

## Impapala Nomfundisi Omusha.

Inhlango yabefundisi be American Zulu Mission yabe isenanda ngo Jan. 19, 1916. Kwakuhlangene abamhlophe, nabamnyama, kanye nabavangeli. Ngendaba yokwesileka komfundisi webandhla eMpapala, nakwezinye izindawo zseli ihlolo okutiwa elaseMeloka el'onganyelwa i A. Z. Mission, ngenwadi eyavale ebandhleni lase Mpapala, ngombhali walo uMr. M. Mtetwa. Ibandhla lase Mpapala litamela isicelo ukuba litanyelwe umfundisi Mbiya Kuzwayo, abe ngumalusi walo.

Inhlango yabafundisi yabona loku njengokuba leibandhla kade lahlukene pakati ngaye umfundisi Kuzwayo, babuye bati maseke abanye kungati iming' i lali kalandi.

Inhlango yabefundisi yanquma loku ukuti: Umfundisi Stick ongumongameli wabandhla, kanye nomfundisi Makanya mayabe eMpapala ukhulolisisa kahle umoya walenwadi yebandhla lase Mpapala, ukuti iyo ngenwadi yini elotshwe ilo ibandhla, namazwi uyo yini avele ebandhleni na?

Ngo Feb. 17, umfundisi Stick kanye nomfundisi Makanya, balibangisa kona eMpapala.

Kussa ngolwesihlanu Feb. 18, labutana ibandhla, indaba yangena, sekukulunywe ingcizana kwabonakala ukuti alipelele ibandhla: kwapinde kwamanyenzela kwatiwa wonke uwonke afike endlini yeSonto olwamanqamu ngomgibelo ziu 19.

Kwasa okungqali, emini ilanga lisenhloko bonke bapelele amatunzi engakabiko (ukunqunywa kwezitaki zakwa-Zulu loko).

Bateleka ezindibeleni, indlu yati ayigcwele loku inkulu. Ababandhla ababe kona anamshini 50, abanye ke bese kubekiseni umfu. Ongumongameli wabo watata isihloko weneka indaba abafika ngayo nomfu. Makanya, ngokuzwa nangenevadi etanyelweyo ibandhla lase Mpapala.

1. Uyafuneka umfundisi lapa eMpapala na?

Bonke bati seshluphelele sisendle. Umfundisi wacasilela yonke indaba eyayise Nanda.

2. Kwakusuma uBhunu Shandu, wa pakamisa wati "ngipakamisa umfu. Kuzwayo azoba uMalusi webandhla lase Mpapala." Wasefela iing'.

Kwatiwa uma ekona onewi lake nomali ilipi, unike itaba lake abanye akubonayo.—Akuzange kube kona zwi elipikayo nelingqabayo.

Indaba yayiswa evotini.—Bonke abathsho ukuti umfundisi Kuzwayo makabe umalusi webandhla lase Mpapala mabapakamisa imikono, bonke bapakamisa, ngapandhe kwababili kupela, abangabonakalanga beyota, kwase kuketwa amadikote: Bhunu Shandu, Dick Zibisi, Tomase Kumalo, Willie Magwaza, no Elias Shandu umbhali nompatikisi kwama.

Kubonakele ngobufakazi obugcwele bokuti ubizwe uNkulunkulu umfundisi Kuzwayo ukuba ngumalusi webandhla lakwa Zulu Empapala.

Ibandhla lingqume ukuba umfundisi Kuzwayo uyakwala inkonzo yake ngo March 1, 1916 yokwalusa ibandhla lase Mpapala.

Ibandhla libukeke futhi ukuba makumnywe iCouncil yokumisa kulo ibandhla, ngokumema amabandhla kanye nabafundisi.—I. A. Z. Mission, umfundisi Taylor, umfundisi Stick, Durban, Inanda, Adams, Mapunulo, Grootville, Mwalume ne Isidumbini: Rev. W. M. O. Carleton, Rev. F. Bunker, Rev. O. Abraham & Rev. Amos Muntanyi.

I Council iyakuhlala ngo April 21-23 uma kungavelanga okanye nokuvuma kweNkosi.

Imi,

Owaye kona.

## Inkantolo Enkululekaba Yabantu.

Kuke kwangena icala lika Maria Ngoboo oki wabanjwa nguMdungazwe ngo January 1915 eMtwalume. Icala ulonile uMaria Ngoboo ngokuba indaba yake isusye yase yonakala amajaji lapa elandla ngisho kanye neminye imiti ayinikwa uMdungazwe qede wase usangana umqondo naye kwenzeka loko akwenzayo kasaqondile futhi.

Kutse ukuba kungawakoli loku amajaji ase emdelala uMdungazwe.

## ISICELO.

ISICELO.—"Ponsa isinkwa sako ezanzini wositola emva kwesizuku esi nging'." Abase Santsi M. St. igitshela lase Grootville bapete umsebenzi omukulu wokugoba indlu yokufundela abantwana nokusontela. Ngenxa yoku biza kwesibini nokunye kubonakala ukuti imali efunekayo u\$60, izinsiza zase Santsi Sontsi ezisigoli zisakipe \$12, ekaya lapa kusatolakele \$8, ezase Tekwini zisakipe \$4. 10s. Od., sisidinga \$35. 10s. Od. kanye no \$12. 10s. womak. Zinamandla ezaseGoli zitokutela ziyagatizela nezaseTekwini ezipetwe ngu G. Mgenge wakwa Sparks & Young.

Sotokozo izihlobo zizisiza loku sise amapetelweni kaZulu sesinexibana mayakelibanzi noMafukuzela useyose asiyakatshe enze, umhlangano kulendhlu yetu enkulu. Izipo zonke zitinywa ko Messrs. Geo. Champion no S. Ngidi abapatisikwama.

