to having teachers' salaries put on a satisfactory basis. In 1921, the Transkei General Council, having been relieved of the charge previously borne by it for fees in mission schools in the Transkei, generously voted an annual bonus of 20 per cent. to be added to the salaries of Native teachers in the Transkei and bore the charge until relieved by the Native Development Account in 1926. The Administration did the same for teachers in the Province Proper. This bonus amounted in the two sections of the Province to about £31,000 in April, 1928, when it became merged in salaries. In 1923, an additional amount of £31,000 was made available by the Native Affairs Department (as an advance against the Native Development Account to be established), which was devoted to removing anomalies in salaries that had existed since the Provincial Council made itself responsible for teachers' salaries in 1920. In 1927, a small sum of £1,700 became available to deal with the salaries of teachers who had been raised in grade, either by taking additional training or on the grounds of long and successful ser-

vice; and as from the 1st April, 1928, the Native Affairs Department placed £16,000 at the disposal of the Province to bring salaries that were below the minimum of the Union scale of salaries for Native teachers up to that minimum. In all, therefore, an amount of £79,700 has been devoted to the improvement of teachers' salaries in the last eight years. This is a considerable sum of money, but it must be borne in mind (1) that the number of teachers is large, and (2) that the salaries that were paid to teachers in 1920 were miserably small, when a certificated teacher in the Transkei, after a three years' course of training, began work at £3 10s. a month. So far, only the minimum of the Union scale is provided for; but the teacher who most deserves consideration, is the teacher of long service who has a family to educate. Efforts to secure funds that will enable the Union scale to be applied with the increments due for long service should therefore be continued.

In this connection should be recorded hearty appreciation of the patient and loyal attitude the Native teachers of the Province have preserved, and still preserve, in their long wait for a really adequate scale of remuneration. They have seen, first the salaries of European teachers and then those of teachers in Coloured schools, raised to a satisfactory level, while their own salaries have remained stationary or increased by small degrees, but this has not led them to vary from an attitude of consistent loyalty to the Department.

Discipline.

An unpleasant part of the duties pertaining to the post I hold is dealing with cases where for various reasons disciplinary action has to be taken against teachers. The Native teacher, especially if he goes to an area largely inhabited by heathen Natives, is subjected to many temptations. He is often the only person of any education in the community, and not only suffers from lack of companionship that would maintain and reinforce the degree of culture received at the training school, but is also subjected to the strong retrogressive influences of a community at a much lower stage of development than his own, and often of pernicious heathen customs. He therefore deserves the most sympathetic consideration. On the other hand, his position is one of influence and responsibility. In particular, the interests of the children for whose training he is so largely responsible must be safeguarded. For these reasons, it is imperative that those who fail to stand the test should be removed. This has sometimes created in the minds of teachers an impression that the Department is unsympathetic. It is satisfactory, therefore, to find that, under the influence of enlightened leaders, Native teachers' associations are realising that action taken by the Department is not arbitrary, but necessary in the interests of the children, and also in the interests of the profession to which they belong. (*To be Continued*).

THE BLYTHSWOOD REVIEW.

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Local

The Town Location System.

PART II.

Some Considerations and Remedies.

If anyone takes time and makes opportunity to look into the Management and conditions of Town Locations in South Africa, he will find much to perplex and disturb him. We have visited and viewed at least a dozen of them and have noted what appeared to be the outstanding features and conditions of each. From our observations and knowledge otherwise obtained, we believe that the Location problem—for Native and Town Locations create problems not easily solved—is at basis economic and moral. The Churches are attempting to face the latter phase of the problem, but in a very curious way; the Municipalities the other. The former bodies seem to have no united policy: the latter one of Laissez-faire. In one Location near a town we found eighteen different denominations and sects at work amongst a population that could have fared well through the administrations of three. In another we found twenty-three! They may have decreased within the past few years but what influence could such have of a sociological nature over the inhabitants, who saw how disunited the Churches and the Sects were! The moral aspects of Town Locations require a new study on the part of the Churches and greater unity in their policies.

Men and Money needed for Social Work.

It will be necessary for religious men to select their ablest men for Christian work amongst the populations around the towns and to spend a great deal more on the social and religious needs of the people, if they are to meet the growing economic and political restlessness of crowds cramped within the restrictive

areas of Municipal Locations. The social question is an economic problem for the Churches,—will they face it?—as much as the Housing is for Municipalities. For when all is said and done, natives are quite unable to erect decent houses for themselves or to provide conveniences and Services for themselves, unless they are brigaded into Labour Unions for the purpose of raising wages beyond their present limits. The principle that natives must build their own houses has broken down everywhere: it cannot be usefully applied anywhere: it can however raise the whole question of Labour supply and wages in relation to Location circumstances.

Insecurity of Tenure.

Besides, the insecurity of Tenure in so many Locations militates against the people spending money upon their houses and improving their conditions. Land is abundant around townships in the Union and should be used not in the way of massing people together in the close streets of a Location but rather in spreading them out each family on its own lot and farm. For notwithstanding all the theoretical politics and policies of the Bantu Problem, the natives are to settle as a labour supply around cities and towns and that permanently. It would be Municipal and Parliamentary wisdom to see to the healthy and economic settlement of native labour in Locations, devised on plans and governed on principles much different from the present. There seems no reason at the present time to point a critical moral or to adorn a strange tale by giving instances of Locations that require much consideration and reorganisation in the interests of physical health and economic security. It is enough to suggest that a Commission on Locations and the Location System should be appointed as soon as possible as one agency for the solution of the Bantu Problem.

A Countryman's Diary.

The Weather has been playing tricks everywhere during the month, and not the weather alone. What has been called a False Summer and False Spring have been characteristic, the one of Great Britain, the other of South Africa. The heat in London has been almost intolerable; the rain in South Africa wide-spread. And with the rain-storms went windstorms that have done great damage in many parts of the country. Durban has been the victim of weather conditions that have created much havoc to property and business.

Oranges have been very plentiful in parts of the Territories and have been remarkably cheap. Of fruit it is often said that in South Africa it is either a feast or a famine. In times of feast like the present one hundred oranges are sold for two shillings by those who grow them, and even for that price competition is keen and quality good. With such prices reigning, it is hardly worth while carting them to market. Better turn them into marmalade and orange peel for home consumption! The fact however remains that oranges and other fruits are plentiful on the markets.

Has not the time come for the erection of grain-elevators throughout the Transkeian Territories? They would preserve maize better than the present method of native pits. The Council should consider this matter as one of the greatest interest in the economic life of the people.

Local and General.

The reduction of Naval Armaments is engaging the attention of the American and British Governments.

Throughout South Africa, Commemoration Services for the Thirteen Anniversary of the Battle of Delville Wood in France were held on Sabbath, the 21st July.

Congratulations are extended by her friends to Miss M. M. Hunter of Lovedale, who, as a student at Girton, has passed the History Tripos for the B.A. degree at Cambridge.

The Rev. William Mpamba of Main, Tembuland, has been elected Moderator of the Assembly of the Bantu Presbyterian Church, which is to meet in September at Somerset East.

The Act by which the Church and the United Free Church of Scotland are to be united under the style of The Church of Scotland is to be signed in St. Giles' Cathedral, Edinburgh, on the 2nd day of October, possibly by His Majesty, King George. Great preparations are being made to signalise the occasion as a day of rejoicing throughout Scotland.

War is threatening between Russia and China. The greatest efforts are being put forth by the Great Powers, America, Great Britain and Japan to effect a peaceful settlement of affairs in Manchuria. The services also of the League of Nations are being employed in the interests of peace. Already frontier skirmishes have taken place between small outpost forces.

President Hoover of the United States of America has appointed a Commission to consider the reduction of expenditure upon the Army. He may also follow the same method in the case of the American Navy.

Some more wonderful discoveries have been made in the Tomb of the Egyptian King, Tutankhamen. They show how marvellous was the workmanship and skill of the ancient Egyptians and how advanced in civilisation and luxury the ruling classes had made themselves. Beautiful boxes of cedar and ebony as well as other receptacles for jewels and clothes have been found in the Annexe of the Tomb and even toys. The finds are being placed in Museums.

Through the resignation of Lord Lloyd, the High-Commissioner of Egypt, it is possible that Egyptian questions of Status and Independence may become acute in the near future. The Egyptian Prime Minister has been practically a dictator for some months past in the interests of the prosperity and development of his country. He was educated at Balliol, Oxford, and recently was honoured by the conferring on him of the Degree of D.C.L. He is at present in London on the business of his office. The British Labour Government has declared that it will continue the liberal policy of its predecessor in the political affairs of Egypt.

"The Education Gazette" of the Education Department of the Cape Province draws the attention of teachers of Agriculture and of agricultural Nature Study to a valuable publication which has recently been issued by the Department of Agriculture. The "Handbook for Farmers in South Africa" contains a wide range of specially selected information on farming matters, written in simple, non-technical language. It is well bound, illustrated and indexed and is offered at the nominal price of 5s. per copy, post free. There is no doubt that this handbook will prove invaluable to teachers as a reliable source of information and reference. Applications for copies should be made direct to the Government Printer, Koch Street, Pretoria, and the money should accompany the order.

War was declared between Great Britain and Germany on the 4th August 1914. Although the Great War had many causes for its outbreak, the proximate was the assassination of the heir to the Austrian Throne by two Bosnian Serbs on June 28th 1914 and the consequent political differences between Austria and Serbia. The Archduke Franz Ferdinand and the Archduchess followed the fate of King Alexander and Queen Drago of Serbia, although they were known to be in full sympathy with the aspirations of the Serbs. This cause of the Great War was soon forgotten as others appeared in due course, not only of a political and economic nature but also of a dynastic and imperial order. These aims have been transformed into others as they have the map of the world. Fifteen years have already passed without bringing peace to the Nations even through the active propaganda and teaching of the arts of peace. In no country are things yet normal. The official end of the Great War was August 31st, 1921.

The Parliament of the Union. Transkeian Territories European Civic Association.

The first session of the Sixth Parliament of the Union of South Africa assembled at Capetown on Friday, the 19th July, with the usual ceremonies. His Excellency, the Governor General, the Earl of Athlone, opened the Parliament in a short speech, the implication of a short session.

Mr. President and Gentlemen of the Senate;
Mr. Speaker and Gentlemen of the House of Assembly:

His Majesty's recovery from his recent long and serious illness has been noted with deep thankfulness by his subjects in the Union of South Africa, and it is the earnest prayer of all that it may be the will of Almighty God that His Majesty may soon be completely restored to health. It is a great pleasure to me to be able to state that our relations with the other members of the Commonwealth, and with foreign countries, remain of the most cordial and friendly nature. The assembling of Parliament so soon after the general election has been deemed necessary owing to the supply granted by the last Parliament sufficing to carry on my Government only until the close of July.

It hoped that this session will be devoted to the consideration of the estimates of revenue and expenditure, the granting of supply for the current year, and the giving of effect to remissions of taxation which were foreshadowed during the last session of Parliament.

Mr. Speaker and Gentlemen of the House of Assembly:

Estimates of revenue and expenditure for the present financial year will be laid before you.

Mr. President and Gentlemen of the Senate;
Mr. Speaker and Gentlemen of the House of Assembly:

In commending these matters to your consideration, I pray that the blessing of Almighty God may guide and sustain you in your labours.

In His Majesty's name I now declare this, the first session of the sixth Parliament of the Union of South Africa, to be duly opened.

The Cabinet.

Prime Minister and Minister of External Affairs,	General J. B. M. Hertzog.
Minister of Finance, ...	Mr. N. C. Havenga.
Minister of the Interior, Education and Health, ...	Dr. D. F. Malan.
Minister of Railways and Harbours, ...	Mr. C. W. Malan.
Minister of Agriculture,	General J. C. G. Kemp.
Minister of Lands, ...	Mr. P. G. W. Grobler.
Minister of Mines and Industries, ...	Mr. F. H. Beyers, K.C.
Minister of Justice, ...	Mr. O. Pirow, K.C.
Minister of Defence and Labour, ...	Col. F. H. P. Creswell.
Minister of Posts and Telegraphs and Public Works, ...	Mr. H. W. Sampson.
Minister of Native Affairs, ...	Mr. E. G. Jansen.

Minutes of the Twelfth Annual Congress of the Transkeian Territories European Civic Association held in the Council Chamber, Town Hall, Umtata, on Wednesday and Thursday, May 15th and 16th, 1929.

1. There were present

Mr. A. T. Wood, President.
 „ W. T. Brownlee, Hon. Life President.
 „ D. Miller, Umtata Chamber of Commerce.
 „ C. J. O. Kockott, Kentani.
 „ J. Woods, Elliotdale.
 „ C. J. Lawler, Elliotdale.
 „ W. A. Roberts, Mqanduli.
 „ O. K. Sutton, Mqanduli.
 „ W. H. Hall, Nqamakwe.
 „ S. F. Brill, Nqamakwe.
 „ A. B. Baisley, Butterworth.
 „ R. G. Turner, Butterworth.
 „ D. S. Grant, Mt. Frere Civic and Traders Association.
 „ J. W. Riseley, Mt. Frere Civic and Traders Association.
 „ J. Wood, Idutywa.
 „ H. A. Rock, Flagstaff.
 „ Oscar Wood, Willowvale.
 Dr. M. W. Mills, Willowvale.
 Mr. J. Sinclair, East London Chamber of Commerce.
 Col. F. Haselden, Engcobo Traders' Assoc.
 Mr. C. F. A. Harney, Commercial Agent S.A. Railways.
 Mr. James Carnegie, Secretary.
 Mr. Trenchard, Representing the East London Daily Dispatch and the Queens-town Daily Representative, reported the Proceedings.
 The Chief Magistrate, Mr. Welsh,
 The Acting Mayor of Umtata, Mr. Nepgen,
 Mr. Coleman, A.E. and A.I. Roads, P.R.D. attended as visitors.

2. Mr. Nepgen, the Acting Mayor of Umtata, opened Congress at 11.0 a.m. He gave the delegates a warm welcome to Umtata and expressed his appreciation of the work of the Association.

The Chief Magistrate also gave a hearty welcome to Congress, and approved of the Association's efforts to help the authorities in adjusting grievances etc.

The President replied in each case in suitable terms.

4. The Presidential Address was then delivered in which was given in detail an account of the Association's activities during the past year. Mr. W. T. Brownlee proposed, and Mr. Oscar Wood seconded.

"That the minutes of the last Congress be taken as read." Carried.

6. The financial Statement showing a credit balance of £52: 0: 7 was read and adopted on the proposition of Mr. Miller, seconded by Mr. W. H. Hall.

7. Mr. D. Miller proposed, Mr. W. T. Brownlee seconded.

"That the Association send two delegates to the Cape Eastern Public Bodies Congress in Feb. 1930 and pay their expenses, The Delegates to be The President and Mr. Oscar Wood." Carried.

8. Mr. Miller proposed, and Mr. O. Wood seconded.

"That in future, the President for the time being represent the Association at the Cape Eastern Public Bodies Congress." Carried.

9. Mr. Miller moved, Mr. O. Wood seconded.

"That a committee be appointed to draw up a report on Road Matters."

Mr. Riseley proposed, Mr. Brownlee seconded.

"That after hearing Mr. Meaker, Congress go into committee and draw up a report on Roads."

Mr. W. A. Roberts proposed, Mr. J. Woods seconded.

"That Mr. Meaker be asked to address Congress on Transkeian Roads."

The last amendment was carried.

10. Mr. D. S. Grant moved, Mr. A. B. Baisley seconded.

"That all native stock owners in the Territories be compelled to register their stock, and also their brands and ear marks: and that the register be available to the public if called for; and if any sale or exchange be made, the same to be registered within thirty days of such sale or exchange." Carried.

11. Mr. Turner proposed, Dr. M. W. Mills seconded.

"That Congress should support The Cape Eastern Public Bodies in their endeavours to obtain a market for local cattle and that the Transkeian Territories General Council should be approached to co operate in this movement." Carried.

12. Mr. W. A. Roberts proposed, Mr. W. T. Brownlee seconded.

"That the Government be asked to have all boys returning from the works searched for axes, as they are becoming a serious danger in the Transkei amongst the native boys, and that the proper authority be requested to ensure that in all cases where loss of life has ensued all the parties in the affray be charged with the offence of culpable homicide or murder, and not only that of affray." Carried.

13. Mr. A. B. Baisley proposed, Mr. W. A. Roberts seconded.

"That Congress be urged to move that more stringent measures be adopted for the eradication of noxious weeds, and that Congress should request members of all branches to notify the authorities when and where flagrant cases of noxious weeds exist." Carried.

14. Mr. J. Wood proposed, Mr. O. Wood seconded.

"That Congress appoint a deputation to wait on the Senior Veterinary Officer to urge him to relax the East Coast Fever Regulations." Carried.

Mr. J. Wood proposed, Mr. Riseley seconded.

"That the deputation consist of the President and the Vice-President." Carried.

15. Mr. Meaker, M.P.C. addressed Congress on the problem of the Transkeian Roads and placed

before the meeting his ideas on the best course to pursue to obtain better roads in the Transkeian Territories."

Mr. W. T. Brownlee proposed, Mr. O. Wood seconded.

"That a hearty vote of thanks be conveyed to Mr. Meaker." Carried.

Mr. Riseley proposed, Mr. W. T. Brownlee seconded.

"That Congress go into committee to discuss the Roads question."

Dr. Mills proposed as an amendment, Col. Haselden seconded.

"That a committee be appointed to draw up a report on roads."

On voting the proposition was carried by 10 to 7.

Congress adjourned at 5 p.m.

May 16th Congress resumed at 9 a.m. in committee on roads.

16. Mr. W. T. Brownlee discussed roads at some length and proposed.

"That Congress desires to draw the attention of the Prime Minister (Minister of Native Affairs) and the Administrator to the following facts relative to the Provincial roads in the Transkeian Territories:—

a. That the present road subsidy is totally inadequate for the upkeep and maintenance of the above roads which have to carry traffic to meet the needs of over a million people.

b. That owing to the small subsidy comparatively little construction work is ever done and what maintenance is undertaken must of necessity be very limited so much so that with the Motor traffic of the Railway Service and the rains experienced in these parts the money so expended is, under present conditions, quite inadequate."

Mr. J. W. Riseley seconded.

Mr. O. Wood proposed as an amendment, and Dr. M. W. Mills seconded.

"That Mr. Meaker's memorandum be accepted in toto."

Mr. Meaker's memorandum consisted of Mr. Brownlee's proposition with the following addition, viz:—

"and Congress respectfully suggests for their consideration the following:—

1. The establishment of a Road Board or Boards for the Transkeian Territories financed as follows:—

(a) By the present contribution from the Provincial Council.

(b) By a block grant of an equal amount from the Native Development Fund as Contemplated in terms of Act 41 of 1925.

(c) By a contribution from the Railways and Harbours in respect of Roads whereon their Motor transport operates.

(d) By a Road Board Tax on property subject to the immovable property tax.

or alternatively

2. That the upkeep and maintenance of the aforesaid roads be entrusted to the Transkeian Territories General Council subsidised by the Provincial Council and the Union Government."

On voting the proposition was declared carried."

17. Mr. W. T. Brownlee proposed, Mr. O. K. Sutton seconded.

"That this Congress of the Transkeian Territories European Civic Association observing with great satisfaction that it is the intention of the Government to place a large sum of money at the disposal of the various Provincial Administrations for the purpose of road construction, desires to urge upon the Prime Minister, whom the Native Territories recognise as the Minister responsible for their welfare, that he will make it a stipulation with the Administration of the Cape Province that a very large part of the sum granted to the Cape Province shall be devoted to the thorough construction and repair of the main trunk road from the Great Kei Bridge to the Umzimkulu Bridge; this road being a section of the great coastal route Cape Town to Maritzburg."

Carried.

18. Mr. W. T. Brownlee proposed, Mr. J. W. Riseley seconded.

"That in view of the fact that the main trunk road from Kei Bridge to Umzimkulu Bridge is of National rather than Territorial importance, it should be regarded as a national road, and that as the Provincial Council is not permitted to tax the natives of these Territories and is therefore not in a position to make a sufficient grant for the maintenance and repair of Territorial Roads this Congress would respectfully urge upon the Government that it should make a substantial Annual grant to the Provincial Administration for the purpose of maintenance and repair of Territorial Provincial Council Roads."

Carried.

19. Col. Haselden proposed, Mr. R. G. Turner seconded.

"That the question of the re-survey of the Nqamakwe—Ndabakazi Road be considered."

Carried.

20. Mr. C. J. O. Kockott proposed, Mr. W. T. Brownlee seconded.

"That attention be again directed to the bad state of the road up the Nthlambe Hill."

Carried.

21. Mr. Kockott moved, Mr. W. H. Hall seconded.

"That the authorities be asked to construct causeways at Ezolo Drift on the Nqamakwe-Tsomo Main Road, and at Xume and Gqogqora Drift on the King William's Town-Cala Road."

"That every effort be made to get a causeway constructed at the Great Kei Drift over the Great Kei River at Caba, Tsomo District."

Carried.

22. Mr. O. K. Sutton proposed, Mr. W. A. Roberts seconded.

"That representations be made to the Assistant Engineer of the Provincial Council at Umtata for the most urgent repair of the Bityi-Elliotdale Road i.e. the portion from Hely Grove to the connection on the Elliotdale-Umtata Road."

"Also the alteration to the approach to either side on the Buwa Causeway, making it accessible to wagon and oxen, or failing that a concrete bottom be put into the Buwa Drift."

Carried.

23. Col. Haselden proposed, Mr. W. A. Roberts seconded.

"That the attention of both the Provincial Council and the Bunga authorities be drawn to the difficult and dangerous state of the Drift, and the vital necessity for the construction of cement causeways be urged."

Carried.

24. Mr. A. B. Baisley proposed, Mr. R. G. Turner seconded.

"That Congress should represent that much public money is wasted in repairing roads with mere ground or inferior metal. Particular attention should be drawn to the stretch of road between Tent Peg Valley and Ndabakazi Station on the main road to East London, where this wasteful form of repairing main roads is most obvious, and that suitable metal should be obtained from a quarry which could be found in the vicinity."

Carried.

25. Dr. Mills proposed, Mr. O. Wood seconded.

"That the postal services as between Umtata and Willowvale and East London and Willowvale be expedited, so as not to occasion the unnecessary delays that at present exist."

Carried.

26. Dr. Mills proposed, Mr. O. Wood seconded.

"That postal service be adjusted between Umtata and Willowvale so as to meet the needs of the inhabitants of Willowvale."

Carried.

27. Dr. Mills proposed, Mr. W. T. Brownlee seconded.

"That if there be no statutory machinery to compel the observation of Sundays and Public Holidays a request be put to the Government and the Provincial Council through the Chief Magistrate for the issue of a proclamation which would make the Non-observance of Public Holidays a punishable offence and which will enable the police to take action."

Carried.

28. Mr. J. W. Riseley proposed, Mr. Rock seconded.

"That Government be asked for such a portion of its Road Fund on the Umtata-Kokstad Road and on the Izingolweni-Flagstaff Road as will enable them to withstand the traffic of the Railway buses, and, until such time as the road is put in a real state of repair and hardened so as to carry heavy traffic of this kind, the Administration be asked not to institute the Railway Motor Service as otherwise the road would be at times impassable for other traffic."

Carried.

29. Mr. C. J. Lawlor proposed, Mr. J. Woods seconded.

"That the Government be respectfully requested to establish a Police Station in some central position in the Elliotdale District, in order to avoid delay in the investigation of crime in the District, occasioned by the fact that the Elliotdale Magistracy is actually situated outside the District."

Place suggested Madelwani.

Carried.

30. Mr. A. T. Wood proposed, Col. Haselden seconded.

"That the Minister be called upon to proclaim the unfinished main line East London to Durban what it really is, viz:—

a Main Line, and to complete the unfinished portion from Umtata to Kokstad." Carried.

31. Col. Haselden proposed, Mr. Miller seconded.

"That main line rates obtain from as early a date as possible." Carried.

32. Mr. A. T. Wood proposed, Mr. J. Wood seconded.

"That in view of the fact that one million pounds sterling is spent on the running of the demonstration trains, they be withdrawn." Carried.

33. Col. Haselden proposed, Mr. J. Woods seconded.

"That in view of the present overstocked condition of the Native Territories as regards horses and cattle, the Government be requested to prohibit the importation to these Territories of all horses and cattle except under permit; such permit to cover only importations which will lead to the improvement of cattle and horses in these Territories." Carried.

34. Mr. W. A. Roberts proposed, Mr. O. K. Sutton seconded.

"That the Post master General be requested to institute direct telephonic communication between Mqanduli and Mqanduli Road." Carried.

35. Mr. R. G. Turner proposed, Mr. O. K. Sutton seconded.

"That the Minister of Posts and Telegraphs be urged to provide telephonic service for traders in the Territories at the tariff applicable to farm telephone service." Carried.

36. After much discussion Mr. Miller proposed, Mr. Turner seconded.

"That the matter of weights and measures be left to the executive; that it frame a resolution to be submitted to the branches and afterwards forwarded to the Government." Carried.

37. Mr. J. Woods proposed, Mr. O. Wood seconded.

"That as a local telephone is about to be established at Elliotdale, the promised trunk line from Elliotdale to the Haven be proceeded with at the same time." Carried.

38. Mr. W. T. Brownlee proposed, Mr. A. T. Wood seconded.

"That a vote of thanks be passed to The Chief Magistrate.

The Mayor of Umtata.

Mr. Harney, Commercial Agent, S.A.R.

Mr. Sinclair, E. L. Chamber of Commerce.

Mr. Meaker, M.P.C. Tembuland.

Mr. Coleman, A.E. and A.I. Road, P.R.D. Carried.

39. The President vacated the Chair and Mr. W. T. Brownlee was elected Chairman.

Mr. W. A. Roberts proposed, Mr. O. K. Sutton seconded.

"That the secretary be granted the usual honorarium." Carried.

40. Mr. A. B. Baisley proposed, Mr. W. H. Hall seconded.

"That £10 be allowed to the President towards his expenses in connection with his attendance at Congress of the Cape Eastern Public Bodies." Carried.

41. Mr. O. Wood proposed, Mr. A. T. Wood seconded.

"That Mr. W. T. Brownlee be President.

Mr. Brownlee declined the honour on account of his health.

Mr. Miller proposed, Mr. W. A. Roberts seconded.

"That Mr. A. T. Wood be President.

Carried.

Mr. Riseley proposed, Mr. A. T. Wood seconded.

"That Mr. Roberts be Vice-President." Carried.

Mr. Roberts proposed, Mr. O. K. Sutton seconded.

"That Mr. Carnegie be Secretary." Carried.

Mr. Miller proposed, Mr. O. K. Sutton seconded.

"That Col. Haselden be a member of Committee." Carried.

Mr. Kockott proposed, Mr. A. B. Baisley seconded.

"That Mr. R. G. Turner be a member of Committee." Both Carried.

42. Mr. A. T. Wood and Mr. W. T. Brownlee exhorted the delegates to persevere in their endeavours and thanked them for their attendance.

43. Congress closed.

Notes and Comments.

It is gratifying to hear that G. B. Stow's drawings (copies of the Bushmen's paintings) are at last to be published. A grant from the Rockefeller fund has made this possible, and Miss Bleek is at present in London, seeing to their publication.

A small portable metal boat, beached at present by a pool of the Nqamakwe stream, is almost as interesting a curiosity hereabouts as Rob Roy's canoe on the Jordan. Roughly six feet in length with an opening about three feet long on the upper surface to admit the sitting occupant, it has a truncated octagonal bow and a tiny cabin behind. It bears the marks H.M.S. and B.M.S.I. The mariner himself has so far escaped our notice.

During a visit to Saldanha Bay towards the beginning of February last, Mr. Frank Bolus noticed, among the host of migrants at the head of the lagoon at Langebaan, the rare Fischer's Sand Plover. The only previous record west of Algoa Bay is a specimen from Ronde Vlei in the Cape Peninsula. This latter individual, now in the South African Museum, was shewn me by Dr. Gill in January 1928 shortly after it had been obtained.

The Bantu Presbyterian Church.

The Seventh Assembly.

Moderator :

THE RIGHT REV. WILLIAM MPAMBA,
Main, Tembuland.

Clerks :

Rev. R. W. Shepherd,
M.A.
Rev. M. Sililo

Treasurers :

Rev. T. B. Soga
Mr. D. A. Hunter,
F.R.S.G.S.

The Presbyteries.

Mankazana
Kafraria
Transkei

Umtata
Griqualand East
Natal

Zoutpansberg.

Moderators.

- 1923 Rev. Wm. Stuart, M.A., Burnshill
- 1924 Rev. James Dewar, M.A., Maritzburg
- 1925 Rev. Yekelo Mbali, Cunningham
- 1926 Rev. P. L. Hunter, M.A., Gillespie.
- 1927 Rev. J. H. Soga, Miller.
- 1928 Rev. John Lennox, O.B.E., M.A.,
Fort Hare.

The meeting of the Seventh Assembly will be held in September 1929 at Somerset East, Cape Province.

Local and General.

Lord Tennyson, the English poet, was born on August 6th, 1809. His poems are not yet out of fashion but rather they are receiving more attention now than even in the days of his Victorian fame. His workmanship as much as his matter are still a revelation to the new generation of thinkers and students. The revival of interest in Tennyson began five years ago and continues with full enthusiasm.

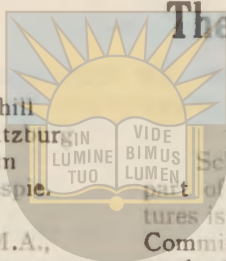
Notwithstanding the formal enquiry into the causes of the Riot in Durban over the affairs of the I.C.U. and of Native Labour and of the handling of the hooligan elements by the police, the belief is fairly widespread that the real force at work amongst the natives is the communist propaganda of European agents. Elsewhere the same influence is believed to be the real creator of much discontent and restlessness amongst the natives in segregated areas, like the Transkeian Territories.

The Zimbabwe Ruins are always with us and so too are the theories of their origin. Recently certain archaeologists have been making new researches and discoveries at Zimbabwe, and have been discussing the age of the ancient workings. No fixed opinion is held about them or about their builders. The latter were obviously a race that has vanished away early in the history of Southern Africa. The new discoveries will be soon revealed by those who have been busy this year over excavations and research.

It is with much satisfaction that the Education Department has been able recently to authorize salaries for additional teachers in the most serious cases of understaffing. This has been made possible by the Native Affairs Department in allowing funds for a moiety of our needs in this respect. In nominating teachers to the posts now being created, managers are asked to bear in mind that every effort must be made to secure fully qualified teachers before names of partially qualified persons are submitted for approval. It is important also to have regard to the necessary proportion of women teachers. As a rule there should not be fewer women than men on the staff, in order that needlework may be satisfactorily taught and also that the younger children may have the advantage of being taught by women, who are usually more successful in the infant department than men.

The Revised Vulgate Version of Scripture.

Scholars will be glad to hear that the second part of the revised Vulgate Version of the Scriptures is to be published very soon. The Vulgate Commission has been engaged in Rome on the work of revision for over twenty years. Leading Catholic scholars of the day have been engaged on the task of obtaining as true a text of the Latin Vulgate as possible from the MSS. at the disposal of scholarship. Students have before them and at their disposal the careful workmanship of certain English Scholars on the Latin New Testament, and parts of the Old Testament, but they will welcome the new revised Vulgate with the greatest enthusiasm. Catholic scholarship has produced in France and Germany much valuable work on the Greek and the Latin Texts of the New Testament and very important commentaries thereon. Such dual versions as are to be found in the New Testaments, edited by P. F. Brandsheid and by F. Hetzenhauer are of great value and service to the student, who will now be able to supplement these books from the New Testaments of Von Soden and of Tischendorf as well as of Westcott and Hort, and from the Revised Vulgate as it appears. The Vulgate Commission has made the Vulgate Text of Clement VIII. the foundation of the work and have reared upon it the architecture of the Revised Version. On the completion of the revised Vulgate, scholars will have a splendid equipment ready for them in the matter of Texts, not only of the Greek Septuagint and the New Testament but also of the Latin Scriptures, and the Hebrew Old Testament. The study, comparative and textual, of these Versions will give the student plenty to do and much to learn as he ponders over the various problems of Textual Criticism that the new materials will bring to light. The work of theological and linguistic scholarship will profit immensely by the publication of the Revised Vulgate, for it will allow students to employ it in the interpretation of the Greek Texts of Scripture and, especially of the New Testament in much the same way as they have the Septuagint in the interpretation of the Hebrew and the Aramaic of the Old Testament.



University of Port Hare
Together in Excellence

I BANTU PRESBYTERIAN CHURCH YASE SOUTH AFRICA.

Centenary Fund.

Isi-Bheno se £1,200.

O-Ndyebo be-Bandla:

Umn. D. A. HUNTER, F.R.S.G.S.,
Lovedale.

Umfu. T. B. SOGA,
Emgwali Mission, Dohne.

Umququzeleli we Qumru le Centenary Fund:
Umfu. H. MAMA,

Tutura Mission, Butterworth.

Kwi-Assembly ebise Ladysmith ngo July 1928, isindululo sopunyezwa malungana ne Centenary Fund ekukuyo apo esifuna ukwalatisa ingqondo yamabandla etu. Siyabacela o Sihlalo be Kerk Seshon ukuba basasaze ngoku lamapepa esisimemo kuwo onke amalungu e Kerk Seshon ne Dikon Skoti entlanganisweni emenyelwe ukwamkela imirumo yale Centenary Fund. Lemirumo ke yotunyelwa ku Ndyebo we Assembly ngapambi kwe 30 August 1929. Siyatamba okokuba o Sihlalo be Kerk Seshon bobanako ukuwufeza lomsebenzi ngokupumeleleyo kwezinyanga zontatu zizayo. Amapepa esimemo esi arokufunyanwa kumququzeleli, Umfu. H. Mama, Tutura Mission Butterworth. O-Ndyebo be-Assembly ngu Mnu. D. A. Hunter, Lovedale, no Mfu. T. B. Soga, Emgwali Mission, Dohne.

Ngaba sipicota ibali le Bantu Presbyterian Church nokwanda kwayo kwimizi yabefundisi be-United Free Church yase Scotland, sifumana ukuba tunzi ngamnye wabefundisi okade umi, usebenza pakati kwentlanga zase South Africa, ngapezulu kwiminyaka elikulu. Ngeloxesha ke abefundisi abamhlope bebesebenza ngenkutalo enkulu ukwandisa i-Vangeli yo-Mqamlezo ka Krestu pakati kwa Bantu. Ngamaxesha obumnandi kwanawentswelo bazingisa ukusebenzela pambili besaka imizi yabefundisi kuyo yonke i Koloni, nom-Pesheya kwe-Nciba, nase Natal, naku-Mantla e Transvaal. Isiqamo sayo yonke imisebenzi yabo kwanezo tantaso ne njongo ye Foreign Mission Committee ye United Free Church yase Scotland, site-tapu kwi Bantu Presbyterian Church yase South Africa. Ibandla letu ke malikumbule ukuba awokuqala amalungu alo akutshwa ebuhedenini, afakwa kwi-Ngqoboko ka-Krestu, nokuba akupa imalana zawo ukuhlangabeza imfuneko zangoko nezisekoyo nangoku zemizi yawo yabefundisi, nokuba kulento ke babencedwa yindlela abazilahlela ngayo abefundisi abamhlope, abo benza isiseko kwi-Bandla lobu-Krestu esilunge kulo ke tina. Abantu bakowetu bayitanda kakulu i-Bantu Presbyterian Church yase South Africa. Amabandla ayo ngama 66, abefundisi, abamhlope nabantsundu, bayo ngama 42, abalungiseleli bayo ngama 1378, amalungu ayo ngama 24550.

Isibéno senziwa kulo eli-Bandla letu ukuseka i-Centenary Fund yezinto ngezinto ze Bandla eli. Ezizinto ngezinto ziyakumiswa yi Assembly, kuba kuyo ingxoxo yenziwa iminyaka ngeminyaka mayelana nemali ze-Bandla letu. Ngonyaka opelileyo ama £136 : 3 : 7 aqokelelwa njengesitombo sale-Ngxowa. Kule mali awarolanga onke amabandla; kupela kwamabandla angama 22 ayitumelayo imirumo yawo; amabandla angama 44 awarolanga kulonyaka upelileyo. Makube mhlambi inxwaleko nezinye ingxaki ziyimbangi yento enje. Siyatamba ukuba nonyakanje onke amabandla kwanamalungu anempumelelo sobe alilibale ibango lale-Centenary Fund. Ipeni ezimbalwa sobe zisweleke nakwelona hlwempu; izityebi zinako ukuba ziyatanda ukurola kulomfumba yazo. Eyona mfanelo yomntu wonke kulento kukucinga ngebango leli-Bandla lika-Krestu malunga noncedokazi lwemali kwizinto elizenzayo.

Ngonyaka opelileyo u Manyano lwama-Kosikazi lwase Miller Mission lwarola ngokukodwa kule-Ngxowa, ngokwenjenjalo lwavula indlela kwezinye i-Manyano, esinetemba lokokuba ziyakwenjenjalo nonyaka nje. Awona mabandla madala, nalamalungu ahlala kwizi-Tili ezilimayo nezifuyileyo, ngawona asilele gqita ukurola kule-Ngxowa. Xa silapo ke salata kwabanjalo, okokuba ngalo elitutyana lazo ezinyanga zintatu zizayo barole ngesisa kuyo le-Ngxowa. Ngaba ilungu ngalinye kuwo amabandla belirola i 10/-, imali enga pezulu kwe £1200 ibinokufumaneka. Imali engako ibinokuba luncedo olukulu kwi-Bantu Presbyterian Church ngelixesha, xa kujongwe kwimeko elikuyo ngoku neliyakuba kuyo kwixesha elizayo kwinto ezifunekayo. Kupela ngamalinge anjenge Centenary Fund ekuyakuti amalungu ayo, amabandla ayo, abenako ukusinga pambili. Kungoko ke sibenela kwisisa samalungu onke nezibhono ze Bantu Presbyterian Church, ukuba zongezelele kwinto eseyifunyenwe nge Centenary Fund ejonge izintoyinto ze Bandla.

H. MAMA,
Umququzeleli.

Tutura Mission,
Butterworth.

The Blythwood Review

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, JULY, 1929.

To the Reader.

The Conversion of St. Paul.

FIRST PAPER.

"Saul, Saul, why persecutest thou me?
And he said: — Who art thou Lord?
And the Lord said, I am Jesus whom
thou persecutest."

THE Conversion of St. Paul has ever been the subject of speculation and wonder to those who have been interested in the religious life, its creation and its psychology. The accounts of this conversion are short and dramatic. They reflect the Jewish feeling that throws into dialogue what is subjective feelings and vivifies what appears an objective experience. This literary style is known by the name of Dynamic Dialogue. Its characteristic reflects itself in its vividness of imagery and its directness of language. St. Luke records the Conversion of St. Paul in such speech and style as the Apostle as a Jew would naturally employ in his description of his sudden enlightenment concerning his attitude towards the followers of Jesus Christ. The peculiarity of the Oriental mind lies in its power of objectifying feeling and building upon it a spiritual edifice of religious reality. What the European mind in its highest historic development could effect only through metaphysical inference and logical form, through the concepts of reason and the inductions of science, that the Jewish intellect could accomplish through the intuitions of the developed consciousness of God and the sharp projection of emotion into the Unseen.

Not reason but conscience, not personality but feeling dominated the mentality and outlook of the Hebrew, and that in ways that found themselves reflected in his prophetic, musical and poetic literatures. From these sprang that Dynamic Form of Speech that inter-

preted alike the actual and the emotional, the subjective in speech no less than the objective in utterance. The Jewish temperament created this type of literature, reflecting as it does his usual methods of conversation. To him the imaginative became the real just as it is in the case of a native visionary or a frightened dreamer. It is this form, which St. Luke has preserved in the Confession of St. Paul, which makes the Conversion somewhat difficult to be understood by those of a different mentality or of a different race. It would have been most useful to such had St. Luke interpreted into Greek conceptions or St. Mark into Roman, what the Apostle related in such vivid language and with such striking earnestness. And yet the originality of the incident might have been destroyed as interpretation is the death of fact in other matters of less moment than the Conversion of St. Paul. The form, in which St. Paul gave an account of his enlightenment, has however to be discarded, if we would understand his spiritual experiences in the light of modern psychology and philosophy as well as of theology. We must confine our remarks to one phase of their psychological interpretation.

The personalities of men are naturally determined by heredity and by the mental, moral and spiritual surroundings in which they have been reared and educated. Material circumstances act upon personality to a much less degree than other factors, but still they have their influence. It is a commonplace to remark upon the climatic and social environment as instrumental in forming characters of a particular physical type and energy as well as of a peculiar moral outlook on life, and society. In the case of St. Paul all these factors, mental, moral, spiritual, social, climatic and environmental, created an individuality, particular, resolute, peculiar, energetic and enthusiastic. St. Paul was a Jew of the Dispersion with all the liberty and energy of one, with the wide knowledge that education in a philosophic and free atmosphere gives, and with the biased judgment that training under scholastic and doctrinaire systems is wont to create. Thus freedom and restraint in life and thought. The philosophic atmosphere of Tarsus and the rabbinic of Jerusalem fashioned a personality in mind and conscience of a peculiar nature altogether.

The Mission Field.

The Missionary. CHAPTER XXIV.

The Gospel of St. Mark.



IN the Theme-Gospel of St. Mark we have a document of secondary evidence in relation to the historicity of Jesus Christ, and His historical appearance as well as to His Claims and influence upon certain religious men of Jewish birth. These became the founders and leaders of the Christian Church. The Gospel of St. Mark reflected their beliefs and teachings as these had formulated within twenty years of the Crucifixion of Christ.

Various attempts have been made during the last and the present century to disintegrate Mark in the interests of supposed original Sources from which the writer had derived his information and knowledge of Jesus Christ and His Gospel. These Sources have been assumed in most instances as being written. Mark is thus according to the Method of the Higher Criticism a compilation from different documents of varied values. It is possible to disintegrate the Text of Mark into its constituent elements by the application of the recognised tests of a literary chemistry. It is the function of the Higher Criticism to manipulate with care and caution the mechanical literary mixture that is Mark. But what if the Theme-Gospel of St. Mark be a literary salt, and not a mechanical mixture! What if Mark be original in its style and conception, and not the product of varied styles and Sources in composition and various interpretations, and interpolations of the Life and Work of Jesus Christ! What if the Gospel be a literary work of striking originality in translation, if it be a translation and of expressive simplicity of aim, if it be a theme! Then the analytic method of the Higher Criticism has little significance; supposed Sources, oral or documentary, give place to one, if Jesus Christ spoke both Aramaic and Greek and read the Hebrew Scriptures.

The Preaching of the Kingdom of God.

If what has been shown already in the case of the Family of Nazareth be reasonably true, then the statement implies the possibility that Our Lord delivered his discourses both in Aramaic and in Greek. He required no translator to stand between him and his audience, whether the latter spoke Aramaic or Greek or both. He could express his Teachings concerning the Kingdom of God in either language and could be understood by his hearers. Besides, He foretold the spread of His Gospel of the Kingdom throughout the Roman world and realised the cultural and vital influence of Greek even in its Common Form, in the propaganda of ideas in all lands around the Mediterranean. In short, the possibility is that Our Lord delivered His popular discourses to the people who assembled around him, and His confidential teachings to the disciples who had been chosen by Him, not only in a Galilean patois of Aramaic but also in the Common or Koine Greek of Mediterranean lands and the Age. This opinion

in more than a mere assumption or a dialectic inference: it has for its validity much evidence, some of which has been already discussed in these pages.

The Results of Discussion over Language.

The crux of this discussion has now been reached and must be faced and phrased. It is possible that the Teachings of Our Lord concerning the Kingdom of God, His Parables and Prayers, His Prophecies and Interpretations of His Life and Work as these are set forth in Mark were not only spoken in Aramaic but also in Greek, but were written in Greek alone for a wider audience that would be reached by His disciples who were bilingual, and showed themselves such. Whatever Sources St. Mark used in selecting material for his Theme-Gospel, they were originally written in Greek. This may seem rather a fantastic position to advocate in view of the common belief that the Greek of Mark is a translation or separate translations from different Aramaic originals. But Aramaic scholars are as ready to grant the possibility of written Greek original sources for Mark as they are for Greek translations from an Aramaic original. No latter document exists, but a Greek Mark has been in use since the middle of the first century A.D. In the Gospel, the style of composition is undoubtedly Hebraic, and reflects clearly Jewish mentality. Grammarians may differ, modern scholars are at variance, over the problem of Mark but they are compelled to admit that the present text is either an original or a translation. In the case of the latter some regard it as the work of various translators. There is no need for such subjective analysis and opinion in view of the facts that have been already disclosed and valued. Whatever sources St. Peter may have used in supplying St. Mark with the information for his Theme Gospel, they were obviously Greek. The Apostle knew the Common or Koine Greek of his District and Age, and used it in his own writings. We are perfectly well aware of the critical discussions over the Epistles of St. Peter;—every student has all the facts at his disposal in various exhaustive Treatises on Introduction to the Literature of the New Testament;—but even in their latest form the results of Criticism, Linguistic and Higher, are still somewhat nebulous. Until they are more definite, cogent in argument and accurate in facts, they may be discarded for the actual traditional fact that the Greek Text of the Epistles of St. Peter has come down from the first century of the Christian Era without challenge of any significance concerning their apostolic authenticity and Greek form. Our argument concerning Greek originals in the case of the Life and Work of Jesus Christ remains as formulated quite apart from the subsidiary help of the Petrine Letters. The original Sources of Mark were written in Greek and contained the actual language of Our Lord. St. Mark had within his reach first class evidence of a direct type in having access to some of the notes of the Disciples of Christ. He had not to translate them from Aramaic originals. As an Interpreter for St. Peter St. Mark translated from Greek into Latin at Rome. This later assertion has been briefly mentioned in a former chapter, but may be ignored here, as of little value for our argument. Two points seem therefore to be clear

that the Teachings of Jesus Christ concerning Himself and the Kingdom of God were preserved in Greek that He Himself employed in speaking to those who accompanied Him as Disciples, or in addressing those who were his friends. The Text of Mark is original as it is the Source of the Gospels of St. Matthew and St. Luke. Primitive and original it is of great value and striking evidence for the historicity of Jesus Christ. We have not to deal with the interpretation of an interpreter in the case of Mark but with the original words of Christ.

The Greek Text.

It is as the latter that the Text of Mark is to be studied and valued and not merely as the reflex ideas of a certain body of Christian men in a particular district or Province of the Roman Empire. Mark is not an artistic Platonic Dialogue of the first century of the Christian Era but a Theme-Gospel in which the words of Christ are employed to set forth the claims of Christ and the advent of the Kingdom of God. There is nothing impossible in the arguments we have urged over the original Greek form of the Discourses, Life and Teachings of Christ, and their insertion in the Theme-Gospel of St Mark. Now the obvious inference is that the study of Mark will bring the reader nearest to the mind of Christ, even if St. Mark be influenced in aim by the Christian belief that Jesus Christ was the Messiah, the Son of God and the Revealer of the Kingdom of God and, Redemption to mankind. We have therefore in this class evidence of a most distinctive and authoritative type concerning the Words of Christ. It is rather an interesting observation to make in view of the preceding discussions over the Home at Nazareth and the Greek of St. Mark that no matter what opinions may be held adverse to our results by those who interpret the Theme-Gospel of St. Mark, commentators assume the original validity of the Greek Text, its authoritative value for the Words of Christ, and its actual in its language. In other words commentators expound and expand Mark as if it were a purely original Greek work, and not a translation at all.

How interpreted.

They all seem to treat the Theme-Gospel as if it were a Greek Classic and not the translation or the interpretation of a linguistic mediary. The Words of Christ are studied in Mark as if His original utterances were set forth in Greek. The contradiction between the opinions of certain scholars and their interpretation of a Greek Mark is very obvious and amusing. For upon lengthy discussions on the usage of Greek words and phrases and upon the employment of Greek rules in grammar and composition they debate mightily concerning the meaning not of the supposed translation of St. Mark but upon the actual meaning of the Words of Christ. Our results make it possible to treat Mark as containing the Words of Christ in one of their original forms, and to interpret the Greek of the Theme-Gospel according to the inherent principles and contemporary meaning of the vocabulary and phraseology of the Koine or Common Greek of the first Christian Century. For the Greek writers of that Age afford a wide field for comparison and contrast with the Gospel of St. Mark.

Nature Study.

The Birds of Blythswood.

Cape Wagtail. umcelu, umvemve, umventshane. During the winter months, when the Wagtails congregate nightly to a roost among the shrubby vegetation skirting the dark pools of our marshland, a population of at least fifty is found within our bounds. All of these may safely be counted as resident in our immediate neighbourhood; in the nesting-season, however, they are distributed over a much wider area than that circumscribed by the Blythswood fences.

Little from personal observation falls to be added to the life history published in our issue for November 1925. A Wagtail, however, has been noticed mobbing a Marsh Owl at its nesting-haunts adjoining the Wagtails' roost; and another, on a May evening, surprised us by its ludicrous but persistent attempts to play 'follow-my leader' behind a Rock Martin, as the latter gracefully manoeuvred around its home.

Tawny Pipit. ICELU. Though not abundant, the Tawny Pipit may have a standing of six pairs in Blythswood. During the period of song, which lasts from 8th September to 15th February, its obstinate actions prevent its being overlooked. For, at that season, the singer mounts skywards by a succession of steps; on reaching the first step in his aerial staircase, he moves horizontally along to the accompaniment of song; forthwith he toils upward to a higher step or terrace, and again he sings during another horizontal flight. As a rule, he repeats the same performance at four or five successive levels, then he nose-dives to the ground, repeating his note during the descent. One that was watched on 2nd January 1928 had three successive bouts of singing; in his first ascent he had twenty-six spells of song before returning to earth; in his second, six spells; and in his third, fourteen.

On 5th December 1927 one of these Pipits revealed its treasure to me by rising at my feet. The nest was hidden among rough grass at the foot of a bank and contained four eggs. I rejoiced at the prospect of watching it, but pressure of other duties prevented my visiting it a second time.

The status of this bird in Blythswood during its period of silence has not yet been determined.

