

Main. Sembuland

On Wednesday 27<sup>th</sup> Jan I left Plythwood on horseback in the company of Mr. Mc. Laren. By a footpath we ascended the hills to the north & passed the outstation of Sobajo. The church bell was ringing calling the people together <sup>to</sup> for a prayer meeting for rain. As we ascended the heights magnificent views of Fingoland stretching almost to Sealakaland were had. As we entered Sembuland the land was almost as flat for miles as a strath at home. The name of Smithvale has been given to it after Dr. George Smith Edinburgh. Beautiful crops of mealies & Kafir corn waved in the breeze. If properly cultivated it has resource for sustaining a large population. Between this point & the mission station the kraals are thickly spread over the

country. About sunset we reached Main  
 & found Mr. & Mrs. Young had not returned from  
 the King William's Town. No one was there  
 but a Kafir boy. Very soon a tolerably  
 good supper was prepared & feeling very  
 tired I went to bed. Next morning we  
 intended to be on our way back by six-  
 o'clock, but God had it otherwise ordered.  
 If we had started then we would have  
 missed Mr. Yon's waggon. We slept  
 until nearly 7 a.m. & got started about  
 8. When nearly 2 miles on the way we  
 met the waggon with Mr. & Mrs. Young,  
 Dr. Weir & Theo. Young. Mr. McLaren took my  
 horse & led it home to Blythswood & I re-  
 turned with the waggon. Having been  
 too much in the saddle for the past  
 fortnight I felt rather the worse & was  
 confined to bed for a few days. Dr.  
 Weir & Mrs. Y. were most attentive & I soon  
 recovered.

Feb 2<sup>nd</sup> While I was out taking a walk  
 I heard a noise in the distance & went  
 to see what was going on. Beside some  
 large boulders I found about 30 young

women & girls standing in a semicircle. Four young men, one very tall, were in the centre. They had their blankets wrapped round their body a little above the loins & stretching down to the feet. Long chains of pink beads hung round their necks & brass bracelets on their arms. The upper part of the body being quite bare, evidently for the purpose of showing their expertness in moving the muscles. The heads of the men were shaved in mourning for the chief Sangeliwe lately dead. At the sign of the tall fellow the women clapped their hands & shouted a half moan half song. These men then leaped up & down, for a time shouting at intervals; after this they changed to a pattering motion finishing up each period with a quivering of the muscles of the body. I would like to have spoken to them to them, but not having an interpreter I was compelled to be silent. After while full moon last is I heard the sound of their shouting during the

night.

The Mission Station of Maim was at first an outstation of Cunningham & conducted by the Rev. Richard Ross. About 2 years ago it was made a principal station & Mr. Young appointed. A good mission house has been built about 200 yds from the river. A small wattle & daub ~~church~~ <sup>house</sup> serves the purpose of school & church. To the mission a grant of nearly 200 acres of land has been given lying alongside the river on the north west side. Two furrows bring abundance of water & with attention a good crop can be secured. The range of the Tuerberg Mountains to the north with the peaks of another range rising behind give the station a beautiful situation. The place being new few trees grow in the immediate vicinity. To the south up by the rise of the river a Kloof gave me many delightful rambles. Ferns flowers & shrubs grow in abundance.

Near the mission house a group of alves grow once the meeting place of

Has five wives.

a Tembu chief who had his Kraal there. Near by the trees is his grave with a small mound of stones covering it. Over the ridge no one is expected to walk where the chief is buried for a considerable time after his death. There was some feeling shown by the people when the mission house was built so near. For the customs prevailing at the burial of a chief see p-105.

One day ~~two~~ messengers came running to say that Bamhambuna the son of this chief was coming to visit. During the war of 1878 he was a rebel & fled across the Bashee. His mother lives in the vicinity. Hearing of her illness came to visit her. Mrs. G. sent back a message that she would be glad to see him. With 19 followers he came forward, having a councillor at each side. Four of the councillors came into the study with him, the rest remaining outside. He spoke to Mr. G. of getting a pardon from government: but Mr. G. said he could not undertake such business as it was not for political purposes

he had come. After a long conversation I spoke to them a little on seeking salvation from God. They listened most respectfully & thanked me for my words. Then I asked them their opinion about "impudula" i.e. the bird in the heavens that causes thunder & bewitches people. He goes about putting poison into them even when they are sleeping. Their food is not safe. White people are quite safe but not the black. We showed them <sup>case</sup> a doll with eyes almost lining like. They looked at & touched it & said "The white people can do everything but make people alive". After our conversation was over, Mr. G. brought a shoulder of mutton & set it before the chief with knife & fork. He divided pieces & gave to each. As a desert I took them some peaches. Soon after they left to visit Mr. Alden: near by.

