

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 neighbourhood, 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 ministrations spirit breath 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 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 ma-

gements 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. Revenue 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. Stolz, 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 immediate 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 EKUGCI-NENI.

OKUSIMANGALISO.

UMUTI WESIFO SAMAPAPU.

Wenziwa ngamakambi kupa, usetyenziswa kulo lonke izwe. Upilisa ngempeia Isifo Samapapu, Ukuwelwa Igazi, Isifuba, Isifo sompimbo, Ukuwhelela okukulu, Umkuhlu ne nako konke ukufa kwezifuba namapapu. Ngokutola kwetu izitembu (Stamps) zi-ka 6d. [ukuhlaula indhleko ze pos!] Sampule yesisa Yo Mutu wetu owenziwa ngamakambi, kanye nesaziso ngo mutu wetu osimangaliso, wtunywa ngoku shesha nge pos ngalo lelo langa. Makukona abantu abahlupukayo yileso sifo esesabekayo Isifo Samapapu, Isifuba etc. Ma utanda ukubenzela umusa omukulu 'owaka wawenza ku muntu, usize ubatyene basi-lobel ngezifo zabo, okunye sitamele amagama abo kanye nekeli labo, siya kuha lobela. Kumbula ukuti Izinkulangwa ne zabantu yonke leminyaka yi Sifo Samapapu. Lobela ku:

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

P. O. Box 4909.
Johannesburg,
7/2/09.

Ku Mheli we Langa lakiti: Ngi vumele kengi sikejikayo, ugi buza ku bafundisi, ba kwa Zulu ukuti umteto yini ukuti umtunyesebenza, kutiwe wakishwa? Ngisho ngo S. B. Shibe iloku, bati bamkipile uya sebenza. Ngiyacela avele abemunye angipendule kulowo mbuzo wami, sebewu tukile lomsebenzi. Njalo e zinkantolo yini amakolwa, e zinkantolo yini imijiva ezi ukantolo? Siya kukolwa ka njani, sipi isikati soku tanda-za uma sekulele ubufundisi, abayuke umeindiso wase Nat., usulapare Johannesburg, leli Bandhla lase Johannesburg liya, hlupeka. Ubani olipete iminyaka engaka, iloku kwafa umfundisi Makanya, ubani olipete? Ngiya cela loku abafundisi bahamba izinkantolo abasyeke liyeza ilanga lapa kuzo pela konke.

J. D. MNGOMA.

UKUFA KWEZINSO KUFIA KUNGAQONDEKI.

YILOKO OKUBANGA UBA KWE-SABEKE KANYE.

Isifo sezinsu bongeke si bulale abantu abanangi-ka-ngeka uba besi bonakala ekugalani kwaso. Kukula kuwe ungazi luto. Kuyona ke leyo ingozi yako enku. Mhlaumbe ubugula iminyaka etize, kodwa unga-ze ugule ulale pansi, kepa akubonange ucumange ukuti okuhluweka ukulala ebusu, lomhlane ubuhluungu, lamhelo avuyukileyo nezi zinhlupeko zomtyobingo zi bangwa yiziso. Ususela ukukukatazwa kukufa, ungasupizi, tata ama pilisi ka

Doan awo Mhlane ne Zins, umti omkululu we Zins.

Ucamanga ukuti leziziboni so ziyize, uku nkenketa kwa matambo, Umhlane obuhlu-nga, ukutayaya kubi kwenhli-ziyo, izinzelulwane? ucama-nga amanga. Aziko izibona-kaliso zokufa kweziso ezi-nga kombi luto, zibonisa u-kuba izinso azi sakipi konke ukungcola okubulalayo egazini lako. Ingazi elingavovwa lizopelela ukwenza okubulalayo ntu ukufa okuyi loku kokuvuvuka izinso, itye esinyini, ukugewala amanzi komzimba, ngoba izinso ezi-gulayo azinakwelatywa ngeze.