Nicholson's Pipit. ICELU. Our present knowledge would indicate that this species, whose numbers may at a very conservative estimate be set down at fifteen pairs, far outnumbered our other local Pipits. Although it has not yet been entered for March, the species is undoubtedly resident. Though possessing the habits of true Pipits, it differs, in my experience of it, from the majority of its allies in lacking an aerial song. As, however, it is quite possible that my inference in this matter may be due to incomplete observation, my belief is here stated that it may be challenged and rectified by observers whose experience contradicts mine.

Once, on 9th May 1927, a glimpse of a possible habit that has otherwise escaped my notice, was afforded me. I was out at the time on the sheep-pastures, and towards sunset single Pipits kept passing overhead in the direction of the sunset. Could it be, I wondered, that these Pipits, like the Cape Wagtails, gathered to a common roost on winter evenings? No further observa-

tions of a kindred nature can be set down, but what has been written may serve to stimulate others to be on the look-out.

In the sheep-pasture a nest was shewn me on 17th November 1925; it was placed on the ground among the herbage and contained two incubated eggs.

Yellow breasted Pipit. IGURU. When on the prowl one day just outside of our fences, I fore-gathered with a native herdboy who was interested in my movements and who informed me that a bird which got off without being identified was *iguruguru*. The name had once before been used in my hearing, at Peddie in 1912, and it warned me that the Yellow-breasted Pipit occurred here. A considerable time afterwards, on 10th September 1927, not far from the spot where the herdboy had spoken of it by its native name, one of these Pipits was waiting for me on the hillside in my morning walk. No second individual has as yet been detected.

Cape Longclaw. INGILO. In the ideal haunts furnished for this species by our Blythswood pastures and the surrounding veld, at least twenty pairs of Longclaws are resident. When, on the approach of winter, the majority of the smaller ground-birds retreat to more congenial quarters, the Longclaws linger on in their summer haunts and by their presence cheer lonely travellers across these desolate uplands. Even under the adverse conditions of drought, which proves so heavy an ordeal for the smaller veld-frequenting species, the Longclaws still eke out a livelihood for themselves in their summer haunts.

In addition to the open grass-lands, the edges of the mimosa scrub and the borders of vleis are also occupied by the Longclaws, and a mimosa-bush or a reed may serve as an occasional perch.

Longclaws seldom betray the slightest indication towards a social life, but are apparently paired all the year round. Yet, with them as with the social species, the approach of the nesting-season is very definitely heralded by voice and by gesture. By the middle of July they become clamorous, especially at sunset; and, as early as August 5th, two have been seen 'billing' in the air. Before the end of August the birds begin their far-reaching whistle, a cry so suggestive of human origin as to puzzle an inexperienced traveller. Perched on a termite-heap or on a bush, the Longclaw raises his head at intervals and utters this solitary note,—*mee* or *nqi*. Equally characteristic of this species is a mewling call, *mee-you* or *me-yi*, uttered generally during a fluttering flight across the grass with the white-edged tail fully spread. The mew is frequently followed by other calls, which are variously transcribed in my note-books as *ho-weet*, *tyeek*, *away kick*.

In Blythswood a nest with three eggs has been seen on November 17th and a Longclaw has been watched carrying food on February 22nd.

Rufous-naped Lark. IGWANGQA. This wide-spread species does not occur within our fences and is unaccountably rare on our immediate borders; but, as we move outwards from Blythswood to Main, Mbulu, Toleni or Butterworth, we may find it in its normal numbers. Owing to its delight in listening to its own voice all day long and to the conspicuous nature of its perch, it is not a bird that can be overlooked in any of its haunts.

When at rest, with its tail sloping towards the ground, this lark resembles a thrush, but no thrush has it in him to remain motionless so long on a ground-perch. Look at him, as he stands on a termite heap, with his short crest-feathers erect, sending forth his challenge across the plain, and, in sheer exuberance of spirits, rejoicing in the pride of his manhood. After a few calls he pauses, and during the pause he springs upwards about his own height from the perch and makes a short audible clap or flutter with his wings. This over, he resumes his call, halting after a few further repetitions to indulge in another flutter. In this fashion he may go on indefinitely.

A nest, on the open sparsely-clad hillside at Mbulukwezi, was shewn me by a little herd-boy on 23rd December 1922. It was hidden in the centre of a tuft of grass, which provided the necessary support for the partial dome characteristic of this bird's nest. In the construction of the nest, fine grass had been sparingly used towards the egress, but, in the hinder part of the nest, broader material—up to an eighth of an inch in maximum breadth and four inches in greatest length—had been used for the firm back wall that was a slight arch over the hinder part of the nest-cavity. There was practically no lining to the nest.

So far, the Rufous-naped Lark has been observed on the verge of our fences in the first five months of the year, as well as in July, September and November.

Grey-collared Lark. On the morning of 10th September 1927, on a rough grassy hill-slope interspersed with stones and patches of rocky ground, I fell in with one of these larks. It appeared first on the skyline, where from its perch it raised its head and opened its mouth wide to utter its whistle *shee-ip*. Its favourite perch was on a bare rock or on a termite-heap; and, after some whistling from one perch, it would move off to another and resume its whistling there. Between the whistling spasms, the bird devoted short intervals to running smartly about the hillside in search of food.

The bird had also a very distinctive display. Rising almost perpendicularly in the air to a height of ten or fifteen feet, it would, at the crest of its rise, utter its whistle *sheeee-ip*, then nose-dive downwards and plane out when near the ground. This performance—ascend, whistle, descent—was repeated many times. Once only did the bird seem to make two curves before settling, but on that occasion the bird was on the hillside above me and in diving the first time was lost to my sight and may have alighted before taking the second upward curve.

Red capped Lark. INTIBANE, INTUTYANE. It is difficult, on account of the social habits of this species in the off-season, to estimate the number of pairs resident in Blythswood, but four may be safely given as within the mark. Their favourite haunts are on stretches of bare ground or short grass, and in Blythswood such are available at the cattle-dip, on the sand-drifts and (in winter) on the maize-stubble. The neighbouring highways also prove very attractive to these larks.

(To be Continued)

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Composition.

MY DEAR JAMES,

I was reading the other day the advice of an author on the subject of composition. He was giving his experience on the matter of his work, and summed it up by remarking that he practised "a line every day," no matter how he felt mentally towards his work. A line every day, signifies perpetual use of the mind and the pen in the theory and the art of composition. When a man knows the fundamental principles of composition, style and language, he ought to practise the art continually that he may be perfect in his literary expression. Like the musician he must spend laborious days and nights in the study of style and the travail of composition.

EVERY DAY A LINE

is a parabolic and litotic phrase whereby hard and continuous work is denoted in the art of literary composition. The mind must be continually employed in the accumulation of varied knowledge, and the creation of choice expressions. For the art of writing is learnt with difficulty and forgotten with ease, and that whether one means penmanship or composition.

Now two or three matters of interest arise from these considerations and this exposition. The first is that the art of composition is not easily learned any more than the theory and that both require most industrious study for their mental attainment and their perfect use. This is not to be wondered at any more than the aim at perfection in any Art and Science. It is possible to learn the Science of Music, and yet how industrious a man must be, how many hours he must sit at the organ or play the violin before he is expert in either! A man may know everything that is worth knowing about

THE SCIENCE OF ACOUSTICS.

and the mechanism of organs.—I know a Bishop who understands these matters clearly and well for he has himself built an organ and has manipulated it to the delight of his friends and the amazement of his critics,—and yet he like the Bishop prefers others to play the Great Oratorios and Marches for him as he has been unable to devote that attention and time which music and organ demand for skill in their execution and interpretation. I need not say anything about the violin for it requires more than industry and knowledge for its manipulation, if it would be perfect and not distracting.

STRINGED INSTRUMENTS REQUIRE GENIUS TO USE THEM TO THEIR UTMOST EFFECTS

upon the minds and passions of those who hear them played. There is thus nothing new in emphasising the fact that Art and Science require industry, continuous industry in those who would employ either or both in their work, what-

ever it may be. Literature requires both Art and Science, skill in the one and knowledge of the other. A Science is easy to learn and as easy to forget, unless it is joined to an Art, which reveals practical difficulties of a kind unknown to thought and logic but patent to reality and skill.

Some people believe and act upon the belief that the art of composition is an innate gift, the virtue of a highly intellectual mind, and the activity of a very highstrung imagination. In other words writers and composers in prose are, like poets and musicians, born, not made. Now those who possess the aesthetic and the literary gifts have within their minds the creation and the test of productive expression whether in words or in sounds.

THEY ARE THE GENIUSES

that have to learn nothing since they know all in matters of style, and expression. Such cannot be taught for they have nothing to learn. Composition is intuitive to them and the art of writing is but the expression of their feelings and thought. I have written so far with the intention of emphasising a belief that is fairly widespread amongst certain classes of original writers and geniuses. I was reading the production of one of these but recently and was amused to see how disdainful the writer was of the grammar, style, rhetoric and form of his sentences. As I had no time to be amused I put the book aside with no intention of reading any part of it again. An extreme case you say! Well let it remain such, and an example which will serve to qualify the exaggerated contempt of writers for technical knowledge in the art of writing. It requires much theory and more practice to write a paragraph. Indeed the perfect writer finds such a task very difficult, for concentration requires knowledge, judgment, proportion, and these form the essential aim and style of every paragraph. Every language has its own peculiarities in verbal usage and expression in concentrating facts and thoughts into a sentence or a series of sentences. The peculiarities reflect the mentality of its speakers, their sense of proportion, logic and beauty. This the student of Greek literature learns as he seeks to imitate an Attic fragment or a Roman one of Latin as he plays the sedulous ape to Cicero or Tacitus. To translate a piece of the English into Latin or Greek requires more than a vocabulary or a string of expressions, even if some of them be the pearls of language and literature. How to interpret or to translate the objectivity of an English sentence into the subjectivity of a Greek requires much thought, and much knowledge. How to render English poetic prose into Latin baffles men as much as the translation of an Ode of Horace. Try both tasks, my dear fellow, and submit your workmanship to criticism and then you will agree with me most effusively.

Now English is one of the most difficult to use amongst all the languages of this earth, for it reflects both feeling and fact, subjectivity and objectivity, idealism and realism

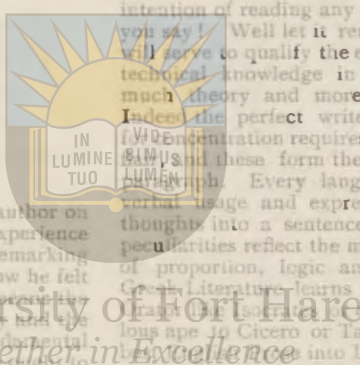
IN THE STRUCTURE OF ITS SENTENCES

and in its vocabulary. Take for instance the word, Association, now upon the lips of every one, and consider its usage for a moment. British Association may denote a scientific Corporation, a most abstract idea, of the idealistic type, while it may also denote the members of the Association, a most concrete phenomenon of the realistic sort in the scientific world of South Africa at the present time. Thus does English reveal in its vocabulary the unity of the abstract and the concrete and revel in it.

It may therefore be considered wise to remember that every art is based upon a science and every science upon an art, if either is to be effective in life and nature. For it is the needs and the conditions of the latter that determine the value of the former. To belittle the Science of Composition is to bemuse the Art; to practice the art with scientific knowledge of literature is to write without skill and insight. The finest writers study most the masterpieces of literature in order to attune the mind and the ear to the rhythmic cadences of polished sentences and the melodious beauty of chaste expressions. A line a day is a necessary task for poet and for prosateur. The Latin poet, Virgil, wrote many lines in the morning hours, and concentrated them in ten hexameters in the course of the evening. Thus criticism and science controlled art and art was perfected. He was a master for Dante, and yet he never reached that perfection in art which science demanded in the Epic form of poetry.

I am,
faithfully yours,

A. F. K.



Lexicography.

GGOLODA. To stumble (over a stone) in such a way as nearly to perform a somersault.

GGOLODISA. To throw a stick so that, after landing on its head, it bounces off again, performing a somersault.

U-GQONCI, reckoned by the native boys along with *um-Zane* as producing the strongest wood and hence used for making fighting sticks.

IN-GQOGO. Generic name for the univalve sea-shells of the genus *Nerita*, which are black with white spots; hence, anything similarly spotted.

U-GQOTSHO. The long tail of a monkey or a baboon; hence, a long stick: *igwala lipatá ugqotsho lwentonga*, the coward carries a long stick (so that, in fighting, he may be able to strike his opponent without being himself struck).

UM-GQUBA GQUBANE, used in the phrase *iyakuba nomgquba gqubane* 'there will be a dust,' referring to the long time that is being taken by the person who is dishing up the food.

GQUM! Crash!—of an earthen dish breaking. Bang!—of a gun going off. *Gqum pantsi ingqayi yaroboka!* Smash on the ground the pot was broken.

IN-GQUNYA. A person or thing with large protruding eyes.

U-GQUPU. The girls' game of skipping-ropes, in which a long trailing stem of the wild fig often serves as the rope.

UKUTI-GQUSHULULU. To make furrows in sand with the toe or the foot.

UM-GQUTSUBA. A lean horse or person (used offensively); any animal whose stomach is hugely out of proportion to the rest of its body; *imigqutsuba*, scrub cattle.

IN GQWALASHU. The White-tailed Mongoose.

I GQWATIZA. A nickname given by the boys to *ingilo*, the Orange-throated Longclaw, and taken from its *isibongo*.

I-GQWIRA, reversive form of *igqira*; *igqwira* being the killing-doctor and *iqqira* the healing-doctor. *Igqwira loké lisebenze*, 'he will work hard,' said by a man casting a heavy stone into a grave to defeat the attempts of an *umtákatl* to exhume the body.—Wauchope.

Among the reputed gathering-places of the *amagqwira*, Gwadana and Ngqushwa (Peddle) are of first importance. The wizards are believed to travel between these two places by means of invisible aeroplanes, which, being supposed to work after the principle of the mine-cages on the Rand—but at an infinitely greater speed—are called *ikeji*.

I-GUBUGUBU. Earth desiccated by the sun after rain, loose and cracked and breaking under the foot.

UM-GUDWA. A cow that is milked without being first sucked by the calf.

GUNCUZA and GUNTYUZA. Of water, to jumble in a too full vessel: *ndiyasindwa sisisu ada amanzi aguntyuza*, my stomach was overloaded and the water within jumbled.

GUNULA, Pmse. = Gununda.

GUNUNDA. To scrape all the meat off a bone; to cut off the whole ear of a sheep, as a mark of ownership. *n. 8.* Such an ear mark.

IN-GUGU GUGULO. Changes (in a general sense).

I-GWANGQAKAZI, Pmse. A name for the Striped Field-mouse; = *in-Jova*.

UKUTI-GWEGWELELE. To take a circuitous route: *nde gwegwelele*, I went round about.

GWEJA (used by boys when hunting). To see or find a nest.

IN-GWENYA. ISIBINDI SENGWENYA, "Crocodile's liver,"—reputed to be a very powerful poison and commanding a very high price.

UM-GWENYE. umgwenye obomvu wapesheya kwe-Gqili, 'a red Kafir-plum from beyond the Orange River,'—the name on the Rand for a 'red' native from the Transkei.

ISI GWINTO. Assassination.

GWIGI. Immediately: *gwigl yemka imfene*.

GXADAZA. To stride along, as a giant.

UM-GXORO (f) The bottom layer of maize in the stamping-block, which, being only half-stamped, requires to be re-stamped.

HAKAZA. Of a crowd, as at a marriage, to surge about aimlessly.

UKUTI-HAM. Of wind, to escape suddenly from a pent-up enclosure, as from a swollen decomposed carcass or from the stomach.

I-HAMBELO. A visit: *ekuweleni kwabo ukuya Pesheya ngehambelo*, in their going to Britain on furlough.

HANEWU! 'Ah now! or Ha now! an expression employed by wagon-drivers when stopping their oxen.'—Pettman.

I-HASHE. Few genuine native names are given to horses:—*u-Gauletétá, u-Gxekabekólwa*.

HELE! interj. used in the prayer uttered on visiting a sick person or before partaking of a sacrifice: *makube hele!* may there be abatement of mental anxiety.—Wauchope.

UKUTI-HELELE, to beat; = *ukuti-Hele.*

U-HELELE. A form of skipping with ropes, in which the skippers follow one another in line, each taking a certain number of jumps and passing on; *masenz' uhelele*, let us play 'helele.'

HELELE! = HEMEME, as defined in the Dictionary. (These three words, spelt *Helele*, are distinguished by their tones.)

UM-HLANZISO. Commenting on the definition given in April 1926, Rev. B. J. Ross says:—*umhlanziso* is an emetic. On the Kei dogs get *umhlanziso* to get them into running trim at the beginning of the hunting-season, and pups get it as a prevention to distemper. Many roots are used. Various men have their preference.

UKU-HLAWULA, n. 8. A fine in payment of compensation for a minor offence, in contrast with *ukudliwa* (lit. being eaten up) confiscation of property for a grave offence.

um-Hlehlo. The omentum or caul, a membranous expansion which floats upon the intestines.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

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

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT to send HORSES or WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School

will be organised in 1930 for a

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

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

Examinations of the Education Departments;
THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL,

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

Those who desire to enter this School should communicate with

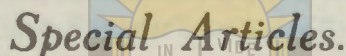
THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

THE BLYTHSWOOD REVIEW.

Religious, Social and Educational Work.

Price 6d.



Events of the Day

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Sir Thomas Muir, C.M.G., F.R.S.
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*The Languages of Palestine The Birds of
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The Editor's Study:

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Lexicography:

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Extra.

Roads, Roads, Roads.

A Countryman's Diary

How old is the Earth?

Blythswood Wayfarens Essay Prizes

An Appeal for the Bantu Presbyterian Church

[illegible]

1929.

Acting Lady Principal - Miss Taylor Mistress - Miss Taylor.

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

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

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AUGUST, 1929.

PRICE 6D.

Events of the Day.

**Sir Thomas Muir, C.M.G., M.A.,
LL.D., F.R.S.**

**Superintendent-General of Education,
Cape of Good Hope.
1892—1915.**



THE other day, the 25th August, Sir Thomas Muir celebrated his eighty-four birthday at Rondebosch near Cape Town where he has been living in retirement for fourteen years past. Sir Thomas was born on the 25th August, 1845, near the Falls of Clyde, Lanarkshire, Scotland, and was educated at the University of Glasgow where he distinguished himself in Classics and Mathematics. He began his career early as a Mathematician for he lectured as a Tutor at St. Andrews in 1868-71 and as an Assistant Professor in Glasgow University in 1871-74. The High School of Glasgow soon claimed him as the Head of its Mathematical and Science Department. From Glasgow he came in 1892 to assume the office of Superintendent-General of Education at the Cape and here he has spent his talents in advancing the country in Science, Art and Education. For the interests of Sir Thomas Muir have been numerous and his influence wide-spread.

His Mathematical Work.

The recent visit of the British Association for the Advancement of Science has brought the mathematical researches of Sir Thomas before the public in such a way as to interest men much in his work. For Sir Thomas is

one of the oldest members of that Association as well as of the contributors to its Reports and Discussions. A bibliography of his works, essays and papers would be lengthy but convenient for Mathematical Scientists. To say that it would but chronicle the labours and results of the greatest modern mathematician would be no more than what experts have recognised and scientists have recorded. Even forty years ago, the invention and accuracy of Sir Thomas in mathematical speculations were recognised by scientists of the first rank, men like Lords Kelvin and Rayleigh. They were impressed by the exact independence and critical vigour with which he tackled his subjects, the methods of teaching and the logic of inference that were applied to them. Early in his career he showed that he could be bold enough to challenge accepted theories and formulæ, be who their authors might. This spirit was seen in his first contribution in 1876 to the Reports of the British Association, for therein he disproved in a quiet but yet firm way a rule of Lagrange, the greatest mathematician of the eighteenth century, on Convergents of fractional numbers.

His Studies in Arithmetic.

If one may judge from internal evidence of the two papers, which Sir Thomas presented to the British Association in 1876 at Glasgow, he would not be far out in saying that the author was deeply immersed in the study of Arithmetic as well as of Algebra. His researches in these subjects ended in his publication of an Arithmetic of a most distinctive kind, that has had in certain chapters few successors, and of a Text-Book on Determinants that first made the subject comprehensible to the ordinary mathematical intellect. The first volume was issued in 1878, the second in 1882. Both books

are still of the utmost value to those who would know more than the pedagogic methods of Arithmetic and Algebra.

The Meaning of Arithmetic.

Now the distinctive elements in his Text-Book of Arithmetic lay in its designed purposes and its historic notes. Science and Practice were embraced in the former, and History in the latter. This combination has persisted throughout the mathematical work of Sir Thomas Muir.

"In writing the present text-book the aim has been to produce a work which should be accurate from the point of view of the mathematician, which should be rational in its mode of treatment as far as this is possible or expedient, which should present the essentials of the subject with the accessories in their proper place as accessories, and which, while suited for the purpose of general mental training, should be equally well adapted as a special preparation for the practical business of life."

What an Arithmetical Text-Book ought to be is mathematical, rational, comprehensive in principles and practical in aim. This was a new creed in Scottish Education in 1878, where Gray ruled with his Hound and Hare and in English where Barnard Smith held sway in his cultured way. When Sir Thomas became Superintendent-General of Education and Chancellor of the University of the Cape, Arithmetic, his early love, was given a seat of honour in the Educational Stalls. In recent years its beauty has not been so much admired by educationists of a type. Mathematics are too hard for some heads and so Botany is to take its place in days to come according to the collective wisdom of University Professors, who know something about both subjects, and Government Educational Officials who are learning their first lessons in administration and finance. But Arithmetic and Algebra will return to their own again, bizarre educationists notwithstanding.

The Definition of Arithmetic and History.

We need not do more than refer to the definition of Arithmetic with which the treatise begins as much on account of its clearness as its limitations. "Arithmetic has *numbers* for its subject matter the numbers symbolised as *known* and *definite*." Algebra supplies the rest, the speculative elements in mathematical knowledge. But we must

draw attention to the Conclusion of the Text Book, which is an Historical Essay upon the Text-Books of Arithmetic of value before 1878. This appendix is exceedingly good and prophetic of the method of Sir Thomas Muir. His has been the historical no less than the mathematical intellect. It is this bent, so early followed, that has given him the patience, and vigour necessary for abstruse and abstract thought, the crowning symbolism of such being made manifest in his great works on the History of Determinants, 1890, and on the Theory of Determinants in the Historical Order of Development, 1906. His latter treatise consists of six large volumes, five of which have been already published. Only expert mathematicians can appreciate the enormous industry and reading of Sir Thomas in compiling these volumes, and only such, as regard Mathematics, both as Truths and as a method for the discovery of Truth, will place the greatest value upon his researches into the History of Determinants.

Music, Tennis and Golf.

The intellectual interests of Sir Thomas Muir have been many. Music and Geography have been his great delights. He has collaborated with others in writing a treatise on the principles of Geography for these are as clearly matters of discovery in these days as the other elements of Science. Many honours have fallen to Sir Thomas throughout his life of laborious activity. Still active in body and mind,—for Golf, Tennis and Music keep a man young,—Sir Thomas Muir is not only an example of industry to younger scientists and scholars but also an inspiration for historians and humanists. He has left his impress upon the Educational Systems of South Africa just as he did on the youths of the Glasgow High School. But he has done more. He has shown himself one of the deepest thinkers of the age and not in science and mathematics alone.

Union Higher Education Budget for 1929.

Union Education	...	...	...	£868,953
Including:				
Administration	...	...	...	33,910
Grants to Universities and Colleges	...	...	...	368,380
Grants to Declared Institutions and Courses	...	...	...	232,683
Contributions and Grants under Pension and Provident Schemes	...	...	...	21,600
Departmental Vocational Schools	...	...	...	154,450
State aided Schools	...	...	...	35,120
Miscellaneous Grants and Services	...	...	...	19,810
Contribution towards compilation of Afrikaans Dictionary	...	...	...	3,000

Ultimates

Religious, Moral and Scientific.

THE visit of the British Association for the Advancement of Science in July and August has enlivened the midwinter holidays with more than scientific knowledge and intellectual speculations. It has brought the country to realise how Science has been progressing in other lands than Africa; how universal its interests are, and its vocabulary; and how international its votaries and discoveries. Like Religion, Science is Catholic and has for ages been encouraged as such. The South African mind is exceedingly apt to be parochial, not alone in political outlook but also in intellectual, not alone in religious but also in moral. In some, it expresses itself in Parisian dress; in others in primitive style: in all in a high-sounding speech and language. The peculiar religious morality that can preach a Gospel of Christian Charity and also a Gospel of Race Antipathy, be they the products of the European or of the Bantu intellect, sees no contradiction in itself, but rather the assertion of a patriotic and superior egotism, unrecognised as such, but regarded as the highest manifestation of a religious imperialism that has been granted Bantu or European, through the racial election of the Almighty. For the Bantu believes that they are the elect of God seeing that the European in Africa has forsaken the worship of God in Christ and the Church of Christ, or at least appears to have done so. While the one has cast aside his historic inheritance and gracious privilege, the other has laid claim to both, that racial imperialism and pride may be based on Faith. With this creed Communism agrees in so far as it is in harmony with its revolutionary and administrative aims. Therein lies the contradiction between a Gospel of the Kingdom of God and a Gospel of racial supremacy in things of the Spirit. And what the Bantu believes in his ignorance and imagination, the Europeans or at least certain sections of them, hold of themselves,—Spiritually elect, they are politically and morally elect.

Religion as Science and its Ultimate.

The recent visit of British Scientists has turned the attention of many to this

elective imperialism in Church and State, for Science has something different to teach than the strange religio-moral ideals of South Africa. It teaches the unity of the races, even in descent and humanity, no less than the unity of the State even under a communistic regime. With the Church it has no official connection, for it has no message of a supernatural kind: Science confines itself to the experiences of observation and the uniformities of Nature. The other elements, creative and inferential, it leaves to Metaphysics and Religion. It is well to be reminded of the limits and limitations of the Sciences in these days of superficial observations. Now each discipline of an intellectual and scientific character seeks to answer a particular question concerning knowledge, to find a certain ultimate and test for the contents of its experiences. Philosophers no less than theologians seek for "the chief end of Man." What is "Man's Chief End" is a question that has been variously answered but nowhere better than in the ethical utterances of Aristotle and the religious succinctness of Calvin. It may be that the ethical and the dogmatic statements were borrowed from other systems of thought but, still, they sum up briefly and profoundly what men have felt and thought. But the dominant question of Theology relates itself to God, not to Man. It is one that may be phrased in the language of Zophar the Naamathite in that wonderful Book of Job:—"Canst thou by searching find out God?," For our purpose it matters little how Job 11.7., is to be interpreted and translated, or whether it is to be regarded as a late addition to the text or a literary gloss. The question is the ultimate of Theology: its aim and its content. And the answer to it is much the same as that which each Science gives to its own ultimate. This is not to be wondered at seeing that Theology is itself a Science with methods as rigid as Logic and assumptions as implicative as Metaphysics. 'Tis not the method of Theology that differentiates it from the Sciences; it is its content and its own ultimate quest. Both Theology and Science are Quests after Ultimates and together after the Absolute. The Search implies ultimates: if there be no absolute, we must invent one for our intellectual and moral safety, and sanity. These facts have given rise to those discussions

over the relations between Science and Theology, Religion and Philosophy. They are not yet exhausted, nor will be soon.

These considerations arise from the reported utterances and speculations of the British Association as well as from controversial discussions and recent literature. It may be well to emphasise some results that the recent knowledge has clarified in the case of certain Sciences.

Life, The Ultimate of Biology.

Biology sprang into prominence during the past century on account of its ultimate problem. It is true that, educated men and cultured women have always had an interest in flowers, at least in England and Southern Europe. It is characteristic of English life that flowers and floral pageantry have influenced the taste and the habits of the people to a pronounced degree, and that Botany has always been a favourite subject of certain classes of the nation. But the sudden if premature attempt of certain British and German Scientists in the mid-Victorian era to declare the discovery of the origin of life or of life itself gave Biology a place in research and speculation that it has never lost. It mattered little that Dr. Tyndall, the President of the British Association in 1874 antagonised Dr. Bastian in his belief and experiments over the origin of life and its interpretation in terms of environment and fusion; the latter had raised the ultimate question of Biology and it has not been laid. At the recent meeting, it was the fashionable controversy, and doubtless will be the source of much speculation amongst South African Scientists. And yet, "Canst thou by searching find out life?" Science studies the manifestations of life, and they are numerous enough, but Life itself baffles observation; it is more than an assimilation or a fusion; more than an inference; it is a reality that death can never explain. Like the wisdom of God according to Zophar in Job, it is deeper than Sheol. Just as Theology seeks, through the manifestations of the divine in man and nature, to discover the providential uniformity of the will of God, so Biology seeks through the varied forms of life to find its nature in terms of an uniformity of experience in Nature. But Life is greater than law.

Atoms, Molecules and Electrons.

Again Physics has had a lively time in its search after ultimates, whether they be of Light, Heat, Electricity or Dynamics. For fifty years past, Electricity has always interested men on account of its utilitarian value. Its fanatics have made great claims for it, "Give us an electric atom," said they after the fashionable language of an ancient Greek Philosopher, "and we shall construct and explain the Universe,"—mentally of course. But a mental universe, though useful in some ways, is not the heavens and the earth of Science or even of Theology. It is too abstract for reality, and utilitarianism. Still, it has its value for intelligence and speculation just as a knowledge of the methods of Compound Interest may quicken the mind and yet not add a single sixpence to a man's purse. Wealth is not made by mathematical formulae any more than reality by bizarre speculations. The electric ultimate may be termed mathematically, an atom or an electron, but what it is baffles Scientists as well as Metaphysicians. The manifestations of electricity in nature and its applications and adaptations through human ingenuity are all that research can know or utilise. Its ultimate is beyond us, as Physicists. It may be a speculation or an inference of Metaphysics, of mental abstraction and scientific imagination.

Ultimates are assumptions of realities, whatever in substance they may be.

What we have said of Biology and Physics may be repeated equally of Chemistry,—in many ways the basal Science,—Anthropology, Psychology and all the rest. They assume each an ultimate that it cannot find, and in doing so each transcends itself. The isolation of Science may be useful in practice; in theory they become transcendental and philosophic, no longer Sciences but Speculations. It is the speculative element in each that attracts or entices the intellectual and that misleads them concerning the real functions and pretensions of Science. This element however is speculation and hypothesis, not truth, and reality.

D. D. STORMONT.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

(Continued)



A problem that often arises in the administration of Native schools is the problem of the old teacher. It is found that many lose energy and interest in their work before the age at which they are allowed to retire on pension. Probably the reason for this is the effect of a sedentary occupation on people of a race that for generations lived an open-air and active life. In some cases, also, it is probable that malnutrition is responsible. Whatever the cause, the question often has to be considered, for how long the interests of the children and the school are to be subordinated to the interests of the individual. It seems to me that it would be wise to alter the law in the direction of making it possible to retire such teachers five years earlier than is now permitted.

Much good has been done by vacation courses organised by the Department, usually during the Easter and Michaelmas vacations. These have been attended by large numbers of teachers, commonly from 100 to 250, and by the disinterested services of Departmental officers, they are run at little cost. The lecturers are men and women of experience who give of their best. The teachers have invariably been keen to profit by the help given, and the result has been a better understanding of the true aims of education, and better methods of teaching.

Training of Teachers.

Up to and including 1921, the course for the training of Native teachers led up to what was known as the Third Year Junior Certificate. This was virtually the old course of training that was at one time taken by all, European, Coloured and Native alike.

When in 1921 a new primary course for Native schools, based on the recommendations of the Native Education Commission, were issued, it became necessary to prepare courses for teachers who were to carry out that course in their schools. A syllabus for the Native Primary Teachers' Lower Course was drawn up, published for criticism, and revised by a committee on which training school teachers were represented. The course is mainly designed to qualify teachers for giving instruction in the ordinary Native mission school going up to Standard IV.

As the new primary course was widely divergent from the old, so the new normal course involved very considerable adaptation in the work of the training schools. Native languages and physiology and hygiene claimed

much more attention; a course of simple nature-study and science was introduced; woodwork and drawing were modified in the direction of greater adaptation to the needs of the Native school; various forms of Native handwork were made part of the course; and gardening (for boys) and housecraft (for girls) became subjects of instruction and examination. This threw an additional burden on the training schools, in respect both of finance and of effort. Material had to be found for handwork; ground had to be set aside and fenced for gardening; tools and equipment had to be provided; and class teachers had to instruct the students and supervise their practical work. For instruction in housecraft, as the Department in the first instance had no funds for development, managers were asked to make the best arrangements they could, to have the girls instructed by ladies in the institution, in the elements of cookery, laundry and housewifery. It was not until 1925 that the Department was able to pay the salaries of qualified teachers of housecraft in training schools and provide an equipment. The responsibility of providing a cookery room fell entirely on the institutions. The way in which managers and teachers alike responded to the Department's call merits generous recognition.

The New Course.

The first year of the Native Primary Lower Course was begun in January, 1922, and by December, 1924, the first products of the course passed out of the training schools.

To provide teachers qualified to teach the work of Standards V and VI more satisfactorily, the *Native Primary Higher* course was instituted. The normal standard of admission to this course is a pass in the Junior Certificate or Standard VIII, but students who pass the Lower Course in the first grade, and are recommended, may also be admitted to the final year. Classes for the final year were opened at Healdtown and Lovedale in January, 1923, and the examination was held for the first time in December of that year. Owing to the small number of candidates offering, the Healdtown authorities discontinued the class at the end of the year, and for the last five years the course has been taken only at Lovedale. As a result, however, of the opening of additional secondary schools (some of which take courses specially planned to prepare them for the higher professional training) it is hoped that Healdtown may resume the Higher Primary Course before long. Hitherto, too few students have come forward from the secondary schools, the call of the South African Native College being too strong; but a fair number now in the secondary classes have selected courses that definitely lead up to the Primary Higher Course.

The Native Infant School Teachers' Course.

The third teachers' course to be establish-

ed was the *Native Infant School Teachers' Course*—a course of one year to be taken subsequently to the successful completion of the Native Primary Lower Course. It has long been realised that the least satisfactory part of the Native Primary School system is the infant department, and that, owing to defective teaching, large numbers of pupils remain far too long in the substandards. The aim of the Infant School Teachers' Course is to give women who have an aptitude for infant school work a year of intensive training on the best methods to be employed in the initial stages of children's education. The Department, being unable for lack of funds to provide an additional teacher for this course at any training school, was grateful when the authorities of the All Saints' training school undertook in 1926 to open a class for the purpose without cost to the Department. The number of students taking the course has hitherto been small, but the work of those who have gone through the training has abundantly justified it. The progress of children in the substandards in mission schools would be greatly improved were there a large number of these teachers.

Housecraft.

In view of the importance attached to housecraft training for girls in Native schools, to do for them what is done for the girls in gardening, it was decided in 1927 to establish a two-year course to qualify women, who had successfully completed the Native Primary Lower Course, to give instruction in cookery, laundry and housewifery in elementary schools, or to act as assistant teachers in the instruction of girls in industrial and training schools. In January, 1928, the authorities at Lovedale made the necessary arrangements for establishing the *Housecraft Teachers' Course* without additional cost to the Department. Eight students—the limit fixed by the Department for the size of a class—then began their training and should pass out in December, 1929.

The Department has established no course of training for specialist teachers of gardening and agriculture, but those who have successfully completed the Native Primary Lower Course, and also a two-year course at either of the agricultural schools maintained by the Transkei General Council, receive appropriate increments for the additional qualification.

The new teachers' courses have on the whole proved satisfactory, and the broader and more practical training given is reflected in the work of the students when they become teachers. At the same time, I cannot help feeling that it would be of great advantage if the three years of the Native Primary Lower Course were devoted to the work now prescribed for the second and third years, with possibly the addition of elementary mathematics and very simple study of the child mind. This would mean that the preparatory work now done

in the first year would have to be done in the practising schools. Additional teachers in these schools would of course be necessary. As soon as funds for the purpose can be obtained, I consider that a change should be made in this direction. The additional year of residence under the disciplinary and cultural influences of a missionary institution in itself would be invaluable in strengthening the characters and developing the minds of students.

Science and Nature Study.

The addition of elementary science and nature-study to the normal course was a valuable one, particularly for a people whose ancestors made no enquiry into the causes of natural phenomena, but attributed all these to the supernatural world. The subject is included in the annual written examination; but moderation of the results, in the light of an oral examination of the class and investigation of the methods employed in the teaching, is carried out in order to ensure that the aims of the course are maintained, viz., to train the pupils by practical experiment and demonstration to enquire, to observe and to reason for themselves from cause to effect. In previous years, I had to undertake the inspection of this work myself, but in 1928, it was arranged that it should be done by Inspector Storey, who has special qualifications for it. I would record my indebtedness to Mr. Storey for the relief afforded, and the appreciation by the training schools of the help his expert knowledge and experience have enabled him to give them. Inspector Storey undertook the inspection also of gardening and drawing, with equally happy results.

The number of candidates from the training schools of the Province who took the examinations of the Department in 1928, and the number who succeeded, were as follows:—

Total No. of candidates	N.P.L. 1.	N.P.L. 3.	N.P.H. 1.	N.P.H. 2.	N.I.S.T.
616	458	6	8	3	
No. who succeeded	378	313	6	7	3

In the second year of the Primary Lower Course, the students are promoted on an internal examination.

In addition to the above, 49 candidates entered for the Native Primary Lower examinations from the training institutions of Basutoland.

It would not be right to conclude this section without referring to the whole-hearted manner in which the staffs of the various Native training schools have assisted the Department in carrying out the teachers' training courses, and to the help given by the authorities of the institutions in meeting the additional calls made on their financial resources, and particularly to those that have made it possible to institute the Infant School and Housecraft Teachers Course without additional aid from the Department.

(To be Continued).

THE BLYTHSWOOD REVIEW.

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Local

Roads, Roads, Roads.

The Road Menders

South Africa needs roads, this everybody recognises; this everybody says and has said for years past. Roads are the greatest and finest evidences of Civilisation. No country may claim to be civilised until it has long and short, broad and straight, strong-bottomed and well-drained highways. It is the mark of barbarism and heathenism that they produce no roadmakers, no engineers for bridges and culverts, no roads for man and beast. Their ways are devious, like their creeds of conduct, work and enlightenment. The shortest way in barbarism is the longest round, footpaths that wander hither and thither and that have no fixity or form. The Territories have a few roads but many paths just in proportion to their professions of Civilisation and of Barbarism. And most roads need mending or will need them as soon as the rain appears. Road mending and Roadmaking requires financing, and money is scarce. So the Administration of the Cape Province has often said, and there the matter has been left.

Roadmaking in the Provinces.

Now the Union Government has had a windfall from diamonds and has assigned quite large sums for the making and the mending of highways in the four Provinces. Diamonds have been transformed into roads and some other things and many rejoice seeing that civilisation will be advanced, motor cars will become more numerous and unemployed labour will have offers of work to do. The Cape Province is to receive £300,000 as a road-subsidy with the condition attached that the Roadmakers and the Roadmenders must be Europeans. Roads mean the ways of civilisation and the solution of the Poor White problem. The Poor

White will have something to say to this way of employing his labour, no doubt, but he ought to accept it for his betterment and his training in roadmaking and mending. Of course, this restriction on the part of the Government is not class legislation, no, its philanthropy! But it is neither business nor justice, unless provision be also made by subsidies for the employment of natives upon roads in Native Territories. It is about time to balance things a bit and not put all the weight on one end lest the swing tip.

The Needs of the Territories.

What has been pressed upon the Government for several years past is that a comprehensive scheme such as has been devised for the Four Provinces, should be applied to the Transkeian Territories in the interests of trade, as much as of the people. Native labour under European control could be employed everywhere to lessen cost and to train men into habits of work and industry. Already something in this direction has been devised by the General Council for its special roads, and success has even followed the employment of intelligent native foreman as overseers. It might be said that the Trade of the Territories could not justify a large scheme of employment and expenditure, and that the retention of natives in the Territories would affect the supply of labour to the Mines. Such arguments may be challenged in view of one fact, the increase of the population yearly. There is plenty of labour for Roadmaking as apart from Road mending, and for Mining and Farming, if only it could be enticed by fair wages, prospects and conditions, from the Locations in the Transkei, Tembuland and Pondoland. Good harvests may curtail for a season labour supply as they are doing just now but, still, other forces are at work of an economic sort that will compel crowds to move towards employment centres. For good harvests need not imply the circulation of money, ra-

ther otherwise, for a glut in grain means a drop in prices, and extra credit or increased debts. A cynic might say with economic truth that debt drives more to labour than all the enticing words of economists or the promises of cash. However, Roadmaking would train men in the ways of industry and give them the means for a higher style of living. The taxed blanket might give way to the tailor suit.

A Countryman's Diary.

Two features have to be chronicled concerning the month of August—cold winds and spasmodic rains. The latter were welcomed everywhere for the more the rain, the better the grass. The former have been trying alike to man and beast. A type of influenza has been about as much among children as among others, the cause of which is of course unknown. It may be that the combination of rain and winds has been one of the 'influences' that has created it. For the July and August rains are rather out of the usual in the Territories. The meteorological routine of past years was broken about five years ago. It has not been restored during the years of drought and so confidence in stable, winter weather conditions has been destroyed. We don't know now-a-days where we are in July and August. But an examination of records shows that only a little rain has fallen, and a little mist has appeared throughout the departing month. In other words, the weather of winter is returning to its former equilibrium, the earth and the grass to their dryness, the days to their sunshine and the nights to their coolness.

The change in the weather condition is being harbingered by the appearance of cirrus clouds, which rarely reach the cumulus stage. They are the signs of approaching storms of a mild sort, electric, sudden and short. Rain is due about the 10th-12th of September but only slight showers. The seasonal rains ought to appear by the 18th-20th October not only in The Territories but also in the Eastern Cape Province, unless some unknown elements play meteorological tricks.

The harvest has been excellent in the Territories, as we have beforetimes stated. The usual drinking festivities have consumed much grain.—When will they cease?—and given but little satisfaction to any one. Maize has become a glut in the market and prices have fallen. Consequently, much of the harvest still remains unbought by the traders, as they have no market for it beyond a limited amount. The people have food on their hands that should carry them over till next harvest. They lack cash, of course; debts may be difficult to pay in some quarters unless money be obtained from outside sources such as the Docks and the Mines. The veldt is still brown; the cattle are doing well; so too the sheep: for they have had better grass during the winter months than for some years past. Gardens lack flowers, but housewives and others are busying themselves over the sowing of seeds, the arranging of plants and the watering of both before sunset.

BLYTHSWOOD INSTITUTION, BUTTERWORTH.

Teacher for Training School.

A fully qualified Male Assistant Teacher with a Degree is required immediately for this Department.

Salary will be in accordance with the regulations of the Cape Education Department. Board will be provided in the Boys' Boarding Department at the usual rates. Application should be made with copies of Certificates to

THE PRINCIPAL,
Blythswood Institution,
Butterworth.

Local and General.

Lord Balfour is said to be at work on his Autobiography.

The Life of the late Earl Rosebery is to be written by Lord Crewe.

The Transkeian Missionary Conference meets at Unitata on the 4th September.

The First Session of Parliament ended in August. Elections to the Senate will be made in September.

The Lovedale Smith Bursary Examination will be held at certain centres on the 14th Sept. at 10 o'clock.

The Rev. Dr. Laws, formerly of Livingstonia has contributed to the *Journal of the African Society* a lengthy article on Native Education in Nyasaland.

A new Scheme for the Administration of Native Education under the Department of Native Affairs was propounded at the recent meeting of the British Association.

The Assembly of the Bantu Presbyterian Church will meet at Somerset East on the 25th of September, and continue its Sessions till the 30th under the Moderatorship of the Right Rev. William Mpamba of Main Mission, Tembuland.

China is still in the midst of political and military conflicts. Manchuria has been the scene of trouble between Russia and China, but not of such a nature as to imply war. Bandits have been marching through other Provinces and weak Governments have been unable to cope with them. Missionaries have had narrow escapes at their hands. The National Government at Nanking has been very helpless in the circumstances and has had great difficulty in forming a Budget. Strenuous efforts in this direction and the curtailment of military expenditure must be faced if China is to recover peace and safety.

The position of the unemployed in Cape Town is very grave. So too the Slum problem.

An Imperial Conference will soon be held in London.

The various Lists for Examinations should now be prepared for transmission to Educational Authorities and Examining Bodies.

The Bantu Church Welfare of Youth Examination will be held at various centres at the end of September.

Mr. Fourie, the Administrator of the Cape Province, has been promoted to a seat in the Union Cabinet.

The Sun is said to influence weather, the Moon to regulate it, and the Ice of the Poles to create it. There is but little doubt that each of these have some part to play in the Drama of Weather, but which Science has not yet determined.

A Conference was opened on the 6th August at the Hague to discuss the Reparations problem. The new plan, the Young Plan, for payment had re-opened. Much controversy has resulted in the postponement of an economic and financial solution.

Sir Robert Baden-Powell, the Chief Scout, has been honoured by a Peetage by the King, and with the Degree of L.L.D. by the University of Liverpool, on the occasion of the Jamboree at Arrowe Park, Birkenhead, where 50,000 Scouts had assembled in Camp from all parts of the World.

The Zimbabwe Ruins have been much discussed recently by visitors and scientists in South Africa, and Rhodesia. But their enigma has not been solved. Some archaeologists hold that they are not so old as they look younger than they really are. What is at fault is the tests that are been comparatively applied to the Ruins: they lack full scientific validity.

The English Wool Markets have been very unsteady of late. Prices have fallen and have caused much anxiety amongst South African farmers. The competition between wool and synthetic forms of wool and silk is supposed to explain the economic situation, but this is doubtful. The proposal to request the Government to prohibit the entrance of synthetic goods into South Africa is premature.

Large American Combines and Continental Cartels are preparing to compete with one another and against Great Britain in Overseas Markets in many kinds of manufactured goods; amongst them iron, potash, and chemicals. Already the American and Continental Trusts are supplying three quarters of the whole supply of the heavy materials required by the world for its industrial and agricultural development. These facts are interesting in view of the South African Government's attempt to create a local iron and steel industry.

A new Treaty between Great Britain and Egypt has been published whereby Independence has been granted the latter country on certain conditions. Its terms will be discussed in both countries and by both Governments in October.

The recent animosities that had arisen between the Jews and the Moslems in Palestine over the Wailing Place at Jerusalem, have ended in riots of such a very serious nature that British troops have had to be sent from Malta and Egypt to the assistance of the local authorities.

Native Education: Essay Competition for Transkeian Native Schools.

Mr. E. R. McIlwraith, M.P.C., of Port Elizabeth, has very kindly donated the sum of £10 to be distributed in prizes to Native school children for the best essays on:—

"Wild Birds of our district: What I have observed of their life and habits, and of their value to Man."

It is proposed to award two prizes for the competition in each of the ten Transkeian Inspectors' circuits, a first prize of 12s. 6d. and a second of 7s. 6d.

Essays may be written in English, Xosa or Ndebele. The competition is open to pupils in any Standard up to and including Standard VI.

Principals of schools desirous of entering pupils for the competition are asked to notify their intention not later than the 30th September next, of the number of entrants from their schools to the competition.

Further instructions will later be issued by the Circuit Inspectors in regard to the date and conduct of the competition.

Girl Wayfarers Association.

Blythswood Detachment.

The Blythswood Detachment of Wayfarers feels now that it has truly acquired the right to be called a detachment as on the 3rd of August the first twenty-two girls to join the Association here were officially enrolled by Miss Exley.

The enrolment was an impressive ceremony. The Wayfarers, with their leaders and Miss Exley, formed a circle round the Union Jack which the Wayfarers themselves had made. Here they received their enrolment cards and badges after promising to obey the Wayfarer Laws.

Miss Exley then made a short speech pointing out the value of such an Association to the Native people. They require to control themselves, to help themselves, "to stand on their own legs" in short, to build up character, before they could become valuable citizens. Every Wayfarer must remember this, and not only control herself and help others, but teach others to do so as well.

Miss Exley feels assured that the Wayfarers in South Africa will prove as effective in their own land, as all branches of Girl Guides have been in the other parts of the world where they have been started.

"So it's up to you, Wayfarers! We hope that you will all think about this and work—and play—your hardest to fulfil this promise." M.S.

How Old is the Earth?

The President of the British Association, Sir Thomas Holland, has delivered a Lecture in which he has attempted to answer the scientific question concerning the Age of the Earth. Now-a-days everybody recognises that the earth is very old,—how old none can say. Time was when educated people of a scientific and literary cast of mind believed that the Earth was very young, and that it had only seen a few thousand years. The World, the Globe, is very young as Worlds go, but it is much older than it looks in the Summer time and even in the Winter. Sir Thomas Holland believes, as a scientist of course, that the Earth has seen 1,257,000,000 years and that it is still in its vigour. It is not yet middle aged; it has fine prospects before it, and many changes in view. As it has been and seen in the past, so it will be and see in the future, catastrophies and catastrophic changes in its structure and in its existence. The Earth is young as Globes go, but it is very, very old as speculations teach. For the Age of the Earth is a speculation, not alone confined to the Sciences and their resultant collaboration of facts.

Evolutional Geology has changed the attitude of Science towards the Age of the Earth.

Geology is a most instructive subject and has been rendered most interesting by the application of Darwinian ideas and evolution principles to its method and its discoveries. The Science was greatly changed in the middle of the last century by men like Lyell, who welcomed new ideas with caution and modern methods in wisdom. These Scientists were not wed to the past with its peculiar speculations on Physics, Chemistry, Astrology, Geology and other Sciences. But it was not a Geologist that set the ball a-rolling on the matter of the Age of the Earth. Most Sciences are disturbed by outsiders butting into them like Bulls of Bashan, fresh from the green fields of other lands. Most scientists are aroused from their dogmatic slumbers by other scientists wakening them up during their beauty sleep. 'Twas a Physicist, that propounded the modern method of solving the age of the Earth, and he no less a man than Lord Kelvin. What we can say of Kelvin is this, that he was as great in speculation as in practice, and that, in every Science to which he devoted his great genius and mathematical talents. He asked the question, How Old is the Earth? and answered it in the "Natural Philosophy" of Thomson and Tait in a way that is classic for modern times. He kicked off the ball, while others are still playing the game. The results are not yet available for the teams are still at it. There may still be many in South Africa who remember the gusto of earnestness with which Kelvin taught his Mathematical Physics and the flights of thought to which he forced his bewildered students. And he dropped as an incidental remark the Age of the Earth and some other speculations of a trustworthy nature. Indeed much of his teachings had to be taken on trust and verified afterwards from Thomson and Tait. Now the Age of the Earth was determined by Kelvin by the Method of Inference from recognised mathematical, geological and physical results. The Physicist invented the method and found thereby the Age of the

Earth. No one knows the solution of the problem save as an inference from recognised data in Geology, Astronomy, and Physics. Lord Kelvin speculated that the Earth was from 40,000,000 to 100,000,000 years old, pleasant extremes during which many things might happen. Are not all these facts phrased in the language of Mathematics in that wonderful "Natural Philosophy," that few have read with an understanding heart, though always in a humble spirit; and in Lectures as classic as clear? And all these things took place before 1886. Men and Scientists, journalists and humourists said that old Mother Earth was slightly old, say 40,000,000, for it would not be fair to give out her real age. Respect for antiquity and antiquities has always been the mark of superior wisdom.