Sabbath 8<sup>th</sup> Feb About sunrise the sound of hymn singing attracted me before I was out of bed. A few of the natives meet together early for a prayer meeting.

These meetings the missionaries generally came to the people. At 9 a.m. the Sabbath School met. About 20 boys & girls were present. Mrs. Kali the teacher's wife is superintendent & a good work she seemed to be doing.

At 11 a.m. two services were going on one in the dining room for Europeans, & another in the Church for natives. To the first some came long distances. One family I observed came in a wagon drawn by 8 oxen. Several nationalities were represented - English, Dutch, Scotch, Kafir & half-caste Hottentot. We sang a hymn in Dutch, but some not knowing Dutch used English words. God who can read the languages of all nations would accept our mixed praise. Mr. G. prayed & read the portions of scripture; then I gave an address on Christ's invitation to the heavy laden.

In the afternoon the native service was made a prayer meeting for rain. One young man came a long distance sent by the chief's wife to ask the

missionary to pray for them. With many the thought is not beyond the missionary. He can do it & cheaper than their own doctors. After the service a lad was found sweeping about seeking Christ. We spoke to him of the Saviour & pressed acceptance. Ethiopia is stretching out her hands for help & God is blessing the help given.

Monday 9<sup>th</sup> Feb. It is Mr. G.'s custom to bring all the people into worship that may be waiting outside for medicine or advice. There were so many that morning that we adjourned to the church. This is highly to be praised. for the heathen in this way hear a hymn & the word read. After breakfast we drove to Litsi or Smithvale to see the church that is being built & to try & enlist the help of the natives. It is to be wattle & daub - that is a framework of poles with branches interlaced among them. Inside & outside they are covered with clay of several layers. After seeing the church we drove over to the headmans



Kraal to hold a meeting & make an appeal to the people to put on the clay & make the floor. We shook hands with the headman & some of the half-naked men. We then went over to the women & spoke to them when they heard I was from over the sea they said "are there no black people there what is there to be found over there". I looked at some of their ornaments & the woman said "There is nothing there white people wont admire". About 60 men & women mostly red heathen gathered into the headman's hut & squatted on the floor. Some children were present perfectly naked. Captain our dog stretched himself beside a Kafir dog on the centre of the floor. Mr. Y. stated the case. Mrs. Y. being interpreter. During the time the women seemed to think a good opportunity for cleaning the children's heads of insects for it was briskly carried on. We asked help, but they stoutly appealed for money, food or tobacco. Before we left I told the headman if he did not help I would tell the people in

Scotland that I met a headman who wd. do nothing for the house of God. Reports came after that he had done nothing.

We spoke a little for our Master. Prayed & sang a Kafir hymn to the air of "Mother's of Salem".

Thursday 12<sup>th</sup> Feb. The headman of a kraal Umudoda called at Mr. G<sup>o</sup> & we promised to visit him & hold a meeting.

The forenoon was wet & chilly so we could not go. In the afternoon it fairied & we set out. The evangelist Mtole was sent on before to warn the people of our coming. When we drove up, we found Umudoda, his father & several men lying beside the cattle kraal smoking.

On the day he came to the mission house I gave him a watch key. This I found he had got ficed in his ear.

A number of people gathered into his hut & spoke a little on Jacob's Ladder. Questions or remarks were then allowed.

Umudoda's father said - The word has been sweet. It has gone further than our ears; it has touched our hearts. We are but

children & need to be guided constantly.  
 Hold him we would pray for him  
 in Scotland. He thought it wonder-  
 ful that the white people should do so.

