Mrs. GWAYI TYAMZASHE, née Daniels, was born at Paarl. She migrated with her parents to the Diamond Fields where she attended school. Married the Rev. Gwayi P. Tyamzashe a struggling young minister of the Native Congregational Church. Mrs. Tyamzashe’s father was a French Huguenot and her mother was coloured. Mrs. Tyamzashe was the mother of nine children, Rachael, James, Henry, Catherine, Mejana, Elizabeth, Benjamin, John and Charlotte. Mrs. Tyamzashe was a great help to her husband. She died five years after the death of her husband.

Mr. TWAAYI. Owner of one of the leading boarding-houses in Bloemfontein. Also owner of cabs. A successful insurance agent. An upright gentleman and was one of the pillars of the Temperance Society. At one time was Treasurer-General of the African National Congress. Mr. Twaayi was a man of his word and practised exactly what he preached. Took a keen interest in the welfare of his people. Advocated self-help. Was married and died about 1923. Wife and son still carrying on his business.

Rev. DANIEL D. TYWAKADI was born at Pirrie Mission, in the district of Kingwilliamstown where he received his first education, later attending the Bedford Public School before the Colour Bar was introduced. He sat for a number of examinations, and continued his private studies. In 1900 he became an Evangelist in Capetown, and was ordained a minister of the Congregational Church in 1904. Later he went to Johannesburg and became a prominent member of the African community. He took a keen interest in the welfare of his people.
TIPPOO TIB.
TIPPOO TIB, Conqueror-Explorer, was born in 1837 at Zanzibar. He was also known as Hib Mohammed. At that time the enormous wealth of the African interior was almost untouched. When Tippoo was 16 years of age he accompanied his father on one of his inland expeditions. On this journey Tippoo distinguished himself both as a fighter and a trader. When it came to bargaining there was none so astute and suave as he. None excelled him in audacity and skill. Later Tippoo was allowed by his father to set out on his own. The youth, who was only 18 years of age, took with him 100 men. He was full of adventure, and set out for the interior. Arriving at Lake Tanganyika he crossed in great canoes, hollowed out by himself and his men, from trees of primeval forests. After crossing the lake, Tippoo continued into the interior until he came to Tabora, a territory that was ruled by Temba, the King. Temba, on meeting Tippoo Tib, planned to provoke a quarrel with him, kill him, and take away his goods, but the laws of hospitality demanded that no business should be discussed until the third day after a trader's arrival. In the interim, Tippoo Tib learnt of the plot, and siding with the followers of Mnyama, the rightful heir, attacked Temba and killed him. After this adventure he returned to the coast, richly laden with ivory; gold and cattle. His appetite more sharpened, Tippoo Tib soon after started on a second expedition, taking with him this time goods valued at about £8,000. He left behind twenty creditors. All did not go well on this trip. He wandered into territory ravaged by famine, but turned it to advantage by getting bearers cheaply. Again many of his porters ran off with his goods. Continuing his journey, he came to the territory of Nsama, a powerful King, who had conquered all his neighbours and annexed their land. Nsama received Tippoo Tib with a great show of hospitality and led him into a large hut where he showed him a great quantity of gold and ivory. But it was an ambush. Three arrows struck Tippoo Tib in the shoulder; managing to fight his way out and rallying his men he attacked Nsama. After four days' fighting Tippoo Tib was victorious, and seizing Nsama's kingdom and all his wealth he made himself ruler. Nsama had been regarded as invincible, and the victory gave Tippoo Tib immense prestige in the interior. Not long after he gave up this kingdom and returned to Zanzibar where he was regarded as a great figure, the Sultan entertaining him in his palace. Tippoo was now a rich man. He was then only twenty years of age, but like most adventurers money passed through his hands like water, and like a moth drawn by a candle he returned to the interior.
BIOGRAPHY

