

Ukukhulasa kwabelungu kwaZulu ngo 1919.

Kwati nikilili lapo engulowo eest- balekela uba asisile, indoda nentel- aza, umfazi nentombi kaaya nengane. Muwe qwi umuntu owahlaba- yo lapo pakati kwesikulu, uMandaba- kaNtsetse wakwama owabulala abantu baba baba isingqaba, abase bamensela iocbo lokumhlaba ngelala eesabedile yena. Yabibhedla njalo- ke, laba abahlala inkosi babehla- mba namadodana kaSofula wakwa- Hlabisa laba kusalwa kosa uSongi- unisa kampa. Lapo ke uManguni wabanga pambili eekumbule isigodi esi umpanda lapo wabe elusela kosa esengumfana. Kwasekumfana omu- nye owabe eyinecku yake lapo owa- hamba waya kutata isontsi elitaba elingakendhlala nengubo entaba engakomstwa, wabe esigijima njalo waya ekaya kwake waya kuhlaba itole elinyenisa ehlile esolileyo, wenzela inkosi ekudhla. Angitho ukuti kwadhlala amalanga amaningi leyondaba ingeswa- alanga eNkundhla emaCubeni kuSigananda kweZwefu- umamane. Ahloma-ke amaCub- aya kuyitaba inkosi, aya eNkand- ndhla, engabeni endala yakona kw- Mansipambane, kwelikulu iwa lapo amansi epumisa ehle amanye enyuke, endaweni endala esoloku kwakuhlala amakosi akona esendlo lapo kwa- kuhlala kosa uTshaka wase waw- shiya ehleli amaCubase akona kwe ngolimi engaqotshwanga ngem- pi njengamaTuli laba akwMnini kaManti, awangabisa lapo eTangu- lwini, noma uTshaka esika ikanda lamabuto ake laba kwaKangel'ama- nkentahane eTkwini. Yeboko yahlal- la lapo eNkundhla inkosi isawundh- lamaCubase. Kulapa yati uba iswe inkosazana kaSobantu uDhivwedhiwe ukuti inkosi isindile empi kaZibhe- bhu kodwa inamantaba amabili, ya- tama uTshaka kaMqambi wakwaMa- baso induna kaSobantu noBubi ka- Nondeni kaMabhangwini was- ma Tuli umfazi waya. Yati mabababe beyoyibonele okwasekileyo kamne- wabo. Yabapatisa imiti yamanxaba nesidwangu sokubopha. Ahamba- ke lawamadoda aya kosa eNkundhla njengokutanywa kwawo ngumantaba kaSobantu. Ahokumbule pila ukuti kuba uba uSobantu agoduke, kwama- yona indodakazi esikundhli, yanya- yela pesu kwepakuli likayise kuko- konke; ase sodeke onangisi ukuti lo- kuse uSobantu nesingqo saka, akute ose luto ndawo. Lawamadoda akuti amabili abuyi etokosa ngako konke akubonileyo, nokuti inkosi is- indile impela kodwa asizoxela indaba enkulu eyenziwa amaBhunu, asen- bane ase afinyelela kona lapo elitini. efuna ukuyenga inkosi ukuba ivume ibuyele ngakubo, silwele wona ngu- kaZibhebhu, loku ayabona nje wona ukuti ugile lenikuba nje eZibhebhu usukele ngamaNgisi; kapa inkosi yala yapeta ukubhangana namaBhunu ngu- lokukwenza, yawatabela ngokukanya- yo ukuti yona ibuyiswe nguKwini noMbuso wapetshya, ingekwose lo- ko; futhi iyazi ukuti loku kubulawa kwayo kwenziwa ngabelanga halapa eAfrica abasoloku babenzanele ukuyibulala, akwenziwa ngabelanga ba- petshya. Ase ahuleka nawo ama- Bhunu engawami uNinini.

UKUHLUPEKA NOKUFA KWEKOSI.

VI. Kwakute ukuba inkosi ifike uZibhebhu esenabeng abamekele- yatulama kuSobantu esekona, yati kuyifunelani umlungu otembekayo arohla nayo Nangoko uSobantu ekuluma nomngane wake owabe ake eTkwini, uMr. William Grant, yace- la ukuba angawutale yini lwomabe- ni na? Wavama uMr. Grant, waya wawuluma naye beswana kahle.

