

Ilanga lase Natal.

Friday, March 18, 1910.

WHAT DO WE SEE IN OUR NEIGHBOUR?

It is impossible for any body to do much in the world without coming in contact with the neighbour, be the neighbour to our liking or not, we have to accept neighbourship, for there are very few persons who like to live the life of a hermit, and we have to set a value on social relationship whatever be its degree or kind. We have to use the social atmosphere as well as the physical atmosphere, both being necessary for human life. But it is not these atmospheres being present that we are directly responsible for, it is the use we make of them, or the abuse that we foster that we are responsible for; and our action in that respect is what brings about the appreciation or the want of appreciation that we have for our neighbour. Hence comes the joy or misery of being near unto certain of our fellow creatures. Where judgment is used, there are in most cases enough good qualities discerned to ensure some admiration for the humblest of our fellow beings; for it is not the great array of excellencies that commands our admiration, but that moiety of good that enables its possessor to take part in the increase of the general good of mankind. From that rule we note that a person of limited ability can take part in enhancing the prosperity of the nations; but if we perceive not the good in our neighbour, that can be used, or if we do not attempt to foster that small amount of good that is observed we miss our aim in life as one of God's reasoning beings, and the loss is mostly ours although all our fellows are deprived of some enriching influence thereby. Pride, narrowness of mind, and bitterness of spirit stand in the way and obstruct the flowing of those kindly thoughts which God's ministering spirits breathe into our minds. No wonder when pride has despoiled a man keeping human love out of his soul that he in his vexation loses his mental balance and supposes that there cannot be a God. There it is that if a man will not respect or love his fellow creature, he will not love or respect the Divine Head of Humanity—so much then depends upon how we meet our neighbours, how, when we look into their eyes and see the softened light of the human soul, as well as at times the flashes of indignation, scorn or hatred. In the look of gentle forbearance, scorn finds no basis to stand upon. If we draw the good impulses from the well of the souls being of our neighbour, without distinction as to whom or what he is, we shall find that he is a recipient of God's grace, and worthy of our loving regard. We must view our neighbour with good feeling if we desire to see our neighbour's worth.

THE LABOUR PROBLEM.

The leaving of the last of the Chinese Miners is the closing of another chapter in the history of South Africa; a great experiment on the part of certain persons, who sometimes view themselves as the saviours of the country, has been made at enormous expense, and which at last has been found to be a failure. No doubt it has served an end, perhaps several ends, some of which were not anticipated, and consequently, our knowledge is so much the richer as bearing on the intricacies that beset the awful art of gain getting. Yet, no matter what the outcome may be of such experiments, the old striving for gain continues, and we find the desire for pushing on with the Gold Mining just as great as ever, giving people the impression that the leaving of the Chinese will not in any way cause the gold-getting industry to diminish. In the eyes of some folk that will appear marvellous, but the secret is known to some and therefore there is no need to imagine a miracle. But the muscle so necessary to that largely organised undertaking is also known, it is weighed and measured, and therefore its value is scientifically known. One of the issues resulting from the departure of the Chinese, is that the native workers at the Rand and elsewhere will receive more consideration, the health and comfort of those workers will be prominently interesting; for it is a known fact that the problem is based upon great mathematical principles, that being carefully carried out, mean the success of those vast organisations that have made the Transvaal the industrial centre of South Africa. We say the Native workers will receive more consideration, because we know that the investors and man-

agement of those great companies do not ignore scientific facts and they for their own sakes will see that the horses that are to pull their loads are in a suitable condition for the proper performance of the work. And further, the better organised and reliable that collective native labour is, the better will be the position of the employers, especially with regard to that growing factor political industrialism, the tide of which is now in the neap, and which will have to be duly noted as time goes on. Hence the labour problem is the great economic problem that affects the whole social system right through, and the native is the chief element in the right working of that problem.

THE HOWICK INDABA.

The permanent Secretary for Native Affairs, Mr. Shepstone, with Mr. Commissioner Beachcroft visited the Lions River Division the other day, and found the native responsive to the call; for the good work of the Commission is beginning to be rightly understood. It is the direct method of getting at the people, and giving them the opportunity of laying any complaint they may have at the very door of responsibility and adjustment. The great value of that is not realised as yet by the mass of the native people, but they will know, and then there will be due appreciation. The founding in the minds of the people of so sterling a fact, that the Government takes direct interest in their welfare, will be of very great value, altogether it will take time to mature; but as it takes root and grows, there will be evidence of its giant economic value. We duly noted that the old smoldering fire of resentment at the poll-tax showed itself, and that the Official chiefs observed the line of its action; no doubt there will be an effort to clear away the debris of Medieval method, the work of the future will be greatly inconvenienced by clumsy direct taxation. People should not be aware of how much they are paying toward public revenue, unless they can calmly and carefully go into the calculation and then of course they are prepared to view it as a tolerable fact. It is the fretting little worry that breeds discontent and other evils. Revenant reform will affect Native Affairs very considerably, and probably make the way clear for the good services of the Officers entrusted with one of the most important Departments of the civil service. Knowing, as we do, many of the ins and outs of the native problem, we are thankful to see honesty, discretion, and diligence working hand in hand for the successful issue of a policy that may lead to gratitude as well as confidence from the native people for a Government that pursues with kindly interest a policy that is truly progressive.