The Sultan offered to back him but Tippoo had already received £16,000 worth of goods. On the expedition he met with some adversity; many of his bearers dying from disease and he was forced to bury a large part of his goods. His next adventure was in the Kingdom of Ugalia, ruled by Taka. His men were killed by his side, but after a number of days fighting Taka was defeated. His next encounter was with King Lunda of Kasembe. Some of Lunda's men had guns supplied them by the Portuguese. After defeating Lunda, Tippoo continued on his journey along the river Mweru until he reached the capital of King Mpueto, which was situated where the Congo issues into the lake. Mpueto welcomed the explorer-trader. From here Tippoo entered territories no Arab or white man had ever entered before. He went on for nine years more penetrating into virgin territory until he reached what is now known as the Belgian Congo. Stanley, Livingstone, Speke, Cameron and Gleerup all knew him. In his own autobiography, Stanley says, "Unless Tippoo Tib accepts my offer, the expedition will be broken up." Tippoo returned to Zanzibar to write of his experiences in the heart of Africa.

Mr. JAMES W. A. TYAMZASHE, elder son of Rev. Gwayi Tyamzashe, was born at Kimberley, 11th March, 1879. Attended the Dutch Reformed and Perseverance Schools at Kimberley and finally went to Lovedale in 1896 where he passed his Third Year Teacher's and School Higher Examinations of the Cape of Good Hope University. He also read for the Matriculation Examination. Passed the Second Year Teachers' Examination with honours in 1898. Taught at Lovedale, Mngqesha, Mafeking, Tigerkloof, Uitenhage and finally at the Pirie Mission Station, where, owing to failing health, he was granted a Government pension. Mr. Tyamzashe was an exceptionally good pianist and organist. Composed several songs and his notes on Tonic Sol-fa and Staff Notation were published in the Education Gazette, and were very highly commented upon by the then Superintendent-General of Education for the Cape. One of the Inspectors of Schools considered him the best of native teachers in school method and music. Prior to his death, which took place at the early age of 52, he was appointed messenger of the court for the district of Kingwilliamstown. By his death an accomplished scholar and musician was lost to the African nation. He married Mina Elizabeth, a daughter of Mr. and Mrs. Xholla, of Grahamstown, who survives him with eight children.
KING TSHAKA KA SENZANGAKONA ZULU.

In European history, Tshaka, King of the Zulus, is described as a cruel king. His name is sometimes written “Chaka.” He is the king who founded the Zulu nation. Before the organisation of the Africans in Natal, Zulus were not known as a race, but were common people. Tshaka’s qualifications were that he was a warrior of great ability; a very good fighter and as such won the favour of Chief Dingiswayo, of Mtetwa, who had more influence than any other chief. Although Tshaka did not belong to the tribe of Dingiswayo, he lived with his mother’s people, the Mhlongos, who were under Chief Dingiswayo. When Tshaka’s father, Senzangakona, died, Tshaka, who was not the rightful heir, was helped by Dingiswayo to defeat his brother. Tshaka’s impies were victorious and he became the successor to his father. Tshaka taught his warriors the strategies of war; organised strong regiments and when Chief Dingiswayo died Tshaka brought his impies to fight Dingiswayo’s tribe which he conquered. As a result of his victory he became very ambitious, looked about him and resolved to form a great empire. He did not hesitate to subdue the tribes that were around him. His warriors fought right and left, until the word “Tshaka” made everybody tremble. He was the first king to rule from Pongolo to the Cape. The tribes that did not want to come under Tshaka’s rule fled. The Fingoes went south where they met the Xosas, and for eighteen years Tshaka was King and Emperor of Natal and Zululand. It was one of Tshaka’s laws to his regiments that no young men and women of a hostile tribe should be killed at war. His instructions were that they should be captured alive, brought to Zululand and be made naturalised Zulus. These young naturalised Zulus were used as soldiers to fight any tribe Tshaka wished to defeat, and finally he succeeded in building a great nation. He had absolute discipline in the land. He was King, judge and administrator, also a philosopher, a poet and a musician.