Ilapo njalo ke eNkundhla inkosi uMlamati (Mr. M. Osborne) owagcina ngokuba nguSir Melmoth Osborne owabe ngu Resident Commissioner kwaZulu ngaleyonkati esake kulo leli elipakati komHlatse noTukela Eshowe, wab'esingco etamela eya kuyibiza inkosi emaCubeni eNkundhla. Nangoko ke eshangana noMr. Grant eti kaluleke inkosi iye kuhlala endle kuye Eshowe. Yanikwa ukuba ihlale emzini kaKete wakwaZulu. Lapo inkosi alipawanga kahle, yahlala kalukunyana. Kuse kwati ngelinye ilanga yafikelwa ubuhlungu obukulu besini, yati ake iye kusipisa emfuleni ngenkambi ngoba pelu yabe ihleli nenyanja yayo uMbombo wakwaNxumalo. Iye ifika ivela emfuleni kwasokubikwa ubuhlungu ngamandhla kunina kaNkongolozana owagcina ngokubekela setimbe yena uMbombo ukuba ake ayokwenza izaba kuye. Ngaleyonkati wapuma umntwana esiswini. Yati uba iye ukuti ukuba sekuyahlilelile yabisa uMr. Grant namadoda enawo lapo yati "Loku-ke sengiswa ukuti ukuba sekungahlule nango umntwana uDinusulu nise niye kumbika kuKwini petshya. Akugali ngami ukufika loku. Nami umusi lona bengiwupatele eMpende; noMpende wabe ewupatele uTshaka; noTshaka wabe ewupatele uSengangana; noSengangana ewupatele uJama; uJama ewupatele uNdaba; uNdaba ewupatele uMqaba. Kodwa noma ngifa namhla wena Dinusulu use uyekulwa noZibhebhu, ulwe umahlule uami ngobo ngiyakuba ngikona lapo pakati kwepi yayi elwayo. uyakumahlule impela."

(Isiqutshwa.)

Ezase Newcastle. (Ngu MBHALELLI.)

Ngo Easter Monday (April) kwa- kuhlange igatya laseNewcastle Native Congress. Umabeni kwaku- ukutela abapati abasha begatsha begatya leNatal Native Congress laseNewcastle, kwakutela kanje:—

Chairman Mr. C. Barlen Dhlamini. Vice Chairman Mr. Phillip T. B. Mtembu.

Secretary Mr. Elias J. Kuboni. Asst. Secretary Mr. Robert H. Kamalo. Treasurer Mr. John Nyembe.

Asst. Treasurer Mr. Isaac S. Mabaso. NgolwesiBill April 29 iKomiti yeGatya laseNewcastle ngodaba loku- ola iTown Council yaseNewcastle ukuba itenge indhlu eku 22 Kirkland St. leyondhlu yenselwa abantu iRecreation Hall kanye neNative Club nokunye okungacina isimfaneke nesinwelo sabantu. LeKomiti nge- sinemo seTown Council yaya kuhl- angana nayo eTown Hall ngesikati sika 5.15 p.m. yahlangelela kwMa- yors' Parlour iKomiti yegatya letu beku- lilela elandileyo:—Messrs P. T. B. (vice Chairman & organizer), O. Barlen Dhlamini (Chairman) I. S. Mabaso (Assistant Treasurer), S. Bavenda (Wesleyan Evangelist), Amos H. Zulu, I. M. Dambusa (Anglican Evangelist), Stephen J. Nkosi, S. G. M. Kunene, Solomon I. Nxumalo & Nyemte.

Emva kwentlali inkulume amadoda eTown Council ayahlangana naman- xa wakuluma uMr. Mtembu ebizisa imfuneko uenswelo yabantu engabe- nse yona iRecreation Hall. Emva kwake wasekela nguMr. C. Barlen Dhlamini ngamawo stambisa amadoda eTown Council, kanye noMr. Dambusa noMr. Mabaso.

Isigodi iCouncil yamkela ngesit- mbiso ehlile sokuwutabisa lomebenzi kwahlakasekwa ngokubonga okuku- lu.

Setemba ukuba iNewcastle iyaku- pumelela nayo kulomabeni emkulu wokutela abasanda indawo yokupumula.