We were told that many more would  
 have been present, but the most of  
 the young men & women were away  
 at another kraal dancing for the doctors,  
 who had come to cure a sick man. I was  
 anxious to witness the dance & curing pro-  
 cess & left immediately after the meeting. The  
 dance was over when Mrs. G. & I arrived.  
 We asked for the sick man & found him  
 in a hut near. From 12- to 20 men &  
 women sat round a fire of wood burning  
 in the centre of the hut; the sick man  
 lying outside the ring on a mat. ~~Between~~<sup>with</sup>  
 the smoke of wood & tobacco my eyes  
 began to run with water. How the sick  
 man could bear it was to me a  
 mystery. We asked for the doctors; they  
 said they are away home. Thinking  
 they were not away so soon we made  
 further enquiries & found them in a hut  
 not many yards distant. Two women

we found sitting smoking by a fire. One a gentle looking creature about 50 years of age with beautiful hands. She had the usual jetticoat & shawl, the latter was laid aside & the upper part of her body was bare. Round her neck she wore a string of the teeth of wild animals with some pieces of roots attached as charms. The other was a coarse looking dame, with little tone but a bold, sarcastic demeanour. After some conversation I asked the little woman why ~~she~~ <sup>the doctors</sup> allowed death to touch them. She replied - "that God had said at first that all men were to die & besides they all died like oxen". The other said - "There is life beyond, but it is only praying. & she did not care for that kind of living". Soon after we left them & in leaving spoke of the future judgment seat & there being present. I fear our words made little impression.

Friday 13<sup>th</sup> Feb. After breakfast Mr. & Mrs. Y. & I started for a day among neighbouring kraals. The evangelist went on before on horseback to warn the people

The first kraal was a large one & to all appearance heathenism prevailed. Young men to the age of 18 to 20 walked about naked. In a cattle enclosure there were about 20 children milking sheep. These also were naked & rushed out to see us when we arrived. This is a custom of the Tembus in hard times. The children seemed to be getting little reward for their labour. After some visiting a goodly number collected into a hut.

Women came smoking their long pipes & carrying babies on their backs. I spoke to them on the Parable of the Prodigal Son. They listened attentively & one said at the close "These things are new to us & we need to be told them often"

From this kraal we drove to another. The day being somewhat hot we wanted to have the meeting outside. The men were lying beside a transport waggon when we came forward & there we thought to collect the people. They objected to that & said the women cannot come where we are; but we can go to them

We could not override their custom & had to accept a hut. Hearing that we were coming a hut was cleaned out & the floor newly washed with cowdung.

Our seat was a bag of branches & straw.

Among the gathering were two sons of a neighbouring chief, who had been at school & could read & speak English.

It was sad to see them back to apparent heathenism & wearing the red blanket.

In the afternoon I saw the first convert at Main. Nopaki. When she came some months ago, she appeared about 5 a.m. to give herself up, as she said. She put off all her heathen ornaments, but her husband would not allow her to take off a broad band of brass he put on at her marriage.

She said about it: "It does not hurt me. I may win him by it." "I think he is coming in because I see him going behind the bush to pray. While she was out one day, her husband & others painted her blanket. Mrs. G. found her with it on. When asked about it, she

said. "They may paint my blanket, but they cannot paint my soul". I asked her why she had sought the Lord. "I sought, she replied, because I felt I was dead".

In the evening of the same day the candidates class met. Several young men who have been impressed & evidently changed are under instruction.

Saturday 14<sup>th</sup> Feb In the forenoon W. of the teacher, evangelist & I paid a visit to a kraal about 1 1/2 distant & held a short meeting. Among those gathered was a woman with her face painted white, a most hideous unearthly sight. The black, ignorant looking eyes appeared ghastly. This painting I heard was in connection with a heathen custom called "intonjani". She is sent out to invite the young men to a dance & her person is not to be violated by any of them. Circumcision among young men corresponds to this custom among young women. The subject of the address was the judgment day & our account to be rendered.

Sabbath 15<sup>th</sup> Feb. It was the intention of Mr. Y- to go to Cala as distant outstation. Several obstacles were in the way. The Lomo was flooded & it would have been dangerous to cross; then in a thunder-storm that happened a few days before a man was killed at Loro or Kidston. Mr. Y- thought it his duty to go to the latter place considering the view the heathen take of such a death. It is suitable to introduce a note here about this subject. A man that is killed by lightning is one that has been specially marked for death. His hut is destroyed sometimes by the lightning & if not burned. No one will touch a stick that belongs to it. The doctor comes with ceremonies lasting several days cleanses the kraal. For this work he is generally well paid. I witnessed twice a hut that had been struck & pieces of wood lay scattered about. Such pieces of wood in ordinary cases would not be allowed to lie.

