

Ukukhulasa kwabelungu kwaZulu. (M. M. FUZE.)

5. Kanti ihlezi singazi nje inqina... isabisa samanga, oxanele ukubala...

6. Kwaba njalo ke ukufa kweswe... kwaba njalo ke ukufa kweswe...

7. Po-ke, loku seginibalele indaba... kwaba njalo ke ukufa kweswe...

8. Kwaba njalo ke ukufa kweswe... kwaba njalo ke ukufa kweswe...

isabisa samanga, oxanele ukubala... kwaba njalo ke ukufa kweswe...

Ngokuwela kwamaNkusa (Ka Mhlole we "Langa" laseNatal.)

Mganga.—Ake ungipe indawo epeni... kwaba njalo ke ukufa kweswe...

9. Kwaba njalo ke ukufa kweswe... kwaba njalo ke ukufa kweswe...

10. Kwaba njalo ke ukufa kweswe... kwaba njalo ke ukufa kweswe...

ILANGA LASE NATAL

Friday, January 31, 1919.

EDUCATED OR RAW?

It has frequently been said by irresponsible persons on the public platform... kwaba njalo ke ukufa kweswe...

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

LIFT ACCIDENT AND NATIVES.

Sir,—In your issue of the 18th inst. you report a severe accident to a lady in the Club Arcade electrical lift. This is not the only serious accident which has occurred during the operation of these lifts by kaffirs, and as long as kaffirs are employed to manipulate technical work...

W.R.G.

Jan. 21, 1919.

This correspondent tries to convince the public that the accident occurred solely because a Native was employed in manipulating the lift and that he entertains the opinion that as long as Natives are given technical work there will be terrible accidents. We know and everybody knows that accidents happen anywhere and everywhere whether those concerned are Natives or Europeans. It is a common subterfuge of these cowards to rush to print in anything that concerns a Native whereas he would think twice before he would write if a European were involved. It is nothing but downright cowardice. Our readers will see what a peevish, selfish soul "W.R.G." has and destitute of any quality of greatness, one of those men who are never destined to command men but will ever be at the back of the crowd with their very eyes showing that they cannot enjoy God's beautiful world. Pitiful souls! The rest of his insinuations against a race of intelligent beings capable in any way to look after their concerns, only handicapped by a superior and dominating race, we leave to the judgment of the reader as to their worth.

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

The Emancipation of Zulu Girls and Women

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

(Continued from our last issue.)

Some Missionaries and others argue, that if a girl is sold she has a status. Yes, she has, the status of a slave. We, my friends, as His messengers cannot uphold such an argument, indeed we have no right to it, it is not Scriptural nor is it in keeping with the glorious Gospel of our Lord and Saviour Jesus Christ. By using such an argument, then surely some missionaries believe in upholding heathenism with its wicked and cruel practices. She has the status of the slave I repeat, for the heathen do not value their wives because they have bought them, so is it often stated, nor are they bound by the "heathen law of Lobola" (buying or selling), but continue to live immoral lives with any woman they may fancy. A heathen married woman let it out one day, to me, saying, "I almost all of us live in adultery." (I had been telling her of the love of Jesus). The heathen man does say, "I have purchased her, she is my property and now she has to earn what I have paid for her." Poor soul, a slave indeed with no deliverance. She might be living in "Chaka's" day almost. Yes, slavery under our British flag, which to us is glorious freedom, but to them is only slavery still. We are fighting to-day for freedom, and giving the strength and joy of our lands, for this glorious Liberty. Yet we deny it to them who are loyal subjects of the Crown.