The Scientific Imagination and Popular Complacency.

The world was a bit bewildered at first, but quickly recovered its joyous sanity again when it was informed that a 40 million years-old Globe was rather a young thing. But the Meeting of the British Association came in due course in the English Autumn of 1886 to arouse Geologists and Physicists from their beauty sleep of dogmatism over the Age of the Earth. 'Twas at Birmingham, amid the "roar of engines and the clang of hammers, where Priestley analysed the air and Watt obtained the mastery over steam, where labour is dignified and science fertilised and the condition of human society exalted", that Professor G. H. Darwin, the son of Charles Darwin, attacked the method of inference or rather the data on which he had inferentially determined the Age of the Earth. Sir G. H. Darwin was President of the British Association when it met in South Africa in 1905. Now what the Professor said was something like this: Lord Kelvin accepted as a speculative and scientific result three things, and from them drew his inference concerning the limits of the Age of the Earth:—the accepted Scientific doctrines concerning

- (1) The internal Heat and the cooling of the Earth;
- (2) The Tidal Retardation of the Earth's rotation;
- (3) The Origin and Age of the Sun's heat.

Scientists attack the data of Physics.

Darwin challenged the data and thus the inference. The speculation was unstable in every way, although the method of inference was perfectly scientific and logical. Besides it was only by theory that newer knowledge could be obtained, and science advanced. The theory of a hundred million years-old Earth was quite a convenient starting point and the popular exponents and literary interpreters of science were satisfied. They had nothing new to learn, not even the famous Essays in Thomson and Tait. All this took place in 1886. The Age of the Earth was indefinitely settled, and much was given for things to happen in the usual way of catastrophies and such like things as tidal waves, and volcanic explosions whereby the Globe might enliven its solitary rush round the Sun with the Moon after it. Some scientists of the baser sort had said that the Moon came after the Earth and had been after it ever since, but the Earth knew better or at least pretended to know. But 1900 came and with its Autumn the Bradford Meeting of the British Association. There Prof. Solly faced again the Age of the Earth, now fourteen years older than it was in 1886. How fast we age! What he

emphasised before the Section of Geology was this that the first step in Modern Geology was taken by Steno in the year 1669; from Steno onward the spirit of Geology was catastrophic; from Hutton onward it was increasingly uniformitarian; from the time of Darwin and Kelvin it had become evolutionary. We live in the days of Evolutional Geology: Evolution plays the greater part in the drama of the Age of the Earth. Does Evolution demand so long a period of time as 100,000,000 years for the Age of the Earth? A pleasant question to meditate upon! But first of all let us consider the salt of the Sea, and how the sea is salted. A geologist has shown that the rivers bring down salt to the sea and that the quantity supplied every year amounts to 100,000,000 tons. Now the sodium in the Seven Seas is calculated to be at least ninety million times more than the annual river-supply. Therefore the Salt of the Sea shows that the Earth is at least 90,000,000 years old. This opinion was combined with others in 1900 and the inference was drawn that the limits of the Earth's Age were 23 million and 90 million years, during which time Evolution could play as many tricks as it liked with the Earth's crust, the Sun's heat, and the Moon's shine. It could even see to the origin of earthquakes and strata, of crabs and crab trees, of monkeys and men. Give evolution plenty of time on this earth and it will effect wonders. All these things took place in 1900, twenty-nine years ago. The Earth is now older in years and Science in wisdom. But it is difficult to determine age, ages are easier. The Age of the Earth over changes like the phases of the Moon.

The Salted Seas.

Sir Thomas Holland has reopened the problem of the Age of the Earth and like Sir G. H. Darwin he has attacked the data from which inferential speculations have been drawn. He has declared that Joly's argument from the sodium in the Seven Seas has to be taken with a grain of salt. Indeed, he has had special experiences of salt himself and most interesting they are. Here is what he says: Sir Thomas has been in India in the course of his scientific researches and travels. He has seen the great Salt Lake in the desert of Rajputana and has studied the salt-problem there. "Away in the Indian fastness, 500 miles from the sea, he had found some of the most delicate and tiny shells which were undoubtedly carried from the Indian Ocean by the wind. The shells were so fragile that if they had been rolled over the desert sand they would have been smashed. That naturally proved that salt could also be blown the same distance, and during a stay of three months in the desert, with the temperature varying from 110 to 115 in the shade, Sir Thomas and his companions found actual proof that thousands of tons of salt were blown 500 miles into the Rajputana desert every year. For three months every year tremendous winds continually blew from the Arabian Sea north-west, and when they met the cooler winds blowing from Afghanistan the north-westerly winds dropped and the sand was deposited into a great salt lake, where 138 million tons of salt had been collected. It would be realised, therefore, that the calculations made in connection with the quantity of salt in the ocean, and the quantity fed to it each year, could not be accurate." And so the Salt of the Seven Seas became no

longer data for the Scientific Method of Inference. Joly's argument for 90 million years could not hold water, but could only create sea-water which is salt beyond measure save where the Gulf Stream flows on its lonely path. But then what about Kelvin's arguments, and data? What about the Essays in Thomson and Tait and other Essays of a mathematical and logical type? Alas and alas! they too had to go the way of much accumulated speculation for they too were less salted for scientific digestion than the Sodium of the Seven Seas. Take the three arguments one by one and see how they fare.

Things are not what they scientifically once were.

It was once believed and that not long ago that the Earth was a spheroid, depressed at the Poles but with a beautiful symmetry at the Equator. It had a crust of various dimensions, say fifty miles, and on that crust men lived where they could and oceans helped to separate them from one another for national and other patriotic purposes. The Seas have more reasons for their existence than for harbouring sodium. Below that crust, the Globe was liquid, seething hot but with explosive vents like volcanoes. When things became too hot in the interior regions of the Earth, various means of a catastrophic as well as a normal nature. To keep cool was as necessary for the Earth as for its inhabitants. And so Nature, always ready to oblige like an Italian ice-cream vendor, undertook the cooling process. It took its usual time which is slow: the Globe began to cool, and physicists to determine the time for its final cooling. Then Earth would become like Jupiter and Saturn so far as inhabitants were concerned, and like the Moon and spent Planets so far as heat. But it was quite possible that the Earth should become so hot that it would disappear after one of its lively tantrums such as Vesuvius and other vents of that nature occasionally manifest to the consternation of the inhabitants near them and the delight of scientists. Everything considered, however, the old yet recent belief was that the Earth was cooling. Whether the Earth blew hot or cold like the wind, man had to face burning or freezing in days to come:—a most delightful prospect for everybody! But then, these are old though recent speculations.

In 1896 a change came over the scientific mind and that owing to the discoveries of M. Becquerel and Mme Curie of Paris. Physics and Chemistry combined to show and discover the existence of radio active elements, of which uranium and thorium are well known. Mme Curie showed that part only of the radioactivity is due to uranium and that other similar elements exist in very small quantities. One of these has been called radium. Prof. Soddy and Sir E. Rutherford worked the problem of the Earth's Cooling and came to the conclusion that on account of the radium inherent in its structure, whether crusted or liquid, its heat was not diminishing by radiation. So the cooling Earth has become a warmer place than some men have thought it. Indeed the usual prognostication, the product of the scientific and geological imagination, has been made that the Globe will one day disappear in heat, fire and smoke. Men are at the mercy of Radium and radioactivity; they need no longer fear degrees below freezing point; rather they must keep down

the boiling-point, but they cannot, even if they buy a little radium for Hospital purposes. The cooling Earth is gone: the warming Globe is preparing for eventualities.

What of the Tidal Retardation of the Earth's rotation and the Sun and its heat! 'T would be a long story to tell how even these arguments and facts have been challenged by increasing discoveries or deeper ignorance concerning both. It is enough that New Essays on the Earth's Age will have newer arguments which men will have to digest with a grain of salt. But then they will be speculative salts, not of a chemical nature. 'Thomson and Tait' will still train the mathematical intellect and clarify the scientific imagination. And so, things stand thus concerning the Age of the Earth. Kelvin began the game, Darwin objected to his method of playing, indeed said that the ball was not leather but only sham-my leather; Joly had said that it was not salted enough, and Soddy that it was a recent manufacture. The game could not go on with the ball so torn and blown. The game had to come to a halt until Holland salted the ball afresh and declared that it was 1,257 million years old and still at its best and fresh. Geology is a wonderful science; time is nothing to it nor are the ages; even Evolution will not solve the Age of the Earth, until scientists agree on the data, and speculations are regarded as theories and nothing more. The wealth of the scientific imagination is boundless like space and the age of the Earth. How old is the Earth is a question to which the best reply is:—No man knows on this planet Earth or on the Seven Salted Seas.

A.F.K.

Indlu Enkulu yama Tempile.

Mhleli wokundinceda ngesituba kwelo pepa lako kuba ndingaqele kukukataza, ke ndityele amawetu ngezobutempile kulamazwana apesheya kwe Nciba (Transkeian Territories.)

Kupume isinemezo sokuba i (Temple) Ndlwenkulu yohlangana e Mtata ukusukela kwi 1st. de kube yi 5th. August. Ngoratya ngolwesine 1st August bafikile abatunywa bepuma e Dutywa, kwa Gatyana, e Gcuwa, e Ngecoba, nakwa Ngqika waye selesiquququ umfo ka Ntshona kakade ukubafaka ezimotweni yekoko ukuya ekayeni lake. Abanye abatunywa bangene kusasa ngomgqibelo, kungekuyangenwa ngomgqibelo etempilem kwa-buya kwapunywa, kwayiwa kubona umzi we Bunga omisha elona bongo lamabongo angawe esinawo apa kulamazwana wayawaququzela u Ntshona esitshonisa apa napaya.

EMVA KWEDINALA KUBUYE KWANGENWA KUFakwa EZIZINDULULO:—

1. Angatiwanina umntu oshweshileyo ofuna ukuba ngumtempile?
2. Makucelwe u Rulumente ukuba nti bazili asinikele amalungelo ka Clause 94 anikelwa i Congress zabalimi heziye imanyano okokuba abatunywa bapulelwe imali yokukwela.
3. Makuyiwe kukuzwa umzi kwakwa Makiwane umfundisi obube engumtempile.
4. Itempile ezingapantsi mazityelelwe ubuncinane kube kanye ngonyaka yinkulu ye Ndlwenkulu, ingapumeleli ibe ngunobala we Ndlwenkulu ukuze aqondise inqubo kwanokuyuselela.

5. Masivunyelwe sizenzele izinto ezizizivato ngo kwetu ezo sinako ukuzenza ngezandla ukuze sisinde ezindlekweni zokuzi odola.

6. Ekunyulweni kwamagosa e Ndlwenkulu nokuba ngu-wupina omnye umcimbi obalulekileyo makuvotwe nge Ballot ingabi zizandla.

7. Indleko zamagosa e Ndlwenkulu mazibatalwe yi Ndlwenkulu angazibatali ngezawo imali.

Isindululo sokuqala akuvisiswananga ngaso nakuba pofu wona umgaqo usivumela (Constitution) kwabonakala ukuba masike situnyeiwe e Botwe. Ngazo zonke ezinye izindululo kuvunyelwene, (2, 3, 4, 5, 6, and 7.)

Kute ngokuhlwa kwangolwesihlanu yaba lwamkelo lwabatunywa kumzi omdala we Bunga apo kuwe kona inteto kwinto zo Ntshona - Usihlalo, nento zo Mda itoliki yodumo lwa pesheya kwe Nciba namanye amanene.

KUBATUNYWA

Kupendele umfundisi u Somaza (Nqabara Mission Mthobeni) nomfundisi u Mbali wase Ndakana Nqamkwe. Kuvakaliswe ukungapumeleli kwe-sibonda sedolophu (Mayor) ngenxa yengxaki pofu kungamselele ukuba ko.

Ngomgqibelo kuxoxwe ezizindululo zingentla; ngokuhlwa yaba yingxelo ye Nkulu ye Ndlwenkulu nonobala we Ndlwenkulu esibonisa ukuba umsebenzi uyagquba. Amatempile kunyaka edluleleyo ebengamakulu amane amashumi amahlanu (450) kulonyaka ngama kulu asixenxe amashumi amane 740.

Kwintshunayelo ezenziweyo nge Cawa kumzi wase Wesile nowase Rabe kube nokufumaneka amanye amalungu. Kwamandi ukubona amadoda ase Mtata azizifundi engena kwelidabi. Uwamkele umfundisi u Worthington wase Wesile amatempile ngenteto etyekayo.

Ngokuhlwa kungene ingxelo ka Nolasapo u Mrs. Ntshona ete yamkeleka. Kulandele ekandyebo nayo yamkelwa nakuba kubonakele ukuba amawetu ngokungakumbi.

UMLISELA NONTINJANA MAWUKE UFUNDISWE UKUGCINWA KWENCWADI (BOOK-KEEPING)

Ituba lininzi ngoku kwezizikolo sinazo (Secondary Schools)

Ndivakalisa apa umbulelo wamatempile kumzalwana u Ntshona kunyene Nkosikazi yake abangande ofani ngofani lokuya pantsi kwe mpumlo. Ndiqonda ngokwapuka kwesitulo ngedinala ngecawa ukuba ama Afrika ayaquba apo kuko into zo— eququzela u Mrs. Ntshona de ngati akamkulu kangaka.

Belicotoza apo ikehle u Nonzabedela into ka Ndawandwa yodumo lwase Gcuwa. Uscemelele noko umblekazi nakuba sele wafikelele amashumi asikoxe anetoba 79 leminyaka. Kube luvuyo ukubona ukehle umzalwana u Mabona no mzalwanakazi u Mrs. Ndobe abatunywa be Ndlwenkulu yakwa Ngqika. Kwatsho kwanele ne mvula nge Cawa yati ke yom ingqele yase Mtata yenza enye into.

Nakuba umzalwana u Ntshona epantse wase-nza satshona ngokusifunela inyawo (Taxi) siyate-mba ukuba akayi kudingisa u Dingiswayo u Radebe wase Mgcwe apo i Ndlwenkulu ka 1930 imiselwe kona, ngokuyilibala lendawo kuba ukehle u Nonzabedela seleguga noko sekunganzima ukuva kwabanentsente.

N. F. M.

The position of the unemployed in Cape Town is very grave. So too the Slum problem.

An Imperial Conference will soon be held in London.

The various Lists for Examinations should now be prepared for transmission to Educational Authorities and Examining Bodies.

The Bantu Church Welfare of Youth Examination will be held at various centres at the end of September.

Mr. Fourie, the Administrator of the Cape Province, has been promoted to a seat in the Union Cabinet.

The Sun is said to influence weather, the Moon to regulate it, and the Ice of the Poles to create it. There is but little doubt that each of these have some part to play in the Drama of Weather, but which Science has not yet determined.

A Conference was opened on the 6th August at the Hague to discuss the Reparations problems that the new plan, the Young Plan, for payment, had re-opened. Much controversy has resulted in the postponement of an economic and financial solution.

Sir Robert Baden-Powell, the Chief Scout, has been honoured by a Peerage by His Majesty, the King, and with the Degree of L.L.D. by the University of Liverpool, on the occasion of the Jamboree at Arrowe Park, Birkenhead, where 50,000 Scouts had assembled in Camp from all parts of the World.

The Zimbabwe Ruins have been much discussed recently by visitors and scientists in South Africa, and Rhodesia. But their enigma has not been solved. Some archæologists hold that they are not so old as they look younger than they really are. What is at fault is the tests that are been comparatively applied to the Ruins: they lack full scientific validity.

The English Wool Markets have been very unsteady of late. Prices have fallen and have caused much anxiety amongst South African farmers. The competition between wool and synthetic forms of wool and silk is supposed to explain the economic situation, but this is doubtful. The proposal to request the Government to prohibit the entrance of synthetic goods into South Africa is premature.

Large American Combines and Continental Cartels are preparing to compete with one another and against Great Britain in Overseas Markets in many kinds of manufactured goods; amongst them iron, potash, and chemicals. Already the American and Continental Trusts are supplying three quarters of the whole supply of the heavy materials required by the world for its industrial and agricultural development. These facts are interesting in view of the South African Government's attempt to create a local iron and steel industry.

A new Treaty between Great Britain and Egypt has been published whereby Independence has been granted the latter country on certain conditions. Its terms will be discussed in both countries and by both Governments in October.

The recent animosities that had arisen between the Jews and the Moslems in Palestine over the Wailing Place at Jerusalem, have ended in riots of such a very serious nature that British troops have had to be sent from Malta and Egypt to the assistance of the local authorities.

Native Education: Essay Competition for Transkeian Native Schools.

Mr. E. R. McIlwraith, M.P.C., of Port Elizabeth, has very kindly donated the sum of £10 to be distributed in prizes to Native school children for the best essays on:—

"Wild Birds of our district: What I have observed of their life and habits, and of their value to Man."

It is proposed to award two prizes for the competition in each of the ten Transkeian Inspectors' circuits, a first prize of 12s. 6d. and a second of 7s. 6d.

Essays may be written in English, Xosa or Suto. The competition is open to pupils in any Standard up to and including Standard VI.

Principals of schools desirous of entering pupils for the competition are asked to notify their Circuit Inspectors not later than the 30th September next, of the number of entrants from their schools for the competition.

Further instructions will later be issued by the Circuit Inspectors in regard to the date and conduct of the competition.

Girl Wayfarers Association.

Blythswood Detachment.

The Blythswood Detachment of Wayfarers feels now that it has truly acquired the right to be called a detachment as on the 3rd of August the first twenty-two girls to join the Association here were officially enrolled by Miss Exley.

The enrolment was an impressive ceremony. The Wayfarers, with their leaders and Miss Exley, formed a circle round the Union Jack which the Wayfarers themselves had made. Here they received their enrolment cards and badges after promising to obey the Wayfarer Laws.

Miss Exley then made a short speech pointing out the value of such an Association to the Native people. They require to control themselves, to help themselves, "to stand on their own legs" in short, to build up character, before they could become valuable citizens. Every Wayfarer must remember this, and not only control herself and help others, but teach others to do so as well.

Miss Exley feels assured that the Wayfarers in South Africa will prove as effective in their own land, as all branches of Girl Guides have been in the other parts of the world where they have been started.

"So it's up to you, Wayfarers! We hope that you will all think about this and work—and play—your hardest to fulfil this promise." M.S.

How Old is the Earth?

The President of the British Association, Sir Thomas Holland, has delivered a Lecture in which he has attempted to answer the scientific question concerning the Age of the Earth. Now-a-days everybody recognises that the earth is very old,—how old none can say. Time was when educated people of a scientific and literary cast of mind believed that the Earth was very young, and that it had only seen a few thousand years. The World, the Globe, is very young as Worlds go, but it is much older than it looks in the Summer time and even in the Winter. Sir Thomas Holland believes, as a scientist of course, that the Earth has seen 1,257,000,000 years and that it is still in its vigour. It is not yet middle aged; it has fine prospects before it, and many changes in view. As it has been and seen in the past, so it will be and see in the future, catastrophies and catastrophic changes in its structure and in its existence. The Earth is young as Globes go, but it is very, very old as speculations teach. For the Age of the Earth is a speculation, not alone confined to the Sciences and their resultant collaboration of facts.

Evolutional Geology has changed the attitude of Science towards the Age of the Earth.

Geology is a most instructive subject and has been rendered most interesting by the application of Darwinian ideas and evolution principles to its method and its discoveries. The Science was greatly changed in the middle of the last century by men like Lyell, who welcomed new ideas with caution and modern methods in wisdom. These Scientists were not wed to the past with its peculiar speculations on Physics, Chemistry, Astrology, Geology and other Sciences. But it was not a Geologist that set the ball a-rolling on the matter of the Age of the Earth. Most Sciences are disturbed by outsiders butting into them like Bulls of Bashan, fresh from the green fields of other lands. Most scientists are aroused from their dogmatic slumbers by other scientists wakening them up during their beauty sleep. 'Twas a Physicist, that propounded the modern method of solving the age of the Earth, and he no less a man than Lord Kelvin. What we can say of Kelvin is this, that he was as great in speculation as in practice, and that, in every Science to which he devoted his great genius and mathematical talents. He asked the question, How Old is the Earth? and answered it in the "Natural Philosophy" of Thomson and Tait in a way that is classic for modern times. He kicked off the ball, while others are still playing the game. The results are not yet available for the teams are still at it. There may still be many in South Africa who remember the gusto of earnestness with which Kelvin taught his Mathematical Physics and the flights of thought to which he forced his bewildered students. And he dropped as an incidental remark the Age of the Earth and some other speculations of a trustworthy nature. Indeed much of his teachings had to be taken on trust and verified afterwards from Thomson and Tait. Now the Age of the Earth was determined by Kelvin by the Method of Inference from recognised mathematical, geological and physical results. The Physicist invented the method and found thereby the Age of the

Earth. No one knows the solution of the problem save as an inference from recognised data in Geology, Astronomy, and Physics. Lord Kelvin speculated that the Earth was from 40,000,000 to 100,000,000 years old, pleasant extremes during which many things might happen. Are not all these facts phrased in the language of Mathematics in that wonderful "Natural Philosophy," that few have read with an understanding heart, though always in a humble spirit; and in Lectures as classic as clear? And all these things took place before 1886. Men and Scientists, journalists and humourists said that old Mother Earth was slightly old, say 40,000,000, for it would not be fair to give out her real age. Respect for antiquity and antiquities has always been the mark of superior wisdom.

The Scientific Imagination and Popular Complacency.

The world was a bit bewildered at first, but quickly recovered its joyous sanity again when it was informed that a 40 million years old Globe was rather a young thing. But the Meeting of the British Association came in due course in the English Autumn of 1886 to arouse Geologists and Physicists from their beauty sleep of dogmatism over the Age of the Earth. 'Twas at Birmingham, amid the "roar of engines and the clang of hammers, where Priestley analysed the air and Watt obtained the mastery over steam, where labour is dignified and science fertilised and the condition of human society exalted", that Professor G. H. Darwin, the son of Charles Darwin, attacked Kelvin's method of inference or rather the data on which he had inferentially determined the Age of the Earth. Sir G. H. Darwin was President of the British Association when it met in South Africa in 1905. Now what the Professor said was something like this: Lord Kelvin accepted as a speculative and scientific result three things, and from them drew his inference concerning the limits of the Age of the Earth:—the accepted Scientific doctrines concerning

- (1) The internal Heat and the cooling of the Earth;
- (2) The Tidal Retardation of the Earth's rotation;
- (3) The Origin and Age of the Sun's heat.

Scientists attack the data of Physics.

Darwin challenged the data and thus the inference. The speculation was unstable in every way, although the method of inference was perfectly scientific and logical. Besides it was only by theory that newer knowledge could be obtained, and science advanced. The theory of a hundred million years old Earth was quite a convenient starting point and the popular exponents and literary interpreters of science were satisfied. They had nothing new to learn, not even the famous Essays in Thomson and Tait. All this took place in 1886. The Age of the Earth was indefinitely settled, and much was given for things to happen in the usual way of catastrophies and such like things as tidal waves, and volcanic explosions whereby the Globe might enliven its solitary rush round the Sun with the Moon after it. Some scientists of the baser sort had said that the Moon came after the Earth and had been after it ever since, but the Earth knew better or at least pretended to know. But 1900 came and with its Autumn the Bradford Meeting of the British Association. There Prof. Solly faced again the Age of the Earth, now fourteen years older than it was in 1886. How fast we age! What he

emphasised before the Section of Geology was this that the first step in Modern Geology was taken by Steno in the year 1669; from Steno onward the spirit of Geology was catastrophic; from Hutton onward it was increasingly uniformitarian; from the time of Darwin and Kelvin it had become evolutionary. We live in the days of Evolutional Geology: Evolution plays the greater part in the drama of the Age of the Earth. Does Evolution demand so long a period of time as 100,000,000 years for the Age of the Earth? A pleasant question to meditate upon! But first of all let us consider the salt of the Sea, and how the sea is salted. A geologist has shown that the rivers bring down salt to the sea and that the quantity supplied every year amounts to 100,000,000 tons. Now the sodium in the Seven Seas is calculated to be at least ninety million times more than the annual river-supply. Therefore the Salt of the Sea shows that the Earth is at least 90,000,000 years old. This opinion was combined with others in 1900 and the inference was drawn that the limits of the Earth's Age were 23 million and 90 million years, during which time Evolution could play as many tricks as it liked with the Earth's crust, the Sun's heat, and the Moon's shine. It could even see to the origin of earthquakes and strata, of crabs and crab trees, of monkeys and men. Give evolution plenty of time on this earth and it will effect wonders. All these things took place in 1900, twenty-nine years ago. The Earth is now older in years, and Science, in wisdom. But it is difficult to determine age; ages are easier. The Age of the Earth even changes like the phases of the Moon.

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Indlu Enkulu yama Tempile.

Mhleli wokundinceda ngesituba kwelo pepa lako kuba ndinga qele kukukataza, ke ndityele amawetu ngezobutempile kulamazwana apesheya kwe Nciba (Transkeian Territories.)

Kupume isimemezo sokuba i (Temple) Ndlwenkulu yoblangana e Mtata ukusukela kwi 1st. de kube yi 5th. August. Ngoratya ngolwesine 1st August bafikile abatunywa bepuma e Dutywa, kwa Gatyana, e Gcuwa, e Ngcobo, nakwa Ngqika waye selesiququ umfo ka Ntshona kakade ukubafaka ezimotweni yekoko ukuya ekayeni lake. Abanye abatunywa bangene kusasa ngomgqibelo; kungekuyangenwa ngomgqibelo etenpileni kwabuya kwapunya, kwayiwa kubona umzi we Bunga omtsha elona bongo lamabongo angawo esinawo apa kulamazwana wayawaququzela u Ntshona esitshonisa apa napaya.

EMVA KWEDINALA KUBUYE KWANGENWA KUFakwa EZIZINDULULO:—

1. Angatiwanina unmtu oshweshileyo ofuna ukuba ngumtempile?
2. Makucelwe u Rulumente ukuba nati bazili asinikele amalungelo ka Clause 94 anikelwa i Congress babalimi nezinye imanyano okokuba abatunywa bapulelwe imali yokukwela.
3. Makuyiwe kukuzwa umzi wakwa Makiwane umfundisi obube engumtempile.
4. Itempile ezingapantsi mazityelelwe ubuncinane kube kanye ngonyaka yinkulu ye Ndlwenkulu, ingapumeleli ibe ngunobala we Ndlwenkulu ukuze aqondise inqubo kwanokuvuselela.

5. Masivunyelwe sizenzele izinto ezizizivato ngokwetu ezo sinako ukuzenza ngezandla ukuze sisinde ezindlekweni zokuzi odola.

6. Ekunyulweni kwamagosa e Ndlwenkulu nokuba nguwpina omnye umcimbi obalulekileyo maku-votwe nge Ballot ingabi zizandla.

7. Indleko zamagosa e Ndlwenkulu mazibatalwe yi Ndlwenkulu angazibatali ngezawo imali.

Isindululo sokuqala akuvisiswananga ngaso nakuba pofu wona umgaqo usivumela (Constitution) kwabonakala ukuba masike situnyelwe e Botwe. Ngazo zonke ezinye izindululo kuvunyelwene, (2, 3, 4, 5, 6, and 7.)

Kute ngokuhlwa kwangolwesihlanu yaba lwamkelo lwabatunywa kumzi omdala we Bunga apo kuwe kona inteto kwinto zo Ntshona - Usihlalo, nento zo Mda itoliki yodumo lwa pesheya kwe Nciba namanye amanene.

KUBATUNYWA

kupendule umfundisi u Somaza (Ngabara Mission Willowvale) nomfundisi u Mbali wase Ndakana Ngamkwe. Kuvakaliswe ukungapumeleli kwe-sibonda sedolopu (Mayor) ngenxa yengxaki pofu besizimisele ukuba ko.

Ngomgqibelo kuxoxwe ezizindululo zingentla; ngokuhlwa yaba yingxelo ye Nkulu ye Ndlwenkulu nonobala we Ndlwenkulu esibonisa ukuba umsebenzi uyaquba. Amatempile kunyaka odlulelwe ebengamakulu amane amaniashumi amahlanu (450) kulonyaka ngama kulu asixenxe amaniashumi amane 740.

Kwintshumayelo ezenziweyo nge Cawa kumzi wase Mtata wase Radebe kube nokufumaneka amanye amalungu. Kwamandi ukubona amadoda ase Mtata azizifundi engena kwelidabi. Uwamkele umfundisi u Worthington wase Wesile amatempile ngeuteto etyekayo.

Ngokuhlwa kungene ingxelo ka Nokusapo u Mrs. Ntshona ete yamkeleka. Kulandele ekandyebo nayo yamkelwa nakuba kubonakele ukuba amawetu ngokungakumbi

UMLISELA NOMTINJANA MAWUKE UFUNDISWE UKUGCINWA KWENCWADI (BOOK-KEEPING)

Ituba lininzi ngoku kwezizikolo sinazo. (Secondary Schools)

Ndivakalisa apa umbulelo wamatempile kunizalwana u Ntshona kunyene Nkosikazi yake abanqande ofani ngofani bokuya pantsi kwe mpu-mlo. Ndiqonda ngokwapuka kwesitulo ngedinala ngecawa ukuba ama Afrika ayaquba apo kuko into zo— eququzela u Mrs. Ntshona de ngati akamkulu kangaka.

Belicotoza apo ikehle u Nonzabedela into ka Ndwandwa yodumo lwase Gcuwa. Uscemelele noko umhlelekazi nakuba sele wafikelele amashumi asixenxe anetoba 79 leninyaka. Kube luvuyo ukubona ukehle umzalwana u Mabona no mzalwana nakazi u Mrs. Ndobe abatunywa be Ndlwenkulu yakwa Ngqika. Kwatsho kwaneta ne nivula nge Cawa yati ke yona ingqele yase Mtata yenza enye into.

Nakuba umzalwane u Ntshona epantse wase-nza satshona ngokusifunela inyawo (Taxi) siyate-mba ukuba akayi kusidingisa u Dingiswayo u Radebe wase Mgewe apo i Ndlwenkulu ka 1930 imiselwe kona, ngokuyilibala lendawo kuba ukehle u Nonzabedela seleguga noko sekunganzima ukuva kwabanentsente.

N. F. M.

The Bantu Presbyterian Church.

The Seventh Assembly.

Moderator :

THE RIGHT REV. WILLIAM MPAMBA,
Main, Tembuland.

Clerks :

Rev. R. W. Shepherd,
M.A.
Rev. M. Sililo

Treasurers :

Rev. T. B. Soga
Mr. D. A. Hunter,
F.R.S.G.S.

The Presbyteries.

Mankazana
Kafrraria
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, 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.

The meeting of the Seventh Assembly will be held in September 1929 at Somerset East, Cape Province.

The Right Rev. William Mpamba of Main, Tembuland.

The Moderator-Designate, the Rev. William Mpamba, was born at Gaga near Lovedale. His parents removed to Ncora, an outstation of Main Mission. For many years his father occupied the post of an Evangelist under the late Rev. D. Doig Young.

For his advanced education he went to Blythwood Institution. For further qualifying in preparation for his life career he proceeded to study Theology at Lovedale where alone, though he had been in his class, he manifested manly determination to pursue his heart's desire in answer to the Master's call to carry the Gospel to the perishing

HE POSSESSED THE GIFT OF AN EVANGELIST,

preaching the Gospel with all persuasiveness from the pulpit as well as in daily conversation. A story is told about his thirst for the conversion of lost sinners, and earnestness of purpose. Somewhere near Kei Road while the members of the True Templars were returning from their annual Conference in Queenstown, he was left behind by the train pleading with a poor sinner.

In his earlier days he served as a probationer under the Rev. Richard Ross at Cunningham where he made an impression on all in that District as an earnest Evangelist. He was also under the Rev. Bryce Ross of Pirie. As in many cases, his sphere of labour lay somewhere else, far away from home, from relatives and friends, somewhat lost to them. When the deputy, sent out by the Synod of Kafrraria to survey the northern Transvaal, returned with a favourable report of the country and its inhabitants, recommending it as a splendid sphere for Mission work, his Church lost no time in sending him out as the best man for that sphere, being the best man at their disposal. They commended him to God's providence, and despatched him with his young wife to experience almost exactly what European Missionaries passed through in his own country. It goes with out saying that the Church in selecting him exercised some measure of foresight or foreshadowed the future of that part of the Transvaal.

TO DAY THERE ARE FOUR MISSION STATIONS.

He went up and found no Mission station practically speaking, but far scattered Christian people, living under different shades of enlightenment, at Mamabalo's, Mphahle's, Ramakgopa's and Sibasa's location. He traversed most extensive tracts of that country mostly on foot by day and by night.

He was physically robust and spiritually enthusiastic, well fitted for the big task lying before him. He had to combat ignorance and dispel darkness. With the light of the Gospel he carried forth; counteract heathen customs and practices. He was alone as a Presbyterian Missionary except for the Swiss brethren in the Spelonken District on the way to Sibasa.

He had to summon all his courage against adverse circumstances even from those from whom he might have expected sympathy and co-operation for the glory of God. A stranger in a strange land.

HE LABOURED ZEALOUSLY FOR SOME YEARS.

Moreover, there was some bitter experience in store for him when the Anglo-Boer War broke out.

Mr. Mpamba's chief work was done in the Transvaal, but elsewhere he held appointments at other Missions of the Church. He was for several years at Duff Mission near Idutywa in the Transkeian Territories, and is at present at Main, Tembuland. In both Congregations he had full scope for his activities and talents as an evangelist. The Chair to which he was unanimously voted by his brethren is a well-deserved honour, a fitting recognition of his devoted service for Christ.

Y. MBALI.

Scottish Churches.

The Union of the Church of Scotland and the United Free of Scotland is to take place on the 2nd and 3rd of October. It is expected that 10,000 delegates and others will meet in Edinburgh for the occasion and that a Day of Rejoicing will be observed throughout Scotland.

I BANTU PRESBYTERIAN CHURCH YASE SOUTH AFRICA.

Centenary Fund.

Isi-Bheno se £1,200.

O-Ndyebo be-Bandla:

Umn. D. A. HUNTER, F.R.S.G.S.,
Lovedale.

Umfu. T. B. SOGA,

Emgwali Mission, Dohne.

Umququzeleli we-Qumru le-Centenary Fund:

Umfu. H. MAMA,

Tutura Mission, Butterworth.

Kwi-Assembly ebise-Ladysmith ngo July 1928, isindululo sopunyezwa malungana ne Centenary Fund ekukuyo apo esifuna ukwalatisa ingqondo yamabandla etu. Siyabacela o-Sihlalo be Kerk Seshon ukuba basasaze ngoku lamapepa esisimemo kuwo onke amalungu e Kerk Seshon ne Dikon Skoti entlanganisweni emenyelwe ukwamkela imirumo yale Centenary Fund. Lemirumo ke yotunyelwa ku Ndyebo we Assembly ngapambi kwe 30 August 1929. Siyatemba okokuba o-Sihlalo be Kerk Seshon bobanako ukuwufeza lomsebenzi ngokupumeleleyo kwezinyanga zontatu zizayo. Amapepa esimemo esi anokufunyanwa kumququzeleli, Umfu. H. Mama, Tutura Mission Butterworth. O-Ndyebo be-Assembly ngu Mnu. D. A. Hunter, Lovedale, no Mfu. T. B. Soga, Emgwali Mission, Dohne.

Ngaba sipicota ibali le-Bantu Presbyterian Church nokwanda kwayo kwimizi yabefundisi be-United Free Church yase Scotland, sifumana ukuba umzi ngamnye wabefundisi okade umi, usebenza pakati kwentlanga zase South Africa, ngapezulu kwiminyaka elikulu. Ngeloxesha ke abefundisi abamhlope bebesebenza ngenkuthalo enkulu ukwandisa i-Vangeli yo-Mqamlezo ka Krestu pakati kwa Bantu. Ngamaxesha obumnandi kwanawentswelo bazingisa ukusebenzela pambili besaka imizi yabefundisi kuyo yonke i Koloni, nom-Pesheya kwe-Nciba, nase Natal, naku-Mantla e Transvaal. Isiqamo sayo yonke imisebenzi yabo kwanezo tantaso ne njongo ye Foreign Mission Committee ye United Free Church yase Scotland, site-tapu kwi Bantu Presbyterian Church yase South Africa. Ibandla letu ke malikumbule ukuba awokuqala amalungu alo akutshwa ebuhedenini, afakwa kwi-Ngqoboko ka-Krestu, nokuba akupa imalana zawo ukuhlangabeza imfuneko zangoko nezisekoyo nangoku zemizi yawo yabefundisi, nokuba kulento ke babencedwa yindlela abazilahlela ngayo abefundisi abamhlope, abo benza isiseko kwi-Bandla lobu-Krestu esilunge kulo ke tina. Abantu bakowetu bayitanda kakulu i-Bantu Presbyterian Church yase South Africa. Amabandla ayo ngama 66, abefundisi, abamhlope nabantsundu, bayo ngama 42, abalungiseleli bayo ngama 1378, amalungu ayo ngama 24550.

Isibeno senziwa kulo eli-Bandla letu ukuseka i-Centenary Fund yezinto ngezinto ze Bandla eli. Ezizinto ngezinto ziyakumiswa yi Assembly, kuba kuyo ingxoxo yenziwa iminyaka ngeminyaka mayelana nemali ze-Bandla letu. Ngonyaka opelileyo ama £136 : 3 : 7 aqokelelwa njengesitombo sale-Ngxowa. Kule mali awarolanga onke amabandla; kupela kwamabandla angama 22 ayitumelayo imirumo yawo; amabandla angama 44 awarolanga kulonyaka upelileyo. Makube mhlambi inxwaleko nezinye ingxaki ziyimbangi yento enje. Siyatemba ukuba nonyakanje onke amabandla kwanamalungu anempumelelo sobe alilibale ibango lale-Centenary Fund. Ipeni ezimbalwa sobe zisweleke nakwelona hlwempu; izityebi zinako ukuba ziyatanda ukurola kulomfumba yazo. Eyona mfanelo yomntu wonke kulento kukucinga ngebango leli-Bandla lika-Krestu malunga noncedokazi lwemali kwizinto elizenzayo.

Ngonyaka opelileyo u Manyano lwama-Kosikazi lwase Miller Mission lwarola ngokukodwa kule-Ngxowa, ngokwenjenjalo lwavula indlela kwezinye i-Manyano, esinotemba lokokuba ziyakwenjenjalo nonyaka nje. Awona mabandla madala, nalamalungu ahlala kwizi-Tili ezilimayo nezifuyileyo, ngawona asilele gqita ukurola kule-Ngxowa. Xa silapo ke salata kwabanjalo, okokuba ngalo elitutyana lazo ezinyanga zintatu zizayo barole ngesisa kuyo le-Ngxowa. Ngaba ilungu ngalinye kuwo amabandla belirola i 10/-, imali enga pezulu kwe £1200 ibinokufumaneka. Imali engako ibinokuba luncedo olukulu kwi-Bantu Presbyterian Church ngelixesha, xa kujongwe kwimeko elikuyo ngoku neliyakuba kuyo kwixesha elizayo kwinto ezifunekayo. Kupela ngamalinge anjenge Centenary Fund ekuyakuti amalungu ayo, namabandla ayo, abenako ukusinga pambili. Kungoko-ke sibenela kwisisa samalungu onke nezihlobo ze Bantu Presbyterian Church, ukuba zongezelele kwinto eseyifunyenwe nge Centenary Fund ejonge izintoyinto ze Bandla.

H. MAMA,
Umququzeleli.

Tutura Mission,
Butterworth.

The Blythwood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, AUGUST, 1929. —

To the Reader.

The Conversion of St. Paul.

SECOND PAPER.

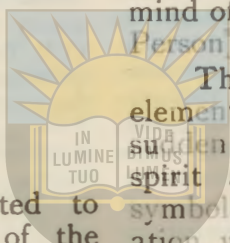
"Saul, Saul, why persecutest thou me?
And he said:— Who art thou, Lord?
And the Lord said, I am Jesus whom
thou persecutest."

ATTENTION has been directed to the psychological interpretation of the Conversion of St. Paul. The spiritual influence of his early training in Tarsus has been recognised as well as his mental attitude towards his scholastic studies in Jerusalem. If the early influences were slight, they were potent, for experience shows continually how lasting are the first impressions of childhood. Even if a liberal-minded Gamaliel had for a pupil the Apostle Paul in his youth and manhood, yet he only completed the education of St. Paul as an extreme Pharisee. St. Paul as such emphasised the value of Law in the moral and religious life, no less than in the political and social. He translated his ideas of God, and of the spiritual life most naturally into terms of law. It is the glory of Hebrew seers and thinkers that they have seen the significance as well as the limitations of law in religion and conduct.

Every man knows how innate the desire is to regulate his life in accordance with fixed principles. Over such The Ten Commandments and other spiritual rules have a controlling influence in the ways of restraint and guidance in the affairs of conduct and business. To some the sense of law is necessary for their moral and intellectual stability. And yet, this Conversion, sudden and startling, need not be unique, for it is symbolic of that of every man, educated under present day ideas and reacting against the tyranny

of the abstract. Science encourages faith in law as a moral element in life no less than as a physical. The mind of St. Paul was fashioned upon faith in law as the guide of life and the creation of religion. In modern times Science is apt to produce a like type unless it be balanced by other intellectual and moral knowledge and influences. The over education of the personality in one direction is apt to lead either to stagnation or to revolt, to dogmatic extremes or to spiritual re-creation. In the case of St. Paul reaction became re-creation; the old became the new man, for law was replaced by personality, a rule of life by a Ruler over life. The law in the mind of St. Paul was obliterated and the Person of Christ took its place.

The Conversion of St. Paul contains elements that may not be found in every sudden and psychological change in the spirit and lives of other men. It is symbolic of what occurs in the imagination, will and mind of such as have been placing their confidence in abstract ideas as their guide in life, or even in conventional morality and religion. Though restraining and narrow in its effects, law is apt to create stability in character so long as no greater passion or enthusiasm takes hold of the soul. But it fails to restrain those idealistic longings, which inspire conduct and enliven life. A passionate enthusiasm can never be restrained even by laws of reason; for the will to achieve is always stronger than the desire to obey. The will is a rebel against restraint, if it is dominated by a great enthusiasm. Law creates no great reformation either in Society or in character; rather it stifles activity and enthusiasm. Its conservatism harbours rebellion and its restraint restlessness. So have men seen in modern life more clearly than in ancient. They will see more than beforetimes sudden conversions, intellectual, moral and religious, on the part of those who have not become conventionalised by the customs of society and the narrowness of their own lives. To the latter, the Conversion of St. Paul, startling as it was, will be no wonder for each will realise through thought, experience and enthusiasm that he must follow a transcendent Person and not a morally conventional law; that he must submit his will to Another, and sacrifice his Self to a Christ.



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The Mission Field.

The Missionary.

CHAPTER XXIV.

The Languages of Palestine.

IF anyone approaches the subjects of the Languages of Palestine at the beginning of the Christian Era, he must not be surprised to find how difficult the enquiry will be, and how diverse the opinions of scholars upon it. He might think that evidence of a most conclusive nature could be easily collected to establish without much doubt the existence of certain languages in Judea, Samaria and Galilee at a period in the history of Palestine that was so momentous to the Jewish race and religion and so significant to Christianity and the Roman Empire. Nevertheless, there are no distinct traces of evidence that make the question of the Languages of Palestine very easy of solution. Literature exists in Greek, Aramaic, Hebrew and Latin that throws light upon the linguistic attainments of the inhabitants of Palestine but it is not definite enough in its statements to make a modern scholar definite in his. The positions therefore of scholarship depend much upon the examination of texts, some what vague or doubtful in statement or in interpretation and upon conjectured evidence from the study of language, vocabulary, grammar and style. The opinions of scholars differ considerably and that in their interpretation of facts in literature that are plain and of conjectures in language that are undisputed. One has therefore to draw such conclusions from these as appear warrantable and possible: otherwise he will have to wait for new discoveries as Ancient Palestine is opened through archæologists to the eyes of modern men. The weight of inference and evidence seems to support the conclusions that in Palestine three languages were either spoken, written or understood in the days of Our Lord.

The Aramaic of the East and Egypt.

Aramaic was universally known as the common speech of Galilee, Samaria and Judea, as it was also of those parts of Egypt like Hierapolis where emigrants from Judea and elsewhere had established themselves in such power and favour that they were allowed to build a Temple to Jahv, and worship Him there according to the full rites of the Temple at Jerusalem. These colonists, presumably soldiers originally in the service of the Pharaoh of Egypt, spoke and wrote Aramaic, the language of Canaan. That Aramaic was known to Jew and Samaritan, to Galilean and Egyptian Jews may be accepted as established although some of the facts and the inferences from them are not very lucid or cogent. But they are sufficient to warrant the belief in Aramaic as one, if not the only predominating, language in Palestine at the beginning of the Christian Era.

The claims of Hebrew must not be lightly set aside as the second language, written, read and understood by the educated Jews of Judea and Galilee. Sometimes Hebrew is loosely used in

writings to denote the Jewish Language or the Aramaic. But the two are distinct in origin and otherwise. The conjectures that the original documents of the Hebrews were written in cuneiform, and transliterated into Aramaic; that the Law and the Prophets as well as the Services of the Temple and the Synagogues were originally in Aramaic and continued to be until the Destruction of the Temple in 70 A.D.; and that the Jewish Scriptures were translations from the Aramaic when Hebrew had forced its way forward as a national patois, may be brilliant, but are untrustworthy. They are built upon too narrow a foundation of fact, and are not solid. They certainly upset all traditional beliefs, whether Jewish or Christian. They over-emphasise the claims of Aramaic, even as the common language of Galilee and Judea. To accept such conjectures as historic facts, even if they arise from a rigid application of the principles of the Higher Criticism in the interests of linguistic orthodoxy, would be to throw the whole Old Testament Text in to chaos. The difficulties of the O.T. Text are numerous enough and its interpretation difficult enough to add to them by seeking an Aramaic Text behind the Biblical Hebrew.

The Mishnaic Hebrew of Palestine.

Hebrew has appeared in four or more distinct forms throughout its history: just as Greek has done, and yet it has been as essentially the Jewish Language throughout as the Greek in its various forms. There has been,—we shall not say an evolution for that would imply too much and also too little,—a matter of literary taste or of grammatical liberalism,—but rather a continuation of the essential linguistic, though not the literary, elements in both these languages that has kept each intact to modern times. Although the Greek of the first century A.D., differed considerably from that of the fourth century B.C., yet both are essentially the same as the language of Modern Greek. So too the Hebrew of the Old Testament. Its forms have not destroyed its genealogy:—exclusive in many ways it is still Jewish, the language of the Hebrew. It has had a continuous History from the days of Solomon, when Letters had a triumph in Court and Temple as great as that of the days of Queen Elizabeth, and even before until the present time, and the playground of that history has been Palestine. Biblical Hebrew is known to all scholars and readers of the Old Testament. Its wonderful style, brilliancy and succinctness have been recognised at all times; its peculiar structure as a Semitic language and its formal arrangements in prose and poetry as a literary expression have been gradually recognised from the end of the eighteenth century. For centuries the religious value of Hebrew overshadowed all others: the latter are only beginning to be known and appreciated as the tongue and its literature are being compared and contrasted with those of other Semitic races. Biblical Hebrew controlled the Jewish mind until about the second century B.C., when its power waned in the presence of another form that had slowly made itself felt from the fourth century B.C. This new form has received the name of Mishnaic Hebrew: it had a run and a literature for eight hundred years. It was this form of Hebrew, sometimes named New Hebrew, that was the Jewish language of Palestine in the days of Our Lord.

Biblical Hebrew lost its creative force about the second century B.C.; Mishnaic Hebrew displaced it gradually in Palestine from the fourth century B.C., just as Attic Greek other dialects at the same period in Greece; and continued to be the dominant Jewish language, spoken in different dialects until the fourth century A.D. By the third century, the Jewish Rabbis had accepted Greek like the Jews of the Early Dispersion as the universal language of commerce and administration. Even in Jerusalem Jewish visitors spoke Greek, whether from Egypt or Syria or Asia Minor or Rome, and literary men cultivated the language of the Hellenes.

We may hold then that Aramaic, Mishnaic Hebrew and Greek were read and spoken in Palestine in the days of Our Lord and that He was acquainted with them as well as with Biblical Hebrew, the Scriptural Language of the Temple and the Synagogues.

Some modern English Literature on three Languages.

It now remains to direct attention to certain recent books that throw some light upon the Languages of Palestine and the Words of Christ, and the controversies of the hour. The literature is not vast, but it is important. Three Schweich Lectures of The British Academy are valuable: 1914, Hoonacker's (in French); 1915, Naville's; 1923, Gaster's. They advocate certain recent views, some of a controversial nature, that have to be taken into account in any comprehensive study of the Languages of Palestine. The older and most recent works of Dalman of Leipzig on Aramaic and other Studies are indispensable. Dalman's views about Hebrew and Aramaic as set forth in "The Words of Jesus," 1902, are challenged by Segal of the Univ. of Jerusalem in his "Grammar of Mishnaic Hebrew," 1927. The latter is a distinguished English scholar in Semitics and Greek and encounters the German savant on equal terms and on his own grounds. The recently published second volume of Moulton's (Winer's) Grammar of New Testament Greek, 1929, will doubtless re-open the Markean Textual problem afresh, as therein are to be found opinions of a subjective nature that regard Mark as a translation by at least three hands. Robertson's larger Greek Grammar of the New Testament, 1919, and Robert's Greek, The Language of Christ, 1888, are valuable for reflecting the scholarship of their day. No reference need be made to recent Bibliographies in German. They are being continually augmented as critical methods of study change, and new discoveries appear. So far as the Greek Text of St. Mark is concerned not much may be added to what is found in Nestle's Gebhard's, Westcott and Hort's or Brandscheid's Greek New Testament save this that Lake and Blake have reprinted in book form from *The Haward Theological Review* "The Cæsarean Text of the Gospel of Mark." The volume consists of an elaborate discussion over a family of MSS, that is most interesting in its details and origin. Those who know Streeter's "The Four Gospels" will welcome this volume. In an Excursus it contains an unaccented Text (Cæsarean) of three chapters of Mark with a critical apparatus thereon. In dealing with the Text of St. Mark, we shall have occasion to refer to this Cæsarean Text.

