

PAUL KRUGER'S DREAM.

A POEM.

[By ROBERT GREENON.]

PART III.

[Paul Kruger here still follows the fortunes of his kinsmen in Natal, in their pursuit of Dingaan, under the leadership of Andries Pretorius.]

Nine months have laps'd, since Piet Relief, ensnar'd By Dingaan's treachery was slain with all His band. Revenge grows strong within the breasts Of them who mourn. Forthwith they rise to force Their way towards the savage blood-hound's den, Our mightiest chief,—Pretorius—in the van. On, on they speed, until their march is stay'd Beside yon trench'rous torrent-stream, hard by The hill which drank our kinsmen's, precious blood. Here—here assembling, the Almighty's aid They thus invoke, with solemn pledges made—

1.

"Give ear, O Lord; to Thee we pray! Be with us on our way! Be with us in the coming fray! The heathen's hand to stay!

2.

Be with us, Lord; our foes o'erthrow! Remove our cup of woe! Oh, teach us who have fallen low! Thy love, and pow'r to know!

3.

Then we shall consecrate to Thee Our day of victory! A Sabbath holy shall it be To all posterity!

4.

And we to Thy great Name shall raise A house of pray'r and praise, Wherein we'll in sincerer ways Adore Thee all our days

Nine days elaps'd since Heaven was invol'd, It was the Sabbath. Darkness still held sway, When Dingaan's savage multitudes swept down Upon our camp at dawn. Beholding them Advancing in their vast, and dread array, Pretorius thus his sturdy kinsmen charg'd:—"ACT—ACT WITH COURAGE—PUT YOUR TRUST IN GOD!" Each heart grew dauntless; ev'ry nerve was firm! And now the deadly strife began. In vain The savage Zulu cohorts strove to burst Thro' waggon-barriers and accia stakes. Line after line of their impetuous rush Was shatter'd. Phalanx after phalanx fell Before our deadly, and unerring ball. Within yon dark ravine four hundred met Their doom. As many at the river's fords Fell slaughter'd in their utter helplessness. Three thousand swarthy souls, and more, were hur'd To Silence. Corpses stretch'd to rise no more Lay thickly strown, like wither'd leaves, upon That river's banks; and on the plain beyond; And in the stream, whose waters roll'd with blood. The residue to flight betook themselves. Such were our fortunes that December day. Thus did the God of Heav'n into our hands Deliver those accurs'd Canaanites; And thus did He unto our pray'r respond.

Without delay the conq'ror onward sped, And enter'd five days thence, the blood-bound's den. It was deserted. Naught of it remain'd Save ash, for it had yielded to the wrath Of fire. Yet farther on Pretorius pass'd, Until he halted on the "Hill of Death." Ah—what a ghastly scene now met his gaze! Here—lay the mould'ring skeletons of them, Who victims unto violence had fall'n. Around them there—ay blood-stain'd, thickly strown The instruments of torture. There—Retief, The leader of the luckless band. Unto His bones still clung the leathern bag, wherein Was found inviolate, and clean, the scroll Which ceded unto him, and to his seed Natal, for everlasting heritage. In sorrow, and in anguish gather'd they Their kinsmen's bleach'd remains; and rev'rently, And solemnly interr'd them in one tomb.

MERIT OBSCURES THE COLOUR LINE.

"We have a good creamery and dairy at Tuskegee," said Booker T. Washington, who is president of that institution. "It is in charge of a coloured man who is one of our most capable teachers. Under his instruction, classes of young men learn the best modern methods of dairy work.

"It came to our knowledge that the owner of a certain creamery wished to hire a superintendent. We had recently graduated a man who was thoroughly capable of filling the place in every way, but he was just about as black as it is possible for a man to be. We sent him on to apply for the position.

"When he made his appearance before the owners of the creamery, they said: 'A coloured man? Oh, that would never do, you know.'

"The applicant for the position said very politely that he had not gone there to talk about his colour, but about making butter. His hearers said it was out of the question to hire a coloured man for the place. Our graduate still declined to talk about any colour but about butter colour and similar details of dairy work. Finally, something he said happened to attract the attention of the owners, and they said he might stay for a two weeks' trial, although they still assured him that it was out of the question for him to think of being hired.

"Well, the first week's make of butter was shipped, and when the returns were received—would you believe it?—that butter had sold for one penny a pound more than any product ever before sold from that creamery.

"The owners said to each other, 'Now this is very singular, and waited for the second week. When that week's product was heard from, it was found that the butter had sold for a half-penny a pound more than that of the week before—three half-pence a pound more than the creamery's best record before our man had taken hold of it.'