The man who was killed at Loro was



engaged quarrying stones for the new church there. In consequence of the death great difficulty was experienced in getting help.

Without previous arrangement Mr. G. & I spoke on the Parable of the Ten Virgins. The interpreter told the people of this in the evening & they thought it the special providence of God. Blessing that day was apparent in the services.

When we came out of the church I saw a novel plate. Zomba an elder's wife held out her shawl for the collection. The people gather round after the service & much handshaking occurs.

Tuesday 14<sup>th</sup> Feb.

A large meeting of reds took place to pray for rain. Mr. G. had to go from home & I took charge of the meeting.

After we allowed remarks. One said - "It is too bad - we came for a purpose to pray for rain & you have caught us by quill & preached your gospel. You should have taken another day for that" Then one asked when the rain was coming as he would like to go home with a wet skin.

Told them the missionary could not send it in his time, but we prayed to our Father, who would send it when he saw best.

For three days after this I was mostly in bed & did not see anything. Read some of Mackenzie's Book Ten Years Across the Orange River. Had a visit from Mr. Mc. Laren, Plythe wood & Mrs. Bennie. They greatly cheered me  
 Sabbath 22<sup>nd</sup> Feb.

The English service was again held in the dining room. Dr. Weir read the scripture portions, I prayed & Mr. Young gave an address on "It is I, be not afraid". The native service was conducted by an elder. At the afternoon service a child was baptized & named Jessie Ebenezer Luke. The teacher Mackinnon Kali Spound had been out about six that morning & held a meeting at two of the kraals. He is a fine fellow & held in much respect. At worship Nomatafa prayed. Although I could not understand but a few words

I was impressed with the pathos & eloquence of her manner.

Tuesday 24<sup>th</sup> Taught some of the young men a few of Sankey's Hymns. They seemed greatly delighted.

Wed 25<sup>th</sup> Feb A number of the people on the station hearing that I was going to teach the lads music came to join. Quite a crowd gathered into the study. The Bible woman Noma-tafa was anxious to hear something about the country over the sea. I began & answered their questions. Photo-graphs of Scotland were brought out & explained. At some of them shown through a magnifying glass they stared & became quite excited. They looked into each others eyes with astonishment & said "I saw with a word of exclamation with them.

We are but children compared with the people over the sea" When they saw Glasgow Cathedral. They could scarcely be made believe it was one church. When they left they thanked us over & over again for the treat they had in-

joyed. "We seem to have been there" We would like to have wings to go, but would scarcely venture by ship over the sea".

Thursday 26<sup>th</sup> Feb. Went into the early prayer meeting conducted on Thursday morning by the women. One of their number presides & makes a few remarks. Those who are called upon take part most readily. Gombas wife was in the chair & there was no dearth of talking. It says much for the people that they can conduct a meeting so creditably themselves.

In the afternoon I visited the day school & spoke to them. Before leaving they sang a few hymns. Rapin & English from Sankey's Collection. What an influence these hymns have had over the whole world! The teacher made a request that I should ask the ladies at home to send them a box with useful articles - A sewing class could be started if needles, scissors, wire bone wire, calico, wadded, etc.

Strange names are found among the people. A boy is called "Andikufuni" =

"I don't want you" The little fellow must be impressed through life with his warm welcome into the world. In one family there are two brothers, one named James the other Jim.

Friday 27<sup>th</sup> Feb. Had a botanical ramble up the glen from the mission ground. I do yearn sometimes for more exact knowledge of the sciences.

In the evening was present in the study when Mr. G. talked to the people about their conduct in connection with the farm. The ground is on the half system, each getting an equal share when the crops are reaped. It is found they will not wait until then but reap just as they need & then expect the half at the end also. He found fault with them for carelessness & not doing things at the proper time. The ground is not watered from the furrow at regular intervals & the ground not wrought as it sh<sup>d</sup>. be. More money is needed to put the whole under a foreman with several men & then the whole crop can be reaped for the

mission

Saturday 28<sup>th</sup> ~~Feb~~ <sup>Feb</sup>. In the evening we had a prayer meeting in the study. A few of the people gathered in (1) Prayer for one who had decided that day (2) For the acid soil workers. (3) For the sick & the soul sickness of Christians. Spoke to them after on preparation for meetings. The danger is with uneducated men that the same thing is repeated always & in a very crude form.

