they crossed the Blue Nile, having reached the Wadi Bihir, the white route to the Sennar and the present coast of the Red Sea.

The history of these long journeys to the coast is familiar among the people native to Africa. The trade route to the interior was a mainstay of the economy, and the stories of the journeys to the coast were passed down orally from generation to generation.

The picture on this page is of Chief Moorosi. Moorosi was a prominent figure in African history, known for his contributions to the trade and commerce of the region. His leadership and wisdom were respected by many, and his legacy continues to be remembered.

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Chief Moorosi.
CHIEF MOOROSI.

Chief of the Baphuthi Tribe of the Zizi Clan, Basutoland. The Baphuthi Clan is described by the Rev. Bryant as Sutu Zizis related to the Swazi. Moorosi is the son of Mokuoane, son of Mokhoebi, son of Thibela, son of Khanyane, son of Tsele, son of Kobo, son of Titi, son of Langa.

Moorosi’s father, Mokuoane, was a great hunter. He befriended the Bushmen from whom he purchased ostrich feathers with dagga. With the ostrich feathers he made shield dresses called “Mokhele.” These “Mokhele” were highly valued and were sold to the Basuto warriors at an ox each. He soon became rich and many people gathered round him.

Moorosi made many expeditions into Tembuland from which country he brought large herds of cattle. It was this cattle-raising that brought him to the notice of Moshoeshoe. On one of these expeditions Moshoeshoe accompanied him. At this time Letsie, son of Moshoeshoe, was at the circumcision lodge and while they were away the Batlokoa invaded Moshoeshoe’s kraal. Moorosi was a clever statesman, and when he saw that he had too many enemies he made a treaty with Moshoeshoe. This occasion is known in Basutoland as “Pholo Tsehla” which formed union between Moshoeshoe and the Basotho on one side and Moorosi and the Baphuthi on the other. On the 11th July, 1870, Moorosi met Commissioners Bowker and Austin. He confirmed what he had already said to Sir Philip Wodehouse that he wished to be under Great Britain and was accepted. In 1879 Moorosi had trouble with the Cape Government, and through it came by his death.

Chief Moorosi was a friend of the missionaries who visited Basutoland, and it was through his efforts that they were encouraged to open up mission stations in Basutoland. He was respected by all Europeans who came into contact with him.
CHIEF MOROKO, of the Seleke Barolong, took charge of his people at Plaatberg when his father died in 1827.

Moroka was a young man in the early twenties of the last century when his people, the Seleka branch of the Barolong, were overtaken and harassed, first by the Manthatisi hordes, Sekonyela's people, and by Moletsane's Bataung, and later by the dreaded Matabele. It was during these trying times that, in January, 1823, they met and made friends with the first white families they had ever seen. These were two Wesleyan missionaries—Broadbent and Hodgson—who found the Barolong in a disordered and excited state, having been rudely scattered by the raiders we have named, from their peaceful environments between the Matlwase and Matlwasane valleys, along which flow the Schoonspruit and Maquassi Rivers, tributaries of the Vaal, in the districts of Klerksdorp and Wolmaransstad in South-Western Transvaal.

It was the intention of the Barolong to put as great a distance as possible between themselves and their enemies; accordingly, with great difficulty, they crossed the Vaal River and settled for a time at Moth'ana'pitse (the wild ass' jaw-bone) on the south bank of the Vaal not far from Fourteen Streams. The place was so called because, in searching for a camping place, a chieftain unearthed the whitened jawbone of a zebra. The place, now one of the farms in the Boshof District, is in the Orange Free State; at present it enjoys the name of Plaatberg. It was here that the Barolong as a race really first opened their eyes, so to speak. Two Wesleyan missionaries had joined them as vanguards of the white population, now owning the Free State and Transvaal. It is clear that some Barolong had previously seen a white man from Portuguese East Africa, somewhere about the year 1780. His oxen were subjects of considerable interest. Women stared open-mouthed at the manner in which his bullocks submitted to the burden of heavy yokes on their necks. That, however, was a passing acquaintance.