"This time the owners of the establishment did not say anything. They just put that extra and unexpected dividend into their pockets, and hired that coloured man to run the creamery for a year. Three half-pence a pound on the price of the butter he could make had knocked every bit of colour out of his skin, as far as they were concerned."—Selected.

NATAL NATIVE CONGRESS.

(Editor Ipepa lo Hlanga)

Sir,—Allow me to endorse "Natalian's" letter which appeared in your Zulu columns in last week's issue re the incorrectness for the most part of the report alleged, I presume, to be the proceedings of the Natal Native Congress as submitted to you and subscribed by Mr Secretary H. C. C. Matiwane (and I believe also). I am sure Mr. Matiwane is doing himself much harm, by not correcting what he knows to be nothing but a distortion of the true nature of the proceedings of our last N. N. Congress held in Maritzburg. I do not wish to make it bitter for Mr. Matiwane, but unless he corrects his report I will be compelled to do so (although with some great reluctance) and that for the sake of our humble Congress, of which I am proud to be its Committee member.

That the Proof reader or Printers are responsible for the inaccurate statement alleged to have been published by Sec. Matiwane, is what no mortal soul can convince me of.

I wish Mr. Matiwane to know definitely that his published report annul the proceedings of our last annual N. N. C. was for the most part, MESSRS. MATIWANE'S (& co's) BELIEVE) moulded report.

Thanking you in advance for your kind insertion of the above,

Yours etc.

SOL. KUMALO.

LOCAL AND GENERAL.

A Dry Winter.—The country between Maritzburg and Botha's is looking terribly parched. Farmers declare that it is the driest winter they have experienced for years.

The cause of the sudden failure of the electric light on Saturday was the blocking of the suction pipe of the water feed-pump. A piece of sacking had been left in the water-tank by a coolie. The stand-by pump was tried while the other was out of action, but it refused to do what was required of it.

Isityimiyana and Matchlock.—In the Unlazi Court yesterday, before Mr. C. H. R. Norman, a native who had

been found with an unlicensed matchlock gun and some isityimiyana in the Illovo Location, was fined £10 or three months' imprisonment for the first offence, and £3 or six weeks' imprisonment for the second.

A Wesleyan Paper.—"The Methodist Churchman" has resumed publication, after a lapse of three months, following the resignation of the Rev. Dr. Flint. The paper emanates from Grahamstown Mr. Josiah Slater being publisher.

A Drunken Constable.—A special constable of the police force was charged in Court yesterday with being drunk while on duty at the theatre. The Magistrate remarked that the police were a limb of the law, and were supposed to support, not to break it. Accused could not have chosen a worse place and should be thoroughly ashamed of himself. He imposed £3 fine or one month's imprisonment.

U "Sobantu."

USobantu kwakungisiye umntu wolaka; wabe ngoweshu, egwele kakulu ukutanda abantu bonke, enonisa ongesivyo wokuzenisa. Kwakuba kulo kumbo kane ngentso linye abelungu abampofa befika njalo bezole, besobepisa iuhluwa ezitile zamali, wabekwenza loko konke ngenhliziyo ngokunyinya. Yena wabefisa kakulu ukuba abambhlo nabanyama bapative ugekupatwa kanye ngokulinganayo, kungatshiswa ukuti lo umyama, lo umhlope, kungakweta. Kodwa habengakutandi loko abelungu bafati wena abantu, ngokungavami kwake ukuba bapative kulukuni; bafati yini ukuba apate abantu ngomusa abazise na? Kungaloko-ke kayingana kahle kubo; yaza yazi imvamo yabo lalo shanye balile kakulu, yab'ibhiza iti: "Inkosi yama'Kafela. Kepa u'Sobantu, wabe nguye wabantu bonke njengezama laka yena, wal'etanda henke loku abelungu, elishonjwa kakulu futhi. Nako loku esokaze kubonakale kungati wal'etanda abantu kanabelungu, kwaza ngexosa yokuba u'Sobantu wal'engxosa ukubona umlungu edlidlale ngumntu ngexosa ukuba umyama, akuyanga ngoba wal'engxandani abelungu. Yena wal'etanda, belingana abantu bako laba inganti yena wal'enge inkosi yabanyama hodwa, wabe inkosi yesihlulo lombili, oluhlobo, nolan-