Sabbath 1<sup>st</sup> March. About 8 a.m. Mr. G. Mackinnon Kali-intuputu & I started for Loro or Kidston on horseback. The morning was fresh & cloudy with occasional glimpses of sunshine. A little way from the mission house we got among the hills. At the base of one we passed there is a huge flat stone on which a congregation might sit.

As we went past a kraal we found Nomatafa the Bible woman holding a meeting outside. About 30 heathen sat round her on the grass listening to an eloquent address. She is considered one of the most powerful speakers among all the

Kafus round about. The hills are mostly of conical shape with well wooded slopes. The aloe, euphorbia & yellow wood abound. Towards Kidston a long range of blue rock in crag form faces the valley.

On the heights the broken grass just as on the Highland hills at home. The grass is rough & rank with shrubs scattered over the ground. A few Turkey buzzards & storks walked about. When the former are seen the people say - look out for rain. The descent from here was rapid into the valley. A few drops of rain began to fall, but nothing to disturb us. At a stream half way down I had a refreshing drink of mountain water clear & cool. At one place we had to dismount & lead our horses down so steep was the descent.

We rode forward to the hut where the masons stay that are building the new church. With George Mc. Silivany we went to see the progress & found the walls up as far as the windows. When finished it promises to be one of the most sub-

stantial churches in the Transkei. Lately Mr. Kidston of Ferniegar gave £200 to build it & hence its name.

Zibi the headman of the district was waiting for us. The Free Church has few native elders equal to him. He came from the Burnshill district & for 14 years carried on the work at Kidston almost single handed. Every Sabbath he preached & conducted the candidates class. He had several women waiting to be examined before being received into the Church as members. Some of them had been in the class for 4 years others only 1. I was asked to examine them.

The knowledge of some was fair, of two rather defective. There was an apprehension of sin; the Spirit's work & substitution. One felt the badness of her heart & that led her to seek salvation. When the session agreed to accept them, they were given cards of membership.

By this time a large number had gathered outside. The bell, pro tempore, is a half cart hoop hung on a pole. This was sounded & the people gathered into the



Hut Church



at Kidston.

Hut Church. What a pack! Every inch of ground was covered. To some it must have been very uncomfortable to sit with knees cramped up for a considerable time.

I spoke on the Passover ceremonies as they are a type of Christ our sacrifice. At the close of the sermon 5 women were baptized. One of the women had 5 children round her who were all baptized.

This last I felt an example of "Thou & thine house". An ordinary pithen was used as the basin. The names of two were John & Gent. A short interval followed.

As soon as the table was spread, the people to the number of 70 gathered in & squatted on the floor. Mr. Y. spoke before the table was served & I followed with a few words. As we mounted our horses the people gathered round us to bid good bye. One old man said "His heart was chured when he saw a second visitor from Scotland first Mr. Gordon & then myself. He thought God meant to bless them & prosper their work. Now they had a double barreled gun.

The rain began to fall as we left & when we reached the mountains the wind rose to a hurricane. So fierce was it that the rain hit our faces like hail & the horses turned their backs to the storm. The wind caught the tails of my waterproof & tore it more than half way up my back. My boots filled with water & a white shirt I had put on was made a lamentable sight.

The steep hillside was impossible to climb because the water poured down them & rendered the roads very slippery. Up the grassy slopes we wound our way jelled with rain. We thought to take shelter in a hut by the way, but feared the darkness & mist that might come on. About six o'clock we reached home drenched. A hot drink & bath with an hour under the blankets brought us to rights again. Letters had arrived for me, the first I saw for two months. These cheered my heart much.

Tuesday 3<sup>rd</sup> March. In the afternoon Mr. G. & I went out to make two

calls on Europeans who come to the English service. We drove in the spider first to Mr. Aldum's & then on to Mr. Clark's 5 miles distant. Groups of huts are found all the way showing a large population as yet untouched by the gospel. Around Main within the radius of 5 miles there is abundance of work for Mr. Y. Kidston also offers sufficient work for another missionary. In the evening I gave Nomatafa & William a lesson in English.

Wednesday 4<sup>th</sup> March. In the forenoon Mr. Y. & I drove to Smithvale to see the progress made with the church. The Christians we found busy putting on the clay or mud plaster. Their dinner was cooking outside consisting of pumpkin or vegetable marrow. Food is exceedingly scarce. One of the women brought a water melon which we relished greatly.