The two missionaries, Broadbent and Hodgson with their families, were the first white people to permanently reside among the Barolong as sections of the same community. They astounded those Barolong who first saw a team of oxen "dragging a moving white house"; some fled for all they were worth, mistaking the "hairy occupants of the house on wheels for some unnameable monsters; and who can blame them? That was more than a century ago. Yet I can remember seeing, in the present century, civilised persons running like hunted foxes at the sight of an approaching motor car.
From these missionaries the Barolong learnt to dig for fresh water at places miles away from any fountain or running stream, and also learnt to train their trolleys to the yoke—an enterprise. They saw their language put on paper, and were taught the art of reading and writing. They were definitely introduced to Christianity, under the influence of which the Barolong have now, a century later, produced three trained medical men, with two or three more about to qualify in Scotland; agricultural demonstrators; half a dozen authors, and not a few mechanics; with scores of trained teachers and ordained priests, many of whom can now construct their own schools and churches with burnt bricks or cut stones neatly pointed.

As long ago as the eighties of last century, about sixty years after his ancestors fled at the sight of a moving ox wagon, a native priest in charge of the Anglican Mission at Bloemfontein, translated into Se-Rolong, Shakespeare’s *Twelfth Night* and whose scholars performed it in the vernacular. All this development found its origin in Plaatberg, when Moroka as petty-chief took his instruction and wise guidance from the two white men who first came to live with his father’s people. Motlanapitse, however, proved not too healthy for a permanent settlement, and, on the advice of their missionaries, the Barolong evacuated the place in 1829 and moved to Thaba 'Nchu, one of the Basuto outposts, about 100 miles to the east. Here the Barolong, under the spiritual guidance of the successor of the pioneer missionaries already named, developed rapidly both materially and intellectually and, were there no such destructive forces as those imported by the liquor traffic, the present generation would most probably take a lead in every walk of Bantu life, including the spiritual life.

About 1834 the first party of emigrant Boers under Sarel Celliers made acquaintance with the Barolong and passed on with their voortrekking expedition. They soon came into contact with Mzilikazi’s vanguards at Vechtkop, in the Heilbron District. Here they had to resist a vigorous attack by the Matabele who relieved them of every head of their livestock. This fight marked the beginning of the tragic friendship of Moroka and the Boers. Word reached Moroka that the Boers, having lost all their cattle, were now exposed to starvation and further attacks. The chief nobly rose to the occasion. He sent teams of oxen to bring the Boers back to Thaba 'Nchu. On their arrival he levied from among his people gifts of milch cows and goats and also hides to make sandals and shoes for the tattered and footsore trekkers and their families, whom he settled at a place called Morokashoek. If South Africans were as romantic and appreciative as white people in Europe and America, Morokashoek would be a hallowed spot among the
Voortrekker descendants, and efforts would surely be made to keep the
memory of the benefactors of their ancestors, as the Americans are
doing with Crispus Attucks and the French with Alexandre Dumas.

In a couple of years the Boers had recuperated and, being rein­
forced by other Boer parties from the south and from Natal, the
Barolong, combined with the Boers under Potgieter, drove the
Matabele from Bechuanaland (now Western Transvaal) to Rhodesia.
Later other parties of Boers arrived from the south and occupied
the Free State plains. These subsequently formed a Boer republic
with Bloemfontein as the capital. Then there sprang up between
them and Chief Moroka an alliance which cost the Barolong very
dearly, and which involved sacrifices in men and materials for which
history records absolutely no reciprocation on the part of the Boers.

In terms of their pact Chief Moroka with his men and with their
own equipment helped the Boers to despoil the Basuto of what is
now called the "Conquered Territory"; they summarily erased the
landmarks of King Moshoeshoe, forced the Basuto to the moun­
tain tops, where, like rock rabbits they eked out a congested existence
up on the plateaus; some of their chiefs to-day, who own their
own automobiles cannot go home in their cars.

I once met an old man who, in his youth, participated in those
terrible sacrifices of men and material, exacted by the Boer-Barolong
treaty, under which Barolong blood was spilled by the gallon in the
wars against the Basuto in their own haunts. The ingratitude
of the sons of their White allies made him feel bitter beyond ex­
pression. He could find no words to describe it, beyond the kaross­
mender’s maxim: "Ga ba na phokojane oa morokagangoa nabo,55
for, across the colour bar, their perspective becomes so blurred that
they can see no distinction between friend and foe. Elsewhere
I have written about the massacre of Plaatberg, where scores of the
Barolong warriors were hurled down a cliff by irate Basuto spear­
men in a catastrophe that occasioned a re-grouping of the clans of
widowed mothers and orphaned children, but Voortrekker histories
are silent about such awful sacrifices by black men in the interest of
white civilisation.