When the European settlers arrived in Natal in 1823 they found Tshaka reigning. He did not illtreat them, but extended to them every hospitality. He requested the foreigners to teach his people their language so that they could be understood. The Europeans had come to trade, fight and conquer, and it must have occurred to Tshaka that they were strong and clever since they had conquered the waves of the ocean and landed in Africa. A number of men were selected to be sent to Europe to be taught, but for reasons unknown to Tshaka, these men were never sent to Europe but were kept at the Cape where they did not learn much.
KING TSHAKA KA SENZANGAKONA ZULU.
Tshaka’s reign came to an end in 1828, when he was murdered by his brothers who instructed his chief induna, Mbopa, to stab him. They had not forgotten that Tshaka was not the rightful King. Though fatally stabbed, Tshaka had the opportunity, before he died, to inform his brothers and murderer that they would never rule over the Zulus, but that the white men would rule them. Tshaka’s brothers were not as friendly to the invaders as he was, and, it seems, were also ignorant of Tshaka’s dealings with them, for it was clear that they would have killed the white men had they known of the friendship that existed between Tshaka and these white settlers. Tshaka was a thinker—on one occasion he killed a beast and painted the floor of a hut with its blood. This he did without being seen by anybody, and then summoned all the witch doctors in the land to a great feast at his kraal. When the doctors were assembled he took them one by one to the hut with the blood on its floor, and asked them the cause of the blood. It is said many so-called doctors failed in this test.

Tshaka was a very busy man, being his own Field-Marshal, Minister of War, Minister of Foreign Affairs, Prime Minister, Administrator, Political Agent, and King. He was also engaged in research work. This is indeed a big task for any man, even under the most favourable circumstances. That Tshaka, like William the Conqueror, was a great man nobody can doubt, and to state that he was a cruel King is to pay a man who broke virgin ground and founded a nation the poorest compliment. Had there been no Tshaka there might never have been a proud Zulu nation. In Tshaka’s day there was no need to have an army of detectives and a force of police. Every man and woman had perfect respect for law and order. Tshaka was well built, tall and indeed a fine specimen of a man. Strict as he was, hundreds of civilised Zulus to this day swear by Tshaka. Whatever may be said, the Zulus are indeed a fine people, well developed physically, good natured, full of humour, and as brave as lions.

Rev. J. TWAALA was born in Natal where he received his early education. He became a teacher and after some time he studied for the ministry of the Wesleyan Methodist Church. He was a very brilliant speaker, a powerful preacher and a hard worker. He was very progressive and took great interest in the welfare of his people. For a number of years he was in charge of the Wesleyan Church in Johannesburg. During his time the congregation grew very large. He was respected by both the Europeans and natives of the circuits to which he was appointed minister. He died during the influenza epidemic at Witbank on the same day that his wife died.
PRINCE GWAYI TYAMZASHE was born at Blinkwater in the district of Fort Beaufort on the 22nd of January, 1844. He was the eldest son of Tyamzashe; Tyamzashe, the son of Mejana, son of Oya, of the Rudulu clan, commonly known as the Mangwevu. Gwayi as a boy saw all the horrors of the early Kaffir Wars, and was with his mother, Nontsi, during the terrible Nongqause cattle-killing episode, while his father Tyamzashe was a head councillor at the King’s Court. At that time Sandile was the Paramount Chief of the Xosa Tribe.

After the great armed protest of the Xosas, under Sandile and his brother Anta, Gwayi and his parents became detached from the main fighting body and eventually fell into the hands of the missionaries at Dr. Love’s mission station—now known as Lovedale. The late Mr. Goven was then in charge of the mission and he soon induced the raw native fugitives to be converted. Goven actually went so far as to pay those natives who attended infant classes. Gwayi Tyamzashe liked these classes. He was followed by many other natives. The signs of progress moved quickly. Messrs. Smith and James Stewart came to Lovedale, and Gwayi and his friends soon found themselves on the highway to civilisation and education. At all times Lovedale was open to all classes of pupils, and Gwayi found himself rubbing shoulders with European pupils, amongst whom were William Henry Solomon (late Chief Justice of the Union of South Africa), his brother, Richard Solomon, Schreiner, Grimmer and others.