The next day I saw her & gave her something for her kindness. She ran after me & kissed both my hands. In the afternoon I had a ramble up the

Kloop with Dr. Weir. Some good botanical specimens were got.

The candidates class met in the evening. Taught them the hymn "Take me as I am" at the close.

When we came in from our ramble a lively scene was witnessed in the yard behind the Mission house. The horses, cows, oxen & calves were all brought in from the field & were getting a feed of mealie stalks. Four horses of men waiting for medicine were also among them. Mr. & Mrs. Y. Dr. Weir, Theo: the servants & some Kafir women all walking about. The sun was setting & threw his slanting rays upon the gathering. I would like to have seen ~~the~~ it photo-graphed.

A man named Fakie had settled near the mission ground. He had also ground in another district. The magistrate did not wish him to have two places & ordered him away. He refused & two policemen were sent to burn his huts. He still refused after

getting notice & his huts were burned. The smoke of them rose for a couple of days but Fakir sheltered among his corn & had not left a few days afterwards.

Thurs-day 5<sup>th</sup> March. I witnessed a marriage ceremony at the Mission house. Early in the morning a large company came from Kidston in two waggons drawn by 16 oxen in each.

at Mtola's the evangelist the bride's party met & the bridegroom in other huts. About 10 a.m. the bridegroom appeared on foot accompanied by some 20 followers partly from his own home & partly from the station. Shortly after the bride came, walking with stately air, with her party numbering quite 40.

The capacity of the study was taxed to its utmost. The bride's dress was of white satin decked with golden flowers. A wreath of jessamine crowned her head & a veil of muslin covered all down to the waist. The bridesmaids two in number were arrayed in white muslin. The bridegroom had on a

The father of the bridegroom was present dressed in a corduroy suit much the worse of wear, minus collar or boots. His vest exposed a piece of shirt that would have been freshened by washing. The father of the bride was also present in policeman's clothes minus boots. Evidently such were better than any others he had.

Shortly after the ceremony was over they went home in their waggons for a time of feasting. Cattle are given & the rejoicings may last some days. The expenses of the marriage may amount to £50 which is often a debt for several years.

The Quarterly Meeting of the Kirk Session & Deacons Court took place after. From all the outstations representations came. A goodly gathering of office bearers met in the study about midday. The teachers from the outstation schools were also present.

Reports of spiritual work in the various districts were given in by the

elders. Conversions were spoken of at two places. Cases of discipline were next taken up. Two women were dealt with for adultery & an elder from Kidston for adultery with a heathen woman: all were suspended. The table of supply for the various places was produced & those who had failed to fulfil their engagements were fined sixpence for each occasion. A case in connection with Gordon an evangelist was taken up. He was reported to have proved unfaithful to a girl he had promised to marry. He was acquitted with an admonition. After this I was asked to give an address to the officebearers, which I did.

The Deacons Court met at 11 p.m. The teachers report was first considered & the examination of the schools arranged. The money collected in each district for ordinations. An aim was to be kept to raise 4/- by each member. Few fulfilled this. The scarcity of the times was given as an

excuse. Kidston was found to stand highest in its givings. Harder things had been spoken of that district during the day than any other: so much so that we were almost saying "Can any good thing come out of Nazareth?" The meeting was finished about 1 a.m.

Friday 6<sup>th</sup> March. The office-bearers who remained overnight came to bid me good bye. One man said they felt with two missionaries present as if they were spreading like a tree.

It had made sunshine for them.

What had been told them the night before made them feel that the people in Scotland took great interest in them. After they left we had a visit from a man sent by Neatam ~~man~~ the Chief to complain about forests being stripped by the people.

I spoke to him about his soul, before he left & for a time he only laughed at my words & answered me in the best way he could. When the Bible



was read to him, he said - "the words make me fear. I always think when I see the mission house & church that there is a God. The mission ary's words bring sunshine. I know he is the saviour of the lost heart"

In the evening Nomatafa came up for her last lesson in English. Her ways & anxiety to learn I was greatly impressed with. She is a noble specimen of a Christian Kafir woman.

Saturday 7<sup>th</sup> March. The last day at Main came. After breakfast I prepared for leaving. A large number of the people came up to the house to say good bye. Before starting they were all gathered into the study. Mr. G. first led in prayer & then Comba one of the elders. The latter's wife offered me a shilling. It was much to her & expressed the gratitude of her heart. I handed it over to Mr. G. for the church in her presence. Nomatafa cried quite bitterly. To the lads who had been very kind

I was sorry to say farewell. The luggage was put in the spider & I took the last look of Main & my good friends.