A group of armed Basuto on one occasion raided the Bloemfon­
tein fort, captured a big gun and made off with it (I presume a
European writer would say, "stole" it). The Barolong intercepted
the raiders at Brandsvlei and, after a brief engagement, recaptured
the gun and restored it to the President.
The sons of Moroka continued this pact after the passing of their noble father and friend of refugees. Their quarrel over the chieftainship gave the Boers an excellent opportunity of reciprocating in some slight degree the sacrifices of their native friends; but when the civil strife reached its climax President Brand retaliated by annexing Moroka's territory, banishing his surviving son and confiscating all Barolong lands with the exception of the surveyed farms over which certain individuals held titles. Then they enacted Chapter XXXIV of the Law Book under which no coloured person could buy land—not even from another black. But the acme of the ingratitude of the sons of the Voortrekkers came painfully into prominence in 1913 when, under Draconian pains and penalties, natives were debarred from even hiring the land for which their fathers bled (Act 27 of 1913).

It is mortifying to the descendants of the allies of the Voortrekkers to find themselves ostracised and outlawed by the sons of their whilom friends, banished from lands for which they had helped to despoil the Basuto, forced to seek a refuge in the attenuated holdings of the mountain folk, and the Basuto magnanimously offering them an asylum; now, too late, they rue the misplaced friendship of their fathers. How different was the action of his brother, Chief Montsioa, to the blind friendship of Moroka, some of them moan.

In the early fifties Commandant Paul Kruger sent a Boer messenger to Dithakong, the headquarters of the Ra-Tshidi, stating that he was leading an army against Sechele, the Chief of the Bakwena in the Protectorate, and asking “his friend Montsioa” to assist him with a couple of regiments, fully equipped. Montsioa sent word back to enquire for what offence Sechele was to be punished. The messenger returned with another message from Paul Kruger, “Sechele is parmantig; but if Montsioa did not feel disposed to expose his men to a fight, the Commandant would be satisfied if he sent a troop of men to act as guides, as ox wagon drivers and as herders to drive back to the Transvaal the looted Bakwena cattle, thus leaving the Boers to do the actual fighting.”

The wily old hunter then sent back the following unmistakable reply, “I shall at all times be ready to help my Chief, Paul, with an army to proceed against anyone who has done wrong, but since the message does not disclose the exact point of the offence for which Sechele is to be punished, I shall find it difficult to persuade my people to provide a force to accompany an expedition against him.”
"All right," said Commandant Kruger, "I shall do without Montsioa and deal with him when I am through with the Bakwena."

Chief Sechelc, who suffered a heavy loss of life, was despoiled and denuded of his cattle; his homes were destroyed including the mission house of Dr. Livingstone, and many women and children were taken into the service of the victors.

When the expedition against Sechele returned with its gains, a fresh move was made against Montsioa whom the Boers found at Mosita. It is true they inflicted on him a heavy punishment in the course of a foray which is described by historians as "the Blind War." But if Montsioa lost in men and material, he emerged from the affray with his character ennobled. He did not entirely lose his lands as Moroka did, and, as much of it as was annexed to the Transvaal Republic was never placed out of bounds to his descendants.

To return to our subject, Chief Moroka was otherwise a wise ruler of his people, and other sections of the Barolong found the light of civilisation through him. He led his people from barbarism into Christianity; from abject poverty into affluence; in fact, he died in 1880 leaving his country in a prosperous state, his people selling wheat by the wagon load among Europeans away in Colesberg and Victoria West and trading at the newly discovered diamond mines of Kimberley, exchanging game hides, cattle and other produce for wagons, carriages, merino sheep and horses. He left them a regenerated tribe, quite different from their condition when he succeeded his father over fifty years before.

Chief Moroka’s father, Schunelo, lived just long enough to see and handle the first spelling-book printed in his language. It was shown to him on his death-bed. The first Bechuanaland boys to travel south in quest of education were the late Israel Molemela and Stephen Lefenya, who, in the late fifties, like their successors after them, found their first mental equipment at Thaba ‘Nchu under the wing of Chief Moroka. The aged Mr. Lefenya, who is still alive, at the age of 96 years, was secretary to Chief Montsioa and two of his successors; he also served the Wesleyan Church for many years as evangelist. Mr. Advocate Montsioa, of Johannesburg, who studied first at Zonnebloem and later at London, where he was called to the Bar, owes much to Mr. Lefenya. The first Bechuana newspaper was issued from the Wesleyan Mission Press, Thaba ‘Nchu, during Chief Moroka’s time—Molekuri oa Becuana, May, 1856.