Soon Gwayi qualified as a teacher and taught for some years at Gqumahashe—a village just across the Tyumie River. Just at that time Tiyo Soga was reading for theology in Scotland. This caused Gwayi to leave teaching and return to Lovedale for theology. Before doing so, however, he went in for a University examination in which Latin, Greek and Hebrew were essential subjects. This examination was above the ordinary matriculation. It was a red-letter day at Lovedale when Gwayi Tyamzashe passed this
examination; flags were hoisted and the day was proclaimed a holiday. Gwayi completed his Theological Course in 1874 and was immediately called to the Diamond Fields. In 1884 Gwayi and his family, consisting of his wife and three children, James, Henry and Catherine, left Kimberley for the wild north—Zoutpansberg. His journey to that part of the country was a heart-breaking one; the story of which would fill a volume. Leaving Kimberley with two ox-wagons, several milch cows and a pair of horses, he slowly made his way north. There were no roads to speak of; the country was unexplored as yet; the drifts across the rivers were mere sluits and no bridges existed anywhere; the country was still wild, and, worst of all, the Dutchmen, who occupied the Transvaal, were hostile towards the black races. When Gwayi and his caravan arrived on the Witwatersrand—as Johannesburg was then called—he was arrested for having no "pass." He was handcuffed behind his back and hurried off to Pretoria in front of four fiery horses of the "Zarps" (Zuid Afrikaanse Republiek Poliese). His wife, however, hurried over to Pretoria and personally interviewed Oom Paul (President Paul Kruger) whereupon Gwayi was not only released, but also given a free pass to his destination.

At Zoutpansberg Gwayi Tyamzasho opened a number of mission stations which exist to this day. He lived at Zoutpansberg for six years, and on being called back to Kimberley, he returned to the Diamond Fields. It was, however, a different Gwayi that arrived at Kimberley. He was physically a mere shadow of the former Gwayi, owing to a relentless attack of asthma which he contracted in the damp and marshy country of the Zoutpansberg. He lingered for six years in Kimberley and died on the 25th October, 1896. Prior to his death he had a serious case against the European Church Union which culminated in victory for him in the Supreme Court at Capetown.

Rev. J. Z. TANTSI was a Tembu by birth and was born at Ngcobo in the Cape Province. He worked for a number of years in the Cape Province, and afterwards went to Johannesburg where he obtained work. He became a local preacher of the Wesleyan Methodist Church. When Rev. Mokone established the Ethiopian Church Rev. Tantsi joined him, and at once studied for the minis-
try. After some time he was ordained a minister. He took a leading part in the affairs of the Church especially during the Ethiopian and African Methodist Episcopal Church union. He was elected a delegate to the General Conference of the Church in America.

Rev. Tantsi was the father of Dr. J. Y. Tantsi, who was educated at Wilberforce University in America. Rev. Tantsi was a good Christian gentleman, a powerful preacher and a hard worker. He took great interest in the welfare of his people. He was much respected by those who knew him. He died at his home at Ngcobo, after rendering great service to the Church he loved. His son is to-day a presiding elder and superintendent of the church under Bishop Young.

Mr. BEN TELF, who was born and educated in the Cape Province, was a successful law agent at Peddie. He was one of the leading men of his time. Was much respected by Europeans and Africans alike. He took a leading part in religious, social, educational and political affairs of his people. He was a great advocate for higher education for native children. He had been chairman of many important meetings and a member of many deputations to the Government. The chiefs of the Cape Province recognised him as a loyal subject and a powerful leader.