Nature Study.

The Birds of Blythswood.

The Red-capped Lark (*Continued*).

After the autumn ingathering of the maize for silage, the bare stubbles present an irresistible attraction to this species, and there on 1st August, 1927, the display-flight of this lark first came under my observation. The displaying-bird rose and fell with a very deep and acutely-angled curve, uttering the while a single note. The note was always single and after a time it ceased. At least thirty times the lark rose and fell in these deep curves before descending in a long slope to the ground. A second lark was then detected, and both careered around the stubble at a slight elevation before alighting.

Cape Sparrow; unondlwane, undlunkulu. The Cape Sparrow is resident. One pair nests within our bounds, in the neighbourhood of the Boys' Institution; and, during the non-breeding season when parties of Sparrows wander afield, bands of four may frequently be seen in our garden. At the Bushman's Rocks, a few pairs nest securely in the euphorbias. Down-stream from that point, Sparrows abound in the scrub bordering the river and many pairs build their nests in the mimosas.

Building begins in September. In Blythswood the birds have been watched at work on September 28th and on November 4th, and at Lower Ngamakwe a nest with five eggs was taken on 5th November, 1925.

Sparrows are noisy at morn, uttering their loud notes at dawn and falling mayhap into silence before sunrise.

Diamond Sparrow. The trivial name of "Sparrow" applied to this species is a complete misnomer, for neither in its gait nor in its nesting does this bird shew any affinity to true Sparrows. On the ground, as when on the trail of emerging termites, it walks quite smartly; and in its choice of a nesting-site, it selects a hole in a tree.

A pair haunts the wooded border of our stream that stretches from the graveyard to the cattle-dip and finds in the dead branches of the willows many suitable holes from which to select a nursery for its young. At one such hole a pair of these birds were noticed, on 9th July 1924, in grave altercation with a Cardinal Woodpecker; they seemed even at that early date to be deciding on their future abode.

From this territory the Blythswood pair make expeditions through our tree-tops and occasionally visit the winnowing-ground in the centre of our quadrangle. Their presence among the tree-tops is generally indicated by the solemn reiteration of their distinctive chirp, and a glance at the rather pointed bill and triangular eye streak dispels all doubt regarding their identity. A second pair haunts the euphorbias at the Bushman's Rocks and may be sometimes seen on the rocky hillside. At present there is a gap in my Blythswood records from January 4th to April 20th.

Cape Canary; umlonji. As Blythswood forms for many months of the year the roosting-centre for this species, it contains a fairly-large canary population, numbering over two hundred individuals. How many of these it retains as nesting-birds is at present impossible to determine.

Flocking to the winter roost begins early in

March, as early as the 3rd, and rapidly increases in volume. The trees chosen are the tall bluegums in the neighbourhood of the Boys' Institution, and these bluegums are for months the stations from which the daily broadcasting of canary-music takes place. At first, not much more than a twittering is heard from the gathering throng, but as early as March 17th the full concert may be given. The volume of song varies nightly during March and April, but by April 17th it has reached its pitch and on through the winter months till the beginning of the following January it is given in full intensity. Half an-hour before sunset the Canaries gather to their roost, and from a hundred throats there pours forth a glorious outburst of song which, for the period of its duration so grips the listener's heart that all other things sink into oblivion. At dawn the birds again break forth and for twenty minutes give themselves up wholeheartedly to their matins, ceasing before sunrise. My period for the full morning concert, noted chiefly during a stay beside the roosting-birds in the latter half of 1925, is from July 27th to January 5th. These morning and evening outbursts do not, however, embrace the entire song-period in the Canaries' day; at intervals individual birds may pour forth their rapturous song alone, and sometimes the entire canary population of a locality will indulge in a united concert at mid-day. Such a concert, for example, have I heard at Geise's Drift on May 26th from 11 a.m. to 12.46 noon, and in a lonely gully to the west of Blythswood about noon on May 10th, not to speak of others in the month of August.

As a rule Canaries sing from trees, but, when under the necessity of relieving their pent-up feelings in a great gush of music, they may not trouble to leave the hillside on which they have been foraging, but simply settle to their song on the ground. On a sunny bank of the river below the cattle-dip, within very easy reach of the Blythswood trees, towards the evening of 23rd November 1921, one or two canaries were in full song. Only exuberance of joy, surely, could have made them content with the boulder-clad bank on which grew no bigger bush than an inkanga, while in full view were trees that offered such fitting stalls. Once too, on December 30th, near a wattle plantation, a Canary sang lustily on perfectly flat ground, perched merely on a small tuft on the open veld.

Luteine Seed-eater; unyileyo. The Shell—a corruption of geel, yellow—is among the most abundant, and is probably the most conspicuous, of our smaller residents. In the gardens surrounding our houses these yellow seed-eaters are perfectly at home, feeding quite fearlessly at our very doors; parties of a dozen or so keep together and hunt for food in the same area day after day, maintaining a crouching shuffling attitude while engrossed in the cares of earning their living. When however they get on the move, or one is stirring to the pursuit of a rival on the ground, they dispense with their shuffling gait in favour of a brisk hop, during which they stand well up on their legs. They love spots where the vegetation is short, and where adjoining shrubs or trees serve as convenient retreats in case of danger.

Though lacking the intensified social instinct of the Cape Canary, this species displays on a smaller scale the same social longings. Flocks of forty or more may be seen, in the winter months, resorting at sunrise to the same drinking-pool, and a flock of thirty may, during the same season,

settle down in a tall tree-top just before sunset for vespers.

Their staple fare consists of grass-seeds, to which are added the seeds of various wild plants and of such crops as barley. The maize winnowings invite them, along with other hard-billed species, to many an easily-procured meal. Insects too figure on their menu, being pursued and caught in the air; and the emerging termites—which from the bird point of view appear to be the most toothsome of all our insects—occasionally attract these seed-eaters to the feast.

Bully Seed-eater. In the first half of the year, April and May are the only months in which this species has been met with in our neighbourhood, and, in the second half of the year, December is the only month in which it has not been met with. Once only has it been observed within the strict Blythswood bounds; on 6th October 1923 one was haunting a bare tree-top beside my house. Their favourite quarters are among the euphorbias and the mimosas at the Bushman's Rocks, where they may confidently be looked for during the fruiting season of the euphorbias. Their presence is generally indicated by their distinctive cry, *s-roiee* or *sh-shooreep*; and, when seen, their very stout bill marks them off at a glance from their local allies. They are met with in small parties up to five. Towards the end of August, two have been observed sparring at each other with all the indications that the mating-season had arrived, but no proof of their nesting has yet been obtained.

Streaky-Headed Seed-eater. This resident species seems to remain in pairs all the year round. One pair haunts my garden; a second pair may be assigned to Blythswood, and at least two pairs to the Bushman's Rocks. During the winter months small parties gather at their feeding-grounds; five times parties of four have been noticed together in March, May and June, and twice parties of five have been noticed in June.

They are typical seedeaters, and somewhat troublesome in gardens; they nip off the young buds of the fruit trees and later they revel in pecking at figs and pears. They are also very attentive to pumpkin seeds put out by the housewife to dry and they come to the winnowing grounds to share in the gleanings there. Occasionally, but not very often, they indulge in an insectivorous diet, sallying out from their perch to capture the insects in the air. My period for the song at Blythswood is from August 8th to April 12th.

The earliest date given corresponds also with the time of display. On 8th August 1924, the song of this species at morn led me to watch the actions of two Seedeaters on the top of a vine-trellis. Repeatedly they rose in the air, fluttering bill to bill, and settled again on the trellis. The trill and song were repeated, to be followed by a renewal of the billing in the air. The latest date at Blythswood falls short by more than a month of my latest date at Pirie; as the singer has here been noticed in full, continuous song after sunset on April 12th, he no doubt sings, though still unobserved, considerably beyond that date.

In 1926 one was carrying nesting-material on the evening of October 26th, and on the next day was taking pappus off a sow-thistle. It defied my efforts, however, to trace it to its nest. In 1924, also, two adults were feeding young out of the nest on March 17th.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Fiction.

MY DEAR TOM,

Have you often noticed how beautiful an architectural plan of a building is in comparison with the structure itself, how fine the finish of the lines of the roofs and the ridges, how chaste the proportions of the doors and the windows and how excellent the joinings on the floors and the interstices on the ceilings? I am sure you have and have wondered that plan and structure differed, somewhat shall I say, or essentially. I suppose the latter word is the correct word. Mind and plan have their own glaze, and structure and matter theirs: and they are not to be illustrated in

another way. You have often noticed how deceptive a photograph may be in picturing reality, and the greater its artistic value, the less its practical. Apart from the fact that photography can only give one the "light" appearance of an object, and an isolated idea of its value, the fact remains that even that has been determined by the artistic feeling or skill of the photographer. As far as reality is concerned,

A PHOTOGRAPH IS IN SOME WAYS AN ILLUSION.

It is intended to be such just as a painting or a picture. Thus the exclamation of the gentleman, who had had his photograph taken and a proof sent him, can be justified completely from the side of truth;—"Take that thing away; that is not me, I am a better-looking man than that." Somewhat Cromwellian, no doubt, but natural anyhow! "I'm a better-looking man than that!" The proof touched him up a bit, and so did the photographer subsequently. Manipulated Light is not always Truth: it may be Art, and artfulness. Things and men are not always what they look in mirrors; nor buildings on plans; nor realities in ideas, nor life in books. Each has its own glaze, and none is compounded of the same ingredients. Each gives you an 'idea' of a thing and nothing more. Now a plan, or a photograph deceives no one save the youthful and the ignorant. It is not the intention of either to do more than suggest or guide.

EXPERIENCE HAS TO BE ADDED TO THE ARCHITECT'S PLAN

before it can be utilised, and common sense to the photograph before it can be appreciated. Both are fictions based upon reality, because both are mental productions, manipulated with skill and ease. They are designedly such for determined ends, each for different purposes.

May we say something like this about literary Fiction, Poetry and Prose, or are they different essentially? This is rather an interesting subject, I guess, and more than interesting. For the staple reading of educated men and women, who read at all,—and crowds read nothing,—is Fiction according to the returns of publishers and librarians. You might have a look through the statistics of your Town Library for your edification, instruction, enlightenment and amusement. Then you might quietly tackle a few pro-

fessional people about the books they read. I once looked through the books of a man who had had a University training. I found that his latest purchase had been immediately after he left off his professional studies and was ten years old. The cares of his work were too much for him; within ten years he was out of touch with the advances in his profession and out of date. But he did not think nor realise it. Reading and Books he regarded as hobbies, not as necessities for the work of life.

WHAT OF FICTION?

Is it a hobby or a necessity or a fraud or an illusion? Those, or at least some, who write fiction take themselves very seriously and regard themselves as interpreters of life and leaders of thought, as exponents of Beauty and fashioners of Style. They paint a fictitious world and name it Truth, with a capital. They delineate a fantastic piety and call it Godness or a heroic action and call it Divine, or they imagine scenes of passion, pathos, and suffering and dignify them with cultured names or oracular descriptions. Are such writers fictionists and dramatists, to be taken seriously or to be read amusingly? What do you think?

It seems to me that Fiction should be regarded as a soporific or a farce, and that for two reasons: first because it is fiction, and second because it is useless intellectually. I once had the fortune or the misfortune to read through in one year two hundred novels for commercial and literary purposes. Only two stand out in my memory, the one, an English Novel, for its inartistic conclusion, the other, a French, for its sombre character. But the contents even of these were easily forgotten: they added nothing to my knowledge either of life or of letters. You might say that

AMUSEMENT, NOT INSTRUCTION, WAS THEIR AIM.

If so, they failed completely in their purpose: they did not amuse or interest me to any degree. A couple of kittens or of puppies would afford me more fun than a dozen of such Novels, if amusements were what I desired. No, the amusement explanation is insufficient to explain the seriousness with which some take themselves and their fiction. It might be said that the characteristic is a pose, but this I truly believe to be deeply ingrained in the character to be such that it may be regarded as ambition, or value, according to the phrase and belief that the world takes a man at his own value. But a pose, never! It has too much somewhat of the stunt about it, and too much somewhat of self-advertisement to be simply pose, conceit, vanity or ambition. It may, however, be best regarded as seriousness arising from the sense of superiority, artistic and linguistic, and of imagination, undisciplined and ignorant. Otherwise how can one explain the self-complacency of certain fictionists!

FICTION ITSELF HOWEVER

has to be taken seriously, not as a type of literature but as an influence over character. It has been said by a French litterateur, that the Novel or the Feuilleton had a most startling effect upon immature minds of youths and young men and young women in more than one direction. Thus the hero and the heroine of a fiction became for many the ideal of their conduct and their dress. Just as Trilby produced many Trilbies in its day, and Byron many Byronic collars in his, so the heroes of fantastic romances were imitated in hair and dress by others than Bohemians. The novel became a fashionable tailor's advertisement to youth just as the actor may become to the gay and fashionable. All men do not have Quaker tastes nor women either and this the clever feuilletonist recognised. Just read, my dear fellow, some recent works of fiction and watch the artistic trick whereby the products of the tailor's and the dress-maker's handiwork are made to fill up space, and to amuse or to solemnise readers. And the more outlandish the fashion and the mode, the more its effect upon immature minds. This is one side of the influence of fiction over which much might be said of a defensive or of an adverse character. The heroic must always appeal to generous natures; the heroes of fiction may have some good in them, even in their strange ways and stranger dress. Don Quixote is a loveable character and Sancho Panza a laughable, and one might take lessons not in dress fashions, but in deportment from either. The best thing about a hero is his heart and mind, not his coat and boots, even if both should be duly considered by every young person.

I am,

faithfully yours,

A. F. K.

Lexicography.

HLININIKA. To give way suddenly to intense grief, after vainly attempting to repress the feelings.

ILI-HLO. Pmse. The eye; = *ili-So*.

UM-HLOLO. A widower. In former days, when polygamy was rife, there was really no such thing as a widower; nowadays, however, there is need for the word, and it is commonly used.

U-HLONIPO. (a) The custom described under *Hlonipa*: *uhlonipo lolabantu abangamankazana*, *hlonipa* is the custom of married women; *zonke imfanelo zohlonipo*, all that the *hlonipa*-custom demands.

(b) The custom by which a child is forbidden to speak of a grown-up man by his name; he must say,—"father of so-and-so."

ISI-HLONIPO. The *hlonipa* language of the women: *abantu abangamadoda abasebenzisi zihlonipo njengamankazana*, men don't use *hlonipa*-talk like women; *umntu akasayi kuti kuyise zala 'Tata' isiko lesihlonipo liti, makati 'Bawol'*

U-HLOTSHANE. Bitter wortel, in allusion to its milky juice; = *i-Tshongwe*.

U-HLOTYANA, dimin. of *u-Hlobo*. *Zonke intlotyana zokutya*, all kinds of food.

I-HLOZI. Pmse. The leopard; = *zintse*.

UBU-HLUNGU BENAMBA. Among the Pondo, applied to the Poison-bush, *Acocanthera* species. O. B. Miller.

UBU-HLUNGU BEHLATI. The Strychnine-bush or Poison-bush; = *intlungu yambé*.

UM-HLUNGUTI. Corkwood, of which there are two species, both with exceedingly hard wood. *Commiphora harveyi* Engl. and *C. caryocolla* Oliv.

I-HOBE. The girls, watching the Kafir-corn, frighten away the doves to the accompaniment of the song, *Hobe! hobe! akuwalimanga lama-zimbá!* Dove! dove! you didn't plough this Kafir-corn!

ISI-HOHELA SE MENDI. The Mendi catastrophe. (One of Tengo-Jabavu's coinages.)

UKUTI-HU. To finish quite up: *waziqoba zombini ezinkomo waziti-hu*, he completely ate up these two cows.

ITSH! *interj.* used either alone, or followed by *nxim*, to express contempt.

IZOLO, *adv.* Yesterday. [In Pondo, the day before yesterday.] Phr. *iyawa yilanto yayizolo*, it has happened, it is that thing of yesterday, i.e. it has happened again.

IN-JA. Gcad'inja! roast a dog! used to express utter contempt for a person who is grinning when being reproved for something he has done. The phrase means:—roast a dog till you see its teeth grinning along with you, but don't imagine you will see me grinning with you. The phrase may be expressed by actions without words. The offended person gives a sharp shake of his right hand (indicative of putting the dog in the pot) then turns the hand sharply upwards with the fingers separated (indicative of putting the pot on the fire). The phrase, spoken or acted, effectually stops grinning. At greater length the phrase is: *gcad'inja, zingum ngononkonxana*.

Phr. *inja ayimki apo iké yafumana itambó kóna*, a dog doesn't leave the spot where it has once found a bone; *inja apo iqéle ukufumana itambó ayibisabuya*, a dog remains on the spot where it is accustomed to find a bone, and returns home no more.

Umntan'enja! (contraction for *umntwana wenja*, child of a dog), used to express surprise at some action. Wonderful!

I-JALIMAN (b.) cf. "'Scotchman,' as the natives call a two-shilling piece" Rider Haggard's *Jess*, chap. X, with footnote:—"Because once upon a time a Scotchman made a great impression on the simple native mind in Natal by palming off some thousands of florins among them at the nominal value of half-a-crown. 'Pettman gives;—' ana German, Florins coming into circulation on the Frontier at the same time that the German Legion arrived."

UM-JALO. Substitute:—n. 6. Displeasure, anger: *simbone ngomjalo waké ukuba akakóli-swanga*, we saw by his displeasure that he was not satisfied.

JAMELANA. *Sajamelana ngokwempikiswano* or *sema sijamelene sipikisana*, we stared each other out of countenance.

U-JING' ISIKOPU, n. 1. A swing, made of a rope hung between two branches of a tree.

JINGELA. To dangle beside a person, or for a purpose: *ndijingelwa sisigcawu*, a spider is dangling in front of my face (telling me I may expect a letter.)

JIWUZA, v. t. To swing, as the arms in walking or a skipping-rope in the game *ugqubu*.

U-JWEBEVU. A long thing: *sijong' ujwebvu lololiwe*, we are looking at the long railway-track.

KABAWO, voc. Child of my father! or, with relative prefixed, *okabawo: pila kabawo!* be in good luck, brother! *okabawo ufikile*, my brother, or relative, has arrived.

I-KAKADE, n. 2. Fixed habit: *ikakade lako unjalo*, you are always like that.

ISI-KANDAKANDA. A steam-roller, for levelling out the roads.

I-KASI. Seed-cobs of maize are not stripped of the *amakási* till sowing-time.

I-KATSHU. A useless person; one who has no strength of character to stand alone; one who cannot keep secrets; also, usually in plural, refuse after winnowing maize or Kafir-corn; husks.

IN-KAWU. *Wabeka isebe lenkawu*, lit. he put a branch of a monkey (in front of him), i.e., he screened himself as a monkey does behind a branch; *ukukawulela inkawu zisiya emanzini*, to intercept monkeys going to drink at the river (an impossible task, as the monkeys see the person first and act accordingly), i.e. to attempt the manifestly impossible.—W. I. Brownlee.

IN-KAYOYO. One whose friends are all dead, or who is uncared for by those that remain; the last survivor in a village.

UKUTI-KIQI. Of anything, to fall down: *yintoni lanto ité-kiqi*, what is that that has fallen.

KIQIKA. To fall, as fruit from trees, or as a wall.

KIQIZA. To knock down (a wall); to drop things one by one. Pmse. To snow.

UKUTI-KITI. Of the weather, to be raining and cold: *lité kiti* (= *likitikile*) the sky has fallen, i.e. snow or sleet is falling.

I-KIWANE. Phr. *ubuhle bekiwane bune-mpetú*, (alternatively, *ubuhle bekiwane bulele impetwana*) the beauty of the fig has a maggot, i.e. appearances are deceptive; a man of fair countenance may have a heart full of evil.

IN-KOHLA. Phr. *yinkohla ka-Nkohla*, it is an insuperable difficulty. ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments ;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

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The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

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Price 6d.

SPECIAL ARTICLE

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Sports and Pastimes.

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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.

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

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MR. C. E. WARNER, B.Sc.
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Principal Teacher - Rev. R. Godfrey.
Mr. Wiggett. Mr. Ferguson Miss Stormont
Woodwork - Mr. J. Forrest. Needlework and Handwork - Miss Lancaster.

The Blythswood Practising School.

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" " - Mr. Luti. " Miss Botha.

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Instructor, Mr. Forrest

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

Domestic Science Department.

Instructress, Miss Taylor.

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

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

The Business Department.

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The Boys' Boarding Department.

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

The Girls' Boarding Department.

Acting 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.

The Church of Scotland.

THE second day of October, 1929, will be long remembered by the Scottish People as one alike distinguished and memorable in the Annals and the History of Scotland. For thereon at Edinburgh, its Ancient Capital, the Modern Athens, was constituted the First Assembly of The Church of Scotland in the presence of one of the largest audiences that has ever assembled in the land. Twelve hundred people met in the largest improvised Hall in the City and witnessed what for many were the most impressive Services of their lives. They witnessed the Ceremonies whereby the two great Presbyterian Churches were united in The Church of Scotland, Apostolic, Catholic, National in its Profession of Faith and Creedal Beliefs. They heard the gracious words of His Majesty, the King, and the speech of H.R.H. The Duke of York, who acted as High Commissioner of His Majesty. This is the letter whereby The King welcomed the reunion of Presbyterianism in Scotland:—

*Right Reverend and Well Beloved,
We Greet You Well.*

It was with unfeigned satisfaction that We learned that the Church of Scotland and the United Free Church of Scotland had at the recent sittings of their Assemblies confirmed and ratified the proposals for the union of the Churches. We appreciate the complexity of the problems which had to be solved and the difficulties which had to be surmounted, and we believe that the guidance of the Almighty has been abundantly given to all those who have laboured to this end. We have cause at this time to render thanks to the Almighty that by His mercy and grace His hand has spared us to witness the consummation of your efforts, and although it will not be possible for us personally to visit, as we had hoped, this first Assembly of the re-united Church, yet it is a

source of deep joy and of gratitude to God that we are able to address you on this memorable occasion to assure you of our great interest in your festival of union and to convey to you our earnest hope and confidence that our beloved Church of Scotland will from henceforth be even more abundantly blessed in her labours for the proclamation of the Gospel to the people, and the advancement of the spiritual life of the realm. We have thought it fitting that our most dear son, Albert Duke of York, whom we appointed to represent us at the last Assembly of the Church prior to union, should again act as our Representative at the first Assembly of the united Church. We trust that our choice will commend itself to you, the more so as his reception at your former meetings gave happy evidence of that loyalty to the Throne which has always heartened us by its constancy and fervour. We assure you of our unflinching concern for the maintenance of the rights and liberties of the Church of Scotland as happily secured, and with our earnest prayer that now and in the years to come you may be filled with the power of the Spirit, and that the grace of God may bless and sanctify your labours, we bid you most heartily farewell.

*Given at our Court of St. James's this
18th day of September, 1929, in the 20th
year of our reign by His Majesty's command.*

WILLIAM ADAMSON.

They heard and approved the Declaration of Union, a Solemn League and Covenant, reminiscent of the Old Faith of the Church:—

"In the presence of Jesus Christ, the King and Head of the Church, I declare the Act of Union to have been finally adopted, and that The Church of Scotland and The United Free Church of Scotland, each in fidelity to its great heritage, are now become one Church in Christ under the designation of The Church of Scotland."

They saw the action whereby with clasped hands two Moderators declared:—

"Here in the presence of God Most High, we pledge ourselves together in solemn covenant."

In this Way was initiated the First Assembly of The Church of Scotland.

The Constitution of the Church of Scotland.

WHEN the English and Scottish Parliaments united, in the year 1707, they agreed to recognise as fundamental three matters of great interest to the Scottish people, Scottish Nationality, Church and Law. The Scottish Nation has been legally a Nation on equality with the English. Their Law Courts have administered the Laws of the Land in accordance with the traditional custom and procedure of the past and the present. Litigants have had their appeal to the House of Lords on the same terms as those from English Courts. The Church of Scotland has been recognised for ages both under its Roman Catholic and its Presbyterian forms of government as the National Church of Scotland. These fundamental principles have been observed from the reign of Queen Anne as the political relationship of the Parliament of Great Britain towards Scottish affairs. Scotland is distinct, therefore, from England in these three matters. It is a recognised Nation with its National Church and its National Law Courts. It is on these matters on equality with England; in these matters each nation is distinct. It may seem very simple to phrase great principles such as these; it is not very simple to carry them out in detail and to recognise them fully in practice. They are legal principles that may be altered through Parliamentary decisions in accordance with the attitude and determination of a democratic majority.

A National Church.

Needless to say efforts have been made at various times to alter the political agreements of the past but they have not succeeded heretofore. Scotland is the Scottish Nation with its legal and ecclesiastical organisations from the past. The present union of the Established Church of Scotland and the United Free Church of Scotland has not altered, save in some details, the position that the Church has held for ages in the estimation of the Scottish people. Political and Ecclesiastical differences kept Churches apart for many years; these have now been eliminated; the Church of Scotland is the resultant of many

social, political and ecclesiastical forces. It is a reunion of Churches on a basis of equality. Both have professed the same doctrine, followed the same methods of worship, preserved the same form of Church government and observed the same procedure in ecclesiastical discipline. These things remain and will be continued in the new Church of Scotland, which is tolerant enough to admit what of modern thought seems adaptable to the needs of Christian people, to encourage the æsthetic form of its services in accordance with the growing influences of art and education and to alter within recognised limits its methods of government and discipline. In these matters it resembles somewhat the Church of England but with this striking exception that as a spiritual organisation it is entirely free from State control. In matters of religion the Church of Scotland is entirely autonomous; this position has been recognised by Parliament in the Acts that have been promulgated concerning the United Church.

The Church as an Expression of the Religious Life of the Nation.

The Church of Scotland is practically the ecclesiastical expression of the religious and moral life and profession of the Scottish people. It is a National Church in the legal sense of that term but it claims no privileges in relation to the other Churches in Scotland. All are on an equality so far as State recognition is concerned and State religious privileges. This fact explains the attitude of the Crown towards the Church of Scotland. The principles of the Union of Parliaments in 1707 will still abide in their essentials, if not in their details. The Church of Scotland is the Church of the Scottish Nation. It is possible both to over-estimate and to underestimate this position, especially in South Africa where there is no National Church which expresses the religious life of the country and where all Churches are on a legal and political equality.

Some would emphasise the position of the Church of Scotland and would recommend it as a striking example of adaptation to the needs of Christian Nations, indeed of all States. Ecclesiastical forces in all countries are in a state of movement, and that in two directions, either to superimpose religion upon a Nation or a State and thus

become the first power in the land, or to level the Churches to equality with the State itself. The meaning of Fundamentalism is that the Church seeks to dominate the whole life of the people, be it moral, religious, educational or political; while the meaning of Modernism is to create in a State or a Nation two organisations for the government of men, the one for secular and the other for sacred affairs and interests. The controversy between these creeds and professions is not merely literary or ecclesiastical, but is further reaching than these. The success of the efforts that have enabled ecclesiastics to formulate a basis, legal and spiritual, for the Church of Scotland has afforded the Churches of other lands a striking lesson in that religious diplomacy whereby a Church may be continued as a National Church with spiritual independence. The Union, therefore, means more than the ordinary man may think on a cursory survey of all the proceedings that have been going on for years towards the end in view.

On Spiritual Independence.

The Church of Scotland has been organised on a basis of spiritual independence, so far as its religious beliefs and charitable works are concerned. It is very difficult to define the term spiritual independence; the idea is elusive, alike in Theology and Philosophy, in Law and Science. So elusive is the concept that some are apt to regard it more as poetical than as practical, more as imaginative than as real. Doubtless the idea is difficult to determine, to limit and to define, even if all limitation implies a boundary and all definition a negation. For independence does not imply absoluteness and isolation but rather a peculiar relation and attitude towards things of a similar intellectual and legal type. Spiritual independence does not imply doctrinal wilfulness and moral waywardness but rather otherwise, a rigid application of every moral law and a steady opposition to any political interference. When so regarded, spiritual independence is not elusive or poetic, it is clear and real. Most, however, will understand its meaning in the application of its principles to practical and ecclesiastical life. When ideas are seen in action then they are understood in their significance and judged for their value. Thus regarded spiritual independence is as

much a legal as a religious conception. It emphasises the claim of the Church to deal with moral and religious issues and affairs, that are outside the Laws of the Land or that the Law refuses to touch. Some problems exist in every Nation that it is the desire of every government to evade on account of the material interests involved in their moral issues. These the Church will face and regard as its peculiar inheritance.

The Tasks of the Church of Scotland.

Much is expected of the Church of Scotland in the days to be. It will have to face phases of the social, political, educational, moral and religious life of the country that are changing and demanding new solutions decade by decade. Union will give strength to efforts for social betterment and spiritual advance. The Church will face poverty by new organisations for the relief of suffering and hardship. Already plans have been devised by means of which many grave social and economic questions are to be faced and solved as far as is possible in the changes of an industrial and commercial civilisation. But the greatest tasks have been indicated as those dealing with the spread of the Gospel amongst the people of Scotland, with the training of the rising generation in the fear and love of God, and with the support of Mission Work throughout the world. It is in the spirit of hope and activity, of confidence in God and Christianity, that the Church of Scotland begins its new career in the land of its creation.

The Speech of H.R.H., The Duke of York.

The following speech was delivered by H.R.H., the Duke of York as Commissioner of His Majesty, The King.

Right Reverend and Right Honourable.

I shall count it one of the happiest and most important events in my life to have been present as his Majesty's Representative at this the first Assembly of a re-united Church of Scotland. The occasion is one for deep rejoicing among all those who have the spiritual welfare of this country at heart, but I must leave it to others better qualified for the task to interpret the emotions which upon this solemn occasion must fill all hearts in this Great Assembly. It is, however, right that I should convey to you the assurance of his Majesty's interest in and love for the Church of Scotland, of his great sense of zeal for her service, and of his determination to uphold the cause of Presbyterian government in Scotland. Right Reverend Moderator, I congratulate you most heartily upon your election as Moderator of this memorable Assembly. By the devotion and the unfailing ability with which you have served the Church and the cause of re-union you have not only endeared yourself to all on whose behalf you have laboured, but have most fully earned that high distinction which has at this time been conferred upon you by the unanimous voice of your brethren of both the uniting Churches.

Right Reverend and Right Honourable, it is, I know, a disappointment to you that the King was unable, owing to the state of his health, to

carry out his intention of visiting this Assembly in person. His Majesty also is most keenly disappointed, and he has asked me to inform you that he had before his illness been eagerly contemplating the prospects of a visit to an Assembly which marks such a significant event in the history of his beloved Scottish people. I understand that since your meetings in May last all necessary arrangements have been harmoniously completed for the amalgamation and co-ordination of the many agencies of both Churches. This difficult and exacting labour has been shared by many whom you hold in honour. I have already referred to the part which your Moderator has played in the conduct of the movement, but it is fitting that I should couple with his name that of Principal Martin, whose leadership and guidance have been the counterpart of his own. Right Reverend and Honourable, your deliberations at this time will necessarily be brief, but they will hold the promise for future years of renewed strength in the furtherance of the great aims of the Churches, and now, in the name of

His Majesty, I most earnestly commend your work and the fruits of the union so happily completed to the blessing and guidance of Almighty God.

The First Moderator of The Church of Scotland is the Right Rev. Dr. John White, Minister of the Barony, Glasgow. An account of the Proceedings of the Assembly will appear next month.

South African Affairs.

THE Government have postponed for a year discussion over their Native Policy as embodied in a series of four Bills. The delay has been occasioned through the belief that further conferences in Committee between political parties will effect such changes, emendments and compromises in the Policy as will enable Parliament to pass the measures more speedily than it would otherwise. It is quite possible to deal with each Bill separately and not conjointly: this method, however, has been expressly discarded by the Executive. Circumstances may arise and wider knowledge of Native Affairs may compel departure from what appears more an academic hope than a political aspiration. The gravest problems will be those associated with Land and Franchise.

The Minister for Native Affairs has been visiting various Districts of the Union on matters concerning the administration of his Department. Efforts are being made to regularise the titles on which land-holders possess their properties. In one District no less than forty

forms of title are said to exist, a state of matters that is bound to hamper considerably the smooth working of any Land System. The differences between the various styles may be slight, but they are detrimental to that uniformity which law demands in the interests of good government and administration. On the disclosure of the anomalies in the forms of title-deeds, the opportunity was seized by the people for the discussion of land-tenure, but nothing tangible resulted therefrom. What the Department of Native Affairs will have to face is the construction of a Title-Deed, which will embody the common provisions of those in existence with such other additions as may be equitably necessary for covering certain or uncertain provisions in past forms.

Registration and New Title-Deeds.

The suspicions, always rife, that the Government intends to take away the land from the holders of the present title-deeds, may be dismissed or rather discounted for a time. Only when a new and secure title is in the hands of the possessors of land will they disappear, and confidence be restored in the Native Affairs Department. It will be the fullest political and social wisdom to unify now the forms of Land Tenure in harmony with the Laws of the Union, and not wait for a more convenient season which never arrives. The experience of the British Government in its attempts to bring some order out of the chaos of the English Land Systems or want of administrative system is a warning to all Legislatures and Governments, that would neglect their duties and responsibilities over Land Tenure. South Africa has a splendid system of Land Registration, an inheritance of the past, amongst European owners; it will have to apply its method and provisions steadily to Native Lands as these are assigned and surveyed. Patience will have to be exercised and suspicions allayed in the case of the people, who are slow to understand simple changes and yet ready to accept them if for their profit and betterment. The natives of the various Provinces will have to trust the good faith of those who are working and scheming for their future development and show more confidence in them.

D. D. STORMONT.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

(Continued)

Gardening and Housecraft.

THE new course with its requirements in gardening and handwork necessitated additional effort and expenditure. Towards the additional expense, the Department could make no contribution. Ground for gardens had to be secured and fenced, and tools had to be obtained without grants from the Administration. In respect of the ground, the Native Affairs Department gave assistance, in granting permission to occupy Crown land wherever it was necessary. Teachers organised concerts, headmen made collections, managers contributed from mission funds, and gardening became a subject of instruction in several hundreds of schools. It was only in 1926 that the Department was enabled to provide a very simple equipment of tools. The response made by those concerned to the Department's call has been extremely creditable, and is but one more instance of the fact that the Native is ready to make real sacrifices in his upward path to civilisation. In spite of the fact that many of the Native schools are in towns or among farms, where land is unobtainable, and that others are in arid regions bordering on the Kalahari, where water is unobtainable, gardening is now being taught in 1,180 Native schools. In 222 other schools land has been secured, but preparations for actual instruction have not been completed. Where the subject is well taught, the interest created has spread to the parents, who have begun the growing of vegetables that they never thought of growing before; and by the sale of the garden products, funds are obtained that enable managers to add to the equipment or to effect minor repairs to the buildings. Tree planting has been taken up in 248 schools; this should add greatly to the appearance of the school sites and the comfort of the pupils.

In Native institutions, where there is a qualified teacher, instruction in housecraft is given to the girls in the upper standards of the practising schools. It was felt, however, that the subject had so important a bearing on the life of the people, that an effort should be made to introduce it in some simple form in a few of the larger outlying elementary schools. On the recommendation of the Instructresses, a dozen or more centres of such instruction have been selected, where there are teachers on the staff who have had some training in housecraft. A very simple equipment of two pots, a saucepan, a kettle and a few other necessary utensils, such as would be used in a

Native home has been supplied on the understanding that a room or hut is provided by the people. With the help of the Instructresses, a scheme of simple lessons has been drawn up, so that, while the boys take gardening, the girls take housecraft. If the experiment succeeds, as I think it will, the system should be extended ultimately to all schools taking Standard VI. That the Natives are growing to appreciate the value of such instruction is shown by the fact that at one school, where no one on the staff is qualified to give instruction, the people have at their own expense engaged a girl who has been through an industrial course, to teach the senior girls of the school. Housecraft is now taught in 34 schools.

Handwork.

For handwork, local material obtained in the veld is expected to be used. In towns where natural material is unobtainable, tin work, using for material old paraffin and other tins, work in bone, and the making of toys and home-made equipment from empty packing cases, are substituted for native handwork, the finished articles being sold to provide additional material or equipment. At various exhibitions that have been held, a steady improvement in the quality of the work done has been noted. At the end of 1928, some form of handwork was taken in practically all Native schools, the exceptions being a few schools where difficulties connected with the provision of material had not been overcome. The number of schools taking the various forms of handwork were as follows:—bench woodwork, 18; simplified woodwork (including carving) 206; tinwork, 197; grass and rush weaving, 1,522; work in aloe fibre, 841; in wool, 58; in leather, 3; in bone, 177; in clay, 940; in horn, 31. In only 39 schools, chiefly situated in outlying arid regions, is it reported that the teacher has not been able to procure material for handwork.

In the development of handwork the Instructresses of Needlework and Mr. A. E. Mbuya have given invaluable assistance, and Miss Ida Ngoloba, who showed special aptitude in the work, also did good service in helping teachers for a week or a fortnight at a time in schools where assistance was required.

The development of handwork would have been easier had it been possible to appoint a man with special qualifications as departmental instructor of handwork, who could give his whole time and attention to the instruction of the teachers, the improvement of the quality of the work, the investigation of material available in the various parts of the country, and the marketing of finished work. I would urge the desirability of such an appointment as soon as funds can be provided. This would have the further advantage of giving much-needed relief to Departmental Instructresses of needlework and housecraft, leaving them more time

for the development of the branches to which they were specially appointed.

Physiology and hygiene receive much attention in the training schools and at vacation courses. Native teachers owe a deep debt of gratitude to Dr. E. M. Chubb, Medical Inspector of Schools, who time and again has given up her vacation in order to lecture to teachers, and whose lucid lectures have always been a special feature at the courses in which she took part. Dr. Chubb has added to the debt by preparing an adaptation of her book, *Our Bodies and How They Work*, for use in Bantu schools. This is published by Messrs. Longmans at a specially low price, and has been translated into Xosa by the Rev. J. Henderson Soga; the Xosa edition should be available early in 1929.

In view of the limitations of the Native languages in education beyond the lower standards, and the importance to the child of having a practical knowledge of one of the official languages, much time and thought have been bestowed upon the teaching of English. Teachers in training schools and inspectors have rendered yeoman service by framing suitable schemes for oral instruction in the language, and demonstrating how it should be given. And in order to raise the standard of attainment in the upper classes, with the co-operation of inspectors and teachers, a series of marked tests in English composition were prepared and circulated among the field staff. By these and other means, there is reason to think that the standard of English in the primary schools has been raised considerably; but a great deal more must be done before the standard is satisfactory.

In the Native language, readers have been improved and better standardised. In Chwana, however, there is need for a good series for standards II to VI.

To meet the new requirements in arithmetic, it is necessary now to use quadrilingual test cards up to Standard III—in English, Chwana, Sutu and Xosa. In the upper standards, it is expected that pupils shall understand the official language sufficiently to do without a translation of the questions.

Book of Suggestions to Teachers.

To enable acting teachers the better to understand the principles underlying the new course, and to help them to teach the subjects of the course with success—particularly subjects like handwork, gardening and housecraft that were new—the preparation of a series of articles on the several subjects of the course was undertaken in 1922. In the first instance, some lady or gentleman who had expert knowledge of the subject and successful experience in teaching it, was asked to prepare a first draft of the article proposed. This was then revised, in order to preserve unity in the series, and referred for criticism and suggestions to a

number of other persons, also well qualified by knowledge and experience. The emendations suggested having been carefully considered, the article was printed in the *Education Gazette*; and on the completion of the series, the articles were reprinted in book form in 1924 and supplied free of cost to all acting teachers and students in training. The help afforded by the book was much appreciated by teachers, not only within the Province, but beyond its borders, and applications for copies were received from Government departments or individuals in all the British territories from the Orange River to Kenya Colony. Unfortunately the supply was exhausted in two years. This fact, and the additional experience gained in the interval made it necessary to consider the preparation of a revised series, and this was undertaken in 1928. The original articles were revised and extended—in one or two cases they were practically re-written—in the light of experience and suggestions received. Eighteen of the twenty-two articles have already been published in the *Gazette* and the remaining four will be published early in 1929. It is to be hoped that it may be possible to issue them again in the book form.

Buildings, Furniture and Equipment.

Under the existing law, buildings for Native schools must be provided by the churches or missionary bodies that maintain the schools. The law provides that rent grants up to an amount of 5 per cent. may be paid on the cost of the erection or purchase of buildings set apart for educational purposes, provided that the Superintendent-General of Education has satisfied himself of the need of the building and its suitability, and in the case of a few buildings erected at institutions before 1921 the Administration pays a rent grant of 3 per cent. on the cost, which was the limit then allowed. Since that time, however, the Administration has been unable to provide funds for any additions to the list, so that in practice the whole burden of providing buildings and of their maintenance falls upon the churches. Most mission schools in the country are housed in the church, an arrangement manifestly far from satisfactory, since the principal teacher has no control over gatherings held after school hours, and when repairs or extensions become necessary, owing to the use of the building for school purposes, the portion of the community that is not connected with the church concerned is adverse to sharing in the expense. The consequence is that the burden of providing sufficient and suitable accommodation is becoming more than the churches can bear, in the impoverished condition of their adherents. Further, where schemes of joint control of schools are proposed, the difficulty of providing a suitable building for the united school sometimes proves insuperable.

(To be Continued)

THE BLYTHSWOOD REVIEW.

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Local

The Union of the Churches.

During the past month, at various religious gatherings in South Africa, discussions have been proceeding on the question of the Union of the Christian Churches in the country. For many years past this matter has occupied the attention of ministers and committees; the public have been somewhat indifferent to the whole affair. The recent successful Unions of the Canadian and the Scottish Churches have naturally directed anew the attention of all those who are interested in the development and the reorganisation of Protestantism. The creation of nationalities and nationalisms was as much the cause as the effect of the Reformation of the sixteenth century. The growth of racial self-consciousness created in Europe various sects that professed political freedom and religious dogmatism as the bases of their Creeds. Most of these bodies have vanished but have left certain great Churches of a national type. The only Church that has refused to recognise anything but Catholicism and internationalism in the religious sphere is the Roman Catholic Church, against the administration and creed of which National Reformers protested naturally in their day and generation.

Forms of Church Government.

Modern Protestantism has inherited at least two distinctive features so far as Faith and Belief are concerned. The one is summed up in the phrase, the Reformed Church and the other in the Lutheran Church. These Churches have attempted at various times to unite on the Continent of Europe, especially in Germany, but their success has not been commensurate with their intellectual and religious efforts. England has been peculiar both in the matter of religious professions and ecclesiastical organisations. The Episcopal form of Church

Government is faced with a Congregational form as a religious and ecclesiastical antithesis and that since the days of the Protector, Oliver Cromwell. The socialistic unity of the Church of England counters the individualistic tendencies of the Congregational Church to use political terms to designate religious principles; Episcopacy is countered by Congregationalism. The mere statement of the antithesis serves to show the difference inherent in the two administrative and theological positions.

Unions in Great Britain.

The Church of England has been faced with one of its creations, the Methodist Bodies of the country, which are more or less evangelical in Creed and democratic in organisation. These bodies are gradually uniting themselves in view of the moral pressure of the day and for the practical purposes of Religion. The spirit, that has been created through the antagonistic forces of the world and the reconciling demands of the Churches, has brought the necessity for union more than ever before Christian men. Several conferences have been held in Europe, the immediate aim of which is Church Union, even on a minimum Creed and a flexible organisation. Scotland has not had to face the same differences as England in the matter of Church Polity. Essentially a Presbyterian country, it has not had to face difficulties in religious and ecclesiastical organisations but rather in creedal and political professions. In Scotland the relation of Church and State has been a vital problem; in England this problem only arises in the Church of England, for other Christian bodies recognise no relation to the State save that which is determined by the rights of property and organisation. The State difficulty has been overcome in the case of the new Church of Scotland seeing that it is practically autonomous in the matters of Religion. We deal elsewhere with these and similar matters.

A Countryman's Diary.

We are now into the rains in the Eastern Province. The seasonal rains came at their expected time, and that after a series of short showers that had fallen throughout the early part of the month. Indeed, so much rain has fallen already during October that farmers complain of it and its effects upon the ploughed ground, seeing that it has washed away much of the soil, in parts of the country, from the mountain field into the valley. However, you cannot get everything just as you want it; one must learn to take the rain in its due season and be thankful of its arrival. Ploughing has been proceeding apace; early ploughing and sowing have already manifested themselves in spring crops. Unfortunately the birds have had their innings and have done damage to certain fields, for they love the early green blade no matter what the crop. Everywhere the grass is springing up to the delight of the cattle and the sheep; the goats are having a lively time amongst the branches of trees that have not been protected from their depredations.

Early in the month certain rivers began to overflow their banks and to make crossing an impossibility except at bridges. Now that the Government Works Department is busying itself over bridges and culverts at drifts, its officials might take careful observation of the rise of rivers, as in several instances culverts have been built that are of no service whatever when the river is in flood. It is somewhat unfortunate for travellers to reach a drift and find the culvert or the causeway covered by a flowing stream. Very few will attempt with a motor car to cross it when the water is twelve or fourteen inches above the causeway and the river in full flow. All travellers can do is to meditate upon the ignorance that built without taking the necessary observations concerning the flow of the stream and the overflowing of its embankments. Causeways and bridges ought to be made higher than they are at present in view of the sudden rush and strong flow of African rivers after spasmodic thunderstorms and continuous rain. It is very obvious that many crossings to rivers will be of little service at the present time to trade and travellers, for the recent and prevailing rains will cause the rivers to overflow their banks enormously during the coming months. The convenience of the trading public and not the saving of a few pounds should dictate the policy of the Government Works Department in their building of bridges and culverts over drifts and rivers.

The gardens are looking gay with plants and flowers.

Local and General.

The Stellenbosch Ring of the Dutch Reformed Church has exonerated Dr. Du Plessis from the charges of heresy preferred against him.

Wool is the favourite topic of the day, its future and its prices. The slump on the English Markets is giving farmers much anxiety at the present time, for prices are very low.

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MRS. F. BROWNLEE,
The Residency,
Butterworth.

Everyone is speaking of the fine harvest that has been reaped during the past quarter. The food supplies of the native people are assured for the coming year. Of course prices have fallen seeing that competition has levelled them down. It is also the same with wool, the harvest of which has not yet been begun in certain places although it is finished in others. Prices have fallen considerably, even a month ago, on the English Markets, Australian wool dropped considerably and finally reached 7d. a lb; 3d. more however above pre-war prices. At present farmers are very anxious over the wool drop. Various causes are being assigned to the sudden fall, less demand for wool clothing and competition with synthetic silk are being credited as the chief causes. But Tariff measures, as in the United States of America and on the Continent of Europe, have also their influence upon prices. Curiously enough over-production in wool is not given as one of the reasons, perhaps because it is too obvious.

Many scrub cattle are to be found in the Union, their number is given at 11,000,000. The theorist asks the question whether it pays owners to maintain them, and advises that they should be sold at low prices and replaced by others of a different breed. Their sale is an economic problem. To whom are they to be sold? Let us suppose that the cattle represent £50,000,000 in capital. Where is this sum to be realised on sales? Not in South Africa, nor in export trade, not on the beef market nor on the Exchange. The fact is that the advice of the theorist is of no service whatever to the practical farmer, as he himself would soon find in any attempt to change his own scrub cattle into cash. The exchange would not decrease the numbers but only transfer them from one owner to another. Again, we are not so sure after experience that the scrub cattle are not a great asset to the country. Hitherto they have been the chief agents in providing milk and beef to the largest part of the population. Indeed some other breeds, even much boomed, have not been worth their maintenance except for the fancy speculative prices of the markets. The advice to change slowly the breeds of cattle in the interests either of beef—for which there is little market in the Union, or of milk,—for which there is a continual demand, is not theoretical but economic. It is also practical; indeed circumstances are compelling men to move slowly. It is no easy matter to transform 11,000,000 scrub cattle into money wherewith to buy new breeds, for the scrubs will still remain amongst the majority of farmers, native in particular, as beef and milk to them. It will be by cross-breeding with a higher type that scrubs will be ultimately changed into a better class, for they will increase in spite of their economic exchange from hand to hand. All this will take time, industry and capital. But a Market will still remain a grave problem for farmer and politician.

Sports and Pastimes.

My Bat! My Hat!

Before you undertake a match in cricket, you ought to practise a great deal; otherwise you will lose your reputation and will be said not to be 'playing the game,' and that in more senses than one. When you consider that a Club has spent many years practising for a match and you see another Club against it without any previous training you may know what will happen and you may conjecture what will be said. The trained Club will blow the efforts of the untrained Club to the four winds of heaven, to the delight of the spectators and the chagrin of followers, for people really go to see a match and not to see a defeat. If the members of a Club can spare time to practise, they ought not to waste the time of the others by appearing at a match. By their disappearance they will save the time of others and their own tempers as on defeat everybody will blame his neighbour and the Club will suffer in reputation and in style. Now, a Club's reputation is one of the most delicate and subtle things that it possesses. Next to reputation goes the bat.

I mean what I say, the bat is the greatest power in the game of cricket. Batsmen keep up the reputation of a club or destroy it. Everybody knows this; you need not challenge it, nor need you say, "My Hat!" A good cricketer wears a cap and a fashionable onlooker a tall hat, quite unlike the olden days when the batsman wore a tall hat and wielded a bat with effect. Every cricketer should say "My Bat!" and should keep repeating it after the style of the Coued victims and votaries. You ought to repeat it in measured verse of two lines thus:

My Bat! My Bat! My Bat! My Bat!—My Hat!
My Hat! My Bat! My Bat! My Bat! My Hat!