Eze bhola eTeleni M. S. (Ngu NYONIKAYIPUMULI)

Ngombisa kaApril 21 bekufike ama- team amatatu; (Senior and Junior Light Brigades F. C.) akwMabasa College namaGordon Highlanders ase- Matahentaleni M. S. esesodhlala namaMoring Stars F. C. aseTeleni.

Ngol o'clock wawuswa umfo uMr. L. Mhlongo esamaHome Morning Stars amaHemu, nesamaSenior Light Bri- gades esi isigwe. Lesuka kwatula umoya; loku ngoApril 12 besifakene 3 goals to 3 enkundhli yayo ama S. L. Brigades. Namhla iseso ziti sisolifaka kupela iDraw. Zakala ngo Stubborn Fly noCape Junior esama L. Brigades, sekala ngoBeaver Jim mie, noAylumi, ngoSurely kwesamaH. M. Stars. Au kwabonakala ukuti kubabene esimkatshe ibomvu. Kwa- tahintshwa, kutula kute dukwase kwapela isikati lingangenanga ndawo.

Kute ngo2.25 p. m. wasingenisa uMr. J. Mate esama G. H. Landers esingensayo iUniform nawo amaHemu aseTeleni. Lati ihuka nye sakala ngo Sutu opikwini lwangakwasekholo kwe- sama H. M. Stars lwahlo pakati, "goal," kwacwasa yonke indawo loku- abantu babe ngangabisi, Zabelayaka le ngamamane noSis Matabane esama G. H. Landers asensela ndawo iGoal Keeper yabo yalibamba kwase kwatshintshwa iloku itatela. Zavuka emva kwokutshintshwa esama G. H. Landers waliponisa uLie Lie, kwabe aliponanga sayo nalo esama H. M. Stars sakala ngoSutu, lwahlo- pakati. Sapela isikati, ahulwa ama G. H. Landers ngo2 goals ilinye kumaH. M. Stars.

Ngo3.15 wawifaka uMr. J. Mhlongo esamaJunior Light Brigades nama Hemu aseTeleni, kwati dukuduku ihukile lwipola uSutu. Zakala ngo Totelela noTuli Whit Too Whoo esama J. L. Brigades sakala ngoMibeyinam godi noQay esama H. M. Stars. Kwa- tahintshwa kwase kwapela isikati lingangenanga. Ahulwa amaJunior Light Brigades ngo1 Goal.

Ngo 4.20 p.m. wawifaka uMr. J. Mhlongo esamaSenior Light Brigades yamaGordon Highlanders. Zashuka- na umuntu wase wati owabo. Kneke kwatshintshwa, woti zavuka esiS. L. Brigades zalilikwase kabi salibonga esintini. Lapo zavuka esama G. H. Landers sakala ngenjini noLie Lie noko saba zisenela ndawo zaliba mbisa emoyeni esekolishi esahay- isikati ahulwa amaGordon Highlanders ngo1 Goal.

Qondani, Ematsheni Ku' KLEMENS, Umlengisi Umkandi Wesikatali. Indawo engcono yokulungisa iziNka- tali. Ngihlo lafe kanjani, luyavuka ngokushusha noma selwahlala abaningi. Wosa kumi isovuka lube luse, lukale kable futhi njengokutshala kwako. Noma inhlolo enjani. Futhi ngitengisa ngenimphahla esincane, zonke izinhlo- tabana ungasitola kimi. Qondani, Ematsheni ku K. L. N. SYENH. Auto-Harp Repairs, Native Market, Victoria Street, Darban.

ILANGA LASE NATAL

Friday, May 23, 1919.

AFRICA AND AFRICANS.

In looking at a present day map of Africa any thoughtful man cannot but feel and realize that the African has been "done" some way or other of his country. Except for a little wild spot in the west of Africa (Liberia) there is no single country in Africa where the Native Africans enjoy the liberty and freedom of self-government. For the last hundred years the exploitation of Africa among the various European Powers has been going on relentlessly and without any regard to the aspirations and "vested" interests of the Native Africans.

It may be claimed that because of the universal rule that those who cannot govern themselves must be governed by others, but this can hardly hold water for the whole of Africa. Before the advent, conquest and annexation of Africa there were properly established Kingdoms with respectable codes of rules and procedure not unworthy of the most civilized States of the twentieth century.

A kingdom like that of the Zulus was not just a thing to be wiped out with a stroke of the pen. The treaties made with the rulers should not have been treated as "a scrap of paper."