Aka Doan uqobo, ama Pilisi o Mhlane ne Zins yi wona muti osiza izinso. A-sebenza nase sinyeni nase z'usweni kupela, (akasitinti isisu). Lo muti welapa izinso uezekelile ukuba zenze unsebenzi wazo wokuhlambula igazi, lomati ulungisa ukuhamba komtyobingo, we lapa umhlane obuhluungu, ukunkenketa kwamatambo, ukuvuvuka kwezito nomzimba. (Umzimba ogcwele amanzi) inzululwane, inhlungu emaeleli nase sinqeni, inkwantu ukutayatamba kwemita-ba, igazielingcolile, ukutya, ukuzwa sengati, namandhla akaseko, nezinye izinkatato ezbangeka ma izinso zinga pili.

Ukwelapa kwazo yokuqini-le, ngoba laka Doan ama Pilisi elapa kanye ezipaude-ni zokufa. Amadoda naba fazi nokuti yiypa intanga, bafanlele ukujini selu ukulawa kulama Pilisi ka Doan Omhlane ne Zins. Atengiswa ngabatengisa imiti nabezi tolo nayibo futi o Foster-McClellan Co., P. O. 1297, Cape Town, South Africa inani lokutenga ibhokisana 3/3, awasitupa 17/- iposi akuliko keli luto. Atunyelwa ma kutole imali yomuti. Hlakanipela ukutola wona oka Doan ngeqiniso.

February 14, 1910.

Dear baba Mheli wezinda-za zezwe, akengiti fahla nge-zindaba zalapa eziunbi incipo yalapa kona e Jeppestown imihlola yamapoyisa avakile ekubambeni abantu, amala jena ngesonto eti uyapnma e Jalidini abeseti umtunu udakiwe, ambambe mblayinube ahambemehudula pansi uya qale cyakufika naye kwabamhlope besebebi udakiwe no m'lope uma ebona utili ati esibi isidakwa kanti pindu umtunyama inzula imbi kabi impela iyasiqeda eGoli ngoku sibamba. Yimi oshiyayo la-po, MPASWE HLALAPANSI Kwendhu.

ko s obuhluungu be misipana, kungaloko kufuneka sinyangwe nge sizo elikuqondako ukupa imisipana amandhla, elinje ngama Pink Pills ka Dokotela Williams. UMr. Thos. Ngandela itolika yase Tarkstad C. C. ubhala uti: Ngabona ukuhlupeka kabi emnyakeni ka 1906 kwaza kwangu 1908. Ngalahleke-lwa ubutongo ngingena kula-la ngiti dhu, ngezinye izikati bengiya ngivakashe njalo ne dolopu le pakati kubusukn, Ngiti masengi linga ukulala ubutongo bungehi. Isifuba sami nesisu besinzima mpela. Ngiblusuwa nayi kukohlela njalo. Kuko ubuhluungu pakati kwama blombe nanga paansi kwawo. Nga lahlukwa yinhliziyo yokudhla. Ngiti noma ngidhle ingcozana so ngati ngidhle kakulu. Nga buntakata kakulu. Ngiyi nsizwa ende (3ft.) ubunzima ngi weisha 180lbs., kute ngo ku gula kakulu ngaza ngangu 120lbs. Ngabuya kwakona nge weisha 140lbs. Ngiye sengi dabukile, ngaza ngato'a isiluleko unngane wami wangi luleke ukuba ang sebenzi-se ava Pink Pills ka Dotela Williams', ngahlangana ne zinyanga eziningi zabe lungu nabantu, bahluleka bonke ukungi siza. Ngadhla ama gabha amabili ama Pink Pills ka Dotela Williams' abomvu, angenza ncono, ngiye masengi dhlle isitupa nge pila nya. Seloku kwabanza-ku kuze kubu namhlanje nge zizwa ugi pilile impela ngiu mandhla. Ngomusa vango tando nge kupa bona lobu bufakazi.