A BASUTU ADVANCE.

Persons who know now the Basutu, are aware that that tribe has excellent political abilities and that there is a tendency to keep pace with the times. From the desire to have the members of their Governmental Council paid for their work each session, it is clear that they are beginning to recognise that such a plan is best, and that it being in conformity with the most advanced parliamentary Councils throughout the world, is accepted as the plan most likely to serve the best interests of the people. We congratulate the members of the Basutu Council and the Basutu generally for the circumspect action of Chief Maama in bringing forward so important a matter. And we may add our approval of their intention to prevent members absenting themselves without permission of the council. The Imperial Government has a good and able Administrator in Col. Stoly, and it will indeed be a mistake to depreciate his well tried and valuable services in that part of the Empire, such a mistake is possible in the turmoil of the first period of the Union's Management, but we feel assured that the upholders of the King's peace will feel duty bound to keep all the proved and accomplished Officers in their respective spheres of service where they are of immense use.

REV. BRYANT'S ESSAYS.

To the Editor of the Ilanga lase Natal: Sir.—Some time having gone by since you favoured your readers with Historical items from the pen of the Rev. Father Bryant, I have wondered whether there are to be any more of them. I hope they are not finished, for they have given me pleasure, and I dare say many more of your readers have also enjoyed the historical sketches of the natives. I have been looking forward to your paper being a means of gathering information concerning the tribes and was therefore pleased when the Rev. Gentleman's article appeared in your columns. I am hoping to find contribu-

tions of that kind in your paper again, and that the Rev. Father Bryant will be a good friend to your interested readers, and supply you with historical matter as before. I for one am obliged for what has been given.

KUFUNYENWE EKUGCENI.

OKUSIMANGALISO.

UMUTI WESIYO SAMAPAPU.

Wenziwa ngamakambi kupela, usetyenziswa kulo lonke izwe. Uphilisa ngempele Isifo Samapapu, Ukukwelwa Igazi, Isifuba, Isifo sompimbo, Ukukwehlela okukulu, Umkuhlo ne nako konke ukufa kwesifuba namapapu. Ngokutola kwetu izitembu (Stamps) zika 6d. [ukuhlala indhleko ze posi] iSampule yesisa Yo Muti wetu owenziwa ngamakambi, kanye nesaziso ngo muti wetu osimangaliso, wotunywa ngoku shesha nge posi ngalo lelo langa. Maku kona abantu abahlupekayo yileso sifo esesabekayo Isifo samapapu, Isifuba etc. Ma utanda ukubenzela umusa omukulu owaka wawenza kumuntu, usize ubatyene basilobel ngezifo zabo, okanye situmele amagama abo kanye nekeli labo, siya kuba lobela. Kumbula ukuti Izinkulungwane zabantu yonke lemnyakayi Sifo Samapapu. Lobela ku:

South African Consumption Cure Co; P. O. Box 1032 Cape Town.

P. O. Box 4909. Johannesburg, 7/12/09.

Ku Mhleli we Langa lakiti:

Ngi vumele kengi sikeejikayo, ngi buza ku bafundisi, bakwa Zulu ukuti umteto yini ukuti umuntq esebenza, kuti we wakishwa? Ngisho ngo S. B. Shibe iloku, bati bamkpile uya sebenza. Ngiyacela avele abemunye angipendule kulowo mbuzo wami, sebewu tukile lomsebenzi. Njalo ezinkantolo yini amakolwa, ezinkantolo yini imijiva ezinkantolo? Siya kukolwa kanjani, sipi isikati soku tandaza uma sekulele ubafundisi, abayeke umsindo wase Natal, usulapae Johannesburg, leli Bandhla lase Johannesburg liya hlapeka. Ubani olupete iminyaka engaka, iloku kwafumfundisi Makanya, ubani olupete? Ngija cela loku abafundisi bahamba izinkantolo abafyke liyeza ilanga lapa kuzo pela konke.