We often wonder if the various Powers that have divided Africa among themselves have any conscience at all or Christianity for that matter. We opine it is not too late even now to apportion a fair share of Africa to the Natives themselves to rule, of course under the auspices of some paternal European Government as the United States is doing for Liberia. To simply deprive all Africans of the privilege and exercise of Government is undoubtedly unjust and sooner or later will bring about a retribution. The vast wealth of Africa, mineral, agricultural, pastoral and political which has enriched Europeans is incalculable. We understand rich finds of gold are still struck in Belgium Congo and elsewhere, but how much of all this will go to benefit the Africans? Where are the schools and Industrial establishments that have been built by the various claimants of Africa to offset the enormous labour, tears and taxation paid by Africans? Does not Africa's tears appeal to the conscience of Europe that has benefitted so materially by Africa? Our cry is not "Africa for the Africans" but that Africans in their native land should be allowed a place in the sun and be assisted in the art of self-government according to civilized usages. We are not for re-establishing the old absolute sway of a Chaka or Moselekate but such as is now granted to Khama and a few others where the Native is left to carve out his future in his way with European guidance but not this stifling of all aspirations to political existence. We believe if this were done the purposes of God for Africa would be fulfilled.

THE RAND PASS AGITATION.

THE No-Pass agitation which came to a point last month has somewhat abated but the seeds of discontent against the whole Pass system still exist in many Native hearts. The inquiry instituted by Government has been concluded after having collected evidence about equally strong on both sides.

Whatever conclusion the Commission will arrive at, one thing is clear now to everyone that the pass system is looked at with great disfavour by the majority of Natives especially the educated.

We don't pass a sweeping condemnation on the whole system but we certainly argue for a considerable modification and elimination of the unpleasant and enslaving aspects of the system. We think it has been the primary cause of the creation of the asengaba or outlaw bands among Rand Natives or Ninevites as they are sometimes called. We hope Mr. Boyes looked into this feature of the system. Of course we are aware that legislation will be necessary to bring about a modification or repeal of the Pass Laws and that summary rejection of the passes as long as they are on the Statute Book cannot be overlooked by the Authorities. But the agitation will have served to establish the principle that a change is necessary and calls for immediate redress. As the Natives progress they must be better governed than the old pass system which was tolerable in the days of ignorance and indolence. Intelligent people must be governed intelligently

May Talk With Distant Worlds.

Marconi thinks it possible, and Sa- poets inhabitants of other planets are already trying to Communicate with us by wireless.

Mr. Marconi, inventor of wireless telegraphy, recently gave an interview in which he says that he regards communication between this world and other worlds perfectly possible. He believes it will some day be accom- plished. Indeed he suspects that inhabi- tants of other spheres are already trying to communicate with the earth by means of "wireless." This is Mr. Marconi's way of accounting for cer- tain mysterious disturbances which at times affect his instruments.

Of course if there are beings on other globes—say the planet Mars—who are trying to send wireless messages to the earth, they must be wholly ignorant of our language as we are of theirs. Mr. Marconi was asked if this would not make communication impossible.

"It is certainly an obstacle," he said, "but I do not regard it as insuperable." He went on to explain that some sort of common language might be based on mathematics; for mathematics must be the same throughout the universe. Flashes of one, two, three, four, etc., could be repeated endlessly until the Martians, for example connected the wireless vibrations with those numbers. With a starting point gained, as is well known patience can solve almost any puzzle.

Mr. Marconi was asked if he con- sidered the ether waves, on which wireless messages travel, as eternal.

"I do," he replied. "In my opinion they go on forever, so that there is no limit to the distance a wireless message may travel." He then told of mysterious and apparently meaningless messages, not in any known language, which had been caught on his instruments. He sus- pected that they had come from some other world, perhaps without intention, perhaps with the hope of attracting attention on this globe of ours. Elec- tricity travels with the speed of light; but, says Mr. Marconi, "these messages, if such they are, may have been years or even centuries on the way." That of course would mean that they come from far outside the Solar system. Or they may have come in a few minutes from a "near-by" planet.

"It is silly," said the great inventor, "to say that other worlds must be uninhabited because their conditions of light and darkness, day or night, heat and cold, climate and gravitation, differ from ours. If there were no fish in the sea everyone would think life under water impossible. Life adapts itself to almost any conditions it may find."—"Current Events."