You may not appreciate this poetry, it requires great artistic feeling to realise its significance and to enjoy its amazement and its metre. We have read worse poetry than this about a Bat; nothing can excel a Bat as I shall show you immediately. Every cricketer should possess his own bat and should play with it alone. A bat is an instrument that is not easily preserved and wielded. Every cricketer knows this and knows also how serious a mistake he makes in lending a bat to another fella'. We once had two bats, one for matches and one for practices. They were an expensive make, the best of a good maker. When not in use they were carefully kept in oil. The blades were carefully watched and the handles were specially treated, for blades are delicate things and handles more so. The bats were never given on loan and were beauties; like all kinds of beauties, cricket and all, they had to be tenderly nourished and skilfully used. Through inadvertence the two bats were given on loan to those who knew neither their value, £10 or so, nor their use. Their return was a sad story, more pungent than a financial loss. Never again! was our comment when we received two bats, useless for all purposes of cricket. Every cricketer ought to possess his own bat and nourish it as he would a bull pup, one of the most sensitive creatures in existence. My Hat! My Bat!

The Bantu Men's Social Centre.

Its Aims, Objects and Activities.

The motto of the Bantu Men's Social Centre is:—"Stronger in Body, Mind, Spirit and Character." That is to say the Institution stands for the physical, intellectual and spiritual improvement of its members and the building up of their character. Its aim is to teach its members the fundamental things of life and to create in them desire for a higher and better existence and to enthuse them with the spirit of brotherliness and comradeship. Members are morally, spiritually, intellectually and physically improved by means of the following activities:—

1. THE GAMMA SIGMA CLUB, which is a literary and debating Society, holds its meetings every Friday evening at 8.30, and in these meetings members are given an opportunity of discussing topics of national importance, and of listening to inspiring lectures and addresses given by prominent and leading Europeans and Africans. Friday evening at the Bantu Men's Social Centre should not be missed by any African who wishes to improve and augment his knowledge of the things of life.
2. TUESDAY CLUB, which is a study circle, holds its meetings on Tuesday evenings at 8.15 to discuss Native Law and Customs and Economics under the leadership of Mr. J. D. Rheinalt Jones. An African who aspires for leadership among his people should join the Bantu Men's Social Centre and become a member of the Tuesday Club.
3. NIGHT SCHOOL CLASSES are conducted under the supervision of the Rev. E. W. Grant. These classes start from A. B. C. to Junior Certificate. The Bantu Men's Social Centre realises that education is an important factor in the development and civilisation of a people. "Knowledge is power". This is a saying the significance of which is realised by the authorities of the Bantu Men's Social Centre. And that is the reason why they are determined to provide educational facilities for their members.
4. BOOKKEEPING CLASSES are also conducted and several members have secured certificates of the Union Department of Education. The instructors are Messrs E. G. Taylor and Ashberg. Knowledge of bookkeeping is essential to those men who are engaged in business activities.
5. LIBRARY. There is a small library stocked with valuable books, and here a man who wishes to drink deep and still deeper in the fountain of knowledge can spend his leisure hours among great thinkers of the past and the present. It is hoped very soon the library will be well supplied with books, as the Bantu Men's Social Centre will probably be one of the distributing centres for the Carnegie Circulating Library, which is being established for non-Europeans under the auspices of the Carnegie Corporation of New York.
6. NEWSPAPERS AND MAGAZINES. Reading, as one of the chief factors in the development of intellectual powers, is encouraged, and in consequence the best newspapers and magazines from England and America, as well as the South African papers, both European and Bantu, are stocked in the Social room. Some of our American magazines deal with the life, welfare and activities of the Negro people.
7. INDOOR AND OUTDOOR GAMES. Realising the fact that a sound body is necessary for the development of the mind, the Bantu Men's Social Centre provides indoor and outdoor games for members. There are games which are conducted in the Gymnasium Hall, such as hand ball, basket ball, volley ball, and boxing. In the Social room one finds such games as Chess, Ping Pong (table tennis) and draughts. Then there is tennis, football and cricket. All these physical exercises strengthen the body and make it fit as a dwelling house for the intellect and the spirit.
8. BIOSCOPE. The Bantu Men's Social Centre provides free moving pictures shows every Wednesday evening at 8 o'clock for members and their friends. Every other Wednesday we have a special feature picture solely for this night.

The Bantu Men's Social Centre is to day in its fifth year of existence, and as the membership is increasing there is every hope that it will become sooner or later a permanent institution in Bantu life.

Membership of the Social Centre is open to every man of the Bantu races, for a yearly fee of ten (10) shillings.

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Lobola,—Dowry.

THE REV. JOHN SOGA,
Miller Mission, Bomvanaland.

It may well be understood that a primitive people living close to nature, and, therefore, with a morality of a low order, needs some custom or law to secure for woman her human rights and the protection of her person, and through her to protect family and tribal life.

With a low morality, without law or custom to keep in check unbridled passions, men would live much as the animals do. They would take women, live with them until such time as they desired a change, then discard them for others, and continue to act thus ad libitum. Under such conditions family life and tribal life would be non-existent. To preserve these it became necessary for the Bantu to protect womankind, and to this end instituted the custom of *lobola*,—a custom which has not only the sanction of Bantu law, but its entire support.

In no country civilized or uncivilized is there any custom so powerful, I believe, to secure the status of the married woman, and to protect her from physical abuse. It may seem to some that this is an unwarranted assertion to make, but I make it without hesitation. Among civilized races, with a high moral code as the foundation of their racial life, woman is largely protected by her person by public opinion, but this protection comes to her from without, and in many cases, for many reasons is both slow and too often ineffectual. Bantu women have their protection entirely in their own hands, with the full and immediate support of custom and law when necessary.

The Custom of Lobola.

At the outset let me say that while the custom of *lobola* is universal among the Bantu, yet it is carried on under different systems by various tribes, consequently it is unwise and not justifiable to generalise in regard to it. The custom as it obtains in a particular tribe must be studied independently of others, both as to its administration and its implications.

There are two distinct systems of *lobola* in the Cis and Transkei Territories. These are the Xosa system and the Fingo system. We will deal briefly with these two systems in the order mentioned. Later on we will touch upon the charges brought against *lobola*, to the effect that the woman is "bought", and that, therefore she is a slave entirely at the mercy of her husband, and finally that she is without protection. I would also refer to the marriage system in vogue among Christianised Bantu, which partakes partly of the Fingo and partly of the Christian systems,—that which comes mostly under the observation of Missionaries in general.

Steps in a Xosa Marriage.

Lobola is the preliminary step to Xosa marriages, indeed to marriages of most Bantu tribes. Its methods of operation vary substantially in different tribes, but its main object namely, security of the status, and protection of the married woman, may be assumed as universal. The

meaning of the term as set forth by A. Kropf, D.D. in his great work entitled "A Kaffir English Dictionary" may be quoted here. Dr. Kropf was for many years a missionary of the Berlin Mission, at Stutterheim, (Cumakala) in territory occupied by an important branch of the Ama Xosa tribe. His Dictionary, has so far, no rival! and to all isi-Xosa students is, for its knowledge of the language and its accuracy *facile princeps* of all such works. Dr. Kropf gives the following explanation of the meaning of the verb *uku-lobola*—(a) Primarily to compensate, indemnify (b) "to give dowry for a wife." "The idea," he continues, "lying at the root of this custom is that the father suffers loss by the marriage of a daughter. He is deprived of her assistance, and has a just claim for compensation. And this custom furnished also a guarantee that the woman would be kindly treated after marriage. If she had just cause for complaint she could return to her friends, who demanded one or more cattle, before she was allowed to go back to her husband. A payment of this kind is also called *uku-lobola*, but it is not *i-kazi*."

The Meaning of Dowry

It should be noted that the word dowry has been used in South Africa a meaning different from its strict signification.

Within the limits of the Bantu race the *lobola* custom is universal, and in all tribes it is, apparently, regarded as compensation or a restoration of a balance displaced.

The *lobola* custom is variously interpreted. According to some authorities its restoration affects only the family unit; others hold that it affects the clan, thus giving the transaction a communal significance, reaching beyond the individual families concerned.

As we have seen from the above quotation Dr. Kropf regards it as a matter affecting the family alone, thus narrowing the area of its influence. Junod, however, in his book "The Life of a South African Tribe," states that the object of *lobola* is to "restore the equilibrium between the various collective units composing the clan." This gives the transaction a much wider area.

These differences between writers, living in the midst of different tribes go to prove that there is a want of uniformity, not so much in the objects for which the custom exists, but in the methods of its administration. Fuller attention will be given to this matter later on.

Meanwhile, the custom may be described briefly apart from its implications.

The Custom in the Marriage Ceremony.

Before a marriage can take place the performance of the *lobola* custom must be carried through, at least sufficiently so, to secure the acquiescence of both parties to the marriage contract. The prospective husband asks the consent of the girl's parents to his marriage with their daughter. The parents having considered the young man's social status, and his personal character, and if satisfied about these, request the applicant to state what he is prepared to give by way of *lobola*. In their laconic way he is asked to "*teta*"—speak. If unable at once to proceed with the *lobola*, he pledges his faith to marry the young woman by saying "*Ndikupa isinyaniso*"—"I hand over (or literally "I put

out") my pledge of sincerity." He then presents a cow or ox, as the case may be. The young couple are from that time betrothed. Later on the actual lobola takes place. It proceeds in accordance with two factors, the status of the prospective bride's family, and the capacity of the young man to meet this in cattle. It should be remembered that the essential feature of *lobola* among the Xosas is that there is no finality to it. Cattle pass from the husband to his wife's parents or their family throughout the life-time of the husband and beyond it, that is to the second and even the third generation. After the death of the husband, his son and sometimes even the grandson is called upon to *lobola* for his mother or grandmother. A case of this latter character, which at the moment of writing, is taking place a few hundred yards away from my main station, has been brought to the notice of the writer.

The Problem of Lobola Cattle.

Such being the essential feature of *lobola*, it allows a young man some latitude in fixing the number of cattle which he offers as a first instalment.

As a feeler, he offers, let me say, four head of cattle. The young woman's father may express himself as dissatisfied with the smallness of the number, and inform the young man that the social position of the young woman merits something better than what he has offered. If able, he offers more, but if unable at the time to do more, he says, "*ndiboleke*"—"lend her to me." This however, is merely a euphemism for marriage, and implies the intention of the bridegroom to continue to *lobola* when more favourably situated. This is not a loan in the European sense, and this is proved by the fact that if the girl's parents consent, the legal marriage ceremony is conducted in the usual manner, and moreover, the bride is given her name as a married woman, as Nosenti or whatever name her husband selects for her. From that moment she has the full status of a married woman. Usually, however, *lobola* proceeds without the young man having recourse to this euphemism.

There is no fixed number of cattle, among the Ama-Xosa which determines what is and what is not *lobola*, and consequently there is no time limit set within which the custom must be completed.

There is sometimes a variant to the traditional method of *lobola*. It is as follows: A parent when he recognises that a daughter of his is getting into what is poetically called "the sere and yellow leaf" stage, and no suitors materialising, custom allows him to take his daughter to some man, already provided with wives and offer her to him as an additional consort. Etiquette requires, though it does not compel, that the girl should not be sent home and so cause vexation to her parents. The unwarned bridegroom, unfortunate or fortunate as the case may be, usually gives a limited number of cattle in *lobola*, and marries the girl in the usual way.

Fingo System of Lobola.

We have been dealing with the *lobola* custom as it obtains among the Ama-Xosa, but as has been already said, while it is general among Bantu tribes, it differs in some, in its forms or details.

The custom, for instance, among those tribes of Lala origin called Fingos, and among some, at least, of the Aba-Mbo tribes, is essentially different in some respects from the Ama-Xosa. For example, when a young man, or at any rate a prospective husband goes to a young woman's parents and asks permission to take her for a wife, he is told of the custom observed by her parents in regard to *lobola*, somewhat in these terms:—"Young man we look upon you favourably, but our custom is that a daughter of this house does not leave the parental roof until 12 head of cattle have been given in *lobola* for her." If he is anxious to marry at once and has the necessary number of cattle he hands them over soon after negotiations have been completed. Should he not have the full number, he hands over such proportion as he has, and sets about, by work or by soliciting the help of his relations, to complete the number. Actual *lobola* with them then ceases.

I-Kazi—The comprehensive or inclusive term applied to the dowry cattle is *i-kazi*.

The Custom of u-Teleko.

The Fingo system would appear, from what has been said, to be a sale pure and simple, but the custom of *u-teleko* or *uku-teleka* which runs alongside of *lobola* deprives it of this character. It is an institution common to both Xosa and Fingo married life.

U-Teleko (n) or *Uku-Teleka* (v) = To withhold. This custom is a form of *lex talionis*. Its purpose is to protect a wife from ill-treatment by her husband.

It will be noted that while *lobola* is given by way of compensation to the parents of the woman for the dislocation of family life, due to the marriage of a daughter, and also as a guarantee that the woman would be kindly treated, this *u-teleko* custom is associated with *lobola* for the purpose of penalising the husband in the event of the ill-treatment of his wife by him.

If a woman is manhandled by her husband, or even if he reviles her so that she feels deeply insulted, the law recognizes her right to return to her parents, and recognizes the parents' right to prevent their daughter's return to her husband, until such time as he has paid the penalty for his misconduct, in the form of one or more head of cattle.

Should the husband of the injured woman fail to comply with the demand, his wife remains with her parents until he does. If he is obdurate she may remain with them for the rest of her life, and the *lobola* cattle under such circumstances are never returned to the husband.

Both the Ama-Xosa and Fingos, though differing in regard to their systems of *lobola*, are at one in observing the *uteleko* custom,—that is to keep back a married woman until the husband has handed over the cattle demanded as a punishment for his bad conduct towards her. This custom when applied usually brings a brute to his senses. With *u-teleko* in force, who can say the wife is bought and at the mercy of her husband?

(To be Continued)

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Living expenses in New York may roughly be estimated at \$50.00 per month. Tuition and room for the academic year would be \$200.00. The Seminary year will open September 24, 1930, and ends about May 26, 1931. The appointee should arrange to arrive about September 20.

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Forms of Application.

In order that the Committee may decide on the relative qualification for appointment each application should be accompanied with full information as to age, university training, seminary training (if any), experience in Christian work, purpose, and health. Each application should also be accompanied by several statements from suitable officials (e.g. of the Mission, Board, Church, or institution of present employment) giving judgments concerning the applicant's ability, attainments, future promise, and suitability for this appointment.

Transkeian Territories General Council Scholarships.

[As many are enquiring about the General Council Scholarships, they may be referred to the instructions below. It is to be noted in particular that the first requirement is the Junior Certificate of the University. The Teacher's Certificate of the Education Department is not accepted as an equivalent for it. Candidates ought to read very carefully the conditions attached to the Scholarships. *Editor, Blythswood Review.*]

1. Provision for the institution of scholarships to enable Native students to attend the South African Native College at Fort Hare has been made by the Transkeian Territories General Council. Subject to the availability of funds these scholarships will be allocated to the Territories of Fingoland, Tembuland and East Griqualand in the proportion of two, two and three respectively; provided that if in any one year any quota for any Territory be not filled, the surplus scholarships may be utilised for pupils in either of the remaining Territories.

2. Each scholarship will be ordinarily for five years, at the rate of £30 per annum.

3. The scholarships will be limited to Native pupils who have passed the Junior Certificate examination and whose fathers or guardians are local tax or quitrent payers resident in a district within the jurisdiction of the Transkeian Territories General Council.

4. In selecting pupils regard will be had to the financial circumstances of their parents or guardians, and scholarships will only be granted where it can be shown that, without monetary assistance, the pupil cannot be sent to the South African Native College at Fort Hare.

5. Forms of application may be obtained from any magistrate of a district under the Transkeian Territories General Council, or from the Secretary to the General Council, P.O. Box 40, Umtata.

6. The following procedure will be observed in allocating the scholarships:—

(a) Completed forms of application are to be sent to the magistrate of the applicant's district of domicile, (b) The magistrate will, if considered necessary, augment the information contained therein in any manner that may be found desirable, and will obtain certificates of character, fitness and attainment of applicant and financial position of parents or guardians from the Principal Teacher or Missionary Head of the institution at which the applicant last attended.

(c) The application will then be sent to the Secretary to the General Council, who will forward the forms of application received to the School Inspectors of the respective areas in which the applicants completed their studies. The School Inspectors will be asked to furnish their recommendations in order of considered merit and return the applications to the Secretary to the General Council.

(d) The final selection of successful applicants from each Territory will be in the hands of the Chief Executive Officer of the Transkeian Territories General Council.

7. After the holder of a scholarship has matriculated, and before the scholarship has extended to post-matriculation work, a special report will be obtained from the Principal of the College as to the holder's character, ability and general fitness for higher education.

8. Students who have entered for the Junior Certificate examination will not be debarred from submitting application by reason of the fact that they have not actually passed the examination. Where such application has been made, the student, if successful, must notify the Secretary to the General Council immediately the results are published.

9. All applications for scholarships must be in the hands of the magistrates by the end of the year.

Applications received after that date will not, in the absence of exceptional circumstances, be considered.

The Blythswood Review

A South African Journal.

Yearly Subscription - - 6/6

THE BLYTHSWOOD REVIEW, OCTOBER, 1929.

To the Reader.

All Scripture is given by inspiration of God.
That the man of God may be perfect.

WHO loves not flowers but sees in them beauty, artistry, symbolism, perfection! The botanist gazes upon a flower with the eye of a scientist and seeks to discover therein its origin, its evolution and its growth towards perfection. The painter looks upon a flower in all its beauty of colour and seeks to transfer to his canvas something of its glow, its symmetry and its tenderness to the touch. The florist chooses it for its vitality and its value to the æsthetic feelings. The artist sees in its stamen and petals delightful images of a childish fairyland and makes the flowers live in elves and goblins to the joy and delight of childhood. Artistry creates from the flower the image of beauty, strength and unity and makes it the symbol of nationality, war and peace. The politician sees in the flower and in its choice a political emblem of creed and worth. The bees choose life and work in the flower and take its store to their hives for their winter's nourishment. The lover makes the roses speak a language that is more potent than words, the language of flowers, of bouquets, and of sacrifice. In holiday time the little child plucks the daisies and the bluebells from the garden or the hill-side and brings them to her teacher to carry to the bedside of one who is suffering and about to die. The poet rhapsodizes over the beauty of the flower in bloom and the symbolism of its perfection. The philosopher finds in every flower something mysterious, baffling, beyond his science and his understanding. The child wonders at the love of flowers which his parents manifest in their æsthetic love of beauty.

And yet:—

"He roved among the vales and streams,
In the green wood and hollow dell ;"

"In vain, through every changeful year
Did Nature lead him as before ;

"A primrose by the river's brim
A yellow primrose was to him
and it was nothing more."

And yet:—

"Flower in a crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand.
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and Man is."

And yet:—

"Strew on the roses, roses,
And ever a sprig of yew,
In quiet she reposes,
I wish that I did too."

Every reader will be able to add to the above from his experience, culture and knowledge, and will wonder at the various ways of contemplating one of the most perfect æsthetic beauties of God's Creation.

What we wish to emphasise through the various attitudes of different minds towards a flower is this, that no one can interpret from the standpoint of Life, Art, Science or Symbolism the depth of meaning that lies hidden in the mystery of whatever flower a man may love. Lord Tennyson is right in his feeling and in his philosophy, when he declares that to understand a flower all in all, is to understand God and Man. Just as the whole creation has played its part in the life and growth of a bluebell, a rose or a Fleur-de-Lis, so the whole creation must be understood before either of these can be explained. The botanist may analyse to the utmost and yet he is baffled. He opens up more questions over a petal than he can answer through tradition and research. The painter is the first to realise how inadequate his imitation is and how futile his attempt to transfer living beauty to a dull canvas. The symbolist, be he artist, sculptor or poet, fails even in his most imaginative flight to bring into touch with the child mind that tenderness, which the living flower exudes in its every part. The faded flower may bring back to memory love, friendship and death, and reveal in so doing a moral influence stronger than life itself. And yet, Science, Art, Poetry, Symbolism, Imagination and Memory fail to interpret fully the meaning of a flower. The union of all these interpretations may give the mind intellectual satisfaction but that still chilled by the knowledge of its helpless inadequacy in bringing out of a living flower its power and significance. The flower is the Parable of the Scriptures of God.

The Mission Field.

The Missionary.

CHAPTER XXV.

The Principles of Textual Evaluation.

This is a very safe rule in the literary interpretation and criticism of Ancient Classical Texts, and these not only of Greek and Latin but also of Hebrew, and Syriac, to assume for practical purposes, at least, four guiding principles:—that the original writers wrote grammatical sense with knowledge and intention and in accordance with the language of their day and generation: that they presented their Ideas, "Works and Days" or whatever their writings were to audiences and readers, who were able to appreciate them, their language, style, ideas, and information, their aims in composition, compilation, and publication, and to respond to their teachings, of whatever nature these might be: that the MSS. of writers, both original and copied, were liable to various types of literal deductions, additions and alterations in the course of time: and that the greatest caution is to be observed in departing from the traditional text of a writer, unless it is impossible to obtain sense from obviously difficult passages, sentences, phrases or words.

These observations may be phrased in other forms of expression:—

Accept the traditional text as it stands:

Believe that it expresses sense everywhere:

Show caution in the case of linguistic and other textual difficulties:

Let conjecture or elimination be the last resort in seeking for the meaning of a difficult passage in the writings of an ancient author.

A scholar should work on the traditional Text and employ conjecture as a last resort. Every man knows the value of these rules, and especially the need for caution in conjecture; the history of conjectures in the Texts of the Classical Writers of Rome and Greece carries its lessons, pregnant as it is with cleverness, adroitness and failure. The wonderful genius for conjecture, which the great English scholar, Bentley, manifested, is only paralleled with its technical results. Of all his conjectures on the Text of Horace, only one may be considered certain: the rest no Classical scholar will accept although many of them are as acute as a sharp needle, and as astonishing as a scientific discovery.

The Classics and Emendations.

Bentley created a new spirit for the study of the Classical Literatures of Greece and Rome, and a Battle of the Books as educative as phenomenal. But he erred in his use of the instrument of Criticism, whether Textual as in Horace or Historic. The application of free conjecture to Milton proved fully the frailty of the instrument of Conjecture. It is better to be overcautious

than overclever in dealing with the traditional Textual Evaluation of an ancient author.

The necessity for caution is all the greater if the Text be that of a religious document. It matters little if emendations are inserted in certain books of the *Æneid* of Virgil or in certain Odes and Epistles of Horace, or in imperfect lines of Lucretius or even in the present texts of Livy, Cicero, Tacitus, Ulpian and Gaius. It matters little if conjecture be applied fearlessly to the Chorus of the Tragedies of Sophocles, and *Æschylus*, to the Hexameters of Homer, to the Dialogues of Plato or to the Works of Aristotle. For the effects of conjectures and emendations in such writings are practically of no great value save to the Litterateur, and the Historian. The re-writing of certain sentences in Gaius in harmony with conjectured emendations will not influence law or lawyers very much, for the best in that Jurist is in Justinian, and the latter and his influence have been so transformed in modern law that emendations have no effect upon life, although they may have on the historic interpretation of Roman Law.

The Newer Criticism and Conjectures.

What has been said of Gaius may be said in similar phrase concerning most ancient authors the text of whose writings has been traditionally preserved in MSS, Rolls or otherwise to modern times. But in the matter of Biblical writings the case is different. Even Classical Scholars are chary of conjectures and emendations in traditional texts: they seek to interpret rather than to conjecture, to find sense rather than to show cleverness. Caution is the criterion of sound scholarship. This virtue is much needed in Biblical Scholarship and most of all in that of the Hebrew of the Old Testament. The English Bentley of Hebrew Scholarship was Dr. Cheyne of Oxford, a man of the widest scholarship and insight, a prolific author and commentator, a preacher of poetic outlook and intellectual vigour, a striking wonder to his pupils (of whom the present writer was one), and friends and a deep enigma to scholars and his colleagues. He was a great scholar, a very Bentley for emendation and conjecture, and yet even his pupils have failed to follow his lead as he followed certain German writers. To examine his principles of Criticism in their application to the Traditional or Massoretic Text of the Old Testament would require many volumes. It is enough to say that Cheyne did for Biblical Learning what Bentley did for Classical: he put a new spirit into its study and that mainly through his free use of conjecture, and his freer of emendation. The caution of other scholars, some his colleagues, may have been somewhat overdrawn, their allegiance to the Massoretic Text and its Talmudical interpretation proving somewhat of a hindrance, but still men had before them the effects of hazardous emendation and clever conjecture in Classical Literature and reflected their knowledge and experience in studying and interpreting the great authors of Greek and Latin. It may be that the acceptance of the Traditional Text of the Hebrew Scriptures has taken away from them one of the interests so dear to the scholar and the historian. But other interests remain to make these Scriptures the delight of the interpreter and student as they are of the Jew and the Christian.

The Massoretic Text of the Old Testament.

Now the Traditional Text of the Hebrew Scriptures of the Old Testament is practically that which is known as the Massoretic Text. The original form of the Hebrew was consonantal: the reading of Scripture was traditional: vowels were added to the consonants late; they reflected however the ordinary pronunciation of words as they were read in the Synagogues. The Hebrew Text of the Old Testament was carefully preserved by the scribes. Rules were invented for safeguarding the transcription of rolls and thus a careful piece of work was performed by scribes in handing down Scripture from generation to generation. The Massora added notes to the Text and pointed out the difficulties that had become inherent in it through transmission. In 1314 passages words were read different from those written or transmitted, but there were very good reasons for this curious custom.

How some Words were read.

Sometimes reverence, sometimes irony, sometimes humour provided a new reading for a written Text. The best known example arises from reverence. Thus Jehovah was the Holy Name of God. In it was contained the Secret of Secrets, the most Sacred of the most Sacred. Reverence would not allow the reader to pronounce the Name of Names, and so he inserted the vowel sounds of another word whenever he read the consonants of the Great Name. Jehovah is not the real written but the read form of the Holy Name of God. What the actual word was no one knows, although many have made conjectures of different grammatical or linguistic value and validity.

Ishbaal and Ishbosheth.

Humour and irony played their part also in the reading of the Hebrew Old Testament: sometimes the reading became the Text. Thus King Saul had a son whom he named Ishbaal,—a man of Baal, impliedly a Worshipper of Baal. The family of the King was not free from the contaminations of Baal-worship, and showed its attitude in the name of the son of the King. But the curious and amusing fact is that Ishbaal is also called Ishbosheth, a man of a Folly, a Fool-worshipper: Baal was the Folly and the Fool. Irony and humour may be read into this change, which has become in passages the text and not merely the reading of the Reader in the Synagogue. A public moral sensitiveness also caused certain words to be read, not as written, but in their synonyms or opposites, seeing that they reflected a state of civilisation somewhat primitive, and not the ideas of an advancing civilisation. The Massora preserved "readings" such as these, when the vowels were inserted into the text of Scripture: and thus the "fence around Scripture," that the notes of the Scribes had fashioned. The careful transmission of the Old Testament left little room for conjecture or emendation in the written and finally the printed traditional Scriptures.

Two Canons and a New Version.

The Jewish Palestine Canon divided the Old Testament into three parts,—of varying inspiration according to some,—The Law of Moses, The Prophets and the Writings. Apocryphal Books were also read in Synagogues.

Nature Study.

The Birds of Blythswood.

Long-tailed Widow. In seasons of drought these Widow-birds still linger on with the Long-claws on the arid hill-sides.

The great roosting-place at Blythswood is our central marsh, where the dense vegetation round the permanent pools affords secure sleeping-quarters. With the doubtful exception of December and January, this roost is occupied all the year round, and even in November four males in their full nuptial plumage have been seen making for the roost at dusk, leading one to infer that these polygamist males have no scruples in roosting together. The marsh, with its abundance of grass-seeds and its bordering arable land, is also a favourite feeding-ground. A minor roost is in the reed-bed at our reservoir.

Pied Widow. King of the six, uhlekwe, uhlekwe. The roosting-haunts of this resident species are frequented by roughly forty birds, which may be taken as the local strength of the species for census purposes.

From the end of September to the latter half of April, during which time the males are rigged out in their full nuptial plumage, there is little likelihood of the species being overlooked; but, during the rest of the year when the male in eclipse plumage wears the less pretentious garb of his mate, special search has to be instituted to find these Widow-birds,—a search which in the winter months of May, June and July is made more difficult by their tendency to wander or even to migrate at that season. By day they are widely dispersed over the cultivated lands and about those parts of the veld that are clad with mimosa or other open scrub; they also visit homesteads with their surrounding gardens and come to our very doors for food. Sometimes for weeks on end a male haunts the same spot, suggesting by the pertinacity of his attachment to it that he has something more in his brain than the mere desire to satisfy his hunger, but successfully keeping his secret to himself. Towards dusk, they gather to their roost in the crowns of the stately blue-gums, and spend the half-hour preceding sleep in noisy twittering and agitated display. At these high altitudes, odd males indulge in a characteristic aerial dance, rising above the tree and hovering in one spot over the females with an agitated flutter. The dancer, with his little feet dangling all the while over the hens, executes twenty to thirty steps before settling to recover his breath.

Their extraordinary life-history, only partially unravelled as yet, puts these Widow-birds on a plane by themselves. Not only are they polygamous, but also parasitic, laying their eggs—as Austin Roberts made known in 1907—in the nest of the Common Waxbill. But we are still waiting to learn the details from some patient bird-watcher who will concentrate his attention upon them and thread together their fascinating story.

My own notes on the nesting-habits are few and tentative. In the middle of April 1908, two males and two females of this species were among the victims of a violent storm at Pirie; one of the females, picked up on April 13, contained an egg ready for extrusion. The egg, of a clouded unspotted white, was carefully kept. Nothing

further attracted my notice till March 1912. On the 17th of the month, in the oak avenue at Pirie, two Pied Widows evidently in pairing excitement induced me to keep special watch over any nests that might be brought in. Next day a nest of the Common Waxbill was brought; one of its eight eggs was conspicuously larger than all its fellows, appearing to be twice their capacity. This egg agreed in size with the genuine egg of the Pied Widow but was of a purer white; the difference in colour, however, might readily be explained by the circumstances under which the genuine egg was obtained. The strange egg was accordingly assigned to the Widow-bird, and an examination of the eggs in my collection taken from nests of the Common Waxbill disclosed eight others that might with more or less certainty be assigned to the same owner. The dates on which these various eggs were taken indicated that the laying-season of this Widow-bird extends from October 31 to April 13.

Red-collared Widow. UJOBELA. In Blythswood there are two roosting places, which, at a conservative estimate, together give shelter to three hundred birds. The one, among the reeds at our Reservoir, may be taken as harbouring a hundred birds; the other, in an Epilobium patch among the dense vegetation of our great central marsh, shelters roughly two hundred birds. As these birds are more or less social all the year round, they may be expected to appear at their roosts, in varying numbers, at all seasons; but, at Blythswood, they have not been noticed for the two months from April 30th to June 29th.

For seven months in the year the males wear their nuptial plumage. On the first of October a male has been observed with a fairly good tail, and on the twentieth of the same month one has been seen with fully-developed tail; at the end of the season a male has been seen in full livery on April 29th.

After their day's foraging in the fields, the birds gather in wisps at various centres, and, as early as an hour before sunset, settle in the trees. Towards sunset, the first parties make for the marsh, and occasionally a band of late arrivals passing over our avenues at dusk challenges our attention by the emphatic swish of their wings. They might, in the dim light, readily escape identification but for the long streaming tails of the males. Like many other social species, they spend the last half-hour before retiring to sleep in a musical concert.

Even in their nesting-habits they are social, but odd pairs may select a site isolated from their fellows. From 9th November 1922 to 18th January 1923, a solitary male haunted our garden and plainly suggested that he had a brooding mate close at hand. From a high spray of the privet hedge he frequently jabbered his rough and artless song; he would also circle round the tops of the fruit-trees with a specialised flight, indicative of display, and he gave vent to a good deal of chattering. Though quite incapacitated by his long tail from taking any part in incubating-duties, he was quite evidently interested in his family.

Red-shouldered Widow. In my experience, this Widow-bird is nearly always found in company with the Long-tailed Widow, and in very sparing numbers. It is more definitely a marsh-loving species than its larger relative, and quite

often only a single male is in occupation of a marsh. So far it has played the role of an erratic summer visitor to Blythswood, but it has this year given signs of definitely colonising our marshes. The period of its stay here, from October 7th to January 25th, suggests that it is a nesting-species, but no proof of its nesting is yet forthcoming.

Within our bounds it has occurred at our Reservoir, and just beyond our fences it has found temporary attractions in two stretches of marshy valley. The male with his velvety-black nuptial plumage, adorned with red shoulder-patches, is a handsome fellow; those seen at Blythswood have been averse to human advances, flying off at my approach and keeping ahead of me, and changing their perch as soon as they suspected me of being too dangerously near them.

Black Widow-Finch or Indigo Finch. In our immediate neighbourhood this recent colonist was first observed in the Tsomo Basin, near the Mbulu Mission-station, in the latter half of December 1922. In 1924, a male—the harbinger of the species in Blythswood—accompanied the Pied Widows to their roost in our gumtrees on the evening of 19th March; and, on 2nd April following, a male and two females were seen on the top of a euphorbia at the Bushman's Rocks. In 1926 and 1927 the birds again appeared in autumn, associating with Pied Widows in the tops of the gumtrees; on 13th March 1926, twelve pairs were counted, and on April 4th a male indulged in a mid-air display suggestive of the aerial dance of the Pied Widow. Along with two females he was chattering, fifteen minutes before sunset, on the pinnacle of a bare blue-gum; he rose in the air and fluttered thrice in succession over one of the females then returned to his perch.

Red Bishop. UMLILO, UCUMSE. So far these birds have been observed during the breeding season only, from 19th October to 13th April. The largest number of males seen at one time has been eighteen; in a favourable season there may be twenty pairs nesting within our bounds. Their natural home in Blythswood is in the reed-bed at the Reservoir; from this centre they wander to our maize-fields and to our barley-lands. Owing to the difficulty of distinguishing the birds in the field in their eclipse plumage, it has not yet been possible to trace their movements during the off-season, and it is likely enough that a few Bishop-birds have been present, though overlooked, in the great flocks of Widow-birds in the winter months.

Hooded Weaver Finch. UNGXENGE. Within the actual Blythswood limits this species is still unknown, but, as it occupies the mimosa tracts around Butterworth, it may be expected to visit us ere long. A nest, placed on the outer slim branches of a mimosa, was pointed out to me on 15th December 1926 by Mr. W. Ferguson at Butterworth. The nest had originally contained six eggs but had at that time young birds. Later on, after the hatching off of the young, it was brought to me by my enthusiastic young helper. It was a domed structure, made externally of slender grass-stems somewhat loosely bound together, with layer upon layer of the slenderest fruiting grass-stems within, and without any definite workmanship around the entrance. A dense clotting of droppings on the inside and on the front margin indicated that these are not removed by the parent-birds.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

MY DEAR JOHANNES,

Now is the time for you to order, as a bookman and a Librarian, newspapers and magazines for the coming year. As a private individual I have to follow much the same course as you will have to do seeing that I read overseas newspapers and magazines and that from more than one country. My choice is individual and does not depend upon committees; your choice is to please yourself and instruct your Committee. I notice that it is the custom in some Libraries to request their subscribers to write in a book what books, magazines and newspapers they would desire to see in the Library. I do not know whether such a plan is followed in the management of your Public Library. Much may be said for this plan for it gives everyone an opportunity to make his wants and wishes known, and for a Committee to dispose of them finally. It also relieves you of the necessity of choosing what you think best for the intellectual enlightenment of readers and for the literary satisfaction of all.

If, therefore, I write you, at the present time, this letter on the personal choice of newspapers in particular, you will understand that I am dealing with a purely personal choice. I claim the merit of having been a great reader of current literature of various types and a careful observer of journalistic changes during the past years.

HERE IS A GOOD STORY.

Long ago I was asked by a native teacher to suggest to him an English newspaper whereby he would be able to keep in touch with current events and changes in the history of the world. He made this request on the ground that he was going to work away in the North amongst a people who were profoundly ignorant and exceedingly backward. He had been educated in one of the Institutions and had been accustomed to see illustrated and other papers in its Library. He had reached a stage in education that had fitted him for the headmastership of a school. Like a missionary, he had to go into exile in the interests of his profession. He would be the only man with any education in a large district, and without intellectual companionship save that of his wife, a woman educated to the same extent as himself. He told me that he knew what circumstances he had to face and yet that he did not wish to be out of touch entirely with the affairs of the world. He had learnt enough of History, both Ancient and Modern, to appreciate more than the scandals of the kraals, the quarrellings of sects and the litigation of rivals. I at once strongly recommended him to subscribe to the *Times Weekly Edition*, the offspring of the most distinguished newspaper in the world. He was already a subscriber to a native newspaper: I advised him to see that he got it regularly and that he read both it and the *London Times Weekly*. He disappeared from my ken for at least a dozen years. One day I met a gentleman, who had been travelling in the North of the Union and had come across all sorts and conditions of adventures and all sorts and conditions of men. A European, he had yet an interest in native development in matters

economic, educational and religious. In conversation with me, he said that he had visited a very isolated part of the country and had struck upon a native, one of the most intelligent men that he had ever met. He said that he was surprised at his knowledge of present day affairs and life and at his grip of international questions. I naturally asked if he knew the name of the man. He gave me the name of the native teacher whom I had advised to keep abreast of things by reading a great English newspaper. A man may face exile as so many missionaries, traders and others have to do, but he need not be out of the run of things as long as he has the local newspaper and a great newspaper as his weekly companions. The deadening intellectual effect of isolation may be overcome somewhat by interest in other things than a man's surroundings, family and trade.

I SHALL NOT RECOMMEND YOU TO PURCHASE

the *Times Weekly* for I know that you already have it beside you.

For several volumes past a delightful newspaper has been charming all those who read it, it is one that appeals to everybody, and is called the *Children's Newspaper*. In a bilingual country like South Africa this is the paper for all sorts and conditions of men, women and children. You may say that you are not a child and so cannot appreciate Children's Literature. I am not so sure of your opinions. You are a big child according to my judgment, or at least have a child's heart—and long may you possess its joy and delight! And that is enough for me. But the *Children's Newspaper* is far from being childish. It is masculine and simple, feminine and innocent. You ought to get one and read it and then thank me for my advice and recommendation. Everything of passing interest is discussed in its columns and in simple English which dual-linguists will appreciate. I know children, students, undergraduates and graduates that read the paper from beginning to end every week and are instructed, amused and interested in its News and Views.

BIG CHILDREN FIND IN IT A FRIEND, COMPANION AND GUIDE.

As you read Afrikaans, you will appreciate a delightful Monthly, full of good things, illustrations, wit and wisdom—*De Goede Hoop*. Subscribe to it as from its pages you will be able to keep yourself abreast of the day in language no less than thought. The tendency is for men to grow rusty in mind and sharp in tongue. But good conversationalists are generally poor writers. It is well to balance the opinions of the hasty tongue with the judgments of the sober eye. "Write it down" is your advice to everyone who is wont to talk more than to think, and "read it in two languages" that sense and clarity may be manifest to ear and eye.

I am sure that you are almost bored speechless by what I have been writing, for the pen as well as the tongue has the strange power of

ASTONISHING, SOOTHING, OR STUPEFYING

the mind of a man. I shall therefore finish my reference to papers by remarking that several good Annuals are being published for the instruction, edification and enlightenment of readers. Their forte is photography and their foible fiction: but, still, other forms of literature may be found in them and coloured pictures of brilliant printing. Is it not wonderful to see how perfect the art of printing and the manipulation of inks is becoming year by year? Annuals reflect the evolution of the Art to a marvellous degree. You will do well to select one of the best of these papers and preserve it for future reference and comparison. Might I suggest that you ought to secure a Diary for 1930, in which to record engagements, facts, ideas and other things! The best editions contain much valuable information on matters that it is useful to know and forget. For a man cannot remember everything; even concerning his profession. Dates are beyond some people, and debts also. See to it that your Diary has columns at the end for Income and Expenditure. I have heard of a man who was apt to forget his name, under what conditions I shall not reveal. My favourite Diary, which I palm off on my friends as Christmas Presents has a page devoted to Names and other things. Buy one of them and you'll never be lost.

I am,
faithfully yours,

A. F. K.

Lexicography.

U-MAMLAMBO. Substitute: A venerated water-snake, believed to confer riches and respect on those that seek its assistance: *inyoka ezihlala emakhaya ngo-Mamlambo abo kuthiwa benza ubutyebi bempahla efuyiweyo nombona nesitunzi somzi.*

MELA: *umela-ni?* What are you standing for, i.e. hurry up; *simela inkomo*, we are keeping the cattle out of the maize-fields; *simel' amatôle*, we are mounting guard over the calves at milking-time, to keep them from their mothers; *uzimele umntwana*, the child is standing by itself, the child is able to stand alone.

UM-MELWANE. Bleek (p.160) on the authority of Tiyo Soga, puts this word under class 6. Its pronoun is *wona*, not *yena*, but the word is occasionally construed according to its meaning (cl. 1),—*ndimtandile*.

U-MACELI' GUSHA. A children's game:—*um-Celi' gusha*. One child is the Maceli' gusha. The rest of the children form a single line, each holding by the waist the one in front; the foremost child in the string is the ewe, and the others are her lambs. Macel. comes and says, 'Good morning, madam!'

Ewe: 'Good morning, sir! What do you want?'

Macel.: 'I want a lamb; please madam, give me one; I am very hungry.'

Ewe (after refusing); 'Come and choose.'

Macel. (touching a child on the legs): 'I want this very fat one.' He then tries to take the one he has chosen out from the others, and the ewe does her best to prevent him. At last he gets the lamb and takes it off to his den. He sits there a short time, then puts the lamb in his kraal, and, returning for another, he goes through the same dialogue with the ewe. When he has got all the lambs, the ewe runs round her children, asking,—'What do you want?' They reply,—'Mother, we want food!' The ewe continues thus until she is caught by Macel. Then all the lambs bleat and the game is finished.

U-MANKUNKUNKU. Dodder.

UKUTI-MANDLA. To come suddenly on a person and get out of his sight again without being seen: *ndimtê mandla*, I came suddenly on him, and got out of his sight before he saw me; *xa etê-mandla emntwini*, when he sees a person and runs off; = *ukuti-tshe*. I.

UKUTANA-MANDLA. Of two people who are not on good terms, to come face to face with each other unexpectedly: *ndisatêne-mandla naye* or *kuye*, when I was still looking at him.

ISI-MATUMATU and dimin. **ISI-MATUMATWANA.** A 'teketisa' (q.v.)ing name for a child. A round, fat child, in good condition; a 'plump little pudding.'

MBA! Sound made by something striking a person: *wazicôla isagweba wayeka kuyise esibanjani*, *mba!* he picked up the sticks and let his father have one in the ribs, smack!

UKUTI-MBA. To hit very hard with a stick.

MBELA. add: To bury an animal (as opposed to *ncwâba*).

I-MBEJEMBEJE. A person dressed in fine clothes.

U-MBOMBELA. The name given to the kind of train, with roofed open trucks, used for transporting native workers to the Mines.

U-MBONA. Maize. That the word signifying 'maize' is a personal being in Kafir has its parallel in the legend of Mondamin, told by the North American Indians (Hiawatha, xiii),—Bleek p. 159.

U-MBONA KA-XAM, lit. The iguana's maize,—the name of a plant.

U-MBONA WONONKALA, lit. The crab's maize,—a marsh plant whose arrangement of seed suggests a miniature maize-cob.

I-MEMFU. The snout of a pig.

I-MFA. A very little, a trifling quantity; *yimya lanto* (= *yinto encinane*), that's a very little thing, of no importance, a mere trifle (said when one has asked something and received very little).

UKUTI-MFIKI. To be nipped sharply, as by a wasp.

MQALI. First: *ngubanina omqali*, who is the first; *ngobanina abamqali*, who are the first; *icala eliqasha ukuba mqali ekugibiseleni liyagibisela*, the side that wins the toss throws first.

U-MUNYU, n.l. A miser; one who prizes money so much that he prefers to go in rags and starve rather than use it; = *umntu obukayo*.

[In this word we have a clear example of the prefix *umu-* (as in Zulu) for class 1. It should be spelt *umu-Nyu*. In Ila, the cognate word is *munyu*, a greedy, selfish person. Another word containing a relic of the *umu-* prefix is that spelt in the Dictionary as *um Muncwane*; in Griqualand East, this is pronounced *um-ncwane*, with syllabic *m*. *Muncwane* is formed from *muncu*, sour, which appears in other languages, such as Senga, Lenje and Kikuyu, as *mu-nyu*.]

UBU-VUNGVUNGU. Looseness of texture (in soil).

MXETUKA. adj. Steep.

MYOLI, adj. Pleasant: *eli laba lilelona xesha limyoli kuye*, this was a very happy time for him.

U-NA. *una ka bani*, the mother of So-and-so,—the ordinary method of referring to a woman, so as to mark out distinctively the particular woman intended.

NABA: *kufuneka ukuba sinabe apa*, it is necessary for us to take root here (instead of getting home), i.e. we must stretch out our legs to die here.

NAMHLA. *namhla kunamhla, zidibene into ezikade zizondene*, to-day is the day on which things that have long loathed each other meet, i.e. our quarrel must be settled now (said on meeting a snake, an owl, or a human rival).

UKUTI-NAMU. v.t. To tear or peel bark off a tree; to force open a bivalve shell. v.i. Of bark, etc., to be peeling off; = *ukuti-Xôbu*.

ISI-NANDILE. A snider rifle, called by the natives *im-Fakadolo*.

U-NAWENAWE n.l. lit. you too, you too; cf. Lat. *tu quoque*. Mutual recrimination; putting blame on each other, as e.g. in accounting for some mishap or some unexpected failure of plans: *yangu nawenawe lonto*.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply, The Blythswood Secondary School will be organised in 1930 for a

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

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

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

AND

The South African Native College at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

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

Those who desire to enter this School should communicate with

THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

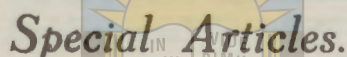
from whom the Prospectus of the Secondary School may be obtained.

[illegible]

of

[Registered at the General Post Office as a Newspaper]

Price 6d.



The Rhodes Lecture
University of Fort Hare
Georges Benjamin Eugene Clemenceau
The Report on Native Education

The Old and New Testaments

Services and Liturgy.

The Birds of Blythswood.

On Note Books and Memory.

—:0:—

Extra.

A Countryman's Diary

Various Advertisements

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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.

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

REV. R. GODFREY, M.A.
MR. C. E. WARNER, B.Sc.
MR. M. M. WIGGETT, B.Sc.
MR. A. A. FERGUSON, B.Sc.
MR. JOHN FORREST
MR. SHEARD
MR. J. D. MACFARLANE
MRS. SCOTT

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

MISS M. M. McDOUGALL
MISS G. McDOUGALL
MISS B. TAYLOR
MISS M. M. K. STORMONT, B.A.
MISS BALDWIN
MISS E. LANCASTER
MISS SOGA
MISS AGNES BOTHA

The Blythswood Training School.

Principal Teacher - Rev. R. Godfrey.
Mr. Wiggett. Mr. Ferguson Miss Stormont
Woodwork - Mr. J. Forrest. Needlework and Handwork - Miss Lancaster.

The Blythswood Practising School.

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

The Boys' Industrial Department.

Instructor, Mr. Forrest

Domestic Science Department.

Instructress, Miss Taylor.

Woodwork and Carpentry, Mr Forrest.

Assistants, { Mr. Mduba,
Mr. Ncanisa.

Domestic Economy, etc., Miss Taylor.

Laundry & Cookery " "
Needlework, - Miss Lancaster.

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

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

Boarding Fees must be Paid in Advance.

The Boys' Boarding Department.

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

The Girls' Boarding Department.

Acting Lady Principal - Miss Taylor Mistress - Miss Taylor.

THE BLYTHSWOOD REVIEW,

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of
Religious, Social and Educational Work.

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Events of the Day.

The Rhodes Lectures of 1929.

GENERAL Smuts has been delivering the Rhodes Lectures in Oxford to distinguished gatherings of the City and the University. He has chosen Africa as his theme, a subject that well befits the lectureship under which he has delivered his addresses. It is quite after the mind of Cecil Rhodes that Africa should be brought before the world, with its great potentialities, its possible developments and its anticipated future in the hands alike of Europeans and of Africans. General Smuts has also been lecturing in Scotland on the Life of Dr. David Livingstone, again a fortunate theme in view of the recent manifestations of renewed interest in the career and influence of the Great Explorer in Africa. He is to lecture elsewhere to audiences that will appreciate his views on African Affairs, as they have those which have given him the reputation of a great soldier, thinker and statesman.

South African Mentality.

In no country does the adage run more freely that a prophet has no honour in his own country, than in South Africa. It is a peculiar temperamental characteristic of the pseudo-republicanism of South Africa that it preaches a creed of equality for political and economic ends and purposes, and follows the methods of detraction for social and educational. There is no country under the sun, according to our visitors, where belittlement and detraction figure so conspicuously in the moral and social life as well as in the political and intellectual. It is in other lands where men receive the honour and enjoy the reputation of their activities in scholarship, politics, philosophy and science. A prophet has no honour in South Africa or amongst his friends.

We make these comments at the beginning of our note for the simple reason

that detraction has been pretty widespread in South Africa over the Lectures of General Smuts at Oxford. No amount of belittlement however will obscure the fact that the lecturer has expressed opinions in a simple way that are fairly widespread amongst those who know something of the inner workings of Civilisation and Religion amongst the African tribes at the present day. The Lectures were addressed to an audience that might be expected to know something of the forces at work in Africa; but the lecturer was right in assuming little knowledge but much interest; for a visitor to Great Britain is not long in discovering that apart from the excitement of a striking article on African Affairs in a widely-read journal or a Parliamentary debate over Native Rights, professional and other classes have but little interest in African Affairs. Those who know even Scotland best are perfectly well aware of the fact that little interest exists over the Religious and Political development of Africa and that for reasons that are generally dated from the year 1900. Most people are so engaged in their daily work and the strenuous struggle for existence that they have their minds fully occupied with their own circumstances and their own difficulties.

African Problems are African alone.