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

I have given one case of a heathen man and his treatment of his purchased wife. I have given one case of a Christian man and his treatment, and her position is that of a slave also, for as they say often, "I have had to buy her." Another Christian young man, an evangelist, said, "It is in our blood, a woman is nothing to us while we have to pay her. The contract is often between the father and the young or old man, and the girl having nothing to say, finds herself sold off to an old man, for they of course nearly always have cattle. She is not consulted, she is told what to do (and the officials tell her she

must obey her parents or guardians). She may have her own lover, but if he has no cattle, she is forced to marry the man she hates. We have seen them carried off from our midst. One case I mention here. About December 30th, a woman, Nomasonto, came to us giving us information as to what they had done with her. On her brother saying that she must get married, she went and chose a young man but as he had no cattle he was rejected by the brother who made arrangements with Sihlabati apart from the girl's consent, to take her to wife, he having cattle. After she was acquainted with this, she went again to the young man of her choice, but as he had no cattle, she was taken from the young man's kraal and forced to marry Sihlabati, the old man. She is to-day living with the man she refused to marry, as ordered by the Court!

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

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

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

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

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

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

The Court upholds the Chief in forcing this girl to marry another man. In this as things should be? Does not the word of God say, "Let them marry"? But to force her into further sin seems terrible, and against all light and civilisation. We know the magistrate has to carry out the Law, but what is behind all this, for we hear it is the same in other parts, and whilst we know these things are going on all the time, we wonder whether Government has privately ordered the Magistrates to uphold all heathenism. We know of a Chief Magistrate (now retired) who instructed at least two Magistrates to send back every girl to heathenism that came to them for help. Presumably as in other cases this girl's young man has no cattle, and so she is taken and forced to marry another whom her brother shall choose, although she has made her choice, but that is refused her. We surely are all of us more convinced than ever, that this state of things must be faced and dealt with now. To-day, cannot we as a Conference make such a stir that Government must come to the rescue, and apply and enact righteous Laws? In "An African Trail" by Jean MacKenzie, we read: "Do not think the girl is bred in innocence under the mother's roof. She was not born to the possession of her body! This is hired out to her father's material advantage and she, if she is desirable may be a token of hospitality to an honoured guest." That this is perfectly true we know only too well. "This is a phrase many love to quote," "Children obey your parents." Think of it, does not His word say "Children obey your parents in the Lord," and only in the animal sense can these heathen native fathers, be called parents. Scores of children and girls are sold by their fathers or owners, in this country, to old men with cattle, and some even bartered before they are born, and they have to be the slaves of that kraal to which they are sold, and as soon as they are marriageable they are taken to wife.

Now as though these Native girls and women have not enough to contend with, yet still another new law has come into force, viz., that all Native girls and women must have passes, and further a law is under consideration that they must be medically examined. Let me give you an extract from the "Christian Express." At a meeting held in the Presbyterian Church, Ndabeni, Mrs. Charlotte Maxeke, B.Sc., President of the Bantu Women's National League, informed the audience that it was now proposed in the Transvaal that every Native woman should carry a pass with her, and she wondered why womenfolk should, in their own country, be obliged to carry out passes. It was most disgraceful and humiliating in the highest degree. "We to be inspected by a medical man!" she exclaimed. "If we suffer from any obnoxious diseases then European civilisation is to blame for that." Mrs. Maxeke said that many of the young men had already given their lives in the cause of the world's emancipation from the thralldom of autocracy. Why should their blood not free their countrymen? In conclusion she declared that the rise or fall of any nation depended upon the rise or downfall of its womenfolk.

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

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

J. M. LUHLONGWANA. weBaughla laseAFRICAN Ethiopian Church

Izmangaliso Zempi "Akuko likwali epandela enye" kwaba uMafakusela. Akuvukwe kwapudwe. Ngeke sidhle luto singabonsi. Uma ufana amaBhuku noma elalupi uhlobo, noma ufana umuti okwelapa noma isipi lifo, bheka esazi-sweni sika F. M. Cele, Abantu Book-seller P. O. Box 1257, Durban. Uma uya eTekwini use uhlele eMantsheni lapo kutengwa kona ILanga laseNatal ubone isinqwaba samaBhuku esinuhlobo sonke saseSonto, nesinuhlobo sonke samaPili (Pills) aseOpe Town naseTekwini, nemiti engamanzani eyenziwa amaKomisi "Chemists" apambili alapa eTekwini naseOpe Town.