J. D. MNGOMA.

UKUFA KWEZINSO KUFILKA KUNGAQONDEKI.

YILOKO OKUBANGA UBA KWE-SABEKE KANYE.

Isifo sezinsu bengeke silulale abantu abaningi kangaka uba besi bonakala ekuqaleni kwaso. Kukula kuwe ngazi luto. Kuyona ke leyo ingozi yako enkulu. Mhlaumbe ubugula iminyaka etize, kodwa uga-ze ugule ulale pansi, kepa akubonange ucamange ukuti okukuhluleka ukulala ebusuku, lomhlane ubuhlungu, lamehlo avukileyo nezi ziphlupeko zomtyobingo zibangwa yizinsu. Ususela ukukukatazwa kukufa, ungasapuzi, tata ama pilisi ka-

Doan awo Mhlane ne Zinsu, umti omkulu we Zinsu.

Ucamanga ukuti leziziboniso ziyize, uku nkenketa kwamatambo, Umhlane obuhlungu, ukutyaya kubi kwenhliziyi, izinzululwane? ucamanga amanga. Aziko izibonakaliso zokufa kwezinsu ezingakombi luto, zibonisa ukuba izinsu azi sakipi konke ukungcola okubulalayo egazini lako. Ingazi elingavovwa lizopelela ukwenza okubulalayo nga ukufa okuyi loku kokuvuvuka izinsu, itye esinyini, ukugcwala amanzi komzimba, ngoba izinsu ezigulayo azinakwelatywa ngeze.

Aka Doan uqobo, ama Pilisi o Mhlane ne Zinsu yiwona muti osiza izinsu. Asebenza nase sinyeni nase znsweni kupela, (akasiintini isisu). Lo muti welapa izinsu uzulekelele ukuba zenze umsebenzi wazo wokuhlambulala igazi, lomuti ulungisa akuhamba komtyobingo, we lapa umhlane obuhlungu, ukunkenketa kwamatambo, ukuvuvuka kwezinsu nomzimba. (Umzimba ogcwele amanzi) inzululwane, inhlungu emaeleni nase sinyeni, inkwanty ukutyayamba kwemtambo, igazi elingcolile, ukutyayafa, ukuzwa sengati, namandhla akaseko, nezinye izinkatazo ezibangeka ma izinsu zinga pilisi.

Ukwelapa kwazo yokuqinile, ngoba laka Doan ama Pilisi elapa kanye ezimpendeni zokufa. Amadoda naba fazi nokuti yiyipi intanga, bafanele ukuqini sela ukokulwa kulama Pilisi ka Doan Omhlane ne Zinsu. Atengiswa ngabatengisa imiti nabezi tolo nayibo futi o Foster-McClellan Co., P. O. 1297, Cape Town, South Africa inani lokutenga ibhokisana 3/3, awasitapa 17/- iposi akuliko keli luto. Atunyelwa makutolwe imali yomuti. Hlakanipela ukutola wona oka Doan ngeqiniso.

February 14, 1910.

Dear baba Mhleli wezindaba zezwe, akengiti fahla ngezindaba zalapa ezimbi incipo yalapa kona e Jeppestown imihlola yamapoyisa avakile ekubambeni abantu, amala ajena ngesonto eti uyapnma e Jalidini abeseti umuntu udakiwe, ambambe mhlayimbe ahambe emhudulapansi uya gale eyakufika naye kwabamhlope besebeti udakiwe nomhlope uma ebona utuli ati esibi isidakwa kanti pinde umuntu akapuzile nokupuzamnyama inzula imbi kabi impela iyasiqeda eGoli ngoku sibamba. Yimi oshiyayo lapo, MPASIWE HLALAPANSI KWENDHLU.



UKUPILISWA OKUQINILEYO KWESISU ESIBUTAKAKA AMA PINK PILLS KA DOKOTELA WILLIAMS.