The great problems which are arising in Africa are unknown, even to the academical and professional classes of Great Britain. To detract, therefore, from the survey which General Smuts has given in the Rhodes Lectures and from his appreciation of Dr. David Livingstone is only a piece of cultural superciliousness and pronounced foolishness. Even in this country the perusal of the Rhodes Lectures and the Livingstone Address will open the eyes of many who are perfectly ignorant of the movements that are at work in their very midst.

Georges Benjamin Eugene Clemenceau.

1841—1929.

FIRST PAPER.

SINCE the Armistice men have been witnessing the decreasing numbers of those who distinguished themselves in various ways as soldiers, sailors and statesmen during the devastating years of war. Some of these men sprang into fame suddenly, most after a lengthened career of industrious and solid work in the organisation of armies and the government of countries. To the latter, international recognition and national confidence came as a befitting ending to political careers that had been marked both with success and with failure. For the world of politics is one in which reputations are made very rapidly and as rapidly lost, and where the whirligig of time raises a man to the top and suddenly precipitates him to the depths. And yet in cases poetic justice seems to be realised at last and even more than poetic justice. This was so in the case of the late French statesman and litterateur, Georges Clemenceau. He was a man of unbounded energy, of great oratorical gifts and of pronounced literary powers. For the past fifty years his name has been well known to those who have studied French politics and literature.

M. Clemenceau, as Statesman and Orator.

For a brief period was Clemenceau outside of the political arena but he used such even as a vantage ground for influencing political groups and national feeling and for scaring partisan politicians and fleeting Cabinets. His main work was thus Parliamentary; his chief vehicle oratory. His appeals to the Nation were associated in the minds of most men with his strenuous but cool efforts of political influence and manoeuvring. He was therefore, regarded by some as a terror, even from the days after the Franco-Prussian war when Gambetta swayed the political world and the French people by his oratorical displays and sombre prognostications. Clemenceau

did not love Gambetta nor his own enemies, whether they were political opponents or Foreign Statesmen.

His Literary Significance.

His political fame has somewhat obscured his literary significance but both have to be taken into account in any true and sober estimate of the work and character of Georges Clemenceau. The usual volumes of Biography will appear, as some have already appeared, on the great Frenchman. From them much will be learned concerning the detailed work of the statesman and writer. It is enough for us here to consider in outline the principles that seem to have ruled at various times the mind of Clemenceau and to have inspired him in his oratorical flights and literary appreciations.

Character and Environment.

It was the fashion in the last century for French litterateurs of a particular School to explain a man in terms of environment, to seek in his home surroundings and in the contour of his birth-place the creative causes of much of his talent and character. That School of thinkers did not believe in the Church, but they believed in Darwin. They had their counterparts in other countries than France. Many years ago a deputy of the Austrian Parliament, incautiously, in the course of a speech, made the remark that;—"We all believe in the Church." He was immediately astonished by a shout from the deputies of a particular political party;—"No, we believe in Darwin." The interrupters were only repeating what they had learned from certain French savants who had applied environmental speculations years before to life, character, ideas and learning. Doubtless every Parliament has men of such beliefs and with such professions, rather out of date to-day but still professed. It is very difficult for some men to break with the ideas of their youth which have been exploded and to accept the ideas of a new age which will be also soon rejected. It is well to take into account the intellectual influence of this French School of Thought seeing that Clemenceau accepted many of its ideas along with others of a totally different type. If then we seek to apply these ideas to Clemenceau himself it is only a case of the 'baker eating his own bread.'

Brittany and the Vendéans.

Georges Clémenceau was born in Vendée in 1841. Brittany and Bretons are famous in French History and Letters for their peculiar mentality and their distinctive character. They have both left an impress upon the French Nation which, by the way, is not Paris. Great events have taken place throughout France that have been obscured through the excitements and achievements of the Parisian in warfare as in literature, but nothing has left such an impression upon the mind of France as the History of the Vendéans. We are accustomed in these days to be horrified at the atrocities and massacres in Russia and in China, these have their counterpart in a series of events that took place after the French Revolution in Vendée, the land of marsh, plain and mountains, the scene of massacre, murder and oppression, and yet the home of lost Loyalisms and of charming culture. Lenotre has written the history of terrible episodes that took place in Brittany and Vendée during the Revolution there and the awful deeds of the representatives of the Revolutionary Committee in the Department. The massacre of St. Batholomew has been much discussed in the interests of ecclesiastical controversy, but it was as nothing to the terrible events that occurred amongst the Vendéans and in Brittany during the monstrous regime of Carrier. Monarchists and Republicans were in conflict in the Department; the latter used the most savage means of exterminating the Loyalists. It goes without saying that the character of the people of Brittany reflected the terrible experiences through which they had passed, not on the side of the Loyalists only, but on the side of the Republicans also. It may be imagination or fancy that seeks to read in the character of Clémenceau something of the effects of the Revolutionary regime. A Republican in politics he reflected to a great extent the characteristic temperament and political hates and loves of the Vendéans. If we would explain his character according to his environment, we would emphasise in his case, as in the case of Renan, the history of his Department and its experiences under the Directory. And yet so little has been written about the awful massacres at the end of the 18th century when the attitude of a free thinking Republic

showed itself in its terror and its brutality towards those who were loyal to King and Church. This may be regarded as the first and chief environmental explanation of the peculiar character of Georges Clémenceau. Like the Republicans, he was opposed to the Church as a politician and to its doctrines as a litterateur. He carried out under the newer circumstances the traditional policy that Napoleon had sought to overthrow, in the interests of law and the government of the French nation. He was the last of that band of thinkers who linked themselves to Voltaire and Rousseau, and, who had amongst their numbers men like Ernest Renan, a Breton in character and thought.

An Environmental Element in Character.

The second environmental element in the character of Clémenceau must be inferred from his political and intellectual evolution. An able man he had more than the courage of his convictions, he had the gift of pungent and pathetic oratory. He may be classified as the last of the French idealists in the political, not the metaphysical sense. He represented and clothed ideas in brilliant language with oratorical effects of a startling nature. Now that most parliamentarians have become purely practical and Law has become as unsettled and uncertain as the caprices of its makers, the French Parliamentarians of to-day have been continually startled by the stated or implied idealism of the orations of Clémenceau. And yet the power of intellectual environment was seen most effectively in the speeches and writings of the great statesman. His early education, like that of so many famous men of the past, had for its foundation the classical literatures of Greece and Rome. It was not scientific in the modern sense of that term nor æsthetic, but it combined both these forms of education in the cultural teaching methods of the Ancient Classics. The Renaissance had not yet finished its influence in the educational world at the time when Clémenceau began his early training. He was, therefore, nurtured upon the classicism and idealism of his day. Like Renan, who wrote in the 40's and published in the 90's his book on the Scientific Spirit, Clémenceau was perfectly well aware of that development in

Science which will ultimately end in the overthrow of political and other idealisms.

His American Career and Political Beliefs.

In 1865 he migrated to the United States of America. He acted as a teacher there for five years then he returned to France with an American wife. Some journalists have amusingly compared Mr. Joseph Chamberlain with M. Clemenceau in "that they had this in common, that each married an American wife, and, amongst all the gifts the gods have bestowed on the Englishman his wife is one of the most precious." In the case of M. Clemenceau his wife separated from him on the grounds of religious belief. Her husband was a professed Freethinker, to use the language of a past generation.

It is undoubtedly difficult to determine what the religious beliefs of Clemenceau were. This has given rise to an apology for him that is as perplexing as it is subtle. Whatever were his dogmatic beliefs concerning life and conduct they were essentially not Christian or humanitarian. Unless we believe that much of his oratory was only formal and plausible then we are bound to believe that in it and through it he was expressing his convictions and not merely seeking a catch vote to overthrow a Cabinet or to exhort a Nation to political action. It is quite possible for a politician, especially of a particular class, to play the part of an advocate without conscience or without belief in his cause. Such a man would represent the desires, feelings and belief of those who had engaged him to do their work. But it is impossible to believe this of Clemenceau, he was an advocate of a policy, and that even a doctrinaire policy which he had adopted from the teachings of other men and applied throughout all his political career.

His Philosophical Radicalism of the English Type.

Whatever, therefore, may be said in defence and apology for the religious position of Clemenceau he has to be judged more from his own utterances and actions than from the plausibilities and explanations of his apologists. It has been remarked that the great French statesman resembled Englishmen in many ways and that on account of his strenuous life in

America, his excellent command of the English language and his admiration for British culture. This may be so; it has been positively stated that it was so; it is another environmental element in the character of the great Frenchman. The French-German genius, Heine, a cosmopolitan Jew, and a hearty laughter over the European political and philosophic speculations and activities of his day, has stated with more than irony that "the dull Englishman" can speak most brilliantly on Politics but talks utter nonsense on Religion. M. Clemenceau may be regarded in this light if his apologists will proclaim his fraternity with Englishmen.

His Character and his Patriotism were stronger than his philosophical and scientific professions.

And yet there is a vast amount of truth in the statement that the famous French writer was in sympathy with particular English politicians and political thought. He had amongst his chief friends the representative Radicals of his day, John Stuart Mill, Herbert Spencer and Lord Morley. They were Radicals in their attitude towards Society, the State and the Church. They were philosophical Radicals in their day and generation and could preach the doctrine of agnosticism that is the amazement and amusement of the present generation and could write God with a small "g" to indicate the positivism of their Faith. This philosophical radicalism was the radicalism of the French statesman, his idealism, the phrases of which he employed to the end of his career. And yet he did not carry out the logic of his beliefs to the end. His character and his politics were stronger than a rechauffe of agnosticism and positivism. This may be seen in a contrast which might be drawn between Lord Morley and M. Clemenceau, the Englishman and the Frenchman of philosophical and idealistic temperaments—in the political sense. Such, however, will require a distinct, and yet a succinct statement, that full emphasis may be given to the result that distinguished and separated these two statesmen, for it is a most striking fact that circumstances conquered the logician and philosopher in Clemenceau, while they influenced Lord Morley as such to the end.

D. D. STORMONT.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

(Continued)



FOR the development and extension of Native education, there is urgent need for a capital fund, from which managers may obtain loans to be repaid by means of a sinking fund, say in twenty years, interest and redemption charges being met partly from the funds provided for Native education, and partly from people. Unless something of this kind is done, it will become impossible to provide for Native schools accommodation that is adequate and sufficiently suitable to prevent injury to the health and eyesight of the children.

Under the law, school furniture and equipment are supplied by the Administration, as in the case of White and Coloured schools. When this responsibility was taken over from the managers, the furniture and equipment in a large number of schools were shockingly inadequate. The demands upon the limited funds provided for the purpose have therefore been so heavy, that the position is still far from satisfactory. The deficiency has naturally been increased by the growth in the number of pupils, and by the wear and tear to which the furniture is subjected, in buildings used not only for school but also for church services. To make matters worse, in order to adapt our estimates to the funds provided by the Native Affairs Department, it was necessary in 1928 to reduce even the limited amount previously provided.

The position in regard to books is very unsatisfactory. In 1920, it was decided that books and slates should be provided for the pupils free of cost, as in the case of European schools. In 1923, however, when the administration decided to reduce the cost of education, it was agreed that half the cost should be recovered from the managers, who in turn had to recover it from the parents of the children. Naturally the change was unpopular, and teachers had great difficulty in recovering from parents the money due for the books supplied to their children. The result was an accumulation of debts against the managers, which in the course of four years became in some cases so large that the Requisite Store had to refuse additional supplies until the debts were liquidated. Further, owing to dilatoriness and lack of method on the part of teachers or managers, or both, there is often great delay in getting the requisitions put through, and the goods delivered at the schools. Arrangements recently made, however, under which requisitions are scrutinised by an officer of the Department and sent to the Requisite Store for execution is an important step towards a sounder and

more satisfactory method of dealing with requisitions that can be executed.

The refusal of supplies on the ground of outstanding debts is a more difficult matter. It would appear to me that the only method of dealing with it would be to pass legislation empowering the Administration to write off all debts of over two years' standing as irrecoverable—which it may be taken they really are—and making a fresh start, on the basis that fresh supplies shall not be granted until the half cost of the previous supply has been paid. The accumulation of large debts would thus be avoided.

Finance.

Up to 1921, the funds for Native education were provided by the Administration, so that the education of the Natives shared in times of financial prosperity or restriction along with European and Coloured Education. It also shared in important services provided for education in general, not specially debited to Native education; and when European and Coloured parents were relieved of the payment of school fees, Native parents were similarly relieved.

The situation was altered when an act was passed to prevent provincial councils from taxing the Natives. In 1921, at a conference of the Minister of Finance and the Administrators, it was arranged that to compensate the Provinces for the withdrawal of the right to tax Natives, the Government should provide each Province with an amount equal to the amount of its existing expenditure on Native education.

In 1923, it was agreed at the Durban Conference that the Union Government should make block grants from general revenue equivalent to the amounts returned by the various Provinces as representing their existing votes on Native education, and that for further development a Native Development Account should be established in 1926, into which should be paid one-fifth of the proceeds of a poll tax to be imposed on every Native male of eighteen years of age and over. Unfortunately, through a misunderstanding, an amount of £15,000, representing the cost of the inspection of Native schools, was omitted in the figures put forward by the Cape Province; and an amount of £19,000, provided by the Transkei General Council for the payment of a 20 per cent. bonus to teachers in the Transkei was also overlooked. Accordingly, the block grant paid from revenue in respect of the Cape Province was short by £33,000, of which £19,000 is met out of the Native Development Account, thus tending indirectly to reduce the Province's share of money available for actual development.

In 1923, the Government granted an advance of £60,000 against the Native Development Account, and £30,000 was assigned to the Cape for the improvement of Native teach-

ers' salaries, by the removal of anomalies in salary that could not be adjusted when, in 1920, the Administration made itself liable for teachers' salaries; an additional amount of £1,000 had to be added to complete the work.

In 1925, a further advance of £40,000 was made, this time for extension and improvement. Of this amount, the Cape Province received £16,500, representing 6 per cent. of its existing expenditure on Native education; this after five years of complete financial restriction. The money, however, made it possible to carry out a few of the most urgent needs. Teachers of house-craft were provided for those training schools that had none; a beginning was made in the much-needed development of secondary education, to which the Department had been committed since 1922; provision was made for the payment of teachers on sick-leave; funds were provided for the appointment of two Departmental Visiting Teachers; and additional schools and additional assistant teachers were provided for the most urgent cases.

In the beginning of the financial year 1926-27, the Native Development Account was established, to which the Government contributes £340,000 from general revenue, to represent the previous expenditure of the Provinces on Native education, and under the Financial Relations Act of 1925, it was provided that a grant in respect of the maintenance, extension and improvement of education facilities among Natives, and for the adjustment of the salaries of Native teachers, should be paid from that account, in accordance with regulations, and subject to such conditions as might be prescribed by the Governor-General, after consultation between the Minister of Native Affairs and the Administrators.

The position now is that all funds for Native education in the Province (save an amount of about £18,000 for the inspection of Native schools, for which the Native Affairs Department has not assumed responsibility) are provided by the Native Affairs Department. Estimates must be submitted in detail before the beginning of each financial year. The estimates are considered by the Native Affairs Department and pruned in accordance with the funds available, and the policy that it has decided upon, and the transfer of items within the estimates may not be effected without express permission. The Administration, as it may not tax the Natives, is naturally unwilling to make good the lopping of items cut out by the Native Affairs Department. Owing to this system, and the cumbrousness of having to deal first with the Administration and then with the Native Affairs Department through the Administration, the control and development of Native education has become extremely difficult.

Further, from the limitation of the provision made, it would appear that, to satisfy the legitimate demands of Native education, there is urgent need to reconsider the present financial arrangements. The fairest course would be to finance Native education on the same basis as European and Coloured, by providing the Provinces with an adequate *per caput* grant, based on the number of children attending school. The Natives understood, when the poll tax was instituted, that they would receive an extension of facilities for the education of their children, and that a substantial improvement would be made in teachers' salaries. Yet, in 1928, while the Province was glad to receive the means of effecting some improvement in teachers' salaries, it was necessary actually to reduce certain items of normal expenditure, only twenty new schools could be opened, and no funds could be provided for additional teachers. Further, the Department has had to acquiesce in a lowering of the scale of salaries of European teachers in Native institutions—a step which those who know the difficulty of securing suitable teachers for Native work, even on the old scales, cannot but view with grave misgiving. Economy would be effected by the appointment of a number of Native assistants to posts now held by Europeans, and the Department would be glad to follow such a policy were there a sufficient supply of qualified men and women. Native teachers are already employed in certain training schools to take special subjects; but the Department cannot favour the appointment, as class teacher, of one whose educational qualifications are below the matriculation standard, and the Principal of the South African College at Fort Hare has more than once stated that he could immediately place twice as many students as he can turn out.

In secondary schools, all additional assistantships recently created are filled by Natives, and of the full-time teachers employed, half are Natives. In industrial schools, Native teachers are appointed wherever it is possible.

The Department has been accused of extravagance in the matter of Native education, because it spends a little over £3 for every pupil in average attendance. This is certainly higher than the cost per pupil in the other Provinces of the Union, particularly in those Provinces that have but recently undertaken Native education seriously; but when £5 5s. per annum is accepted by the Government as a reasonable figure for the education of a Coloured child in a Coloured school, anyone acquainted with the comparative costs of Coloured and Native education, at the stage they have reached in the Cape Province, must admit that expenditure on Native education in the Cape, so far from being excessive, is quite inadequate.

(To be Continued)

THE BLYTHSWOOD REVIEW.

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

No. 71

November, 1929.

Local

Examinations and Holidays.

FIRST PAPER.

The end of November sees the beginning of various examinations, University and Departmental. Many thousands of students and pupils will be examined during the present season; and then come the Holidays. Soon the examiners will be proceeding to their work in order to discover candidates suitable for advancement in the classes of Schools and Colleges. Much suspense will have to be faced by those who are awaiting the results of the examinations and much excitement will arise on their publication in January. These psychological influences detract much from the pleasures of a holiday. They are a strain on the mental and nervous system, alike of pupils and of students. It has hitherto been impossible to relieve candidates from physical and moral stress and strain owing to the time at which the examinations take place. However, young people try to forget the examinations during their holidays; nature insists on recuperating the physical and thus on strengthening the mental against the brooding over the past.

The System of Examinations.

The system of examination has been as strongly established in this country as the old Mandarin system in China before the Revolution there. In that Eastern country a man, who succeeded in obtaining the old M.A. degree for his knowledge of the Nine Chinese Classics with their commentaries, was feted as a conqueror of difficulties and a paragon of learning; Feasts and Festivals and the Ode, "The Belling of the Deer" were

celebrated in his honour and he was made a Governor of a Province. There was method in the seeming madness of the Chinese competitive examinations where five per cent or so passed and where great emoluments and positions fell to successful candidates. For years the Indian Civil Service in Great Britain was the only system that could be compared in some ways with the old Chinese.

Extend the System of Examinations.

Perhaps it will be well to extend the present system of examinations to others than pupils and students. In one Scottish University the old custom prevails that a candidate for a Professorship must undergo a competitive examination. Through it the best examinee has his skill and merits recognised and his bread and water assured. At the same time this system encourages men to keep up their studies and not to fall adrift in the ocean of learning. The present system only requires a little extension to bring it into touch with Old China. Examiners, Inspectors, Professors should not be appointed on old attainments and superficial certificates but after written and practical examinations in the subjects which they profess to teach or to examine. Who their examiner should be might be determined by ballot amongst those who regard themselves as superior to Professors and all Educationists. If this method were followed the dice would not be loaded as they are undoubtedly to-day and the educational game would certainly be fairer to all players. However, the extension of the examination system to Examiners, Inspectors and Professors has not been considered in all its details. The Chinese system may come in time after the Oriental has got rid of it.

A Countryman's Diary.

The month of November has been true to type. The rain has fallen in abundance week by week; thunder showers have been numerous. Floods have even deluged part of the country, and that where beforetimes drought was the usual state of matters. In the Territories ploughing has been universal; in parts early ploughing at that. The good feeding of the past months has kept the cattle sleek, healthy and strong and so the ploughing has been comparatively an easy matter. In some Districts sheep shearing is now over; in others it is now beginning. The fall in the wool markets in Britain caused some consternation two months ago; the markets have become normal; farmers and traders now know where they stand. The prices of several classes of wool are rising but on the whole they have been much lower than in former years. However, people who have sold their wool have forgotten all about the excitement over falling prices and are busy at their work again in the line of production on veldt and farm. The next excitement will be the pleasure of paying Income Tax and the preparations for Christmas. 'Tis said that trading is dull everywhere; that little is doing now that the wool season is over and that the circulation of money is not very wide-spread. It is always so at this period of the year so that one does not wonder at these statements.

November is the great month for flowers. Well cultivated gardens are a sight to see, as the phrase is, with the beautiful flowers in full bloom. Some beautiful poppies were seen on Armistice Day and lent dignity and beauty to Church Services. Roses and other flowers are now ready for cutting to beautify rooms and tables. The swallows have returned; other birds are filling the air with song. As we write in the morning, the cooing of doves is heard all about. By the afternoon the birds that are searching for food will return to make their presence known by their piping and their flying around. Some of them are very tame and allow one to get close to them to admire their plumage. Wild flowers are numerous on the veldt: unfortunately many weeds are growing up in abundance. Of course these things must happen when the rain has been as heavy as it has been during November. Now is the time for planting cauliflowers and cabbages, to sow beet, turnips and beans, and also to sow maize. Some fields that were sown in October have had to be resown as birds have had a gay time of it in them. The gardener will transplant many of his flowers, Carnations, Dahlias, Forget-Me-Nots and others. Marrows, pumpkins and cucumbers should do well, indeed as well as potatoes that have been planted for some time in their drills.

Local and General.

In India there are as many different races, nationalities and languages as in the whole of Europe. Ninety-five per cent of the population is illiterate.

Civil War is still raging in China. The fear is that war will break out between Russia and China over affairs in Manchuria. At present China is the riddle of the East.

BLYTHSWOOD INSTITUTION,

The First Session for 1930

will begin

for Apprentice Classes

on the 11th January

and for all other Classes

on the 25th January.

The Union Parliament will meet early in the New Year for a lengthy Session, as much legislation is expected to be introduced by the Government on various matters of administrative and political interest.

In view of the recent police action in the collection of native taxation in Durban and other parts of Natal, a Commission has been appointed to examine into the alleged grievances of the natives in these districts.

It is intended to transfer in three years' time the Radcliffe Observatory at Oxford to some site in South Africa. Splendid astronomical work has characterised the past of this Observatory, witnessed by the numerous papers that have been published by its officials and the popular lectures, delivered by them.

The Civil War in Afghanistan has been ended by the election of a new Shah in place of King Amanullah, who has declared that the East is not yet ripe for democratic ideas and political developments, national progress and modern enlightenment. The British Government has recognised the new Monarch, Nadir Shah.

The Chinese custom of adopting or selling girls between the ages of four and fourteen for domestic service is being abolished in Hong-Kong. In future, children so employed will be registered and supervised by government officials so that abuses may be abolished and wages paid to all above ten years of age. The best Chinese opinion is in favour of drastic legislation on what is called the Mui-Tsai question.

The list of men whom the Great War brought forward into great prominence throughout the world is growing smaller year by year. Recently the well known German Chancellor and writer Baron Von Bulow, and the brilliant journalist and French Prime Minister, Georges Clemenceau, passed away. They had both, however, retired from political and public life for sometime and had devoted themselves to literary work.

The yearly Examinations of the Cape Education Department will begin early in December and continue to the end of the Session, the 11th December.

At a meeting of the Curators of the Theological College at Stellenbosch, a majority agreed to continue the Church libel action against Prof. Du Plessis and to appeal to the Synod of the Dutch Reformed Church, which will hold most likely a special meeting in March 1930.

Armistice Day was held as usual in Blythswood on the 11th. At 11 a.m. the two minutes' silence was observed, followed by the singing of "God save the King."

The Church services of the previous day were of a memorial character. The flowers on the Communion Table—poppies and barley, emblematic of Sacrifice and Resurrection—helped to attune all hearts to the solemnity of the occasion. The second lesson in the forenoon service was taken from that part of the Apocrypha which begins 'Let us now praise famous men,' and contains the haunting words, 'Their name liveth for evermore.' This was followed by a very impressive rendering by the Blythswood students of the Xosa dirge on 'The Loss of the Mendi.' The sermon was based on Isaiah 38, 16:—'By these things men live.' The afternoon service was in charge of the boarding-master, one of the Comrades of the Great War.

On the 20th October a Church Service was devoted in Blythswood to the interests of the World's Student Christian Movement. An address was given on the history of Student Movements in modern times throughout the whole world. The relation of the Movement in South Africa to the Greater Federation was pointed out in some detail. The growth of this Movement in South Africa was also indicated, not only in its European but also in its Bantu connection with Universities, Colleges and Institutions. The Literature of the Movement was mentioned and the Students were advised to read it as much as possible, even if it was more of an academic than of a practical type. The aim of the Movement was indicated as the bringing together of the educated classes throughout the world into organisations whereby they would be able to bring Christian influence to bear upon their own country, and thus everywhere. The similarity between this aim and that of the Christian Church was indicated but the differences were also stated. What results had been accomplished were briefly stated, especially in relation to South Africa. Exhortation was given the Students to carry with them the ideas they learned in their Associations and to bring them into practice in their various locations and localities. Reference was made to the literature that was being circulated by the Student Christian Movement, especially of an educational type, such as the recent *Life of Aggrey, A Study in Black and White*, by Edwin W. Smith. This Book, now in its second edition, was strongly recommended for reading by all who were interested in African development in particular. Several incidents that took place during Dr. Aggrey's visit to the Transkeian Territories were also given in the address. A meeting had been held beforehand in the interests of the Movement at which two other addresses of a similar type had been delivered in the interests of the Association.

The Bantu Men's Social Centre.

Johannesburg.

Its Aims, Objects and Activities.

The motto of the Bantu Men's Social Centre is:—"Stronger in Body, Mind, Spirit and Character." That is to say the Institution stands for the physical, intellectual and spiritual improvement of its members and the building up of their character. Its aim is to teach its members the fundamental things of life and to create in them desire for a higher and better existence and to enthuse them with the spirit of brotherliness and comradeship. Members are morally, spiritually, intellectually and physically improved by means of the following activities:—

1. THE GAMMA SIGMA CLUB, which is a literary and debating Society, holds its meetings every Friday evening at 8.30, and in these meetings members are given an opportunity of discussing topics of national importance, and of listening to inspiring lectures and addresses given by prominent and leading Europeans and Africans. Friday evening at the Bantu Men's Social Centre should not be missed by any African who wishes to improve and augment his knowledge of the things of life.
2. TUESDAY CLUB, which is a study circle, holds its meetings on Tuesday evenings at 8.15 to discuss Native Law and Customs and Economics under the leadership of Mr. J. D. Rheinallt Jones. An African who aspires for leadership among his people should join the Bantu Men's Social Centre and become a member of the Tuesday Club.
3. NIGHT SCHOOL CLASSES are conducted under the supervision of the Rev. E. W. Grant. These classes extend from A. B. C. to Junior Certificate. The Bantu Men's Social Centre realises that education is an important factor in the development and civilisation of a people. "Knowledge is power". This is a saying the significance of which is realised by the authorities of the Bantu Men's Social Centre. And that is the reason why they are determined to provide educational facilities for its members.
4. BOOKKEEPING CLASSES are also conducted and secured certificates of the Union Department of Education. The instructors are Messers E. G. Taylor and Ashberg. Knowledge of bookkeeping is essential to those men who are engaged in business activities.
5. LIBRARY. There is a small library stocked with valuable books, and here a man who wishes to drink deep and still deeper in the fountain of knowledge can spend his leisure hours among great thinkers of the past and the present. It is hoped very soon the library will be well supplied with books, as the Bantu Men's Social Centre will probably be one of the distributing centres for the Carnegie Circulating Library, which is being established for non-Europeans under the auspices of the Carnegie Corporation of New York.
6. NEWSPAPERS AND MAGAZINES. Reading, as one of the chief factors in the development of intellectual powers, is encouraged, and in consequence the best newspapers and magazines from England and America, as well as the South African papers, both European and Bantu, are stocked in the Social room. Some of our American magazines deal with the life, welfare and activities of the Negro people.
7. INDOOR AND OUTDOOR GAMES. Realising the fact that a sound body is necessary for the development of the mind, the Bantu Men's Social Centre provides indoor and outdoor games for members. There are games which are conducted in the Gymnasium Hall, such as hand ball, basket ball, volley ball, and boxing. In the Social room one finds such games as Chess, Ping Pong (table tennis) and draughts. Then there is tennis, football and cricket. All these physical exercises strengthen the body and make it fit as a dwelling house for the intellect and the spirit.
8. BIOSCOPE. The Bantu Men's Social Centre provides free moving pictures shows every Wednesday evening at 8 o'clock for members and their friends. Every other Wednesday we have a special feature picture solely for this night.

The Bantu Men's Social Centre is to-day in its fifth year of existence, and as the membership is increasing there is every hope that it will become sooner or later a permanent institution in Bantu life.

Membership of the Social Centre is open to every man of the Bantu races, for a yearly fee of ten (10) shillings.

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Associate Secretary.

ALLEN C. DANI,
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Lobola,—Dowry.

THE REV. JOHN SOGA,
Miller Mission, Bomvanaland.

(Continued).

Charges brought against Lobola.

Members of civilized races, who have been brought up under enlightened conditions of life, subject to a superior environment, training and thought, whose moral standards, and code of conduct are determined by Christian ethics, inevitably regard the customs of other races from their own angle: praise or condemn them as they approximate or recede from their own customs and ideals. This is not prejudice but an incapacity to understand the guiding principles and the foundations on which the customs of others are based. There are, therefore, false deductions made from imperfectly understood premises, and terms are employed for which there is no justification. Hence we have a condemnation of the custom of *lobola*. A common assertion is that under *lobola* the woman is *bought*, that she is purchased, and that in consequence she is a slave at the mercy of her husband. This is an undignified fallacy. What is a *purchase*,—what does the term *bought* signify? It may be expressed as payment in kind for an equivalent. The seller has a fixed price for his commodity, the purchaser agrees to the price and pays it to the seller. The article changes hands, and the seller has no right to come upon the purchaser at some future time and demand further payment on it. The article was purchased or bought. The deal was concluded when its terms were agreed upon and executed.

There is no parallel between a purchase and lobola.

Among the Ama-Xosa no definite number of cattle is fixed upon for *lobola*. It is an open contract. By that is meant that there is no finality to *lobola*. The husband continues to *lobola* till he dies. Even then *lobola* does not cease for his wife. The deceased husband's son, as has already been mentioned, may be and often is called upon to *lobola* for his mother. Occasionally even the grandson gives *lobola* for his grandmother. Happenings such as the latter are undoubtedly rare, but they emphasize the fact that *lobola* is a friendly contract, with no recognized time limit, and no fixed value in numbers. It is, therefore, not a form of purchase,—the woman is not bought.

If the Bantu woman was "bought," "purchased," or "owned" as some assert, her subservience would be complete, her spirit would be broken. But the spirit of the Bantu woman is not broken, far from that, she is proud, has a high sense of her independence, and makes her influence felt in the home and in the tribe. She has raised herself, in some instances, to supreme positions in the tribe. There is the case of Sutu the mother of the Gaika (Ngqika) chief, Sandile, who by her wisdom and ability, was raised to the position of Regent of the tribe during the minority of her son. A more recent case is that of the Queen Regent of the Swazi tribe until recently supreme in the councils of that tribe.

The term Dowry as applied in South Africa to *lobola* does not meet with Dr. Kropf's wholehearted approval. It is difficult to understand the

grounds for this, since dowry is a general term for various forms of the same thing. One authority expresses the English meaning of dowry as "that which a woman brings to her husband in marriage." Another says, "Among us, the father usually gives a portion to his daughter which becomes the property of her husband, and which often makes a considerable part of his wealth: but in the East the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage." May this not be asserted with equal justice that the Oriental sells his daughter, and that her husband buys her as that the woman under the Bantu dowry system is "bought"? Though the principle of *lobola* is the same as in the instances quoted, it merely reverses the above order of procedure to "what a man brings to his bride's family." The morality of the custom as observed by these different races is much on the same level.

The Element of Love.

Another charge made against *lobola* is said to be that it rules out love in the marriage contract. There is a certain measure of truth in this. The arrangements made for a girl's marriage are conducted entirely by the parents, the girl has little or nothing to say in the matter. But the fact that it is the universal custom of all Bantu tribes prepares all girls to face it, though naturally it is accompanied with much that is ugly. But are our own marriages of convenience on any higher level. Is it not in order to escape enforced loveless marriages that Quakerism of the past, and the Registrar's Office in the present have figured so prominently in endeavours, by those who place love in the forefront, to find a way out? As, however, love is the common heritage of all races it may safely be asserted that there are more love marriages among the Bantu than are suspected by people of other races. When consideration of the fact that marriages of convenience are a very common feature in civilized countries, wherein the element of love is brushed aside in favour of social position, wealth and so on, and a young woman is often forced against her will into an objectionable union, to suit the interests of her parents, the conclusion is not difficult to arrive at, that after all, humanity is much the same all the world over.

The personal element, the greed of gain on the part of parents finds a place no doubt under the *lobola* custom, but it is indefensible to charge this to an inherent evil in the custom itself. Forced marriages are not unknown, as has been indicated, among civilized people, but it would be an absurdity to say that they are induced by, and arise out of the conditions of the marriage service.

Uku-Twala and Uku-Gcagca = To carry off, to elope.

The term *uku-twala* is applied to two forms of abduction, that is to genuine cases of abduction by force, and also to faked cases of abduction. In the latter both the young man and woman have agreed to elope, but the woman does not wish to appear to be flouting her parents, and prefers to give her elopement the appearance of abduction. A large number of *uku-twala* cases are love romances. In many of these the term simply denotes that the couple have mutually arranged to elope, so that the girl's parents will be faced with a *fait accompli*, if they are unfavourably disposed towards the young man.

The girl agrees to this procedure in order to marry the man she loves, and escape from the man to whom her parents seek to marry her. There is no intention on the part of the man to evade lobola, but he is determined to have the woman of his choice. That there are real cases of forcible abduction is granted, but that does not alter the fact that many cases of so-called abduction are actually cases of elopement mutually agreed upon. Many a girl has eloped with a worthless swain, so far as character and material worth is concerned, and fled from a wealthy suitor because love was the impelling force. If carefully looked into it will be found that very often the parents of a girl who refuses to marry a young man chosen by them for her, privately advise the young man to carry her off by force, not from her home but from some spot at a distance off. They connive at the abduction, having had indications, probably, that the girl contemplated eloping with the man of her own choice. It is the personal element, not the custom of lobola that is responsible for subordinating, in such cases, love to expediency and self-interest.

Exhortations.

A good deal of stress is laid by some writers and speakers on the exhortations said to be given to the bride on the day of her marriage, by other women, emphasizing the subordination of the wife to her husband, as well as the inferiority of the female. It is a little puzzling to hear that women take part in exhortations on the occasion of Bantu marriages. These exhortations are given by the male parents in public, not by any female, for custom and etiquette forbid this. Moreover the person principally addressed on these occasions is the bridegroom.

The points most prominently brought to his notice are self-control, to keep the stick and sjambok outside of his family life, and he must not allow his wife to get thin, as that would prove that all was not well with his treatment of her. These public exhortations follow well defined lines, a very good example of which will be found in C. D. Cingo's book "*Ibali lama-Mpondo*", if I remember rightly. The principal exhortations to the contracting parties are not given in public but in their respective homes, and by the parents of each.

In view of the confirmed belief of many writers and speakers on the subject of the Bantu woman's complete subordination to the man, it is necessary to state that these theories are overdone. No one who knows the inner life of the Bantu home can but realise that the woman has the "whip hand". A common expression of the Ama-Xosa is "*umzi ungumzi ngomfazi*" "home is home by virtue of the wife". Moreover the physical assertion of the husband's authority is condemned by the proverb—"*induku ayinamzi*" "the stick has no home", that is physical violence destroys home life.

Women and the Franchise.

In European countries we see women struggling to secure the franchise for their sex, because of the disabilities imposed upon it by men. The same assumption of authority by men is likewise common among the Bantu, indeed it is general all the world over. But the idea that on that account the European woman is inferior to

the male is certainly questionable. Woman is the real strength of any community, civilized or uncivilized, and that is due largely to the fact that with all her limitations she has a higher sense of morality than the male, and having that she can never be, and never is completely submerged.

I have been dealing with the two forms of the lobola custom, that of the Ama-Xosa and that of the Ama-Mfengu. I have stated that these two forms or systems are, one or other of them, common to all tribes in the Cis and Transkei, and that the two tribes named both maintain the *u-teleko* custom along with lobola, but the same may not said, possibly, of some of those tribes bordering upon Natal, such as the Ntlangwini, the Bacas, and the Hlubis of Griqualand East. I cannot speak with any confidence of the adoption by them of the *u-teleko*. I have heard it said that they all do teleko.

The lobola custom has much to commend it as a very definite guarantee for the considerate treatment of the married woman, especially so where it is backed up by *u-teleko* or *uku-teleka*, which to the brutal husband is the equivalent of the warning

"Don't you Dare".

The evils attributed to the lobola custom have been much exaggerated. The inability of some people to realize that while the custom is universal among the Bantu yet there are differences in its operation and its implications among different tribes. This leads in many cases to charges against it that are quite unjustified.

Another charge placed to the discredit of lobola is contained in the assertion so often made that the Bantu woman has no right to her own children. So long as the family is united and living under normal circumstances such a statement has no force, for a mother has the natural rights of a mother, they (the children) are as much her's as they are the father's. The question of the possession of the children only arises when the home is being dissolved. When divorce takes place circumstances alter cases. If the husband has satisfied all the conditions relative to lobola and *u-teleko* the Native court usually assigns all the children to him, but not both children and cattle. The latter will be adjudged to the mother's people. On the other hand if the husband has been a defaulter in regard to lobola the children are often divided between the respective parents. If, for instance, at the time of the marriage the parents of the woman demanded say six head of cattle as the initial number required before permission would be given for the marriage to be consummated, and the husband only produced two, accompanied by a promise that the other four would be given after the marriage took place, the parents of the girl might be talked over and allow the marriage to proceed. If then, when divorce took place it was proved that the husband's promise was not implemented, and no more than the two cattle were ever handed over, it is within the discretion of the Native Court to assign some of the children to one of the parties and some to the other. If, for instance, the wife has brought five children to her husband and he has defaulted in regard to lobola, even if the two cattle are not returned to him the children are sometimes divided, a certain proportion going to the mother. In all cases affecting the disposal of the children of divorced parents, the law

of inheritance is always taken into account, for the rights of the male children must not be jeopardised, consequently when a division of the children is made it is made as equitable as possible.

It is not only necessary but a matter of justice to consider all aspects of a Bantu custom before passing an unfavourable judgment on it.

The Bantu Woman's Charter of Liberty

The custom so much the subject of abuse by the well-meaning but uninformed, is as applied by many tribes, the Bantu woman's charter of liberty. Any attempt to destroy the lobola custom would be most strenuously resisted by the women themselves, for they realise, as no others can, what it means to them in security of person and social status. Take away lobola, and you would immediately produce a condition of chaos throughout the Bantu race, which could not be met and satisfied by the substitution of something else. Only a changed outlook on life; only when tribal life ceases may some other form of marriage contract be attempted with any prospect of success. C. M. Phillips, in "*African Life and Customs*" says, in regard to the security of Bantu women under this custom, "Under the African marriage system there are no women of the under world, no slaves of the abyss. Every woman is above ground, protected and sheltered".

Reports of Native Affairs Commissions.

Apropos of what has already been said about the lobola custom a few quotations may be made from "A Summary of the Reports of Certain Pre-Union Commissions on Native Laws and Customs, Cape of Good Hope 1881-3". Inter alia we find the following:—"The woman is not the slave of her husband. He has no property in her. He cannot kill, injure or cruelly treat her with impunity. He cannot legally sell her, and with the exception of paying cattle to her father as dowry upon marriage there is nothing to indicate that native law and custom treats the wife as a chattel".

This Commission includes the names of men highly qualified to interpret for us the Laws and Customs of the Natives. These are Sir J. D. Barry, K.C. (Chairman), Hon. Charles Brownlee, W. B. Chalmers, Rev. James Stewart (Dr. Stewart, of Lovedale), W. E. Stanford (now Senator), Hon. Thomas Upington, M.L.A., J. Ayliff, M.L.A., W. Bisset Berry, M.D., E. S. Rolland, M.A., R. Solomon, Barrister-at-Law.

The names Brownlee, Stanford and Stewart are those of men thoroughly acquainted with the subjects covered by the Commission, being familiar with the Xosa language, holding the Natives in sympathetic regard, and having spent the greater part of their lives in official contact with them.

The Commission of 1903-5.

Another Commission entitled "South African Native Affairs Commission, 1903-5" was under the chairmanship of Sir Godfrey Lagden, and included representatives from the following provinces:—Transvaal, Cape Colony, Natal, Orange Free State, Rhodesia and Basutoland.

In reference to this much misunderstood and misrepresented lobola custom the Commission says, inter alia:—"The contract is not one of purchase and sale. The woman does not become her hus-

band's slave. He may not sell her. He may not kill, injure, prostitute and maltreat her—all of which would be within his power and right were the statement correct that by the passing of "ikazi" or "lobola" a woman becomes the chattel of her husband. The customs regulating the restoration or retention of "ikazi" or "lobola" cattle constituted in the heathenish state a salutary check on both husband and wife. Should the marriage be proved a happy one, the father was contented with his cattle, and the husband with his wife. If the husband ill-treated his wife beyond all reconciliation, she returned to her father's protection, and the husband recovered either residuum or, in some cases, none of his cattle, thus losing both his wife and dowry. On the other hand, should separation have resulted from the wife's misbehaviour, most of the cattle were returned. The woman lost caste, and her father suffered. Moreover, by Native Custom no widow or woman separated from her husband might marry a second time, except from her father's village, and with his consent, or, in his absence, that of her guardian."

Further on in this Report we find the following opinion:—"The Commission is of the opinion that the Native Custom of passing cattle known variously as "lobola", "ikazi", and "bohadi" in connection with marriage by Native Custom and Usage, should not be interfered with by prohibitory legislation, but be left to die out gradually as the outcome of an advance in civilisation. Evidence taken points to a tendency in that direction."

Native Affairs Commission of 1900.

One more quotation may be given. It is from the report of the "Native Affairs Commission 1900". "The Lobola Custom", it says, "is not associated with any idea of slavery, but is a guarantee of good faith and conduct on the part of the husband. It elevates the position of women and emphasises the binding character of marriage: to refuse recognition of this custom would not be to the moral or material welfare of Natives".

With the evidence of these important Commissions before us the boldness of ignorance alone could induce a condemnation of the lobola custom. The findings given above clearly show that the woman's position and safety are assured under the custom: that she is in no sense a slave: that she is not "bought" or sold: and that the custom should not be legislated against. The writer is well aware of the writings of certain Missionaries and others condemning the custom but he has never been convinced of the arguments advanced nor of the deductions drawn therefrom. It is just possible, however, that as practised by certain tribes objectionable features may be found, but to argue from the particular to the general is quite unjustifiable.

I-Kazi.

While *lobola* is the term applied to the custom of passing the cattle from the bridegroom's family to that of the bride, *I-Kazi* is the term applied to the cattle themselves which formed the medium of *lobola*. The first term indicates the custom, the second, the bride's portion. *I Kazi* belongs *in esse* to the bride, but is held *in statu pupillari* by her parents.

(To be Continued)

The Blythswood Review

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— THE BLYTHSWOOD REVIEW, NOVEMBER, 1929. —

To the Reader.

All Scripture is given by inspiration of God
and is profitable for doctrine,
For reproof, for correction,
for instruction in righteousness;
That the man of God may be perfect
thoroughly furnished unto all good works.

SECOND PAPER.

Some may ask why it is we are dealing with the flower on the hill-side, in the garden, on the mountain-top, or the brooklet in the valley. Would it not be better to leave the poets to rhapsodize over it, and the symbolist on the heights of Parnassus to speak the language of imagination to those who may understand? Would it not be better to regard all flowers as primroses and nothing more? Why bring æsthetics and morals, love, friendship, suffering and death into a rhapsody over something that blooms to-day and decays to-morrow? Why show men their ignorance,—the thing that baffles? The answer is, the flower is but a parable. What we say of it we say of the Scriptures; a book and yet more than a book; a literature and yet more than a literature; a living thing and yet more than a life; the creator of moral and æsthetic beauty and yet a creation; a symbol, and a symbol of symbols, and yet more than these; a memorial and yet more than a memorial. Who loves not the Scriptures but sees in them artistry, beauty, symbolism, perfection!

The litterateur may use the science of criticism to show how the Scriptures have sprung from an ancient origin, how they have developed and grown in the Jewish and Christian consciousness, in the Synagogue and the Church. The artist may seek to realise in the most glorious of paintings what he sees in the poetry and prose of the Scriptures. But be he whoever he may, that seeks to interpret from his own peculiar æsthetic moral or religious feelings the Scriptures,

he will find therein what baffles him. The widest outlook has its limitations. The Scriptures contain within themselves the limitless, the eternal, the spiritual; and just as the man who possesses no æsthetic feeling of beauty can see in the way-side flower nothing whatever, so the man with no spiritual insight fails to see the infinite, the everlasting, the divine in the Word of God. A psychological element enters into the interpretation and understanding of the Scriptures. In modern times this has been emphasised to a remarkable degree seeing that subjectivity has been playing a most prominent part in all types of learning, even in mathematical. This attitude was due to certain historical causes no less than to recognise philosophic. From the end of the 18th century modern philosophy emphasised the claims of the individual. The Ego was the creator and judge of all knowledge and doctrine. Even to this day notwithstanding the ironic assertions of Science subjectivity has sought to resolve everything into terms sensational and intellectual. The sarcasm of biological evolution on the Descent of Man was passed by unheeded by those who were believers in the self-assertion, self-consciousness and self-creativity of the mind. Many taught the ancient creed that man was the measure of all things—an exalted egotism; Modern Science, the biological creed, that man was descended from the monkey—an ironic humiliation. The dangers of subjectivity in the region of the intellectual and the spiritual were unrecognised by such as believed in their inherent capacity to be judges of their religious and moral beliefs. The Scriptures of the Old and New Testaments reflect in their interpretation the predominant and philosophic and literary tendencies of the Age. And the culmination of the Age is the present century.

Beforetimes the Scriptures were considered from a static and objective standpoint. They were regarded as creations of the Spirit of God that had also in themselves a creative power in their influence upon their readers. Their chief end was the salvation of men. Every man who read the Scriptures could not understand them save in parts, but he could obtain from them sufficient enlightenment and instruction concerning the way of Life and his duties toward God and Man.

The Mission Field.

The Missionary.

CHAPTER XXV.

Services and Liturgy.



CHRISTIANS did not adopt the Palestinian Canon but that of Alexandria, the home of the Septuagint or Greek Translation of the Old Testament. It was mainly from this version that the early Christian writers obtained their knowledge of the Jewish Faith, and interpreted its contents in relation to the Person, Work and Teachings of Jesus Christ.

The "Readings" and the Services in the Synagogues were partly recitative and partly liturgical. The Reading of the Law and the Prophets had a liturgical setting into which the Psalms fitted themselves with their Responses and Music. The Liturgies were the chief means by which the worshippers learned the doctrines of their Faith and manifested the strength of their piety. The influence of the Synagogue Liturgy has been strangely ignored in the study of the Text of Scripture but it is to be regarded as one of the factors in certain changes therein. Liturgies adapted the text to the needs of the Congregation just as the Readers certain written words for the sake of deep reverence, ironic humour or moral sensitiveness. When, therefore, quotations are found as in Mark from the Scriptures, either Hebrew or Greek, which differ from their supposed sources, they have to be carefully and cautiously examined not as mere differences in texts but as actual results of usage. The opening verses of Mark provide us with two interesting quotations, of a nature that have produced quite a literature of conjecture, emendation and elimination and that from the second century A.D., as well as of exegesis, comparison and imagination. The net result of this great collection of learning may be briefly stated after the passages are duly considered.

Quotations in Mark.

The opening words of the Gospel of St. Mark have in them what are regarded as quotations from two of the Jewish Prophets. The words, "Behold I send my messenger before thy face which shall prepare thy way before thee," are said to be a quotation from Malachi III. 1, and the words, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight," are said to be a quotation from Isaiah, XL. 3. Both these quotations are said to be written "In the Prophets." On the surface no difficulty seems to arise from these statements. A careful analysis, however, of the Text of Mark and the Texts of the Prophets forces attention to the verses and compels a careful examination of them. As far back as the second century Mark I. 2 and 3 caused perplexity to Christian expositors and interpreters and they cause just as much perplexity to-day as they did then. The modern method of solution, however, differs considerably from the ancient, owing to the fact of the wider knowledge and the deeper science of the times. It would be an easy matter to quote the various suggestions that have been made to square the opening verses and statements of Mark with the Massoretic and Septuagint

Texts of the Prophets, but there does not seem to be any necessity for us to do so. It will be enough to draw attention to the present state of the Text of Mark and to consider the quotations that are said to be from the Prophets. In what sense they are the language of Isaiah and Malachi will be determined in the course of our discussion. At the same time their study will open up the literary question and the free method of St. Mark and other Christian writers in quoting from Jewish and other writings. It will be necessary, therefore, to examine the Texts of St. Mark and of his quotations.

In Isaiah, the Prophet.