The Umtata Exhibition.

It is not too much to expect that, in the history of Native education and Native industrial training for life, the Umtata Exhibition, held on the 23rd and 24th April, will prove to have been an epoch-making event. If it does not, it will be to the discredit of those, Europeans and Natives, who have seen the paths of opportunity and channels of co-operation that it laid open, and felt the stimulus of an occasion that could not but inspire even a Gallo with hope and optimism.

The full trains from the Colony brought the visitors through the country rich in grass, with herds of clean, fat cattle spread over it, the blessings in disguise of the East Coast Fever, and among a Native people prosperous-looking and contented. At the stations in the territories the carriages were crowded up; and when the terminus was reached it was a problem to most of the European visitors how the Township was to provide them with sleeping accom- modation.

On the journey the news was re- ceived with great regret that the Superintendent-General of Education was not to be present, and that the Secretary for Native Affairs, who was motoring through from Queenstown was likely to be delayed by the bad state of the roads.

The Exhibition, which was laid out in the Town Hall, and was opened by Mr. James Rodger of the Education Department, representing the Superin- tendent-General, was confined exclu- sively to work done at Native schools and training institutions in the territories, and from a scholastic point of view would be described as mainly the products of hand and eye training. But it represented much more than that.

What impressed the visitor first and all the time was the quantity of the exhibits and their potential commercial value.

In particular the quantity and quality of the grass work in mats and baskets pointed to the easy practica- bility of developing in that direction a great Native home industry. Had the models been fewer, and standardised, the salable value of the basket and mat weaving on show at the ex- hibition would have been a large amount. As it was, they showed that a great many articles at present im-

ported from the East can be produced in this country, of good design, of at least equal quality and less cost. The development of such an industry is of course no concern of the promoters of the Exhibition, who were educationists; we commend it to business men on the outlook for means of stilling moderate or even small capital in an enterprise that will be at once profit- able to themselves and greatly ad- vantageous to the advancement and prosperity of the Native people.

The St. Outhbert's weaving and spinning work, to which a room by itself was devoted, a busy spinning wheel making wollen thread, and a hand loom weaving cotton fabrics, both worked by Native girls, attracted much well-deserved attention.

The woodwork, probably because we are all now so much accustomed to the types of articles produced by the woodwork classes, received less at- tention, although the work, except in some cases because of undue heaviness, was very creditable.

In one corner of the hall was a useful exhibit of grain and other produce from the Tsole Council Farm, including two new types of maize, which have been yielding up to fifty per cent. increase on the average of the standard types, showing apparent- ly a special adaptation to the local conditions worth watching.

Clay modelling, mostly the work of junior classes, was notable for the excellence of some of the models of pot and vase, and for the genuinely artistic spirit shown in some of the human figures, and in one or two of the groups.

It was on the second day that the Natives themselves came in greatest numbers, two crowded trains arriving from the South, while strings of bullock wagons and troops of riders filled the roads from the quarters beyond the railway terminus. The school children spent the night by the wagons across the river just outside of the town; in the morning, marshalled according to their schools, headed each company by a drummer, and carrying the school banner, they marched into the town. Mr. Rodger, as representing the Superintendent-General, took the salute in front of the Imperial Hotel, and one of the most impressive scenes of the two days' pageant was the premier of these schools, each new one taking up as the other passed out of sight the fine song of welcome, com- posed for the occasion by Mr. Bokwe, which they sang in perfect harmony. From the street in front of the hotel they marched to the front of the Town Hall, where the gathering, that by this time numbered between four and five thousand, was addressed by the Chief Magistrate and by the Secretary for Native Affairs. Mr. Vos undoubtedly created a favourable impression in this, we suppose, his first public meeting with a large body of Natives. The words of his that would find a lodgment in their memories were when he said that his ears will always be open to them, and if they came to him with their needs, if he could help them he would do it.