Atengisa kubo bonke aba-tengisa nge miti noma ikubo uqobo bakwa Dr. Williams' Medicine Co., 129 Long Street, Cape Town, liliyey 3/3 ayisitupa 17s.

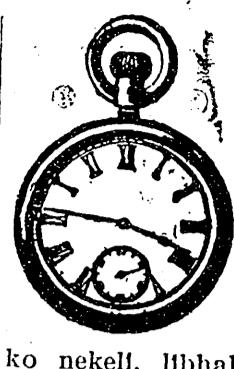
UFUNE NAMHLA.

Onke amakaya nge ehlala ezhlinzeke nge Chamberlain Colic Cholera ne Diarrhoea Remedy ngalenkati yonyaka. Ukuhlywa isisu kucishe una-ku zume, umalomuti useduze ngezi inga pepeka. Utengi-wa yibo bonke.

NGESISA.

AKUFUNWA IMALI.

IMIGEXO E MI
HLE, IZINDANDATO
AMAWATSHI ABESI
LISA NABESIFAZA NE



Tumela ibizo la Post Card. Siyakutumela amaka ezimbali ezquakazayo, ngapandhle kokuba ukoko uto, uti wena ute ngaye losende ezhlotshen i za konaku bakelyane bako ngo 6d. ngo mtwaywana (nxa ungakwenza) ku ti nxa usitumela imali, tthake siku tumele iwasini noma UMGEXO noma INDANDATO.

KUMBULA UKUTI AKUKO OYO KUKOKA WENA, Ngoba usende ne zipo kutunyela kuwe ngapandhle kwezindhleko kuwe. Okuyikona kusibangela ukuba senze lento emanga: Isayo ukuba amaka etu amahle ka kula, asinyelele kubantu, ngoba sazi kable ukuti noma ubani oyawatola wojabula ukuba awatuse ezhlotye nt zake. Sibufakazi obuning est ngabucelanga. Tumela kwabe:

NATIONAL SUPPLY CO.
PARKER'S BUILDING
Dpt. E BURG ST. CAPE Town

INDHLELA ENGELAPA UMKHANE.

Hlala uqapele ngaso sonke isikati, ngoba uyoba iloku u hlytywa umkuhlane, uma ukuhlaba funa umuti ewona wona, lowo owareka kakulu oyoshesha ukupilise. Umoti onjalo i Chamberlains Cough Remedy. Usudume kaku nkuwo wonke umhlabu ngoku sindisa kwawo okumangali-say, kalesi sifo esivamile ungatenjwa ngaso sonke isikati lowo umuti. Utengiswa iboobonke.

ISAZISO.

Putumani nashiywa ifa eli nge bolijo. Zise kona izinda wo ezi tengisayo kuleliwe le NANDA SYNDICATE. Li-puza umtala i MAOTI no OHALNGE. Ixinehlati, nama nzi. Bhalanai ku Charles Dube, Othange Phoenix, Natal, As be qedile bankwa amatajite ngaso lesi si kati.

KWA NGOBA MAKOSI!
113
Field St., DURBAN.

Ngenani Pakati

Wozani Nonke!



UKUPILISWA OKUQINI-LEYO KWESESU ESIBU-TAKAKA AMA PINK PILLS KA DOKOTELA WILLIAMS'

Isisu esibutakata yisilule.

Siti ku bantu ake bazo zi bonela nje esinako ngalesi sikitaki ku gewele izimpahla zezi nhlobonhlobo, zinhle futi. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mane, zinzizwa nami zintombi. Umsiko wetu udhlusuny. Sisikela izinsizwa nami koazazana kakulu ezezi shado zavo makoti. "Nabafuna uku sheshiselwa imisiko yabo yemishado nokunye sibenzela ngosu lunye."

Isitolo setu sikulu abantu baya sheshiselwa nje ngoku tanda kwabo KWA NGOBA MAKOSI 113 Field Street, Durban. Nanso intando pela. Wozani Ngenani Nizozi hlolela impahla yezi nhlobo zonke.