Rev. ISAAC WILLIAMS WAUCHOPE was born in 1852 at Doorn Hoek, near Uitenhage, Cape Province. He attended school under Malgas Kunene and Jones. In 1874, at the age of 22 years, he went to the Lovedale Institution. At the Government Examination for Elementary Teachers, held in 1875, he obtained the Certificate of Competency. In 1876 he volunteered to go to Livingstone, Central Africa, as a mission teacher. He had not been there very long, however, when very severe and continued attacks of fever rendered it necessary that he should return to South Africa, which he did in
1877. In 1879 he became teacher at Uitenhage. In 1883 he was a clerk and interpreter in the Magistrate's Court, Port Elizabeth. After some years Mr. Waucopé resigned the Civil Service to join the ministry. In this calling he made wonderful success. He was very popular and had great influence over his people. He paid special attention to their education and took keen interest in their welfare. He was very kind, a real gentleman and a true Christian. During the Great War, 1914-1918, he enlisted as chaplain to the Native Labour Battalion, and sailed with hundreds of Africans to France in the Mandi. The steamer was not destined to reach its destination, for it was sunk and few were saved. Rev. Isaac Williams Waucopé went down with a great many and his grave is in the deep blue sea.

Rev. C. Twala was a Swazi and lived for many years in Natal where he received his early education. He joined the Wesleyan Ministry and for many years was stationed in Johannesburg and did good work. He was a good preacher and an eloquent debater. He was very progressive in all his ideas and took a very keen interest in the social, educational and political life of his people. He was married and one of his sons is now Supervisor of Native Schools in the Transvaal.

Mrs. E. Xiniwe was born and educated at Middledrift, Cape Province. She married the late Paul Xiniwe, of Kingwilliamstown. They lived together at Port Elizabeth where the husband was teaching. After some time they went to Kingwilliamstown where they established a general dealer’s business and hotel, later branches of this business were established at East London and Port Elizabeth. Mrs. Xiniwe, like her husband, proved to be very good in business. Was also a very good musician with a fine soprano voice. She and her husband toured Europe with a native choir. They sang before Royalties. When Mr. Xiniwe died Mrs. Xiniwe took full control of the business which continued to prosper in her charge in spite of her husband’s death. She was the mother of three sons and two daughters to whom she gave a good education, and a start in business. Her property was a big double-storey building on the Market Square in Kingwilliamstown. As her husband was an African pioneer in business, so she was the first African women to control successfully such vast business interests in South Africa. Mrs. Xiniwe had many friends both in South Africa and England. She was the mother of Mrs. Skota, wife of the editor of this book, and Mrs. B. Tyamzashe, and Messrs. B. B., M. and G. Xiniwe. Her death was a great blow to many people in the Cape Province.
Mr. PAUL XINIWE.
Mr. PAUL XINIWE.

Mr. Paul Xiniwe went to Lovedale in 1881 as an advanced student on the recommendation of Rev. Edward Solomon, of Bedford, from whence he came. He had worked previously on the railway as timekeeper and later as telegraph operator. At Lovedale he entered the students’ classes in January, 1881. In the second year he obtained the seventy-fourth certificate of competency at the Elementary Teachers’ Examination. He became teacher in the Edwards Memorial School, Port Elizabeth. His school was said to stand high in the classification of schools of the district in efficiency. After some years he tired of the teaching profession, and having saved some money, resigned in order to become a business man. He bought property at East London, Port Elizabeth and Kingwilliamstown, and opened stores as merchant and hotel proprietor. At Kingwilliamstown his property was conspicuous, being a double storey building and known as the Temperance Hotel. In a very short time the Temperance Hotel was known through the Cape Province. Paul Xiniwe took a very keen interest in the welfare of his people. An upright man, honest gentleman, and a thorough Christian and a staunch temperance apostle.