Both ancient and modern Texts of Mark read "In Isaiah, the Prophet," instead of "In the Prophets." This reading is the first difficulty that arises in relation to the quotations in Mark. The oldest and best Codices such as the Sinaiticus, the Vaticanus, both of the 4th century, the Regius of the eighth century, (a very valuable witness because of the family to which it belongs) and Sangallensis of the ninth century (in which is found a Latin translation) and other manuscripts support the reading, "In Isaiah, the Prophet." The Vulgate and other important versions also agree in reading, "In Isaiah, the Prophet." Other Codices, however read, "In the Prophets;" the most important of them are the Codices Alexandrinus and a group of the ninth and tenth centuries. Now it is to be remembered that the Text of a Codex does not belong to the century in which it is written seeing that it has been copied from those of past ages. A late MS. may be more valuable than an earlier because it contains a truer text through transmission. Although the same care has not been exercised in the case of the MSS. of the New Testament as was manifested in the preservation of the Hebrew Text, yet much supervision enabled the copyists to see what were the original Texts of the various Books in the New Testament. When, therefore, certain groups of MSS. differ from others in certain writings, the weight of the evidence of various types and of various versions naturally decides what is to be the accepted reading in any text and this whether the book be classical or Christian in origin. It is perfectly correct to say that a Text should be carefully and cautiously examined to understand its meaning and its interpretation but the prior question arises what the text is. In the case of Mark, the Text is obviously "In Isaiah, the Prophet." There is hardly any need to conjecture the reason why this has been altered in certain MSS.; it is obvious. The Authorised Version of the English Bible retains, "In the Prophets," while the Revised Version follows "In Isaiah, the Prophet." In this connection it may be interesting to state that the Caesarean Text to which reference has already been made reads "In Isaiah, the Prophet." These two readings, therefore, open up very grave questions; the most distinctive concerns rigid uniformity in any style of literary composition. Is a legal system of uniformity to be superimposed upon a literary document which reflects the Life and Work of Jesus Christ? Are we to expect a rigid, verbal minuteness in statements or in quotations, or are we to realise the literary creativeness of the writer? Thus phrased the questions answer themselves. The play of the writer's literary skill has to be recognised whether it shows itself in imaginative or graphic language, or whether it employs current or understood

quotations for purposes of vividness and emphasis. When, therefore, the true Text of Mark is established as reading on undoubted evidence "In Isaiah the Prophet," all difficulties disappear. The literary judgment is perfectly satisfied and thinks no more about the question. Wherever a formalism of a different type applies its methods to the Text of Mark various differences and discussions naturally arise, and perhaps these more in relation to the opening phrases of Mark than anywhere else in the New Testament. A rigid formalism points out that the quotations are from Malachi and Isaiah and not from Isaiah alone. How then is the Text to be explained in view of this obvious fact. The quotation from Malachi is not found in Isaiah, the quotation from Isaiah is not found word for word in the Prophecy. Both quotations seem to have been modified and used by St. Mark in the interests of his literary style. This is the first impression that would be made on the mind of a reader, who was studying the Text from its literary standpoint and not under a critical examination. The latter attitude, however, opens up other considerations of the Text "In Isaiah the Prophet."

Two Readings.

The words, "In Isaiah the Prophet", may be a translation of two Greek texts differing only in the use of one word. Were we to give a word for word translation of the first text, it would read, "In Isaiah the Prophet". If we were to give a word for word translation of the second text, it would read, "In the Isaiah the Prophet." Now, the second is idiomatically translated in the same manner as the first. The difference, however, is very important in view of the controversies that have arisen over the reading, "in the Prophets". It is necessary, therefore, to consider the two first readings to see if we can find therein some interpretation of a satisfactory nature in the case, not only of the first reading, but also of the last. The difference in the former is very slight. Students are aware, however, of the issues that have arisen in Historical Theology and in Church History as also in Law over the omission or the retention even of a vowel. How then can we interpret the word, "the", the difference between the two first readings.

On the word "The".

Modern texts of Mark uniformly insert the article before Isaiah. They indicate the belief of the Lower Criticism that the original text contained that word. This is exceedingly significant and gives scope for enquiry. The question might be asked, How then did the shorter form of the phrase come into existence? Was it the work of some scribe who was a Latin by birth and language, or was it a translation from an original Latin Mark? For we must recognise the possibility of an original Mark in Latin if we visualise the supposed circumstances under which the Gospel was originally written and the place in which Mark was first published. But there is no need to fall back upon such an explanation, valuable as it is, seeing that the present text of the Gospel of St. Mark, the resultant of Lower Criticism, has been accepted as the foundation of our study and comment. It is enough to show that a possible explanation of the first form of the phrase may be undertaken but only as a part of a speculation concerning an original Latin Mark.

Nature Study.

The Birds of Blythswood.

Swee. During the months of June, July and August, 1923, a small flock of these Waxbills haunted the Bushman's Rocks, coming under observation sometimes among the mimosas above the headland and at other times among the scrub below. The largest number seen at one time was nine. As a pair were seen as late as October 20th, nesting may have taken place.

During the drought conditions that prevailed in our neighbourhood in 1927, a pair appeared in our garden on 13th December, and plucked the seeds from the grasses growing by our garden path.

South African Ruddy Waxbill. Wren : isicibilili.

This species haunted our garden for a few days in March 1924, but has not otherwise been detected within our actual bounds. At the adjoining Bushman's Rocks it is at present known as a regular winter visitor, being noted in the months of May, June, August and September, but it will probably be shown by more careful observation to be resident there. At Cunningham Mission-station, also, it has been met with in the scrub by the river in the month of July, whereas at Mbulu it occurs, apparently as a nesting-species, close to the mission-house in midsummer.

Orange-breasted Waxbill. Utsoyi. This Waxbill falls to be classed as an erratic visitor to Blythswood. Its presence here was first suspected on 25th February, 1923, when ten empty nests were found in the reed-bed at the Reservoir. On 1st March following, the marsh was again visited and a tiny bird was seen to slip out of a nest high in the reeds. The nest was like a small edition of a Red Bishop's and was assigned to the present species. A second nest was found, containing eggs, one of which was taken; the egg was white, and measured 13 mm. by 10, leaving no doubt in my mind as to the owners. It was not however till 30th July following that I got a proper sight of these Waxbills in our territory. A wisp of eight, disturbed by my prowling through our central marsh, settled on long grass-stems within full view and allowed of easy identification. On the last day of February 1925 empty nests were again found at the Reservoir, indicating another attempt on the part of this species to nest within our borders.

Common Waxbill. No doubt this species, like the last, may elude my search in our extensive marshes, but it does not, from my records, appear at all common. Small parties have been noted in October, November, December and January. Odd birds as well as a small flock have been seen in April and parties of two and four in May. On 19th April 1926 our nurse girl caught a fledgeling in a Cape gooseberry bush in our garden. At the angle of the mouth were three conspicuous white marks on each side, two being at the base of the lower mandible and one, larger, at the base of the upper. The roof of the mouth was furnished towards the front with three black spots lying in a semi-circle and behind each extreme spot lay another elongated black mark. There were also two black tongue spots, and the inner margin of the gonys below was black.

Quail Finch, *unonxwe*. The numerical strength of this resident species may be placed roughly at a hundred birds. A flock of sixty came under my observation at sunset on 5th February 1927; they were noisily circling over a field of seeding pasture-grass that served equally well as a feeding-place and as a roosting-place and that may have been chosen on account of its twofold attractiveness, and they finally swooped down into its enticing shelter. From the time of day, they were probably meditating on slumber, and, on being disturbed by my tramp across the field, they shewed a lurking tendency to return.

The Quail Finch is in the main a winter-nesting species, but it shews great indifference to the seasons in its time of nesting. At Blythswood the nests are usually found in March, April and May and two with incomplete settings have been found as late as May 7th; on the other hand, two have been found at the beginning of September, in one of which the first egg must have been laid in August. The number of eggs in Blythswood nests varies from four to six. Fifteen nests have been found in one season.

Spotted-backed Weaver, *ihobohobo*. The flocks of Weavers in Blythswood are composed of approximately equal numbers of this species and the next, with the balance in favour of the Olive Weaver. The breeding-strength of this species may be estimated at thirty-five pairs.

At all seasons these Weavers are gregarious, but, after the breeding-season, the majority of our nesting-birds leave us and associate with their kind at one of the great winter-roosts. A certain number linger behind at their summer-haunts, but during the eclipse period, which lasts from April to July inclusive, they are practically indistinguishable in the field from the Olive Weavers. Being grain-feeders, they haunt the stubbles and may be troublesome among growing forage. They appear at the winnowing-grounds and manage to get an innings with the fowls and their other rivals; on the ground they advance by hopping, maintaining an erect posture, standing high on their legs and pouting out their breasts. They visit also fruit-gardens to nip buds and leaves off the fruit-trees in spring and later on to enjoy the fruit. In passing over an orchard, a flock may be seized with a sudden impulse to descend upon it, and as they drop down upon the trees, with their wings glittering in the sunshine, they momentarily resemble enormous golden snowflakes falling on the branches. During the flowering of the Red Aloe, they associate with other species in plundering the honey or devouring the seeds; and, when the winged termites are issuing from their underground hatcheries, odd Weavers join with other seed-eating birds in helping the strictly insectivorous species to thin the termite-ranks.

They are also very rowdy birds, never so happy as when creating a din. Even during the winter months they periodically try to raise a racket, and often indulge in the peculiar rasping which precedes a spasm and even at times get the length of an incipient ecstasy. But seldom before the end of July can they work themselves up into a real frenzy. From the beginning of August, on through the period of nest-building and egg-laying, they are in full concerted chorus; colonies that succeed in their first attempts at nesting calm

down before the end of the year, but those colonies that have been in any way hindered from bringing to a successful issue their first attempts at nesting maintain their frenzied displays on into February.

The present species in our district prefers for nesting sites the tall wattles, gums and willows, and avoids as a rule lowlying or solitary bushes. They are sometimes interrupted in their nesting operations by tree-felling, but they are not long in selecting a new site and renewing their labours there.

The construction of the nest devolves on the male. In watching the male bringing the nesting material and working so conspicuously on the outside of a nest, I for a long time believed that his mate was co-operating from the inside of the structure, but more careful watching has convinced me that the male alone is architect and artificer. Yet signs are not wanting of the female's interest in such matters; on 18th August 1923 two females were observed on two rings that formed the beginning of nests; they appeared to me to be working on the rings, but other females present gave me hints of their interest too in one of the rings, and as I write, with my present knowledge of the species, I am at a loss to interpret what was going on in front of my eyes that day.

In Blythswood nesting begins after the middle of August, but too early nesting is apt to prove abortive. First of all an attachment is made to the end of a slender branch; then there is formed a wide ring of reed strips, from which the builder proceeds to work out the plan of the structure. It is a fascinating sight to watch him hanging upside down in the centre of the ring, clinging by his toes to opposite sides of the green circle and swinging from this aerial perch as he works. The material is generally gathered from an adjoining reed-bed, and there is a constant procession of noisy males passing to and fro between the reed-bed and the nesting-colony; the male obtains his material by settling on a reed and, taking hold of its flat blade, ripping a narrow strip upwards till he has a sufficiently long piece with which to fly off to the nest. Arriving at the nest he holds on with his claws, and, hanging upside down with tail spread and wings quivering, he proceeds to weave it into his nest. The finished nest is a firmly-woven ball of reed-strips of four millimetres broad and under, with the flowering heads appearing here and there and a few green leaves woven into the structure. The entrance, facing downwards, is rudely semi-circular, and, beyond being woven somewhat, does not project beyond the general outline of the nest. A thick layer of green leaves forms the lining and another layer of the seeding-tips of the reeds, all neatly ripped off from their stems, forms the receptacle on which the eggs lie. There is of course variation in the material used, according to the vegetation available.

It is difficult to get a correct estimate of the time taken to complete a nest. In 1927 a male was under observation at the construction of a nest from August 20th to September 24th; he may have been hampered by the drought conditions that prevailed but he certainly worked very slowly. He had attached his nest at a point of a willow-branch where it fingered out into three twigs and it was not till September 2nd that he succeeded in completing his first loop.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Notebooks and Memory.

MY DEAR JIM,

Many years ago a well known English writer of Logic expressed the opinion that it required of a man a very good memory to read, even on a special subject, the literature of the day and to remember it. A memory was treacherous and could not always be trusted; even the best had its faults, and that sometimes of a very serious nature, and with very detrimental results. In his day much was spoken about the cultivation of memory and so the logician directed his attention to the subject in the spirit as much of the psychologist as of the logician. Of course you know that the logician seeks formal truth, the issues inherent in fixed statements and the inferences drawn from their correlation. It matters not so far as the formal element of Logic is concerned whether the statements be objectively true or not, any more than that the different parts of an algebraical equation be expressive of actual reality, static or dynamic. And so the reply might have been made to the logician that memory had very little to do with his science; as a logical inference, like a mathematical, might be drawn correctly from hypotheses that were unfounded, undiscovered or inaccurate. I suppose, however, that the writer did not intend his remarks to be applied to his science. He was expressing a commonplace in his experience. He had found in himself and in others that memory had to be distrusted at times and that another form of recollection had to be adopted in literary and other work. He, however, approved of the notebook, into which a man might enter the important facts of knowledge and from which he would be able to correct his statements at any time.

WHEN I FIRST READ THE VIEWS OF THE ENGLISH WRITER I WAS A BIT SURPRISED

as I belonged to a profession in which memory played a most conspicuous part in all its work. In recent times, however, I find that memory is greatly ignored and that the notebook is mostly used in the acquiring of knowledge or of experience. Too much depends now-a-days upon notes and too little upon thought. This is due to the mechanisation of the examination systems that are universal and of the educational that are imitations. It would be a long story to tell you about the growth that has ended in the present notebook system of knowledge and the formal mechanisation of education. Both have ousted to a great extent the acquisitive powers of memory and have cultivated to the utmost the mechanical. I notice that some examiners are objecting strongly to the memorised answers they are receiving to questions anticipated by teachers. The examiners are themselves completely to blame for they are the creators of machined notes, that are supposed to be twisted to answer any question men may set. It is no new thing to be told to-day that students and others have memorised text-books and notebooks and have returned their contents to astonished examiners. Again, it is no new thing to hear that students return information of their lectures to the satisfaction of examiners, who have amongst their clients those who believe that personal originality or wide reading has no mercy

shown it. Of course this must be the case where examiners follow a system of intellectual mechanisation. The truth of the matter is that the methods of teaching and of examination are causing much perplexity and much thought amongst educationists, who are seeking to balance the claims of knowledge with those of character. Everywhere, both teachers and taught, are beginning to protest against the mechanisation and formalism that are inherent in the present system of militarised education, for the real source of the modern method, that is playing its part so conspicuously in education, is militarism.

THIS SYSTEM SPRANG INTO EXISTENCE AFTER 1870

and is now more powerful than ever throughout the educational systems of the world.

My dear Jim, it would require much space and leisure to trace the history of the reflex action of militarism upon educational systems and scientific knowledge. You cannot easily do without a notebook, especially in Science in matters of research, but it is not this type of notebook to which I refer: it is the summaries that have been made for the purpose of anticipating questions in examination papers. One of the funniest notebooks that I ever struck was actually printed. It was a summary of South African History arranged alphabetically under various headings of historical events. What knowledge of history could be obtained from such a compilation was a mystery to me. And yet the booklet could be used to answer many of the questions set on South African History. What becomes of the many notebooks that have been written during the past year especially in our upper schools, I cannot say. I am sure they are never read again unless under compulsion. I am also sure that a good book on any subject, even a meagre text-book, would be superior to the masses of notes that were transcribed from blackboards or from dictation into the usual scroll-books of a class. A great waste of time which might be devoted to careful instruction is spent in transcription, — and what transcription! No wonder people complain of the type of writing that is widespread in the country. Scribbling is not calligraphy.

THE USING OF NOTEBOOKS, HOWEVER, IS NOT CONFINED TO EDUCATION.

It used to be a matter of amusement to notice the ways by which certain journalists accumulated the news of the day as well as the opinions of their friends. Many of them carried little notebooks in their vest pockets and entered therein the important facts of their observations and their enquiries. It was sometimes very amusing to see how careful such men were in securing just the exact statements that were made, or the pronounced opinions that were given. They did so in longhand so that there could be no mistake in transcription, even some of them who knew shorthand wrote out in full everything they heard or described. They then proceeded to their offices and extended their short notes into columns or half columns just as the subject demanded. I do not know that journalists follow this method to-day, it may be too slow for the demands of daily newspapers. If I may judge from several papers that I have examined I should suppose that shorthand has played a more conspicuous part in the representation of news than observation and intelligence. To-day the controversy is over the function of the newspaper, whether it be a News' paper or an Educative journal. Some politicians would hold that the entire function of the Press is news gathering and not views expression. Their reasons for doing so amount to this that the accuracy of news is all that the public demand but the expression of views is what creates a false atmosphere in the political world. As it was stated the other day by a Minister of the Crown the newspaper is not called upon to govern the country; Cabinets are quite able to do that without the advice of editors. There is a great fear lest criticism creates a particular atmosphere amongst the people towards Governments. This, Cabinets are aware of, this Ministers seek to overcome by instructing journalists in their profession. Needless to say they would have newspapers as the purveyors of news, accurate if possible, but ephemeral at best. On the other hand it has been pointed out that newspapers have other functions to perform than that of creating an adverse or a favourable atmosphere for political speculation and partisan advancement. Life is wider than politics. Most men have little interest in political development, but only in such as affects themselves.

I am,

faithfully yours,

A. F. K.

Lexicography.

UM-NCAMO. add: The sacrifice offered in connection with the *abakwétá* rites on the day a boy leaves home, before being handed over to the *kánkátá*.

U-NCANYELWENI, from *ncamela*, n.1. Tembu; = *u-Ncanyiweshe*.

UKUTI-NCWALA. To get dark: *besikusiti ncwála*, it was already getting dark.

-ndini. This enclitic is sometimes found apart from the vocative: *uyahlabeka ngelo Temba ndini*, people spoke ill of him on account of that Temba; *abantu bokuqala balahlekiswe yiyo lenyoka ndini*, our first parents were deceived by that Serpent.

NENTO = *na into*. Emphatic form of *in*-To used after negatives. Even a particle, even a drop: *bekungekó nento le invula* or *bekungekó mvula nento le*, there wasn't a drop of rain.

Also used in diminutive form: *akuko nentwana le yesonka*, there isn't a particle of bread; *andinayo nentwana le yesonka*, I haven't even a morsel of bread.

UKUTI-NGCOCO. Em. *ndisaté ngcoco*, collo. quial for *ndisapilile*, I am quite well; = *ukuti-Cú* or *Cópacópa*.

I-NGCOTSHO, n.3. One great in stature or in mind; hence also, one proud in mind: *wasuke wafana wayingcotsho (pezu kwabanya)*, he was a giant in stature and manner.

UKUTI-NGCOTSHOLOLO. To be long and lanky, tall and thin: *lamntu uté-ngcotshololo kunomnye*, that person is taller than the other; = *Ngcwayi ngcwayi*.

I-NGCOTSHOLOLO = *i-Ngcotsho*.

UKUTI-NGCWAYI NGCWAYI. To be long and lanky.

I-NGCWAYI NGCWAYI. A long and lanky thing, as an ostrich.

U-NGCWELE, n.1. Pmse. A large beer barrel.

I-NGCWELE. Pmse. Beer strained and ready for drinking, which through the action of the hops has filled the barrel to the top.

NGENA, in perfect, to be present: *nento zingeneyo*, and things present: *exesheni elingeneyo*, at the present time.

NGENISA, *ukungenisa umtshakazi ecaweni*, the 'kirkling of the bride,' accompanied by a feast for which an animal is provided by the bridegroom. This modern custom is evidently a carrying over from heathenism of the custom *ukudlis' amasi* q.v., with its accompanying sacrifice.

UKUTI-NGO. To make a sudden hard beat with the heel on the ground.

I-NGQANGA. The Bateleur eagle: *ingqanga ifile*, the bateleur is dead, the great man is dead; *ngqanga nentsiba zayo!* bateleur and its feathers! i.e. chairman and congregation!

UM-NGQEBE, generally in plural *imi-Ngqebe*. Abdominal folds seen in a fat person.

I-NGQINGWA. A valley surrounded by hills.

I-NGQONGOTYI, n.3. A kind of fermented milk, made by pouring a little juice of the *um-Túma* apple into a bottle of fresh goat's milk. This is a herdboys' trick, and a herdboys' word.

U-NIBE, used in phrase *ako' Nibe: amabandla ako' Nibe*, opposing factions in war, in debate or in a contest; *amagxagxa ako' Nibe*, poor whites.

NKANTI! Sound of beating a person's head with a knob-kerrie: *yesuka ngenduku yambeta, nkanti, nkanti!* The man got at her with his knob-kerrie and beat her, *nkanti, nkanti!*

NKINQA. To go from kraal to kraal, seeking for food in time of dearth.

I NKONAZANA. *Ndiwadle kade awenkonzana*, I have finished off all the milk of that little cow (and have now discarded it).

UKUTI-NKONKOLOLO. *Lamfo we-nkonkololo*, that man just stared (without speaking)

ISA-NKWANKWA. A person 'tied up' or entangled with *hlabangubo* q.v.; fig. one entangled by a custom: *lento (uhlonipo) izakutsho umfazona abe sisankwankwa ukutétá eguqula lamagama ewafaka kolwabo ulwimi*.

U-NOKABA KOME. A species of grasshopper, whose hind legs are well armed with spines; = *um-Qáshelwa*.

U-NOHEMPE. A shirt button.

U-NOMGOGWANA. Substitute: 'The Bogeyman.' A children's game, in which a bigger child paints his face with *um-Sizi* or puts on a mask, and, clothing himself in an old skin or sack, marches about frightening the smaller children by shewing them his white teeth.

U-NOMKAZA. An unengorged tick; = *um-Káza*.

U-NOMNQATE. The wild carrot; = *umnqaté*.

U-NOMTATSI. A parody, with special reference to irreverent marriage-songs which parody hymns and fit them to dancing-tunes; also a rude person who mockingly imitates a sincere person; c.f. *Tatsalaza*.

U-NONKALA. *Ngamanzi ka nonkala* (applied to weak tea or coffee) it's crab's water, i.e. the same kind of water as that in which the crab lives; cf. Eng. 'pure water'; *zinyembezi zezika nonkala*, these are crab's tears, i.e. 'crocodile tears.'

U-NOTYELITYELI. The Black Cricket, from its cry; = *i-Nyenzane*.

U-NOXAKA. A snare set on a bird's nest to catch the bird.

NQABA. Substitute: To be surpassingly difficult, beyond one's powers of attaining (i.e. inaccessible) or of finding (i.e. scarce), beyond one's means of purchasing (i.e. dear), beyond one's power of moving (i.e. secure) or of harming (i.e. safe).

U-NQAKASA, n.1. The epiglottis: *u-Lakanye*.

NQAMZA. To eat (*amaqáshu* or nuts) with a crunching noise.

UM-NQANQA. A kind of tree with edible fruit, referred by Miller to *Scolopia Mundtii*.

UM-NQAYI MBILA, also in the variant forms *um-Nqayi wembila*, *um* and *i-Nqayi lembila*, and *um-Nqalembila*. A kind of tree, differing from *um-Nqayi*. Miller gives it as the generic name for *Plectronia*.

AMA-NQINDI. A boys' game, 'Fisticuffs', in which, though there may be some rough handling, no crying is permitted.

NQUSHISISA. To stamp maize thoroughly: *abanqushisisi*, they are not stamping the maize properly.

ROBERT GODFREY.

Blythswood Institution.

Ora et Labora.

Church Services.

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

Religious Instruction.

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

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

The Educational Departments.

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

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

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

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

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

Memoranda for 1929.

THE INSTITUTION begins its first Session on Jan. 12th for Boys' Industrial and on Jan. 26th for Training and Practising Schools and ends on June 14th. The Second Session begins on July 13th and 20th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

BLYTHSWOOD INSTITUTION.

As soon as a sufficient number of pupils apply,

The Blythswood Secondary School

will be organised in 1930 for a

Two Years' Course of Training

IN STANDARDS VII AND VIII.

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

Examinations of the Education Departments ;

THE ENTRANCE EXAMINATIONS OF

The Native Agricultural Colleges
in the Transkeian Territories

AND

The South African Native College
at Fort Hare, Alice.

THE FEES OF THE SECONDARY SCHOOL

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

Those who desire to enter this School should communicate with

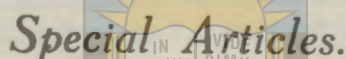
THE PRINCIPAL,
BLYTHSWOOD INSTITUTION,
BUTTERWORTH,

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

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Religious, Social and Educational Work.

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The Year 1929

The League of Nations and Its Work
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The Second Great Commandment

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Services and Liturgy.

Nature Study:

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The Editor's Study:

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Lexicography:

—:O:—

Extra.

Examinations and Holidays

Mandates

A Countryman's Diary

Local and General *Lobola—Dowry*

[illegible]

Prospectus of Blythswood Institution.

Ora et Labora.

1929.

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

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Domestic Science Department.

Instructress, Miss Taylor.

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 { Mr. Ncanisa.

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Needlework, - Miss Lancaster.

The Farm Department.

Manager, - Mr. Sheard.

The Blythswood Bookroom.

The Business Department.

The Medical Department.

The Printing Department.

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

The Business Department.

The Manager, Mr. Stormont

The Secretary, Miss G. McDougall.

The Boarding Departments.

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

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The Girls' Boarding Department.

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THE BLYTHSWOOD REVIEW,

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Events of the Day.

The Exit of 1929.

HE year 1929 is fast reaching its close. It may be well to turn attention to some of the great events that have happened during its course, for many such have occurred that are bound to influence the world for several years to come. It might be said at once that although the influence of Parliaments is waning everywhere, nevertheless, it has to be taken into account, and may be regarded as the formative part in the administration of affairs throughout the world. Some historians would emphasise one feature of life to the exclusion of others; some would point to the social and economic development of the people; some would ignore Parliamentary influence altogether for it is but fleeting, but its laws are permanent.

The Spirit of Progress.

We would, however, regard events in the light, not of political discussions, but of political effects, and so we would speak of the past year as witnessing the beginning of new influences that will have their effects shown in days to come. The General Elections throughout most civilised countries, and the Presidential Election in the United States of America, brought into existence everywhere a spirit of progress, humanitarianism and discipline that was necessarily required to counteract the lawlessness, extravagance and restlessness pervading all nations. We see this more manifestly in certain affairs of State, Church and Education, except in the case of China and Russia. These countries are in a strange condition of incipient war and widespread restlessness. Things have become such in these lands that the interference of Other Powers is a foregone necessity.

Signs of Stability.

There are pleasing signs of stability in the administration of Governments in such countries as Italy, Spain, Greece and Portugal and in the countries of the Great Powers. As usual men never know what to think about the state of the Balkans: all they can do is to watch the racial conflicts there. In South America, peace has been almost uniform throughout the year, while in North America, Mexico has apparently settled down to work and good government. A most significant state of affairs, however, is to be taken into account in the fact that seven Dictators have arisen in Europe alone; there are growing signs of an eighth, and that especially amongst the new Nations that have been brought into existence through the Great War. Racial and political conflicts have created these Dictatorships. It is recognised that the Parliamentary system of Great Britain, the product of centuries of free legislation and Government, is not successful on its transfer to other Nations with a different type of history and with a different tradition of legislation. Even in France, Parliamentary institutions have been somewhat a failure; publicists recognise this and the present tendency towards political autocracy or legislative chaos. It is the unworkableness of an imitation British free Institution that has created in men's minds little confidence in modern Parliaments. The tendency of most legislation towards socialism is most naturally towards autocracy in those countries that have taken into their Constitution imitation Parliaments. In the light of these experiences Egypt is being carefully watched at the present time, for its political parties have not yet proved themselves able to retain free Institutions and just administration throughout the country. They will soon have the opportunity of showing whether they have

learned the lessons of the past few years and whether they are able to create methods of development in Egypt.

The Work of the League of Nations.

Everyone is aware of the sure and steady work of the League of Nations. Geneva has become the centre of the world so far as Foreign Politics are concerned. There all Nations are looking for guidance and power. Its International Court has become a World Court with limited powers, however, which will be increased as the years roll on. In this connection it is interesting to quote the opinion of General Smuts in one of his Rhodes Memorial Lectures.

"The League might be a difficult scheme to work, but the significant thing was that the Great Powers had pledged themselves to work it, that they had agreed to renounce their free choice of action and bound themselves to what amounted in effect to a consultative Parliament of the world. By the side of that great decision and the enormous step in advance which it meant, any small failures to live up to the great decision, any small lapses on the part of the League, were trifling indeed. The great choice was made, the great renunciation was over, and mankind had as it were at one bound, and in the short space of 10 years, jumped from the old order to the new, across a gulf which might yet prove to be the greatest break or divide in human history. What had been done could never be undone again. One epoch closed in the history of the world and another opened.

Its main methods were legal judgment through the International Court, awards by arbitration bodies, conciliation and pacification through conferences in which the parties to a dispute took part."

It is plain that General Smuts believes that the Peace of the World has been assured or will be assured by the efforts of the League of Nations. It is to be remembered that this League was an alternative to the old system of Alliances whereby nations had Treaties with one another on a partisan basis. Thus before the Great War, Germany, Austria and Italy formed one Triple Alliance, while the British Empire, Russia and France formed another. These Alliances disappeared after 1918 and the League of Nations took their place. Under its present organisation and influence it is impossible for Alliances again to spring into being, seeing that the causes of war have first to be fought out in the International Courts and in the Assembly of the League. The confidence of statesmen in these means for outlawing war and

preserving peace will have undoubtedly its influence upon the various nations throughout the world. But the flowing tide of nationalisms and racialisms may overflow the banks of the stream that has been deepened in the interests of safety and peace. The people, therefore, are very well advised to strengthen other forces of peace than the League of Nations; what such are everyone may determine for himself. Amongst the many Societies of various kinds one is always permanent, the Christian Church.

Church and Society.

It is more than sentiment and unction, with or without sincerity, that has created the overwhelming belief in the power of the Christian Church to save the world, even politically, now and in days to come. The foolish and facile writing of the day is only gossip and opinionativeness, the creation of fickle brains and verbose tongues. The pessimism of Christian journalism is perfectly out of place, an imitation of modern destructive criticism and a pandering to ignorant Pyrrhic speculation. In South Africa the strange habit prevails which has its merits and demerits, to ask a simple question when exaggerated and depressing reports are circulated throughout the country. The trait is summed up in the phrase, Who says so and for what purpose are they circulated? It would be well to use this custom in connection with the curious statements over the Christian Church and its affairs, and not only over these but over impossible rumours and opinions that spring like weeds in the fields of Society. It is true that Church organisations are undergoing striking reforms and that Ecclesiastical problems are being faced, especially concerning Church Union throughout the whole world. Christianity is not Ecclesiastics. Many a good Christian is following Christ in his life and conduct, and yet knows nothing whatever about the scientific speculations of the day and the subtle manœuvring of ecclesiastics. Church history has shown oftentimes that the success of ecclesiastical policies has had little to do with the spread of the Gospel of Christ. A well organised Church may have but little life of the Spirit, little interest in the propagation of the Gospel, and little sympathy with the struggles of the poor, even in these days of a socialised Religion and Society.

A Year of Conferences, Conventions and Assemblies.

THE year however has been one of numerous Conferences, Conventions and Assemblies everywhere. Many subjects of the deepest religious interest have been discussed thereat, from an extreme Moderatism to an extreme Orthodoxy, from the union of National Churches to the Federation of all. The most outstanding Union has been effected in Scotland. It may prepare for others in England and for the discussions of the Lambeth Conference of 1930. A proposed Union of the Churches in South India will be the occasion of much debate in Great Britain and elsewhere as it has been of much discussion in India. The decisions of the Lambeth Conference will have far-reaching results everywhere and strong repercussions on the ecclesiastical life of the Church of England. The most outstanding feature of the year however has been the recognition of the Sovereignty of the Vatican City in Rome, the establishment of diplomatic relationships between Italy and the Vatican, and the interchange of friendly courtesies between His Holiness, the Pope and His Majesty, the King of Italy. The foregoing events of the past year are formative influences upon the future history of the world.

Science and Theology.

The movements of scientific speculation are progressive towards a new theory of existence and a stronger belief in idealism. Mechanical explanations of the Universe have been discarded and others have taken their place. Materialism has been displaced by idealism, but of a peculiar type. There has been no reaction to the speculations of the past century: progressive knowledge has produced a new spirit and a new belief, a deeper interest in social affairs and a greater sympathy with the poor. Everywhere the spirit of altruism is at work on the economic problems of society, not however so much individual as communal. The enormous wealth of many nations has enabled them to face social and economic problems with exaggerated sympathy and vigour and to solve them

on a grand scale at the cost of enhanced taxation. Altruistic legislation, however, is nearing its breaking in some countries where National Debts have been increased by Loans and unemployment relieved by subsidies. In others, altruism of a communal type is only beginning to assist the needy where democracy has obtained power and poverty created misery. How long the combination of wealth and altruism will continue seems to depend most upon the state of commerce, the demands of markets and the position of production. These have been exceedingly favourable throughout the year; but the sudden collapse on the New York Share Market, whatever its cause, inflation or speculation, is a warning against reckless finance both by financiers and by Governments.

South African Affairs.

A distinguishing feature of South African Life is its imitativeness of political, social and educational tendencies in Great Britain, and the United States of America. The social legislation of the year has its counterpart in Britain, and derives its experience therefrom. The educational changes are influenced either by the technical systems or by the cultural of the States. This is not to be considered bizarre since so many men, who have entered the teaching profession but recently, have had an American training in the work of their profession. A claim is being made on behalf of a South African culture, that seems to be anti-thetic to Foreign and more especially British culture, whatever the latter may be. Culture is difficult to translate, whether it be German Kultur, or American, but Education is the obvious rendering of the term as applied to Britain and South Africa. Some have been endeavouring to create a spirit and a system of South African Education, whereby they will be able to secure positions in the educational organisations of the Union for those who have been reared, trained and educated in South Africa. The foreigner is to be excluded on account of his type of education and mentality, in the same way and for the same reasons that the Japanese retired the foreign pioneers of Modern Learning after exploiting them, their knowledge, activities and interests. On the one hand, Economic forces are creative and paramount in the circumstances that University and Higher Education has brought into existence in

South Africa: on the other, the Educational Systems of Britain and America are developing so rapidly in the direction of Higher Education that teachers find themselves so prosperous in these lands that they are not attracted by emigration to other lands.

The Union of South Africa.

THE outstanding event of the year was undoubtedly the General Election. As Socialistic Theories, Government organisations and Parliamentary measures tend to overthrow individual effort and democratic freedom, so Elections will be of the greatest significance to the country. The whole trend of recent legislation is of a socialistic nature; the Government is expected to do everything, no matter what it is, at the cost of the Taxation of the people. The Civil Service has become mechanised in its work and also other Departments that deal with public affairs. There is little liberty for personal initiative; indeed the latter gift and virtue is taboo. It would be interesting to know the increase of officials and the ratio of the Civil Service to the population, that recent restrictive and socialistic legislation has created, both in the Union and in Great Britain. Their emoluments must be a severe tax upon production. As long as the Mines pay a large part of the Government Income of the Union, the burden may not be felt in South Africa, but as soon as diamonds and gold pan out, the farming community will have to face the most of the Expenditure of the Government.

Town and Country.

The Economic contest of the General Election lay between Town and Country; the latter, the Nationalist Party, gained the victory with the help of Labour. The political theme was the Native Problem, which has come to a deadlock so far as legislation is concerned. It is impossible to devise a new Native Policy, although five years have been spent on instructing the ignorant and convincing the doctrinaire. The Churches have been playing an important part in the drama of humanitarian politics and have been censured for their interference in the interests of the Bantu.

Various Conferences have been held by those who were advocating the claims of the Natives for better conditions in Locations, on farms and in the towns. These keep the country aware of the demands of labour and the incidence of taxation; but they seem to effect very little. They ease but little, save in the matter of wages, the burden upon the shoulders of the Bantu through Government help and communal assistance. But notwithstanding the difficulties of the Bantu situation in the Union, the people are progressing in certain districts and are adding to their wealth. Land, Security of Tenure, Roads and Markets are what they need more than advice that they cannot understand.

Farming and Other Development.

It is this knowledge that has been impelling men to press agricultural changes upon European and Bantu farmers. Much has been done throughout the Union to spread information about the best methods of agriculture and farming by means of demonstrations, lectures and exhibitions, but more remains to be done. Even the rural Schools have had their curricula adapted to local needs by the teaching therein of such subjects as Gardening, Tree Planting and Basket Work. The spirit of the people has been slow to move in an economic direction, save through the propaganda of demands that are exotic to the life of the land. Restlessness of a racial nature and agitations of an economic have been on the surface of society and beneath throughout the whole year. These will not be eliminated until the Native Policy of the Government, precipitated upon South Africa, six years ago, without due consideration and knowledge, be modified and passed as legislation. Some theatrical displays and public burlesques of a Communistic type in Johannesburg, and other dramatic entertainments and "tearful" episodes of a military in Durban have been taken rather seriously elsewhere. The bombastic writings of Russian journalists may be ignored for few consider them. The utilisation of both these episodes for political and international purposes in the House of Lords in Great Britain shows the repercussion of events in the Union upon the international situation everywhere. And so the year ends.

Educational

Report of the Chief Inspector for Native Education, Mr. W. G. Bennie, B.A.

(Concluded)

Educational Co-operation.

DURING my term of office, special efforts have been directed towards securing a complete understanding and cordial co-operation among those concerned in Native education. To this end, a definite policy of consultation has been followed. The Department's aims and proposals have been discussed with managers, teachers and representatives of the people, and where the Department has been compelled by circumstances to refuse requests, a statement of the reasons that make the refusal necessary has softened the disappointment. The opportunity of meeting the Transkei General Council and the magistrates of the territories once a year, even if only for a short time, has been greatly valued. No opportunity has been willingly lost of meeting managers in their annual conference. This has been specially important by reason of the importance attached by the Department to the principle of missionary control. It is gratifying to learn, from a resolution passed by the Missionary Conference of South Africa in 1928, that the relations of managers with the Department are regarded as cordial and helpful.

Great importance has been attached to meetings with teachers, since in the end the teachers are the prime instrument in the development of education. At vacation courses, teachers' associations and informal meetings, teachers have been taken into the confidence of the Department in respect of policy and the circumstances of the time, a confidence which the teachers have fully repaid by their loyalty.

The Superintendent-General of Education.

In developing this spirit of co-operation with the Department, I cannot but refer with great appreciation to the support of the Head of the Department. The tour undertaken by the Superintendent-General of Education through the Transkeian Territories in 1926, his broad-minded views, and the words of encouragement and appreciation that he left behind, will live in the memories of the Native people for many years to come.

Much attention has been given to the matter of co-operation among the churches that work for the Native people. Denominationalism, with the evils of disunion, undesirable rivalry and sometimes ill-will, has been a grievous handicap to progress. A large number of managers have cordially accepted the prin-

ple of the joint control of schools by means of committees representing the churches working in the area. Outstanding in this connection was the establishment in 1925 of the Bechuanaland Advisory Educational Committee, which was later extended to the Bechuanaland and Griqualand West Advisory Committee on Native Education, primarily established for the purpose of promoting missionary co-operation in educational matters. Under the chairmanship of the late Bishop of Kimberley, succeeded by the present Bishop, and with the Rev. A. J. Haile as Secretary, this Committee has secured a spirit of unity in aim and mutual friendliness, particularly in Bechuanaland, that forms an object lesson for the rest of the Province. Unfortunately, there is still a large section of school managers who, for one reason or another, are unwilling to share their control of schools. In spite of the fact that, in every scheme for joint control, religious instruction according to the tenets of the constituent churches is fully safeguarded, some fear that co-operation will lead to a weakening of the religious side of education. In many cases, there is difficulty in connection with buildings, particularly where the church buildings are far apart. The principal hindrances, however, would appear to be (1) that many managers think of education in terms of their own church, and cannot free themselves from its shibboleths; (2) that others find it difficult to give managers of other churches the confidence that would subsist between men professedly engaged in the same work. The movement in Bechuanaland and Griqualand West referred to has conclusively shown that in an atmosphere of mutual trust and good-will the doubts and fears under which many labour are groundless.

Joint Control of Schools

I would record the fact that, of all the schemes of joint control to which I have been a party, the beginning with the joint control of the Higher Mission School in Grahamstown, established 25 years ago. I have not had reason to regret the action taken in a single case. Sometimes the scheme arranged has required time for adjustment, but in every case it has stood the strain. There has been marked educational gain as a result of the re-organisation effected; and in some localities there is reason to hope that longstanding divisions are in process of healing.

One of the many things that were proposed, but which time did not permit me to carry through, was a survey of areas that are well supplied with schools, with a view to the concentration of the upper standards in central schools under joint control. The suggestion is commended to the Department, to be carried out whenever it can be done. This would be a step in the direction of having district boards of control, representative of the churches working in the districts and of the Natives.

The number of schools now under joint control is about 40. Most of these are in towns, but a fair number are in the country. In the Kuruman area, the missionaries of the Anglican Church and the London Missionary Society have agreed that all schools they open shall be jointly controlled.

Advisory Committee.

One of the recommendations of the Commission of 1919 was that an advisory council, composed of representatives of the several sections concerned with Native education, should be established. During the year 1928, money was obtained to defray the expenses of such a body, and it was hoped that an advisory committee might be constituted in July; but the matter was unavoidably delayed. Towards the end of the year, however, steps were taken to form such a committee, representative of the missionary bodies, and the Natives. Most of the nominations have been received, and it is hoped that the first meeting will take place fairly early in 1929.

Native Literature.

For the development of the Native languages of the Province, a body of literature is necessary; and one of the most pleasant parts of my work has been to encourage Native writers by reading their manuscript and offering suggestions and criticisms, which have always been accepted in the spirit in which they were made. Unfortunately many have been unable to arrange for the publication of their work. It was possible, however, to assist in the translation and publication of some useful books. These have included translations of (a) portions of Dowsley's *Farming for Schools* by Mr. S. E. Mqayi; (b) the Second Part of the *Pilgrim's Progress*, by the Rev. J. Henderson Soga; (c) Dr. Chubb's book, *Our Bodies and How They Work*; and (d) Miss How's *People of Africa and People of Other Lands*, translated by Mr. J. G. Tyamazhe. To provide suitable passages for recitation in Native schools, a selection of Xosa poetry by Mr. S. E. Mqayi and others was made for publication by the Sheldon Press. This promises to be a most popular and useful book. Mr. Mqayi's *Ityala lama-Wele* was abridged and otherwise rendered more suitable for school use, so that the senior pupils have now a work of marked literary merit for their reading. Had time permitted, it was in my mind to prepare a senior Xosa reader for training and secondary schools, and a simple grammar for Xosa-speaking students; but these, necessary as they are, must wait for a period of leisure.

Conclusion.

From the foregoing report, it will appear that during the past eight years a serious

attempt has been made to carry out the reforms recommended by the Native Education Commission, and otherwise to improve the character of the instruction in Native schools and their administration, but that the circumstances of the times have been unfavourable—for nearly five years, no funds at all for development, and for the remaining three, provision that made it possible to make bare beginning, and to lay down the lines on which future development may proceed. One can only hope that, as this has had to be done slowly and with great effort, the lines have been laid all the more surely.

In conclusion, I wish to express my deep personal indebtedness to the Head of the Department for the confidence shown by him in allowing me a wide freedom of action, and for the general support he has ever given to measures of development proposed by me.

A very warm debt of gratitude is due to my colleagues on the inspectorate for the heartiness with which they have entered into new schemes proposed, for the energy with which they have carried them out, often in difficult circumstances, and for their readiness to assist wherever assistance was desired. I desire also sincerely to thank the members of the office staff for much consideration shown and the help given to one who came new from the veld to office life and routine, and must often at times have trespassed in matters of official orthodoxy. To the Chief Magistrate of the Transkei, magistrates and other Government officials including the officials of the Transkeian General Council, I owe a debt of gratitude for never-failing courtesy and assistance.

Reference has already been made to the help given by managers in carrying out such reforms and developments as have been accomplished, but I desire to add my indebtedness to missionaries in every part of the Province for much personal kindness and helpful advice.

To teachers, both European and Native, I would express my regret that we are no longer to co-operate officially in the cause of Native education, and my warm appreciation of the help they have given and the friendship they have shown. Our co-operation in furthering Native education and our friendship will I trust not end with the severance of official relations.

It is my earnest hope that the cause of Native education in the Province, a cause in the value of which my belief grows stronger with the passage of years, and from which I have derived so much satisfaction in a long official career, may come well through the present period of readjustment, and become to an increasing extent a means of helping forward the development of the Native races of the Province on the lines of loyalty, truth and a civilisation based on righteousness.

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Local

Examinations and Holidays.

SECOND PAPER.

Examinerships and Some Other Things.

Little doubt exists in the minds of many as to the inadequacy and mechanism of the present system of examination. In every country committees have been appointed to consider reforms that have long been desired by educationists and others. Hitherto the system has been more or less mechanical, more or less decisions upon written and literary work and not upon the abilities and knowledge of candidates. The system has created in the teaching profession a method of education that has aimed at anticipating the questions of examiners by summaries of knowledge fitted for answering them. Individual thought has been ignored; strong memories have been exalted. The system has its humorous side, of course. It is on record that men have been appointed to examinerships, who were ignorant of their subjects. They drew out papers after the perusal of an elementary text-book. In doing so they realised neither the difficulties of the subject nor the mentality of the students. It might be said that such examples have been few. We are not so sure of the application of this judgment to the past, although it is undoubtedly correct at the present time. The work of an examiner should only be done by a man who knows his subject thoroughly and who knows the mentality of candidates. Some Education Departments employ professional examiners the year round. They know their subjects through study, and scholastic work through experience. They are employed the whole year through; examinations are dated for their convenience. In the reorganisation of Education in South Africa, it might be well to appoint three or four professional examinerships in the holders of which the teaching profession will have full confidence. Such positions ought to be competitive; candidates ought to have at least ten years'

practical experience as assistants and headmasters in schools. In South Africa we have been accustomed for years past to continual changes in school curricula and examination papers. It is about time to devise a system that will last at least a dozen years. There is no need for a Commission to go round the country for information,—a waste of money and of time; it will be enough for an educationist of wide outlook to draft a system and submit it to criticism by those who are interested or employed in Educational work. We shall return to this subject—after the Holidays.

Mandates and South West Africa.

SECOND PAPER.

Australia and New Zealand have had to face the music over the Islands of the Pacific that the League of Nations, which meant practically, Great Britain, the United States of America, France, Japan and Italy, had entrusted to their care and charge for a season. The recent trouble and riots amongst Jews and Moslems in Palestine has also brought before the public the administration of Mandates in rather an acute form, and has given occasion for many suggestions of a most impracticable kind. It would have been the height of good fortune, had South West Africa been forgotten, but no such luck has attended the efforts of the officials of the Department of External Affairs to preserve harmony in Geneva, and peace amongst themselves. The position of South West Africa as a Mandated Territory has occupied the attention of the League, and will continue to do so until various problems, Native, and State, are solved, Sovereignty determined and Mandates abolished. The ethos of the discussions and the problems has to be recognised and understood in any interpretation of the jural position of the present hour.

A Countryman's Diary.

The month of December is in many ways most pleasant, for perfect days intervene between the rains and thunderstorms that mark each week of the month. We have had some perfect days so far. We expect more before it ends. A pleasant sun not too warm throughout the morning; a cool evening not too cold; a lengthy day from sunrise to sunset; a cool night; these make a perfect day. Everyone loves the open air but keeps within the shadows during the noon hours. Such a day follows one after the other until the clouds come up and signify an electric thunderstorm in the afternoon: for such everyone is prepared and for this coolness everyone is pleased. There is little to say about the field, and the forests, the veldt and the mountainside at the present time. The grass is growing rapidly and so too are the weeds. The sheep and the cattle are having the feast of the year; some of the latter are working in the fields while some of the former are being shorn. All prospects point to a coming good year unless the grubs play havoc amongst the early crops. There is plenty of food amongst the people at the present time and the money is increasing. As soon as road making begins much labour will be employed. If the half million of money that is being requested from the Government be capitalised and the interest thereof be augmented by Provincial grants and Transkeian taxation, then we may calculate upon the steady employment of at least a thousand men on the roads for years to come. It has to be remembered that the allocation of £300,000 for roadmaking to the Provinces for the employment of white labour will not go far if that sum be capitalised. Even if it be spent on wages alone, it will only give employment to 1500 road-makers for one year. The wisdom of capitalising half a million pounds and adding to the interest thereof will provide work and wages as we have said for 1,000 native roadmakers for years. The presence of such a body of men in the Territories will help considerably towards the economic development and financial position of the native people. Of course the wise expenditure of income will depend very much upon those who are appointed to the work of developing the roads and to the organisation, mostly of native labour.

Local and General.

The Rev. John Lennox, O.B.E., M.A., of the South African College, Alice, is on a visit to Kenya. He is expected to return at the end of January.

Proposals have been made for a meeting of all the Societies interested in the economic condition of Bantu workers in towns. The chief problem will arise over wages.

The reaction of Wall Street on Exchanges elsewhere has been exceedingly slight. The English pound remaining equivalent to 5.88 dollars.

Some criticism has been passed on the method of selecting Rhodes scholars for Oxford. It is obvious that greater emphasis will be placed in the future on the intellectual qualifications of candidates.

Mr. F. Brownlee has published in London during September, "*Ntsukumbini*," a novel of Kafir Life.

Lord Maclay with his son-in-law the Rev. Mr. Hamilton and Mrs. Hamilton are about to pay a winter visit to the African Missions of the Church of Scotland.

A political blunder seems to have occurred in stating prematurely what the British Government intended to do so far as the Constitution of India was concerned. There is to be, however, no change in the British Policy.

As might be expected the Indian Child Marriage Restriction Act which raises the age for marriage has been the subject of great controversy amongst the Indian sects and parties. The majority of Indians in South Africa favour the change from the religious customs of the past to the more civilised of the present day. The mass of the people are either indifferent or swayed by the utterances of agitators.

The consideration of granting Dominion status to India is now before the public of Great Britain and India. The Proclamation by the Viceroy seems to have been premature but has given extremists an opportunity for greater demands. It is understood that Lord Irwin yielded to pressure and especially to the threat of the National Congress, which declared that unless its demands were granted by the end of this year, their actions would aim at paralysing the administration of Government throughout India.

The University of Capetown is providing at the beginning of 1930 a vacation course in Bantu Studies for missionaries, public officials and others whose work brings them into contact with the Natives. The course will extend over three weeks from January 6th to 24th, and a fee of two pounds will be charged for attendance. Accommodation will be provided in one of the official residences of the University for European men and women attending the course. The charge for residence is £2 2: 0: per week.

Unemployment in Great Britain is still very grave, notwithstanding the various efforts that have been made to bring trade to the country. The Report of a Committee which has been discussing the legal relationship of the various parts of the Empire is to be referred to the various Protectorates and Dominions.