Into the waylist accompanied us to Blyths wood where he was going on business. Dr. Weir rode alongside to Mr. Eirdwood's shop about 6 miles distant from Main. There I parted with him. He said in leaving "Shall we meet again or shall our meeting be on the other side of the river".

At Mr. Eirdwood's brother of Mr. S. of Futura we outspanned & had dinner.

The people among whom Mr. Young labours are the Lembus or Jambhookies, a branch of the great Kafir tribe. They are under the protection of Her Majesty's Government, but not yet annexed in the sense in which Fingoland is. The power of the chiefs is far from broken & the people incline to the rule of the chief rather than the English. Further trouble will be seen in Lembuland before stable government exists. The people lead an idle life. Men do just as little as possible

the rest of the time being spent in lying round the cattle trail smoking: wandering about the country & hunting game if any exist. The women do the bulk of the work. Cooking, which is simple, is left to them: scuttling the mealie ground carrying home wood & water form the daily round. They are not allowed to do any thing with the cattle or stock: they are not even permitted to enter the cattle enclosure. The men superintend the buying, breeding & housing of stock; the boys even of tender age do the herding in the fields. Generally they are found running about perfectly naked, but when a white person appears they run for a sheep's skin to cover them. Up to a certain age this is their clothing, which is exchanged for a blanket after circumcision.

When a house is to be built: the men's duty is to go to the forest & cut poles & branches; these they bring home on a kind of sledge drawn by oxen. The men erect the framework & weave the branch into a wattle work. At this

point the women's work begin. They go to the river side & cut reeds & grass for the roof; on the fields they gather ant heaps for the floor & clay for the sides of the hut. The men may help with the thatching, but the plastering & floor making are left wholly to the women.

They don't all live in one hut. The father & mother & perhaps the girls live in one ~~hut~~; the boys in another. If a man has more wives than one, each wife is provided with a hut for her self. These are called hut of right hand wife & left hand. In some districts where I found rich Kafirs & Fingoes as many as 10- to 15 huts were kept by one man. Such men would have no less than 6 wives. Into such a kraal it is exceedingly difficult to introduce Christianity. The man must break up his customs & say farewell to such a life if he receive Christ.

Blythwood Institute, Fingoland.

Blythwood is situated near the Magistrate's House ~~Napornake~~ & about 15 miles from Butterworth. In the early days of the country when the British came in the whole district was Kuelis; but after the war the Fingoes who were loyal to the government were settled there. Headmen who are placed over districts are responsible for the conduct of the people & decide on petty cases. An appeal can always be made to the magistrate. To the energy of Captain Blyth the Fingoes are much indebted for their present position & liberties. He urged them to subscribe money to build an institution similar to Loudale & to encourage them for some time remitted the hut tax amounting to 10/- . With the sums raised by the people & contributed by the Free Church of Scotland. Blythwood was built. It was first under the charge of Mr. Macdonald of Duffhank & then

Mr. Bennie. At present it is under the care of Mr. & Mrs. McLaren. The object of the institution is to give a good education to boys who may wish to proceed further than the standard of outstation schools; to educate teachers for such schools. A limited number of apprentices are received to learn joiner work & attend evening classes. The board at present is at the low rate of £8. but even this is too much for some parents. A better table is provided for those who pay £12. The principal food of the boys are mealis stamped & Kafir Corn. Bread & coffee with beef are given twice a week.

On ordinary days the school work begins at 7 a.m. Breakfast & worship at 8. Work is resumed again at 9 & continued until 1 p.m. Dinner is then served. At 2 p.m. the lads are formed into companies & go to the farm for two hours labour. From 4 to 6 p.m. they are free to study or walk. Tea is served at 6 &

then worship. From 7 to 8.30 p.m. preparation of lessons go on under the superintendence of the native teacher. Lights are put out at 10 when all are expected to be in bed.

The teachers on the staff at present are Mr. Mc. Laren, Mr. Anderson, Mr. Wardlaw & Miss Ross. & Thomas Ngosa.