He married a Miss Ndwanya, sister of Mr. Ndwanya, a law agent who was respected by Europeans and natives at Middle-drift. Mr. Xiniwe was the father of five children. The eldest son, Mr. B. B. Xiniwe, was a law agent at Stutterheim for a number of years; the second son is in Johannesburg; the third, a daughter, Frances Mabel Maud, is the wife of the editor of this book; the fourth, another daughter, Mercy, is the wife of Mr. Ben. Tyamzashe, a schoolmaster and an author; and the youngest son, Mr. G. Xiniwe, is a clerk in a solicitor’s office, Kingwilliamstown. Mr. Paul Xiniwe died at an early age leaving a widow and five children to look after themselves. Mrs. Xiniwe who, with her husband, had been to Europe as a member of a native choir, was a lady of experience, tact, character and business acumen. Difficult though it was, she maintained her late husband’s property, and carried on the business and educated her children. This lady indeed commanded the respect of all who knew her, white and black. Paul Xiniwe was a man of his word. He swore he would never touch liquor. When he became very ill his doctor advised him to take a little brandy, but he made up his mind that he would not do so, although it was said brandy was the only thing that would save his life.
Umtata: The Prince receiving the "Bayete" from a group of Chiefs and their followers.
The Prince examining gifts presented to him by Chiefs of the Transkei.
Bathurst: A Chief being presented to the Prince.
Sekondi: The Prince receiving an address of welcome from Head Chief of Western Province.
Accra: The Prince greets a Chief of the Central Province at a Palaver held on the Polo Ground.
The Prince, accompanied by the Governor, leaving Holy Trinity Church.
Ashanti: The Prince greeting one of the Head Chiefs at the Palaver
Ashanti: The Prince receiving one of the Head Chiefs and his Entourage at the Palaver.
Freetown: The Prince shaking hands with Mayoress on Landing Stage. The Mayor is with his Wife.
Freetown: The Prince at the entrance of Kingstown School which he opened. Some students are seen on the left.
FREETOWN: The Prince decorates one of the Paramount Chiefs with the King's Medal.
Freetown: The Prince greets Paramount Chiefs.
WHO'S WHO
OBA ALAIYELUWA ADEMILUYI (centre) and his Councillors.
Oba Alaiyeluwa Ademiluyi is the traditional High Priest King of the Yoruba Country, which has one of the most ancient dynasties in Africa. In the mediæval times there was much trade in Yoruba States, most of the business being done with Timbuctoo. A lot of the people of this country adopted the Islamic faith about the seventh century. The chief industries were iron works, agriculture, pepper, ivory, cloth weaving, leather making, carving and bead-work. From iron several articles were being manufactured, both for local use and for export purposes, such as agricultural implements, iron ornaments, weapons of war, utensils and such. The two great mining areas were in Nupe territory and in the Kakanda district at Ille Ife in Yorubaland. Another mining field was near Ilorin. Glass industry was chiefly carried on in Nupe. The art of sculpture seems to have reached its zenith of development at this period. The chief industries at Ashanti and Gold Coast and Dahomey were gold, diamonds, precious stones, ivory, pepper, agriculture, bead making and carving. Corals were obtained from the sea, and of these all West African royal crowns, beaded thrones, beaded staves, and all other works of beads were usually manufactured. The rights of mining belonged to each and every individual inhabitant of West Africa, although it might seem that some portion of any precious metal mined or dug out used to be offered by the owner as a present to the King. Before the advent of Europeans or Arabs the people of West Africa worshipped God whom they called “Olorun” meaning “One Supreme Being.” The number of Christians in Yoruba is increasing. Many young people are sent to Europe and America for higher education. Like the rest of Africa, Yoruba and, indeed, the whole of West Africa except Liberia, has been made a colony of some European country. The people are no longer masters in their own land; their Kings having sought protection of European Kings. With such laws as the Crown Land Bill of 1894 (Gold Coast), the Land Ordinance of 1897 (Gold Coast), and the Forest Bill of 1911 (Gold Coast), the Fore­shore Case of 1911, Lagos, and the Ikoyi Land Ordinance of 1908, Africans like the late Hon. Casely-Hayford, the late Hon. J. Sarbali, the late Hon. Safara Williams, Mr. Herbert Macauley, and others had a severe and unavailing fight in their efforts to retain some of the rights of their people.
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