Criticism has arisen over the action of the Department of Justice in collecting through the Union Police the outstanding taxes of natives in Durban and in certain districts around. Notwithstanding the critical attitude of many publicists towards the statement that communistic and other anti-white propaganda is at the bottom of much of the restlessness of the native people, there is no doubt that much evidence proves the truth of the inference. The anti-white Wellington Movement is not dead in the Transkei; it is only one propaganda amongst others. At the Missionary Conference in Umtata this subject was discussed at some length as were also other matters of native interest, Lobola and Circumcision. A draft Proclamation is in course of consideration for submission to the Bunga in March, on one of these subjects, while a Bill has been drafted by the Government on another.

The recent great financial collapse on the Stock Exchange whereby a loss of seven thousand million pounds was suffered, has been succeeded by revelations of crime and embezzlement on the part of some bank officials. These things will do more to create the spirit of peace and industry than much theoretical and philosophical discussion over armaments.

Financial Authorities have attempted to answer the question why the Bull Market broke. The chief reasons seem to be the reckless speculation in Stocks, that give but little percentage in interest, in the hopes that they would rise and their holders would thus sell out at a profit. Women were very conspicuous in such operations and of course have suffered very grave losses. The over-valuation of Stocks and their artificial inflation were utterly unwarranted, but the gambling habit has become so widespread in America and in Great Britain that only such a lesson as the New York Stock Exchange has given could bring men and women to financial sanity. In South Africa we have been already warned of the craze for obtaining the means of pleasure on the Higher-Purchase-System. The loss of capital is bound to come to those who seek to pose as wealthy and to over-reach others. It is too early to find out the real causes of the collapse on the Stock Exchange in New York, but it is enough to make speculators wary and Stock holders careful over sudden rises on markets.

For years past everybody has been complaining about the state of the Transkeian roads. Meetings have been held to devise means whereby the attention of the Government might be directed to them. The Transkeian Civic Association have proposed plans and have sent them to Government Departments in the hope that something might be done to keep the main roads in repair or to lay a solid foundation for a permanent highway. But nothing has been done hitherto except to fill up with sand the holes created by traffic after rains. Much money could be spent on roads elsewhere. What was being spent year by year on the repairs of the roads was perfectly inadequate and appeared to the observer to be wasted money. It was in view of observation and actuality, that proposals were made to capitalise what was being spent, and to use the interest of such a sum with the subsidiary grants to initiate the work of laying throughout the Transkei a solid foundation for Main Roads. It is with great interest that the people have received the news of the Government's intention to do something at last for the Territories. Two distinct proposals have been made at a public meeting in Umtata and have been transmitted through the Government officials to the Executive. Everyone welcomes this move for it will assist not only in the commercial development of the Territories but also in their advertisement for holiday visitors. No doubt commercial and hotel privileges and reforms will proceed at the same rate as the work on the Trunk Roads. The main suggestion has been that a Road Tax be extended to all properties that pay the Property Tax of the Province. This is the quota that trade will make throughout the Territories in its own interests.

Transkeian Territories General Council Scholarships.

[As many are enquiring about the General Council Scholarships, they may be referred to the instructions below. It is to be noted in particular that the first requirement is the Junior Certificate of the University. The Teacher's Certificate of the Education Department is not accepted as an equivalent for it. Candidates ought to read very carefully the conditions attached to the Scholarships.—*Editor, Blythswood Review.*]

1. Provision for the institution of scholarships to enable Native students to attend the South African Native College at Fort Hare has been made by the Transkeian Territories General Council. Subject to the availability of funds these scholarships will be allocated to the Territories of Fingoland, Tembuland and East Griqualand in the proportion of two, two and three respectively; provided that if in any one year any quota for any Territory be not filled, the surplus scholarships may be utilised for pupils in either of the remaining Territories.

2. Each scholarship will be ordinarily for five years, at the rate of £30 per annum.

3. The scholarships will be limited to Native pupils who have passed the Junior Certificate examination and whose fathers or guardians are local tax or quitrent payers resident in a district within the jurisdiction of the Transkeian Territories General Council.

4. In selecting pupils regard will be had to the financial circumstances of their parents or guardians, and scholarships will only be granted where it can be shown that, without monetary assistance, the pupil cannot be sent to the South African Native College at Fort Hare.

Forms of application may be obtained from any magistrate of a district under the Transkeian Territories General Council, or from the Secretary to the General Council, P.O. Box 40, Umtata.

6. The following procedure will be observed in allocating the scholarships—

(a) Completed forms of application are to be sent to the magistrate of the applicant's district of domicile,
(b) The magistrate will, if considered necessary, augment the information contained therein in any manner that may be found desirable, and will obtain certificates of character, fitness and attainment of applicant and financial position of parents or guardians from the Principal Teacher or Missionary Head of the institution at which the applicant last attended.

(c) The application will then be sent to the Secretary to the General Council, who will forward the forms of application received to the School Inspectors of the respective areas in which the applicants completed their studies. The School Inspectors will be asked to furnish their recommendations in order of considered merit and return the applications to the Secretary to the General Council.

(d) The final selection of successful applicants from each Territory will be in the hands of the Chief Executive Officer of the Transkeian Territories General Council.

7. After the holder of a scholarship has matriculated, and before the scholarship has extended to post-matriculation work, a special report will be obtained from the Principal of the College as to the holder's character, ability and general fitness for higher education.

8. Students who have entered for the Junior Certificate examination will not be debarred from submitting application by reason of the fact that they have not actually passed the examination. Where such application has been made, the student, if successful, must notify the Secretary to the General Council immediately the results are published.

9. All applications for scholarships must be in the hands of the magistrates by the end of the year.

Applications received after that date will not, in the absence of exceptional circumstances, be considered.

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Lobola,—Dowry.

THE REV. JOHN SOGA,
Miller Mission, Bomvanaland

(Continued).

I-Kazi.

While *lobola* is the term applied to the custom of passing the cattle from the bridegroom's family to that of the bride, *I-Kazi* is the term applied to the cattle themselves which formed the medium of *lobola*. The first term indicates the custom, the second, the bride's portion. *I-Kazi* belongs *in esse* to the bride, but is held *in statu pupillari* by her parents. It never actually belongs to the bride's parents while she lives, though they often make use of the cattle. They sometimes even sell them to meet their own liabilities, but in such an event they should consult the person to whom they really belong, namely, their daughter. The latter always refers to these cattle as "*ikazi lam*"—"my dowry." In the case of a parent squandering his daughter's *i-kazi* he becomes liable to her for its restoration, in accordance with native law. In effect, the *i-kazi* is to the married woman very much what a "specific legacy" is to an European. In theory it is inalienable until her death, when it then reverts to her parents, but never to her own children.

General Remarks on Lobola.

It is often dangerous to arrive at general conclusions by a process of reasoning from particular cases. This is the case in regard to the custom of *lobola*. As has been indicated, in the course of this article, this custom while general among Bantu tribes is, nevertheless, conducted in different ways by different tribes, consequently to reason inductively from the custom as observed by a particular tribe and apply the conclusions arrived at to all tribes is manifestly unfair. We take a quotation from Junod's important book, "*The Life of a South African Tribe*" (Vol. 1, p. 263). He says:—"Marriages concluded on the *lobola* base are frequently broken, the tie being purely material, it is easy to cut it. When the husband claims his oxen who could refuse to return them? It is certainly erroneous to say that *lobola* is a contract made between two families in order to guarantee the good treatment of the wife by the husband, and vice versa, to prevent the husband beating his wife or the wife deserting the conjugal home from mere caprice. It has even been asserted that this sum of money was a pledge, a security claimed by the wife's parents for the protection of their daughter. *There is nothing of the kind in this institution*". (The italics are mine). Now, whatever the case may be among the Thongas, the whole of the above statement is in direct conflict with the essential features of the *lobola* custom among the Xosas and with the generality of South Eastern Bantu tribes.

With the Xosas the marriage tie is not easily cut. Only one thing can cut it, and that is determined desertion of the husband (*ukwaliwa*) by the wife, without sufficient justification. It is ex-

tremely difficult to annul a *lobola* marriage. The breaking of the marriage tie necessitates the intervention of Bantu law. Old time precedent would recognise the husband's right to have the *lobola* cattle restored to him, provided the wife left him without just cause. But if sufficient provocation was given by the husband to the wife to induce her to desert him, then that would be taken into account in assessing the number of cattle returnable. Whether the whole number given in *lobola* or only a portion is adjudged returnable to the husband is entirely dependent on the circumstances attending the desertion. The court (native) has power in view of aggravating incidents on the part of the husband to adjudge the whole of the *lobola* cattle as forfeit.

Any husband "claiming his oxen" would most assuredly meet with a refusal. He would have to make out a very good case before he even got one.

Protection is the Soul of Lobola.

Elsewhere in this article the fact has been emphasised that *lobola* is to guarantee the good treatment of the wife by the husband, and is "a security claimed by the wife's parents for the protection of their daughter." Otherwise the custom would be nothing less than the practice of slavery, which it is not.

It is difficult, therefore, to understand the statement re protection that:—"There is nothing of the kind in this institution." Protection is the very soul of *lobola*,—protection for the woman.

If the book from which these quotations are made were not so widely read, and accepted as a standard work, such misinterpretations of the custom might well be allowed to pass without comment, but its undoubted importance challenges criticism of the value of its conclusions.

There are customs, or rather evil habits which cannot be defended on account of their immorality, and can do only harm not good to the Bantu, but *lobola* does not come under such a category, at least among South Eastern Bantu tribes. There is, however, much room for correcting the excesses accompanying the marriages of Civilized or Native Christian people.

Some Criticism.

These misinterpretations of Bantu customs by European writers, and failures by missionaries who have had, in the past, the primary part to play in the education and civilizing of the Bantu, to value aright the customs of this people is largely responsible for the failure both of education and civilization among them. No attempt has seriously been made to find out the true inward meaning of, and retain what is best in, the customs and social institutions of the Bantu, and to bring them into line with what is best in European civilization. Had this been done progress would have been speeded up. To regard all Bantu customs as anathema deserving of utter damnation is pure ignorance and folly.

The Bantu can never more live wholly under the laws and customs of his forebears, but he should be encouraged to retain what was good and useful in the past, and along with it accept what is best for his uplift from his new environment.

A Narrow Outlook.

There is unfortunately widespread ignorance, on the part of those whose work lies within the bounds of the Bantu race, of the fundamental principles which underlie the history and social life of the tribes. No systematic study of their history, social life and customs is made. Knowledge of these matters is superficial. When these subjects are approached such persons are prone to look at them from the angle of their own national character, they "look out of their own little window, and think that they see the whole world." Variations in the practice of customs by different tribes, differences in the type of culture are not recognized, hence we get generalisations from inadequate premises. But fortunately there are now arising types of students in the various universities of this country, anthropologists, ethnologists, philologists and workers in other fields of research, who are delving under the surface of things in search of exact information relative to all phases of Bantu life, so that we are within measurable distance of having contributions to our knowledge, that will give us a true perspective of the Bantu race and Bantu life, and set at rest divergencies of opinion on customs peculiar to this people.

The training of the missionary, the commercial man, and the traveller does not, as a general rule include the subjects of study mentioned above. They are often, therefore, at fault in fully grasping the inner significance of the primitive civilizations within which they live and work, but many of them have laid the foundations on which scientific students are building.

Christian Native Marriages.

The Christianised Native is at present in a transition stage, old things are passing away, but all things have not yet become new. Stretching out towards the future he has not completely severed himself from the past. The transition stage is accompanied, as is always the case with change, especially when it involves a departure from old time practices which formed a great part of the life of the past, to the acceptance of new practices which had no part in that life, by misunderstanding, exaggeration and a want of proportion, until the life has been fully adjusted to move along with new conditions.

Within the circuit of the various religious denominations we come into contact with features which have brought discredit on *lobola*. Native Christians—*ama-Gqoboka*, and that element which though not of the church, yet form part of its family life, namely the dressed natives—*ama-Nxiba*, are mainly if not altogether the chief offenders. Though not detribalized, their connection with tribal life, and the authority of the chiefs is of the slenderest. The marriage of Christian and School or dressed Bantu is a hybrid affair, partaking partly of the Bantu custom of *lobola*, and partly of the European custom.

These classes adopt as the basis of the marriage contract the Pingo form of *lobola*. That is, they fix a definite number of cattle as the acceptable minimum. Before parents will give consent to a daughter's marriage the number of cattle stipulated must be handed over to them. More frequently than not the young man, or prospective bridegroom falls short of the number required.

Unable to raise the number his only alternative is to leave the cattle already handed over to his future parents-in-law, and go to the gold fields or elsewhere and work to make good the deficiency.

Irksome Delays.

This may take years, and necessarily subjects each of the young people to a moral strain that often breaks down. Then again, even if the young man is able immediately to produce the number of cattle agreed upon, it does not follow that he will be allowed to marry at once. Under one pretext or another he is kept hanging on, until other demands, outside of the actual *lobola*; such as a horse, saddle and bridle or a cow, for the privilege of having the banns published, are met. The consequence is that violence is done to the true character of *lobola*, with the result that frequently these irksome delays and the new demands, which to the young people concerned seem to be interminable, induces them to take refuge in elopement. It is not the churches that are responsible for this state of affairs. It is due entirely to greed on the part of parents.

Growing Extravagance.

Another feature in these marriages which is responsible for much irregularity is the growing spirit of emulation in non-essentials. One marriage party being determined not to be outdone by another in display and grandeur. This ever increasingly bears heavily on one particular individual, namely the bride's father. It is an unwritten law of these marriages, but none the less binding on that account, that the bride must give presents to her mother-in-law, to her father-in-law and to the female relatives of the bridegroom. This together with other expenses places a financial burden on the bride's father, who has to foot each bill, that in many cases he is unable to bear. This burden frequently produces sinister effects which the unthinking and uninformed unjustly place to the discredit of the *lobola* custom.

The bridegroom's expenses apart from the *lobola* cattle are moderate, including as they do only the marriage fee, the cost of the marriage ring, and a shawl to his mother-in-law. The heaviest expenses in connection with this class of marriage fall upon the bride's father. The gifts made by the bride are as follows:—a blanket to her father-in-law, a shawl to the mother-in-law, and £3 to be divided by the female members of her husband's family. It is almost needless to say that the cost of these gifts has to be met by her father. In addition the bride's father has to provide her with a wedding dress and two dresses to change during the marriage festivities, a trousseau, in many cases, of at least 15 dresses (skirt and blouse) for every-day use, several pairs of shoes, at least 10 rush sleeping mats, some of which will be given away to her husband's friends, also mattress and bedding and in some cases a bedstead. By way of furniture and other utensils, a cupboard, looking glass, several pots, kettle, buckets, hatchet, tin dishes, a sewing machine and numerous little articles suggested by the bride's mother. Most of the crockery is given to the bride as marriage presents by friends. From the *lobola* cattle this harassed man has to provide a beast to be killed for the marriage feast. The cost of all the above items

has to be met from the lobola cattle, together with such private resources as he may have. A simple calculation will give an indication of the fact that on the completion of his daughter's marriage he has little to show on the credit side of the account, if indeed he is not actually in debt as sometimes is the case.

In order to cut short his losses the bride's father often instigates the young couple to go off and cohabit before marriage arrangements have been completed.

No girl for whom lobola cattle have been given, and who has the prospect of a highly valued church marriage service, will readily jeopardise the position of respectability which a regular marriage gives her, in her own eyes and in those of her relatives. It is only through parental pressure that she will consent to sacrifice her position. Neither the bride nor the bridegroom gains anything by a clandestine marriage when lobola has already been given. It should be clear that these expenses and the burdens which a civilized or semi-civilized form of marriage entail are in no way due to the lobola custom, but to the introduction into the Bantu marriage of customs or supposed customs erroneously alleged to be adopted from the marriage customs of Europeans.

Life in a Native Village.

BY A SCHOOL BOY.

It is customary that in a native village a chief has full control over the government of the people, but owing to wide-stretching land the chief has to preside over a system very much the same as Feudalism, in that he is at the head of all and the headmen are under him. The powers of the chief are bounded within very narrow limits. He can only settle squabbles, and has to distribute land among subjects in his village. All cases of serious nature are beyond the power of the chief, viz. theft, assault etc. He may be said to be at the bottom of the Judiciary.

Among the pleasures enjoyed by the people in a native village, particularly the most backward, is the circulative native beer drinking. I call it circulative for the simple reason that men will gather at this kraal to-day at that tomorrow and so on, and then come back to the same kraal for drinking with the result that not a scrap of work is done. This, though I include it in the pleasures of the village people is one of the chief causes for the retardment of their progress.

It is also worth while to mention the powers of the witchdoctors. This, I personally am fully convinced, is the greatest contribution towards the factors which tend to keep back or retard Bantu progress along their march to a civilised and prosperous standard of living. It would be an unfair judgment on the side of the witchdoctors to say that they are the cause of our retrogression and not account for same.

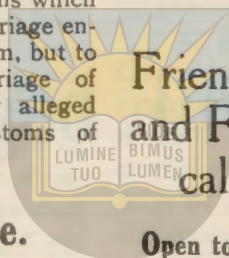
Let us suppose that someone is sick and at last dies; the next step the relatives of the deceased take is to interview a witchdoctor who will explain to them the cause of the death of their dear friend. In most cases the doctor lays the blame on somebody as the author of the whole mischief. This certainly will create a spirit of enmity be-

tween the friends of the deceased and the accused, and thus co-operation which is the essence of ill-feeling is kindled, which may perhaps result in the burning of the supposed author's hut and property.

It is evident that the powers of the witchdoctors have considerably fallen to a very low ebb, from the fact that from time immemorial until the arrival of great numbers of European missionaries, the witchdoctors held great spell over the native people of South Africa and were given very high rewards for healing the sick or even pointing out what they thought was wrong with the person. For instance, we are told that a witchdoctor would never dare to enter any kraal without having received a cow which was called an assegai, which cleared all spiders' webs from his way. On healing the person, the witchdoctor again demanded a second cow—the rod of fortune to the sick one.

Thus through the influence of their medical doctors the native people have slightly changed and improved their original state of living.

B.B.K.F.



Friendship Fund of the Students and Faculty of Union Theological Seminary, New York

Open to Natives of South Africa for 1930-31.

The students and faculty of Union Theological Seminary from year to year contribute to a fund to enable Christians of various lands to come to the Seminary for a year's special theological study. Candidates must be graduates of a college or university whose degree is recognized as the equivalent of Columbia University's B.A., and who have had practical experience for a number of years in some form of Christian service. It is preferable, though not necessary, that they should have had a seminary course in theology after college. It is thought that such persons are in a position to receive the greatest value from study abroad and thus better serve their home land on return, and that such also will be able to contribute most to the international life and understanding of the Seminary.

Scholarship of £300.

The country chosen for 1930-31 is Africa, and the fund available amounts to \$1500. The last representative from India to receive this scholarship was from the Punjab in 1923-24.

Qualifications required.

The Scholarship holder should be a person mature in his thinking. The thoughts and distractions of a center like New York may be disastrous unless the appointee is a person of conviction and balance.

In order to meet the second object of the Friendship Fund the appointee should be of a congenial disposition and fraternal nature. A happy year in the Seminary will be dependent on his ability to enter into friendships. It is obvious that a good command of the English language is essential.

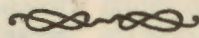
Applications for this fund should be made by January 15, 1930, to

REV. D. J. FLEMING,
Union Theological Seminary,
3041 Broadway,
New York, U.S.A.

Forms of Application.

In order that the Committee may decide on the relative qualification for appointment each application should be accompanied with full information as to age, university training, seminary training (if any), experience in Christian work, purpose, and health. Each application should also be accompanied by several statements from suitable officials (e.g. of the Mission, Board, Church, or institution of present employment) giving judgments concerning the applicant's ability, attainments, future promise, and suitability for this appointment.

BLYTHSWOOD INSTITUTION, 1930.



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The Blythwood Review

A South African Journal.

Yearly Subscription - - 6/6

— THE BLYTHSWOOD REVIEW, DECEMBER, 1929. —

To the Reader.

"Thou shalt love thy Neighbour as Thyself."

AMONGST the various Statutes that are set forth in the Book of Leviticus is one that has played a very conspicuous part in the history of Christian thought and conduct. It is rather strange to find the well known saying "Thou shalt love thy neighbour as thyself," in an obscure statute of the Law of Moses. This fact may account for the seeming obscurity of the saying and its apparent lack of influence in the development of Jewish Law and Theology. It is only found expressed once in the Old Testament, although its essential meaning is to be found in other dicta in Jewish literature. Thus we find in Ecclesiasticus of the second century B.C., "Know that thy neighbour is like thy soul." In a later century the famous Rabbi, Hillel, summed up the essence of the Law by remarking that it was contained in the saying "What is hateful to thyself, do not to thy fellow;" the rest was only commentary.

The second Commandment of Love sprang out of obscurity as a religious rule when it was promulgated afresh with an ethical meaning by Jesus Christ. The incident that brought it into prominence is one that is very striking, whether it be read in the account of St. Matthew or of St. Luke. A Jewish lawyer asked Our Lord;—whom he obviously regarded as a Rabbi,—how he might inherit Eternal Life. In all ages the Jew has been a man of the future with its Messianic hopes. In the days of Our Lord, he not alone turned his eyes to the future and to a Saviour who would bring Immortality and Life to light through His Gospel. The question of the lawyer, therefore, was expressive of the feeling of his day and generation. He propounded it to Christ that he might prove the teachings of the New Rabbi. Our Lord made the lawyer answer himself. He fell back from his studies and his law, upon the

synthesis he had formulated as a teacher, the Two Great Commandments of Love and correlated them as the Creed of his Sect;

"Thou shalt love the Lord thy God,"

"Thou shalt love thy neighbour as thyself."

Jesus Christ approved of his answer. In so doing he placed in the forefront of the Christian Ethic a great principle which has its root deep in humanity. There is no need to say more about the natural question concerning the interpretation of the term, neighbour; in early Jewish Law it meant race-fellow. Our Lord approved by a striking parable the extended application of the term, morally and legally. In doing so he universalised the Christian Ethic.

It is well known that the Second Commandment of Love is not easy of interpretation. The Law has been called most brilliantly by St. James, the Royal or Kingly Law, or the Law of the Kingdom of Heaven. It is under the greater conception that the lesser has to be interpreted, but not in a narrow sense, for the Kingdom of Heaven is universal. And yet the ethical life is personal. How then is the command to be obeyed; how is it to be interpreted? Now, there is one form of expression that seems to carry essentially an inherent element of the Second Commandment, so far as that Law is regarded as the religious motive for action; "Put yourself in the place of others and in their circumstances, when you would seek to help them in their lives or guide them in their conduct." The emphasis is on, "Put yourself in the place of others in all your actions and attitudes towards your neighbours." This rendering of the Commandment may appear somewhat tame; it only expresses the part of motive, just as the saying, "Do unto others as you would have them do to you," phrases the part of action. But still the psychological element in the Law of Love may be practically phrased, "Put yourself in the place of others with the sense of righteousness and mercy." At this Season when the Christmas Bells sing in measured tones;

Glory to God in the Highest,
and on earth

Peace, Good Will toward Men,

it may be well to be inspired with the Spirit of Love, the Charity which never faileth.

The Mission Field.

The Missionary.

CHAPTER XXV.

Services and Liturgy.



It is enough to show that a possible explanation of the first form of the phrase may be undertaken but only as a part of a speculation concerning an original Latin Mark. Scholars have put aside the suggestion of a Latin Mark. They accept the second phrase as in the original Greek of the Gospel. We are, therefore, face to face with the definite article and with the question whether it is idiomatic or definite. The questions seem trivial but they are not so trifling as they look. Every Greek scholar knows the perplexities that have arisen over the Greek definite article, just as every lawyer knows to his cost the difficulties over the distinguishing adjectives and the personal pronouns. These may be little words but they sometimes cause unexpected issues in Wills and Treaties. Here we shall attempt to show that the definite article in the Markean text has a significance that will help us to understand, not only the phrase in which it occurs, but also the words of the Prophecies which follow. We shall, therefore, endeavour to make clear what is implied in the phrase: "In the Isaiah the Prophet." It will be noticed that we do not regard the use of the definite article as idiomatic but as something perfectly distinct and definite in its meaning. We have examined the usages of Josephus and Plutarch, writers of the same literary age as Mark and have found that in similar phrases such as the above they have observed the rule of ignoring the first article. The phrase, therefore, "In Isaiah the Prophet," as a word for word translation appears to be the form in which a proper noun with a denominative noun in apposition is written; the word, *the*, is omitted. Why then have modern texts, the careful results of scholarship, retained the definite article, the reading of certain groups of manuscripts? It might be said that they do so because of their importance and value. We accept this as the sound judgment of the Lower Criticism. It falls to us to interpret the phrase.

The Definite Article in Classical Greek.

Now, the word, "the," has a most interesting history in classical Greek literature in the evolution of its various usages from the sixth century B.C. That history, however, has its limitations, when its results are applied to literature of the first century A.D. Nevertheless certain conventional usages were preserved and observed throughout the eras of Greek literature, whether classical, Hellenistic or modern. Two or three conventional usages are of value for the literature of the first century A.D. just as the usages in early English are of service for the student of Modern English. Three of these conventional usages, the growth of the early history of the Greek language may be indicated as applicable to the literature of the first century A.D. The first is that the definite article is definite in its application as it is in English and other modern languages.

The definite article is used in various ways in Classical Ancient Greek, and in that of the first century A.D. Three usages are common through its various stages of composition and development. These are not peculiar to Greek but are to be found in all languages in which a definite article is employed. Like German and Hebrew, each has its own peculiar flavour in the usages of the article that adds something distinctive to the peculiarity of its employment. The first usage is defined by the grammatical term applied to the word: *The* is a *Definite Article*.

The effect of Intellectual Environment.

Wherever the word is found, the word to which it is attached indicates a definite person, place or thing—the latter word in its Latin sense. This seems very elementary and so it is; but it is not so easy to apply as a principle or as a rule as one might suppose. Anyhow "the" implies definiteness in its use as an article. Now this implies knowledge, the assumption that the reader and the writer are cognisant of the things stated. If a man says that he is about to visit the Capital, the hearer interprets the reference in relation to the place where he hears the words as well as to the recognised meaning of the term, the Capital. In the United States of America the visit would be to Washington, in France to Paris, in Japan to Tokyo, and in South Africa to Pretoria. The term depends for its definite interpretation upon extra knowledge that the intellectual environment of the language and its composition creates, supplies and implies. The second usage may be made clear by the simple expedient of expanding the article into "the wellknown." "I am going to the Chief" means "the wellknown Chief. An examination of the uses of "the" is an easy matter to anyone who carefully reads a book or a newspaper; and so there is no need to add more to what has been written about the Definite and the Implied usages of the Article. They are common to languages in which the word is employed in speech and composition.

A Third Usage of "The" with a Comment.

The Third usage of the definite article is of a different nature entirely. It might be called the Demonstrative or Distinguishing Usage of The Article, for it partakes of the nature of a Distinguishing Adjective: it means an unemphatic "this", or "these". This use is best interpreted by translating "the" by the phrase "the foregoing, or before mentioned" or some similar phrase. It is exceedingly common in all classes of literature and in legal documents. Thus one of the three usages is very commonly found whenever the article appears. To determine its meaning one has to place himself in the place of the reader or of the writer that he may appreciate fully the flavour of the word.

How then is "the" to be interpreted in the phrase, "in the Isaiah, the Prophet". We have already stated that in a similar phrase in the Common Greek of the first century A.D., the word is omitted, where a proper name is followed by a designation in apposition. In other words, the reading, "in Isaiah, the Prophet", is perfect Greek of the first century: it is the Caesarean Text of the Third. Why then the insertion of the article before Isaiah and its recognition as the true text by the

Lower Criticism of the present day? According to the usages of the article it may mean a definite person, or the well known Isaiah or the Isaiah already mentioned in the book from which the quotations have been copied, memorised or adapted. The ordinary reader would say at once that if the phrase is to be interpreted at all, then it means "the well known Isaiah". His judgment would not be very far out. And so the whole clause would be rendered: "As it has been written in the well known Isaiah, the Prophet". Let that then be the first interpretation which suits the true text. A question arises: Well known to whom? Obviously to the readers! Who were they? Obviously Jews or proselytes of the gate, for the Gentiles would hardly understand the reference to "the well known Isaiah, the Prophet". The application, therefore, of the second usage of the definite article to the phrase, compels us to put ourselves into the place of the readers of Mark and to face the obvious inference concerning their nationality. It might be said that both readings would open up the same questions and create the same answers: but then the emphasis would be different in each case; in the first reading upon the Prophet, in the second upon Isaiah. In other words, the former might be a literary reference; the latter is undoubtedly racial. So then the consideration of the article leads much further afield than a superficial reader might suppose. It opens up literary usages and racial assumptions that must be taken into account in the interpretation of the Gospel of St. Mark. Were the true text the first reading, wherein the emphasis is upon "the Prophet," the Classical Scholar of the literature of the first century A.D., would at once associate the readers and the reference with Rome—and thus inferentially confirm the literary tradition concerning Mark—but would extend their numbers by including therein Jews, Greeks and Romans. He would add the latter to the list and stress in his evidence the Fourth Eclogue of Virgil with the historic interpretations of that famous poem, and the curious coincidence between its language and that of the Hebrew Prophecy of Isaiah XI. It is enough however to point out the possibility of a knowledge of the name and ideas of Isaiah amongst Greeks and Romans through the Sibylline Oracles and the Septuagint of Alexandria of the second century B.C.

A Theory of Inspiration is involved.

Now it might be held that the attempt to interpret the phrase, "in the Isaiah, the Prophet," according to the grammatical significance and usage of the definite article is quite unnecessary. It is enough to treat the combination in a general way and with no emphasis whatsoever. The ordinary reader is not required to grasp more than the natural significance of a phrase or even of a well known name with an appositional appellative. That may be so, but neither has the peculiar significance of a defining word nor the emphasis on Isaiah been explained. It is not the exegesis of the definite article on its grammatical side that is the wonder and the difficulty: rather is it the underlying theory of the evaluation of Scripture. In connection with these inferences and subjects, reference might be made to various Treatises in the Apocrypha edited by Charles, to the recent Greek Grammars of Moulton and other scholars, and to the books on Inspiration by Sanday, Orr, Warfield and other theologians.

D.D.S.

Nature Study.

The Birds of Blythswood.

The Spotted-backed Widow (Continued)

No decided advance was visible till the 16th and the fresh green material that was then added contrasted markedly with the blanched appearance of the portion already constructed. On the 24th, when my observations ceased, he sat long beside the nest, considering and criticising its point of attachment, but doing nothing further during my stay. For over a month he had been working without bringing the work within sight of a successful completion. On the other hand, nests that are begun much later in the season are, I believe finished much more expeditiously.

The varied fortunes of the birds naturally prolong the nesting period, and as late as the 8th of January at Blythswood a male has been noticed working at the foundation-loop of his nest. Young may still be found in some nests at the beginning of March. The young in their early stages are fed by regurgitation on the part of the adult. No visible food appears in the bills of the incoming adults; yet the feeding-process is long at a single visit and abundance of food is transferred to the young. Under close observation a male has been watched clinging upside down to his nest with his wings in a continual flutter, violently wriggling his throat and neck to assist regurgitation, then inserting his head to feed a youngster, and, while still clinging to the nest in his inverted position, he has many times repeated the regurgitating and the feeding processes before he has exhausted the supply of food brought at one visit.

With the advance of March the males lose their nuptial attire; as late as the 24th of the month, however, an individual with a good deal of livery has come under observation. Early in July the males shew signs of acquiring once more their summer garb; one in fairly-advanced change of plumage has been noted on the 7th, and during the first week of August males may be encountered in full attire.

Lately, I have learned from the Blythswood students that the native boys recognise "male-nests" in the Weavers, and I am fully convinced that part of the story of the nest-building in this and in the next species still remains to be unravelled.

Olive Weaver. In Blythswood this species excels in numbers the previous species and reaches at least forty-five pairs. If its numbers were to be judged by a chance enumeration of the nests late in the season, they would certainly be entered much higher, for, as the season advances, the number of nests strangely increases and in January I have counted sixty-one nests in our midst. Increase of nests does not, however, necessarily imply increase in the nesting population, for an examination of the nests in January shewed that all within reach were empty and led me to infer that those pairs which had been disturbed had in some cases built a second nest in the same tree.

The Olive Weavers have the same gregarious and rowdy habits as their Spotted-backed relatives; they have also a similar menu, which includes winged termites as an occasional tit-bit. During the period when the males are in mufti, these Weavers cannot readily be distinguished from their

allies, but that they are in small numbers resident may I think be safely inferred from the periodical visits paid by Weavers during the winter months to the nesting haunts of this species. The male has been seen in an ecstatic frenzy as late as March 19th and one with a deep orange face has been noticed on June 17th on the point of breaking out into song; the male has been seen in his full livery on July 21st.

As nesting-sites, willows are undoubtedly the prime favourites of this species in Blythswood; willows overhanging pools of water are specially in demand, but even willows that grow by a mere trickle have their nests. Under certain conditions gumtrees away from water attract a number of pairs; though such haunts would seem to be originally chosen by birds that have already been foiled in their attempt to rear off a brood in the willows, they may become permanent haunts. As a rule this species prefers a site directly overhanging a pool of water, and, at our marsh-holes and river-pools, odd pairs attach their nests to dwarf bushes and even to withies drooping over the water, with the consequence that the nest may be only two or three feet above the surface. In the summers of 1925-26 and 1926-27, numbers occupied a reed-bed, fastening their nests between two reeds; in the following year they were deprived of available reeds by the drought and they built on young self-sown wattles at hand; in 1929 the increased colony was occupying both wattles and reed-bed.

The nests of this species in trees are at a glance distinguished from those of the Spotted-backed species by their method of attachment; they are always slung hammock-wise, either between the ends of two quite separate twigs or between the arms of a forked branch. Those of the Spotted-backed Weaver are on the other hand hung from a single twig, and if by chance they are attached where a twig forks into two or more branches, they so incorporate the various prongs into the structure of the nest as to reveal only one attachment at the base.

Nesting is in progress from the middle of August till the end of January. The building of the first nests is a tedious affair, though the building of later nests may be quickly executed. In 1927, the initial loop of a nest was noticed on August 16th, between the two prongs of a forked willow-twig. One leg of the fork hung perpendicularly and the other had been bent round by the builder to form with the first a deep loop shaped like a capital D. The nest-ring occupied the lower part of the D, holding the two legs in position and being in turn kept from slipping by the crossing of the two legs at the bottom left-hand corner. A third slender branch was brought into line with the perpendicular leg and inwoven with it into the foundation ring of the nest. The builder was not seen till the 20th; he was in ecstatic song on the willow, and, after seeing me pass safely on, he resumed his work. Thrice he went, empty-handed, to the nest and sitting in the loop he worked away at the strips of green imizi that formed it, pulling the strands and weaving them tighter. Once, after tightening a strand, he seemed very definitely to grip it with one foot and to hold it in position while he threaded the loose end into the loop. By the afternoon of the same day a great advance had been made: the canopy was shaped and the position of the

mouth defined. The nest grew steadily till the 7th of September when it was blown half-out by a gale. By the 10th it was practically restored to its former size. On that day the male worked on in my presence; descending to the pool he settled on a reed and slid down it to inspect the fresh growth of imizi; flitting then to another reed from which he could nip off a length of umzi he flew with it to the nest, hung on underneath, inserted his head and began working. On the 15th it was ready for its short funnel, but two days later it met with a serious accident and was wrenched from one of its supports. During the time it had been under observation, all work on it had been carried out by the male.

Another male was watched at work on the loop framework of his nest on November 20th; by the time of my visit on the following day he had already formed the ball; as he built he was seen putting a strand inside and then looking outside for its projecting end. This nest also came to grief.

The adult males, as in the case of the previous species, feed the young by regurgitation.

Bottle-nest Weaver. *ireza*. Unlike the two preceding species, the Bottle-nest Weaver is of a shy and solitary disposition, occurring generally in isolated pairs. Its presence is most readily detected by the shrill piping cry, *wee wee wee*, uttered all the year round, and by the long-funnelled nest hanging conspicuously from a tree. Of late years there has been a slight increase in the number of resident birds at Blythswood; within our actual bounds one pair is in perpetual possession of our garden while another claims a strip of woodland near the graveyard; and, at the Bushman's rocks, a pair has long occupied the lower part of the hanger, while another enlivens a glade farther down stream. At Cunningham Mission-station a pair builds within sight of the dining-room window and at Butterworth at least one other pair has its abode.

Our garden pair are very confiding, settling often on the verandah and making their way with biggish awkward hops to the dog's plate in search of fragments, and usually punctuating their procedure with their sharp alarm *jerk*. Sometimes too they sit in the vine and trill; and, in the grape season, one will on an odd occasion snip off a grape and carry it to an adjoining perch, where, in leisurely fashion, it works the luscious morsel round and round in its bill, losing some of the expressed juice but managing to save a fair proportion of it, and, when fully satisfied that it has drained the grape, dropping the skin.

Beyond taking an occasional grape they do not noticeably interfere with our fruit, but they could hardly be true to their weaver-nature without at times displaying their natural bent in an orchard. Yet, even in their destructiveness, their intentions may be misinterpreted. On the 7th of September 1929 one of the pair worried us by deliberately removing the buds of a plum-tree, and for the moment raised doubts in our minds regarding its economic value in a fruit-garden. But, as subsequent events proved, the bird had probably quite another end in view than the mere satisfying of its hunger.

ROBERT GODFREY.

The Blythswood Review.

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

THE MANAGER,
Blythswood,
Butterworth,
South Africa.

The Editor's Study.

On Strenuousness.

MY DEAR FRIEND,

We have now reached the end of a year that has been somewhat strenuous throughout its course. I suppose that you have found it so in your business, I have found it so in mine. Sometimes a man is greatly amused at the nonsense visitors write after they have had a tour through South Africa and return to their homeland. Of course, every man carries in his mind and soul his own peculiar self and culture. Two men differ essentially in intellect and character just as they do in energy and wealth. It is not everybody that leaves a fortune of several millions to be discussed at length by those who have not even the fortune of a million pence. Can you tell me how many pounds are in a million pence without strenuous effort over an arithmetical problem? Can you think the answer like the Counting Boy who distinguished himself even before the Royal Society of Great Britain? If you can, then you will be able to compare the relative financial value of those who leave and those who discuss great fortunes. Last year quite a crowd of men left millions; this year the list has not yet reached me. I shall get it all right in a Year Book, as soon as it is circulated in this country.

Let me now turn to the direct path, and say, that visitors who are charmed during the winter months with South Africa ought to wait longer, than even an extended tour, to judge fairly and justly concerning life in South Africa. It is true that the mass of people have apparently an easy time of it seeing that they wait on the weather, especially the rain, and have no sense of the responsibility of citizenship. Labour has no dignity in the eyes of the majority of people and not alone in South Africa. But on the shoulders of the few a great burden of life is carried through circumstances, necessity and ambition. It is not every one who will hold out his hand or his double hands for charity and dole; some are too proud to beg or borrow. These latter face the difficulties of life with a keen sense of responsibility, with energy of hope or pride of despair.

TO SUCH LIFE IS STRENUOUS

even in the pleasant fields of Africa over which the sun casts its genial or its burning rays and in which men strive with nature and the weather for livelihood and independence. Others have been brought within the mechanism of trade, business, law, administration, religious work and medical stress. Their shoulders feel the responsibilities of others as well as of their own. You know whom I mean and what classes of people carry the honour and the culture of South Africa. Now, to such the past year has been exceedingly strenuous notwithstanding the superficial utterances of some publicists and of some writers. I do not know that any class of men have had to face untoward circumstances during the past year as those who have been administering the affairs of this country. Apart from the excitements of a General Election which subsided like

the ripples on a pond in the interval between the falling of the Land and the rising of the Sea breezes, and of economic strife, things have been fairly quiet.

Yes, the year has been very strenuous to most people.

ITS END WILL BE WELCOMED BY ALL.

You will have noticed a curious change in the weather in December, rain has been exceedingly frequent. It has been raining every week for two months past but floods have been wanting. I hope that the holidays will not be spoiled by frequent thunder-showers seeing that they have a tendency of keeping men within doors. You will take these facts into account and prepare for eventualities by taking with you a few papers and a few books of real interest to your neighbours. You will undoubtedly carry with you some of the recent books on South African affairs whether of Speculative Politics or of recent History. In this connection the volumes by Colonel Reitz and by Advocate Schlosberg may be suggested for your perusal. The first writer has written an account of his experiences of the war of 1900 which are exceedingly interesting; the second, certain speculations concerning Dominion Status and Imperial relationships. Both these subjects are full of the deepest interest to you and will extend your knowledge considerably concerning present day affairs and past influences. Might I suggest that you read, *The Life of Dr. Aggrey*, who became a teacher at Achimata on the Gold Coast after a strenuous and industrious education in the United States of America. The writer of the Memoir, Edwin W. Smith, knows Africa exceedingly well. He has written *The Golden Stool* in which he has discussed at great length African problems, not alone of Ashanti but of the whole of Negro and Bantu Africa. A sympathetic and genial writer, he preserves the interest throughout his books in African affairs. I would recommend you strongly to read these two books whether you add to them others or not. One thing, however, you ought to do and that is have a good Atlas beside you, for after all climatic conditions and geographical surroundings have to be taken into account in considering the difficulties and the possibilities of African development. These two factors are far too often neglected by those who speculate from statistics and over facts on Africa and the African.

I would also suggest that you take in your bag the recent issue of *Bantu Studies* of the University of the Witwatersrand. The Rev. E. W. Grant has contributed a most interesting and lengthy paper on the *Isibonga* of the Zulu Chiefs with a series of Notes of immense value. An historic statement on the application of Native Law is given by the Under-Secretary for Native Affairs, Mr. Garthorne. You love Music; then read the article on the Native Piano of the T/opi Tribe and get your boy to make one for you. When you begin to read *Bantu Studies*, you will not be satisfied until you study every article in it. A similar remark I would make concerning the October number of the *Journal of the African Society* which is interesting from beginning to end. A noticeable article has been contributed by J. A. I. Agar-Hamilton on *The South African Protectorates*. In view of the rumours about Swaziland and the British Government, it may be interesting to quote the final sentence of the essay: "Merely to throw the Protectorates, without safeguards, into the welter of greed, panic, and faint glimmerings of a sense of responsibility, which is the present state of South African native policy, would be a grievous dereliction of duty on the part of British Stewardship."

I hope you will have a very pleasant Summer Holiday up the Mountain and by the Seashore. You will sleep half the day through, whether you admire the Forest and the Bergen or fish from The Rocks or The Jetty.

To you-I tender

The Compliments of the Season

A Merry Christmas

and

A Happy New Year

I am,

faithfully yours,

A. F. K.

Lexicography.

UKUTI-NQWAKU. To snap up ravenously: *Kaujule apa omnye umntwana ndimbone, watsho u-Dyakalashe. Lamjula ihobe. Wamtingwaku kwaoko u-Dyakalashe*, throw down here another of your offspring, said the Jackal, that I may see it. The Dove threw one down, and the Jackal snapped it up on the spot.

NTLIMPIKA. Tembu. To fall down, as plaster from a wall.

UKUTI-NTO. To go straight forward: *umvundla uté nto ngendlela*, the hare goes straight on the path, i.e. he is a chip of the old block.

UM-NTU. *Waye ngumntwana wabantu*, she was the child of people of consequence; *akasesmntu* (applied to a child), the child is no longer a person, i.e. he is falling asleep. The plural *abantu* is often used in a restricted sense of the native people, as opposed to the European and the Bushman races; the Bantu.

NTUMEKA. To set alight, as by setting a live ember on something that is to be burned, or by putting a match to grass: *wantumeka umlilo endlwini*, he set fire to the house.

I-NXILA. *imfundo enxileni sisivató sesi-dumbu*, education in a drunkard resembles the trappings of a corpse.

ISI-NXONXO. A dimple on the cheek.

UM-NYAMANZI. *Acacia caffra*, an acacia growing near rivers; out of old branches or roots, pipe-stems are made. The tree is a favourite with old people and is used as a charm against lightning.

Also, the Wattle.

NYATELA. *ukunyatéla inyawo zendlu*, to mark out the required size for the diameter of a round hut; *ubusika businyatéle*, winter has trodden on us, i.e. winter has come.

UKUTI-NYEKE. To be opened up to view, as a maize-cob whose covering sheath has been torn.

I-NYELE, n. 3, used most commonly in the locative; *enyeleni yehlali*, on the lower margin of the forest, opposed to *encotsheni*, on the upper margin.

U-NYEMBENYO, n. 5. Contempt, dislike.

U-NYEZI, occurring in the adverbial form *ngonyezi*: *wafika ngonyezi ngelixesha lokuwasula amehlo ngojevane lwama Jamane*.

UKUTI-NYIBILILI. To melt away.

NYINDA. To touch, at the game of *icekwa* or of *utinti*: *umntu onece kwa umana ukusukela abanye ati ukuba uké wamcukumisa omnye nokuba kusempahleni ayinxibileyo, kutiwe umnyindile, libe ke icekwa linalowo unyindiweyo; = ncinda*.

UKUTI-NYOBULULU, v.i. To glide away, as a snake. v.t. To loosen a string.

I-NYOKA, *Inyoka yinyoka, nokuba ayilumi*, a snake's a snake, even though it doesn't bite; *unenyoka zaké*, she has her snakes (for bewitching people); *uvuélwe zinyoka*, he has been blown upon by the snakes (sent by an *igqwira* to cause sickness or death), and a doctor must be called in to break the influence of the snakes; *abatizene ngako* (or, *abatiyananga*) *yinyoka nesele*, they hate each other to the utmost, it is a case of snake and frog; *ngamanyala enyoka eyakwela emtini ingenanyawo*, it is the shamelessness of the snake, climbing a tree, though it has no feet. (*Batsho abantu xa kukó into eyenzekileyo ngendlela*

engaziwa bani, isuke ifane nomhlola.)

UKUTI-NYOLU. To stretch out the neck.

UKUTI-NYOLULU. To stretch out the neck: *inkomo ité nyolulu intamo yayo entsimini*, the cow stretched its neck into the garden (to get hold of the growing maize).

I-NYOSI. *ndibúbúzelwa yinyosi, ndizakufumana incwadi*, a bee is buzzing around me, I shall get a letter; *inyosi zingasuzela zazeke ukuba zityebile*, when bees sting, they certainly have honey.

UBU-NYUMBA. Impotency; barrenness.

NYUMBAZA. To tickle.

OKA. *musan' ukumane niza koká apa umlilo*, don't always be coming here to carry away fire. Among the Gaikas, it is taboo to take fire from another hut at ploughing time; among the Embo, it is taboo at any time; *xa kokiwayo kutá-twá izikáli*, taking fire from a kraal takes the riches from the kraal.

UM-OZELISANE. Slumber-inducer, a name coined by Tengo-Jabavu for Sleeping Sickness.

UM-PA. *Umpa ocutywe walahlwa*, a striped and discarded maize-cob, i.e. a solitary, destitute person.

PACA. To be in need of: *ndilahle neqiya yam, ngoku ndiyapaca*, I discarded my kerchief and now I feel the need of it.

IM-PAKA. 'An unknown animal which, it is said, formerly existed among them. The Amamfengu say that it is the cat'.—John Bennie.

A cat—believed to be white, though never actually seen by ordinary people—belonging to a female witch-doctor (*igqwirakazi*) and sent by her on bewitching errand; a witch's 'familiar'.

PAKELANA. To send food to one another: *amehlo akapakelani*, eyes do not see alike.

PAKULA. To rob bees of their honey: *ungevi emadolweni, ungekapakuli*, don't bolt without the honey, do not give in before you have reaped some advantage, try and try again and success will attend you.

PANYA. To wink the eye once.

ISI-PEPETO. A charm to drive off evil.

ISI-POKOPIYA. Blindman's Buff; = *im Pumputéla*.

I-POLOLO. n. 2. A babbler; *ipololo elingaxeli nfo*, a blabber that tells nothing; a mere gas-bag.

UM-POMPO. The generic name for plants of the genus *Heimaanthus*.

ISI-POPONI. Pmse. A small tin-can; = *u-Loliwe (b)*.

UM-PU. A pea-shooter, made out of a hollowed twig of the *um-Sintsi* or Kafir-boom.

IM-PUKU. *Kwakuse nga ikati, kubetélele impuku*, when the cat is milking, the mouse keeps off the calf,—used as a reproof to a child in mischief, implying that a person can no more associate with a naughty child than a cat with a mouse; in the lengthened form *ndiyaku xelela ubawo kwakusenga ikati kubetélele impuku* it is used by a girl to an undesired lover; *utól' impuku*, he has killed a mouse with his arrow, i.e. the child is new-fangled with his toy and refuses to part with it.

IM-PUKU NE KATI. 'Mouse and cat',—a childrens' game in which the children stand with joined hands in a ring, while a 'mouse' pursued by a 'cat' dodges out and in the ring, under the stretched-out arms. The children forming the ring cry to the mouse, 'Run, mouse run! There's a cat! If you do not run, the cat will catch you!' R. G.

Blythswood Institution.

Ora et Labora.

Church Services.

MINISTER, THE REV. D. D. STORMONT, B.D.

On Sabbaths—at 11 a.m., 2.30 p.m. and 7.30 p.m.

On Wednesdays—9 a.m.

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

" " Sabbath School 9. a.m.

On Week-days—Training School Bible Class, 9. a.m.

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

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

The Choir.

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

Institution Arrangements

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

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

The Boarding Departments

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

Fees must be paid in advance.

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

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

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

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

The Industrial Departments.

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

FEES.

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

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

Business Department.

The Principal - - - - Mr Stormont

The Secretary - - - Miss G. McDougall

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

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

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

Memoranda for 1930.

THE INSTITUTION begins its first Session on Jan. 11th for Boys' Industrial and on Jan. 25th for Training and Practising Schools and ends on June 13th. The Second Session begins on July 12th and 19th and ends in December after the yearly Examination. PARENTS and others are requested NOT TO SEND HORSES OR WAGONS FOR THE PUPILS UNTIL A SPECIAL DAY, indicated before the close of each Session.

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

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

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

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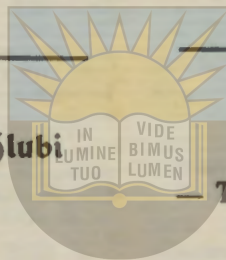
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