About 6.30 p.m. <sup>4th March</sup> Mr. G. & I arrived from Grain. The drive towards the end was cold & bleak reminding me of October weather at home. After tea I attended the weekly meeting of the Missionary Society. The business is conducted wholly by the lads. They hear missionary intelligence & arrange report on their home mission work. Mr. Mc. Laren presided & then the minutes of the previous meeting were read by Sogobile one of the lads.

Charles Soga son of Festiri & nephew of Eijo Soga's gave in the report of their work among the Kraals on the previous Sabbath. Barnabas a son of an elder in Mr. Young's mission also stated the success of his company.

Each Sabbath two companies of 12 or so go out to conduct services at the kraals. Two of their number preach & the rest help in collecting the people & singing the hymns. At intervals they visit the prison or tank & conduct a service for the prisoners.

The Sabbath at Blythwood is a busy one. At day break the lads as disposed meet together for prayer. The work of the day is the burden of their intercession.

After breakfast the companies are formed & they walk out to the kraals. Generally they are accompanied by Mrs Mc L. Wardlaw or Miss Ross.

Mr. Anderson was absent in Scotland at the time I was there & I heard he took a very active part.

At 11 a.m. a service is held in the Hall generally conducted by Mr. Mc L. He is going through the journeyings of the children of Israel at present. Seldom have I heard a more vigorous & lucid exposition of a chapter. He collected his material in an orderly way



showed how the circumstances they were placed in are often ours also. He then pointed out how they played their part & how we should ours. This service once a month is arranged specially for Europeans.

At 4.30 p.m. a second service is held of a more general character.

The other teachers in turn generally take it & address the lads in a simple style. Those ~~lads~~ who were absent in the morning are expected to attend this service.

At 7.30 p.m. Mr. Mc L. holds his Bible Class. All are expected to attend.

The subject of study was the Book of Colossians.

On Monday evening at 8.45 p.m. the teachers meet in the dining room for prayer. They feel that the isolation tends to damp their spiritual life & they need such an hour once a week. No address is given. Simply prayer singing & reading of scripture.

On Tuesday the lads have a prayer

meeting by themselves in the evening after lessons in one of the class rooms. A short address is generally given by the chairman. These meetings are an excellent training for work as office bearers in the native Church.

On Wednesday forenoon all work ceases & every one gathers in the hall for a prayer meeting from 12 to 1 p.m. This is a loss in one sense, but decidedly a gain in the end. One of the teachers presides & gives a short address.

On Friday evening the Training Society meets. Its chief business is to conduct debates; hear lectures & essays. The evening I was present debates were were the order of the day. They are allowed to choose all lawful subjects. Such were some of them, "Should heat or cold be preferred? Which is best a stock of cattle or sheep? Should tobacco be smoked? Should girls finish their education at outstation schools or come to institutions? Should Kafir law be

drunk? These were all taken up on the same evening. There is no use confining them to one subject, because the power of debate is not sufficient yet to make an interesting evening. The English in some cases was just as raw as could be imagined. A paper of a page or two pages foolscap was read on each side & then discussion followed. Some speakers made remarks on all the subjects, others selected one or two. "Mr. Chairman, Ladies & Gentlemen I say Kafir beer is our good" This forms the speech of one. "If you don't smoke when you are going along the road with nothing to do, you think about stealing & therefore we ought to smoke." "If you send the girls to institutions they won't scuttle after." The primitive character of the meeting was most enjoyable. In it there is the germ of what will be of great use to the Capparian Church. Among them are some fine lads, that I expect will do well.

G. Soza Sozobile. Barnabas, & Edward.

On the 14<sup>th</sup> March Mr. McLaren & I went to Incisimide to attend the funeral of the Rev Daniel Sesani. The day was hot especially as we rode down into the valley. When we arrived Mr. Welsh of Mbulu was waiting for us. ~~The grave had been little more than a hole.~~ <sup>the digging</sup> The digging of the grave was not long begun at 3 p.m. This caused great delay.

Before the service was conducted the people went in to the vestry where the body was lying and took a last look.

Afterwards all gathered into the church which was quite full, the majority of the audience being women. Mr. Welsh gave out a hymn & led in prayer; then I spoke a little on 1 Thess 4 - at the close I said a little on his character as far as I knew & had heard of him.

Mr. McL. closed with prayer. After much delay a thunderstorm burst out with very heavy rain. This arrested all work & drove the people into the church again. Just as darkness was setting in the body was carried to the