Chief Moroka was the first native chief to survey portions of his territory and issue farm titles to individual members of his tribe; so that, after his death, when the Boers took over his lands they
respected his title deeds. The bulk of these farms have since passed into other hands; but it is worthy of note that those granted to women have been better taken care of, and are still in the possession of their children. This sound precedent, however, was established too late to benefit many other tribes, as the country had by then been taken over by Europeans. It was followed by Chief Montsioa in Bechuanaland with beneficial results; and the safeguard became more noticeable when the Rhodesian railway line was built through the Protectorate. The Government awarded to the Railway Company wide tracts of land traversed by the line, while on the "Barolong Farms" on which Chief Montsioa issued titles, not more than six yards on either side of the rails were appropriated. Thus, the life-story of Moroka is really the genesis of Barolong education as well as the history of their friendship with the Boers.

—Sol T. Plaatje.

Rev. J. MONYATSI, a Morolong, was born at Thaba 'Nchu, O.F.S., and educated at Healdtown Institution. He completed the Teachers' Course and for a time became teacher, but he afterwards gave up the teaching profession to become a minister in the Wesleyan Methodist Church. Was one of the first ministers to graduate from Healdtown. One of the best informed men of his time, very kind-hearted and a true Christian. He died and is survived by a daughter.

Rev. JOHN MTOBI was born at Healdtown and was the eldest son in the Mtobi family. He received his early education at Healdtown, and after passing the Teachers' Examination he joined the teaching profession. After some years he studied for the ministry, became a member of the Church of the Province and was ordained deacon. He, however, continued his studies and when he was ordained priest he went to the Transvaal where he worked firstly in the Diocese of Pretoria and later in the Diocese of Johannesburg. Mr. Mtobi was very much respected by the European and African clergy of the Church. The various bishops under whom he served were fond of him. He was a hard worker and a good preacher. His congregation was proud of him, and he did much good work for his church. He was a real Christian gentleman. Mr. Mtobi died in Johannesburg and was buried in Germiston.
Moshesh, or Moshoeshoe Mokhashane, like King Tshaka, was a fine specimen of a man—tall and elegant—any artist would have gloried in having him as a model. Moshesh was not of Royal blood but by diplomacy and dexterity he installed himself as head and ruler of the Basuto Nation. He died between 1868 and 1870 after ruling many years, engaging in bloody and internecine wars, political upheavals, and other matters of organisation—which were the order of the day; he succeeded in assembling into a nation the remnants of various tribes scattered throughout the country. Moshesh was an able organiser and a diplomat and has been repeatedly acknowledged by historians. He was a man of great foresight and steady habits. Moshesh is known to have been the only African Monarch...
south of the Zambesi to have repelled King Tshaka’s regiments (at Thaba Basin). After the battle Moshesh sent Tshaka’s impies thirty oxen for provisions on their way back to their own country after a fruitless invasion. Looking ahead he did not place much reliance on the assegai so therefore decided on the evangelisation of his people, and sent for missionaries from whose advice he also intended to benefit.

Moshesh was not a heathen as has been the common belief of even historians. He had a religion and prayed to some Being twice a day. When the red rays of the sun appeared at dawn Moshesh went to the centre of his Khotla—a place where his council assembled daily—took off his headgear made of tiger skin and prayed: “Thou good Sun, as thou bringest me peace, do thou go down in peace,” and at sunset, he said: “Thou good Sun leavest thou me in peace, do dawn again on me in peace.” Although it would appear that Moshesh was a sun-worshipper, it has been proved that this is not true, for the Africans had a Qamata or Modimo (God) long before the advent of the White man. Moshesh had heard from missionaries about the mighty White Queen, and with his usual foresight he decided to avoid further havoc from collision with the Boer trekkers, of which there were many, and to check their usurpation of further territory, so set about to find representatives of the Great White Female Ruler. He met Glenely Woodhouse and others at Manguang (now Bloemfontein) and the result of this interview was the placing of what was left of his territory and the Basuto Nation under the protection of Queen Victoria’s Government. This was in the year 1862. Moshesh was not aggressive but almost invariably resorted to arms in self-defence, hence his motto to those who threatened him, “If you have a dog and you hit it for no reason it will show you its teeth.” There is a false notion abroad that some or most of the bloody battles between Basutos and the colonists or Voortrekkers were occasioned by frequent cattle raids by Moshesh’s lieutenants such as Chief Pasholi of the fame of that sanguinary battle of Botheta, where the dorp of Zastron now stands. These raids were not thieving as is the notion of many; it must be remembered that the Basutos resented the intruder’s (White men) encroachment—while the White men were determined, whether the Basutos liked it or not, to invade their territory—the taking of the cattle was only a means of making impossible the White man’s settlement on their land. In other words these cattle raids may correctly be interpreted to have been “To deprive these intruders of all means of livelihood so that they may leave our land.” The same methods have been employed many times by Europeans when they came into contact with others of their own race, and we are not aware that it was ever termed thieving in their case.
Rev. MQOBOLI, D.D.
Rev. MQOBOLOI, D.D.