nyama kanye kanye. Yena wal'engxandani ukuba kwenzive okubi; kungaloko-ke ubeni umntu ogxosile ayomxoshe masinyane, amxoshe kodwa esoko waqala wambonisa ngokumlekela; amxoshe esahlulekile ekamlokweni kwakubo, kodwa ngexosa yokuba loko mntu oga imitolo yokulungisa neyobuthi esahlule ukulekuleka. Wal'engxandani ukubona abantu bako bebaxobe, boys kunangalawana ozinkantolo. Ubetanda ukuba owonile ng'omnye ay'ekozibika kuye, ipenywe nyo loyo ndaba abaxobene ngayo. Kwazi ngolonye usuku kwahlaluka udaba olubi kakulu, wati umumuzane omkulu u'Ntenti wabizwa u'Mhlululu ukuba ayekwefaka amkano kunqaba way'engatkozile eswini, sibuhlungu. Ngaloko-ke u'Ntenti wambhala ukuba umntu osumandhla, owati ukuba ukuba wambulala owesifazane. O'latu-kutela i'Bhaca lasando ezi u'Mhlululu faxingela ukubalala u'Ntenti. Wakuzwa loko u'Sobantu wabesobiza u'Mhlululu no'Ntenti, wabutsa umpakati lalawa. Kwet'uba litetwa kwafonyaniseka ukuti loko kuvule ngenyazi, u'engxandane okumbalala kwenzile yilowo muti, ote ukusuka wabanamandhla kakulu. Igama lawo muti kwabo kung'umnyama. Way'engxandani futhi nokubona okokwaza umntu wako esithlengweni obokwaza umlungu; u'etamelala aye kunkipa masinyane.

Kwakumiswa umnto wokuti abantu bonke maboniso izinkomo zabanyo zingayikudhla amasima abo. Ngaloko-ke bekuti inxa izinkomo zidlile isusim yomunye eumini, kungavanywa ukuba umntu nzima akokelwe, ngoba pela naye bekufanele azibone, yobo-ko uma ezaubeka isici obesifanele ukuba angaziboni; ukupela uma izinkomo zidlile obusoku, lapa umntu 'nkomo efanele ukukoka loku engabiyi isibaya sake siqine.

Bekungavanywe futhi ukuba kuti izinkomo zidlile njengokwenzwa kwabantu umntu 'nima ashayo umfana. Kodwa kubhe ukuba ati, inxa etukutela, abikele inkosi Jonke icala; besokosondezwa, umpakati wamadoda ubizwe, kuti uba ubizwe, ulumkise u'yolandisa inkosi okuyiko; yonake ibi linquma.

U "Mfazwe."

UYAZIPUNGA.

Bafowetu bililelani kahlelako 'ntoni na yimali na yeminkelo emakulayo na angokwela ukuti isatandaza kahle kuba abansundu nabamhlope kupela umtandazo wabo. Yi Tyopyiya ngoZulu bazakupatwa ngamandhla kuba amtandazi niyanaqelisa ngokuti we inkosi yatho yati izakubabona ngemisebenzi yabo, ke misakelwa miina eminyanzayo nina ke embhalweni nihamba kanjani na, embhalweni okwami ukubamba sengikubekile lapa, okwami ukubamba iti inkosi asibo bonke abati akosi ukosi abayakungena, kopa ngabenza intando kabe osuzwini futhi uti una ningtandaz gcinani imiyalo yami nezime-mezelo. Una kugula umntu nigijimelo ko Dokotela iti ucwadi Jobe. 5. 14. 15. una kukona ogulayo ngeboni ngamafuta ngegama loonkosi akwenzisi yiko ke loko unu, itini imfundiso yakini na nizo ngipendule epepini nge-tandiso yakini.

Ngapani uti no Jesu umntu makazwela ngamanzu angazalwa kanjani umntu engangangana emanzi na, futhi nontwana ufuoka angene uga-pakati kwani namhla wajuma lapa ukuti usezwe ugrazalwa kanjani wena uganganganga njo Matt. 8. 13. 14. 15. Matt. 20. 20. 22. 24. 25. Matt. 21. 23. 25. 27. 28. Joho 3. 22. 33. Roma 6. 3. 4. isambulo 22. 18. 19. ngupungulung ugwenzeli nalo uBapatico engilwaza likulona ngebunzi, isambulo 14. 9. 10. 11. 12. 13. 14. Mhla iwafika lapa kwatwisa siyababulala abantu sitabekha upai inwadi ikulama kabi ngopau ayitembi siwula funda lapa yalesi, Dintoroneni 28. isifundo sonke isahluko upa sikona isiphulekiso zonke pepu kweti futhi nina ngubona isimagaliso uBapatic lweni luyafana ukama lasantsopu, kunjani ukuba ngibhalakanjani nina ngobona esitebini omunya ukafiki kwelinye isonto ungambethi kuba anidhilelani nabanyo, yini ukuba ngibhalawani nje nina emingabona abatozi-nyani na una nifuma ukulandela inkosi fundani umbhala.