Not content with desiring to honour the Superintendent-General by the song of welcome, the schools had pre- pared an address, which was handed over to Mr. Rodger at the public offices in presence of a really amazing mass of Native teachers. At this meeting he spoke upon changes likely to be introduced soon into Native education, making a point of de- sirable of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

Want of space forbids reference to anything like all that impressed the visitors. It was certainly not matter for complaint that the premises had not sufficiently filled the days. There was indeed overcrowding of events, and it is doubtful if the Natives themselves who are the persons the exhibition was calculated most to benefit, had sufficient opportunity of seeing and appreciating the work displayed. But this complaint of over generosity is the only one we have to make. All the events and circumstances reflect the highest credit upon Mr. Inspector Robert Houghton, and those who co- operate with him, and place every one concerned in Native progress, develop- ment, and self respect, under a debt to them of gratitude which, we imagine, can best be repaid by following and emulating in other Native areas their so well conceived and well executed effort.—"The Christian Express."

Anger and Poisons.

To the Editor "Ilanga lase Natal."

Sir,—It is known to some Medi- cal men that anger produces poison in the blood and in the lymph of the body, but people generally do not consider so important a matter serious enough to keep out of the way of becoming frequently angered so as to reduce the risk of poisoning themselves; when the brewers were using poisonous in- gredients in their brewings, that was held to be enough to warrant inter- ference, but to interfere for the purpose of preventing the development of poisonous juices being formed in

the body seems to be neglected as from the point of public effort; perhaps the vile system which seems so dear to Europeans has something to do with that. It fosters so many cruelties that it is not going far to suppose that your magnets do mind that sort of political butchery. We must appeal to the people themselves, and ask them to consider the vital affair for them- selves. Do not, therefore, abet any traction towards anger or depression in one's self or in one's neighbour. Set all persons who abet that sort of thing, down as the enemies of those who wish well to the people. The inhuman are enemies to humanity, and if we count ourselves as being human, we must oppose all those who are against it, whether they be physiological poisons or anything that leads to social disruption, for humanity is social and must preserve its sociability.

Faithfully yours, HYGIENIST

National Guilds

To the Editor "Ilanga lase Natal."

Sir,—Again let me extend a few more remarks upon the great question of solving the problem of National depravity by resorting to the system of establishing National Guilds. I have observed that each kind of industry would form a Guild, say the Transport with its many branches, Marine, Railway, Trams and General Transport. All of those branches effecting any one at be could be made into a Guild, and each one of its servants would wear its Badge, and be an elector of its General Managers. Each member of a local branch would be an elector of such Local Manage- ment. In this case the whole of the membership would participate in controlling the Local work and the general work of that Guild. What is wanted, is for those who do the work, to be the responsible parties for that work to be done in the best possible manner. This is of immense impor- tance to the Nation for, as compared with the present method, which is wasteful, there would be a large in- crease of gain which means gain in handling and for distributio to those employed. Now a all plus gains would be pooled by the workers, i.e. the whole population minus those eating up their gains from the old system. It may be truly said that the whole Industrial Nation would be reaping the harvest of the National rain for their own comfort and better- ment, which to-day means discomfort and death to millions of our fellow creatures. Thus seen the system of National Guilds should appeal to every right thinking man of every realm. It means food in plenty for all.

I remain, yours truly, QUIZ.

GENERAL NOTES.

The unrest still goes on. When will it end? The general presumption is, that it will not end until the back bone of oppression is broken. And we must admit that the views of our correspondent Quiz seems to offer the best way out of a most trying difficulty. The view is simply for the workers of each particular kind to have charge and control the issues of their own industry. There is nothing shocking in that.

We do not approve of the foolish ideas of Europeans, such as strikes. More than half a century of strikes has afflicted no core. The Bantu should not copy the European time- wasting methods. We have already a reputation as time-wasters but the time has come when they must be flung into the past; we should now show our colonial neighbours that we can think and act.

Do not break contract, but take care not to enter into contracts that are against your wellbeing. If you run yourselves dry, you will have to go cap in hand to the pers n, whom- ever he may be, who holds the bread that you need. You must have it, and he will have you. That is worth considering.

Many of our people do not reflect that every time they spend money needlessly, they are helping to make themselves poor, and placing them- selves among the ranks of the poor who must be subservient because of King Stomach who rules all Nations with the iron rod of hunger.

Poverty in the money age, is the greatest of crimes. One thing it does for certain: it places the great induc- ment for social wolves to raven the defenceless, the awful cruelties of which, make even the civilized nations to shudder. If the Bantu can not do better than that in the future they had better poison themselves for the face of the earth, for there is no help in Church, State or Politics. They have lost their moral backbone.