Rev. Mqoboli was born in the Cape Province and educated at Healdtown. He was a very bright scholar. After qualifying as teacher he taught for a number of years with great success. But he soon changed his mind and returned to school to study for the ministry of the Wesleyan Church. After ordination Rev. Mqoboli proved himself to be one of the brightest African ministers in South Africa. He was a powerful preacher, a good and eloquent speaker. Was very progressive and took great interest in the improvement of his people educationally, socially and politically. He was much respected by all who came into contact with him, both white and black. A good writer, and author of some religious works for which the D.D. degree was conferred upon him by an American University.

Rev. Mqoboli was the first senior chaplain of the African National Congress, an organisation of which he was one of the foremost leaders. He had much influence over a large section of the people of the Cape Province. But while he played a very prominent part in the political life of his people, he was never found wanting in his ministerial work, in fact, wherever he worked his congregations liked him and his work prospered. He was the father of one son who is now teaching at Frankfort, Orange Free State, and two daughters, who are both in the Cape Province.

Rev. MARSHALL MAXEKE, B.A., was born on the 1st November, 1874, at Middledrift, Cape Colony, where he received his early education. Later he was sent to Lovedale Training College with the son of Chief Gonya. After some years his parents moved to the north and settled in Johannesburg, where he worked as a harness-maker with Mr. (now Dr.) Tantsi, who became a great friend of his. About that time the MacAdoo Jubilee Singers of America visited South Africa, and Mr. Maxeke was so attracted by their harmony that he resolved to follow them to America to study music. While working in Johannesburg Mr. Maxeke became a local preacher. At this time the lady who later became Mrs. C. M. Maxeke, was already studying in the Wilberforce University, America. In 1897 Bishop Turner, who was then chairman of the Missionary Board, paid a short visit to South Africa, and on his return he was accompanied by Messrs. Maxeke and Tantsi. On arrival in America they went straight to the Wilberforce University where they joined classes. Mr. Maxeke won the Rush Prize and passed the B.A. Examination with honours in Classics and Mathematics. After passing the Theological Examination he was ordained in 1903 as an elder in the African Methodist Episcopal Church. He returned to South Africa the same year and married Miss Charlotte Manye who had already returned from America and was teaching in Pietersburg, Transvaal, and doing missionary work. A son was born to them. Both Rev. and Mrs. Maxeke continued their good work until he died at Boksburg, Transvaal, in 1928. He compiled the first Xosa A.M.E. Church Hymn Book. Rev. Maxeke was a powerful preacher and an eloquent platform orator. A good writer, and at one time editor of the Umteteli wa Bantu, a weekly publication in Johannesburg. He took keen interest in the politics of the country. Was a prominent member of the African National Congress. Rev. Maxeke was a real progressive man and played an important part in the education of his people, especially in mission schools. He was a favourite of the African Chiefs in the Cape, especially in Tembuland where he and Mrs. Maxeke did much for the education of the Tembu children.
Rev. MOTIYANE was born at Thaba 'Nchu, O.F.S., and was educated at Bensonville. He joined the ministry of the Wesleyan Methodist Church and was very successful but later found it necessary to resign the ministry. He eventually became a clerk and interpreter and later a teacher. He has also been a superintendent of an insurance society. Was a fine cricketer and tennis player, and of a very merry disposition. Died in 1930 at Thaba N’chu.