Isisu esibutakataka yisilule-

ko sobuhlungu be misipana, kungaloko kufuneka sinyangwe nge sizo elikuqondako ukupa imisipana amandhla, elinje ngama Pink Pills ka Dokotela Williams. UMR. Thos. Nqandela itolika yase Tarkstad C. C., ubhala uti:—Ngabona ukhlupeka kabi emnyakeni ka 1906 kwaza kwangu 1908. Ngalahleklawa ubutongo ngingena kulala ngiti dhu, ngezinye izikati bengiya ngivakashe njalo ne dolopu le pakati kobusuku, Ngiti masengi linga ukulala ubutongo bungehli. Isifuba sami nesisu besizima mpela. Ngihlulshwa naye kukohlela njalo. Kuko ubuhlungu pakati kwama hlombe nanga pansi kwawo. Nga lahlekwa yinhliziyi yokudhla. Ngiti noma ngidhile ingcozana sonngati ngidhile kakulu. Nga butakataka kakulu. Ngiyisizwa ende (3ft.) ubunzima ngi weisha 180lbs., kute ngo ku gula kakulu ngangu 120lbs. Ngabuya kwakona nga weisha 140lbs. Ngite sengi dabukile, ngaza ngato'a isiluleko umngane wami wangi luleke ukuba angisebenzise ama Pink Pills ka Dokotela Williams, ngahlangana nezinyanga eziningi zabe lungu nabantu, bahluleka bonke ukungi siza. Ngadhla ama gabha amabili ama Pink Pills ka Dokotela Williams abomvu, angenza ncono, ngite masengi dhle isitupa ngapila nya. Seloku kwabanjalo kuze kube namhlanje ngizizwa ugi pilile impela ngi mandhla. Ngomusa wango tando ngi kupa bona lobu bufakazi.

Atengisa kubo bonke abatengisa nge miti noma ikubo uqobo bakwa Dr. Williams' Medicine Co., 129 Long Street, Cape Town, lilinye 3/3 ayisitapa 17s.

UFUNE NAMHLA.

Onke amakaya nga ehla ezihlizike nge Chamberlain Colic Cholera ne Diarrhoea Remedy ngalengkati yonyaka. Ukuhlalywa isisu kucishe uma ku zume, uma lomuti useduze ngozi inga pepaka. Utengiwa yibo bonke.



NGESISA, AKUFUNWA ITALI. IMIGEXO EMI HLE, IZINDANDATO AMAWATSHI ABESI LISA NABESIFAZA NE Tumela ibizo la ko nekeli, Ibhahle ngokusobala e Post Card. Siyakukutumela amaka ezimbali ezilqakazayo, ngapandhle kokuba ukoke uto, utike wena uto ngise ngaye losende ezibhosheni za konaku bakelwane bako ngo 6d. ngo mtwaywana (nxa ungakwenza) ku ti nxa usitumela imali, tinake stku tumele IWASHI noma UMEXO noma INDANDATO.

KUMBULA UKUTI AKUKO OYO KUKOKA WENA, Ngoba usende ne zipo kutunyelwa kuve ngapandhle kwezindhleko kuwe. Okuyikona ku sibangela ukuba senze lento emanga; Itsayo ukuba amaka etu amahle ka kula, afinyelele kubantu, ngoba sazi kabule ukuti noma ubani oyowatola wojabula ukuba awatuse ezihlotye ni zake. Sino bufakazi obuningi est ngabucelanga. Tumela kwabe: NATIONAL SUPPLY CO. PARKER'S BUILDING Dpt. E' BURG ST. CAPE TOWN

INDHLELA ENGELAPA UMKUHLANE.

Hlala uqapele ngaso sonke isikati, ngoba uyoba iloku uhlalywa umkuhlane, uma ukuhlala fona umuti ewona wona. lowo owazeka kakulu oyoshesha ukupilise. Umuti onjalo i Chamberlains Cough Remedy. Usudume kakulu kuwo wonke umhlaba ngoku sindisa kwawo okumangalisayo, kwalesi sifo esivamile ungenanjwa ngaso sonke isikati lowo umuti. Utengiswa ibobonke.

ISAZISO.

Putumani nashiywa ifa eli nga bolyo. Zise kona izinda wo ezi tengisayo kuleliwre le NANDA SYNDICATE, Lipuza umtela i MAOTI no OHALNGE, Iinehlati, nama nzi. Bhalalani ku Charles Dube, Ohlange Phoenix, Natal, As be qedile banikwa amatayitile ngaso leso sikati.

KWA NGOBA MAKOSI 113 Field St., DURBAN.

Ngenani Pakati = = Wozani Nonke!

Siti ku bantu ake bazo zi bonela nje esinako ngalesi sikati ku gwele izimpahla zazi nhlobonhlobo, zihle futi. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mane, zinzizwa nani zintombi, Umsiko wetu udhlu munyuni. Sisikela izinsizwa nama kosazana kakulu ezemi shado zawo makoti. "Nabafuna uku sheshiselwa imisiko yabo yemishado nokunye sibenzela ngosuku lunye." Isitolo setu sikulu abantu baya sheshiselwa nje ngoku tando kwabo KWA NGOBA MAKOSI 113 Field Street, Durban. Nanso intando pela. Wozani Ngenani Nizozihlolela impahla yezi nhlobo zonke.