Mr. STEPHEN B. MPAMA was a Zulu by birth, but his home was in the Transvaal. After he completed his education he was employed as a clerk, and later became a clerk and interpreter in the Magistrate’s Office, Potchefstroom, Transvaal. After some years he retired from the Civil Service and became clerk at the Robinson Deep Gold Mine. In Johannesburg, Mr. Mpama soon became popular. Was a member of the Bantu Men’s Social Centre, Joint Council of Europeans and Natives, and a great lover of music. He died in Johannesburg in 1927.

Mr. SAUL MSANE. Born in Natal, where he received his early education. Later he was sent to Healdtown Institution and there completed his education. Was a good musician, and possessed a deep bass voice. While touring Europe with the Zulu Choir in 1892, he made many friends, especially in England. On his return to South Africa, he was appointed compound manager of the Jubilee & Salisbury Gold Mining Company, Limited, in Johannesburg. After many years he retired and took an active part in politics. Was Vice-President of the African National Congress. Also a member of the 1913 deputation that was sent to England to protest against the 1913 Lands Act, then a Bill. Was a very progressive man, and took great interest in the education of his people.

At one time was editor of the Abantu Batho newspaper in Johannesburg, and one of the best of Zulu writers. A man of sound judgment, many seeking his advice on important matters. In the Wesleyan Methodist Church he took prominent part, and in addition to being a local preacher, he was also choirmaster. Had a devoted wife to whom he owed many of his successes. In the latter part of his life he was a labour agent. It was while he was engaged in this work in Zululand that he took ill and died.
Mr. Joël Msimang.
Rev. JOEL MSIMANG.

Rev. Joel Msimang was born at Edendale, Natal, on 4th September, 1854. He married in 1880. In 1886, after the birth of his third child, he went to attend school, starting in the lower classes. In 1889 he joined the Wesleyan Church ministry and was sent to Swaziland where he founded the Emakosini Mission Station. In 1904 he disagreed with the European Superintendent of the Wesleyan Church. This led to him resigning from the church. Shortly afterwards he founded the Independent Methodist Church. In the same year his eldest son, Richard, left for England to further his education and joined the Taunton College, England. The Rev. Joel Msimang was fairly well off, but during the rinderpest he lost 700 head of cattle. He owned three farms, one in Edendale, one in Driefontein and another at Waschbank, Natal. He was a powerful preacher. His eldest son is a solicitor and is practising in Johannesburg, his second son is a clerk to a firm of lawyers, the youngest is a caretaker. Rev. Joel Msimang was well advanced in age when he was run over by accidently falling off a wagon when on a visit to his congregation. He died on the 21st May, 1929.
Rev. MPAMBANI JEREMIAH MZIMBA.
Mr. Mpambani Jeremiah Mzimba was the son of Ntibane Mzimba. Born at Ngqakayi, Fort Wiltshire, in 1850, and taught by his father at Sheshegu. He entered the classes at Lovedale in 1860. In May he was indentured as an apprentice to the Lovedale Printing Department. Being very religious he decided to join the ministry. Completing his apprenticeship he joined the Theological Class, and although the course prescribed for native students for the ministry in the Free Church Mission did not differ from the theological curriculum in Scotland which included a long and trying range of study in literature, philosophy, languages and divinity, he carried on diligently until he mastered the course and was ordained in December, 1875.

Before his ordination he was employed at Lovedale as telegraph operator. Mr. Mzimbas’s character at school was very excellent, and this led to the Board granting him a certificate of honourable mention. As a minister the Rev. M. J. Mzimba was very successful, and so much did his work progress that towards the end of the reign of Queen Victoria, he proceeded to Scotland to raise funds for the building of churches in South Africa. On his return certain arrangements were made, but, it is said, the Rev. Lennox did not agree with him in his plans. Unfortunately a dispute arose which ended in the Supreme Court at Capetown. After this dispute Rev. Mzimba broke away from the Free Church and started on his own. He founded the African Presbyterian Church. He had a large following which encouraged him, but the Government of the day refused to recognise his organisation, and for a long time he struggled until he succeeded in gaining recognition. His work increased until he had branches all over South Africa. After his death he was succeeded by his son Livingston Mzimba as Moderator, who was educated in America. The trouble with Rev. Mzimba’s organisation, like all native religious organisations, was that he had no institution to train some of his followers for the Holy Orders, and consequently he had to ordain untrained men or send them to the institutions of other denominations for training. The result was that although he had a large number of followers, his work did not get on as smoothly as did that of churches under European supervision.
NABOTSIBENI (on left).