Yimi umbhali webandhla, G. MACDONALD.

## Abakwele Emkunjini Ngomsombuluko.

Mr. Etiock Mahamba Dandhauser  
Stephen Nxumalo Edendale  
Malcoms Nkosi Inanda  
Henry Mletwa Impolweni  
Phineas Hlubi  
Miss Abigail Nyongo Grootville  
Bonke laba abantwana bakwele kwi "Durban Castle" igama lomkumbi, be- yowhehla eEast London baqonde esi- kolenti eLovedale. Aomr. Micah Nyongo no Mr. Nkosi babekona bebapekezele, ukumbi waze wasuka. Mamo! wasi- kihla uMr. Micah Nyongo isililo eseda- baka ngoba sekuhamba udade wabo. Pambili madoda! Fundisani abantwa- na benu!

NDENGEZI

## Ezase Sayidi

Ngitanda ukuzwisa abazalwane abas- seduze nabakude ngezalomhlaba ezishi- sayo.

Wen, madoda siko sipi tina luhlanga olunsundu, nzalo kaHamu! Kona zo- lo- loku kuke kwakusuka enkulu impi pa- kati kwahle izizwana okutiwa amaXo- lo. Au, bawayana ezesabekayo izindu- ma zezingizi; lati selipambi kometi- macala wasePort Shepstone uMr. B. W. Martin, wabahlalusa aqondwe ababili bonke.

Bekukona omkulu umdandiso wabulu- nga lapa ngomgibelo ngomhla ka 19, Feb. eMasonic Hall. Bati uma besho bati auzange ubekona ongaka lapa ePort Shepstone, uyagala.

Sake saluzwa udumo lwezimambana zale kwaZulu, amaFlying Defenders, namda Halleys Comets, ukuti zadumela kwakusa amanzi, kwababona uXamu no Fadu, kwabonakala ngamanzi uku- dungeka ngoba zadhlala "idraw" kwa- ke kwakabili.

Wen, madoda, kusa kusa Nalapa eSayidi sekuqala ukuvutwa ngoba ne- zimotokali sezipambana utuli ezintweni zabo Mack, no McKenzie, izimbana ezi- qule kulali.

An, bagunyile abelungu balapa ngala- logosi wabo abati "Gloria Light," ukay- isa isimangaliso.

Kuke kwa bonakala izinto zawo Dhlamini no Mpanza kule ndawana yakiwiti. Po, bezinjani wo, ngiyaku- hlebele kayise uyadela owazi lapa ba- puma kona. Pela abadala abasahlus- hla luto manje, ngoba umsebenzi sa- bezipalele bona matupa, pansi kuka Msebe weLanga, u (Hon. E. S. Mack). Kodwa sesizwe ngosizwe ukuti sebe hlabekile ngoba kusongati kuwo lo nyaka baza kutiwa "transfer" kwesinye isikundhla futi, asazi ke njalo.

Xola baba Mhleli ngokwelula kwa- mi, ngiyajabula uma "igidila" "Ilanga" likaMafukuzela.

MADHL'OKUBABAYO:

(Ku Mhleli we "Langa")

Mngane.—Nginxusa ukuba ke ngizidula umngane wami uMr. E. F. Matobela, emazwini ake engwabone epepi loko lika Feb. 4, engibiza ngo daba lwokwela kwetu enyakato.

Uti uMatobela mangikanyise ukuti wawela ulwandlelwa sipuma etsheni noma sipuma okaweni lomnywe wenzalo ka Adam noma ka Noa. Elami ngiti: Sisuke ukuya enyakato sehla njalo saze saye kucutshela kuleyonsonge yolwandlelwa eseyahlanganiswa ngabelungu ngeminyaka edlulileyo beyenza ukuti wawela ulwandlelwa luyingqume. Ngiti: Sat- uba sipume loko, sehla njalo sagudhla ulwandlelwa ngasempumalanga, nangase- ntshonalanga; sahamba njalo saze saye kuthi ngi, ngalo ulwandlelwa ndawo zo- nke; angisho ukuti sake saluwela, ngi- ti sawela imifula emikulu yodwa, hai, ulwandlelwa.

Kulendaba futi angibiza yona yom- teto "wokuwa umunya omnyama asha- de ngendandato," "ukuba wamiswa ubani?" Ngizidula ngiti, wamiswa ngabefundisi, betatela emikubeni ya- kubu eseyamiswa yaqiniswa, kwatiwa indoda manganwe mfazi munye ingamuti- tati ovesibili—leyo mikuba eyaqini swa ngayo "indandato" lena angibiza ngayo uMatobela, kwenzelwa ukugqeda isikwele kumakosikazi, ukuba umuzi wendoda uhlake utule ungeko umisindo pakati kwawo. Angitsho nakancane ukuti ngumteto owamiswa yiNkosi lo- wo. Ngoba nonpostole omkulu wabe- zizwe uPaulo ocwebileyo, lapa elobela uTimoti nti:—"Lisiminye lelo zwi lokuti osuk' enxanxele ububishopo, ufisa umsebenzi omuhle, ufanele abe onge- na/nsolo, abomfazi munye." Tim. iii. 1, 2. Katshongo maye uPaulo ukuti abantu bonke abakozona uNkulunkulu mabagane abafazi ngabanye.

Iqxa ngizek' indaba yomoya wama- nga engaka ngayizwa endulo ikulunywa ngao sibhinc'amakasa, ngezwa ukuti: Inkosi uEdward VI. wabe nabafazi ababili, kwati ngolunye usuku omunye wangunywa omunye ngomese ngenxa yesikwele. Kwaskoqiniswa kumiswa ngomteto wokuwa angapindi umuntu ata- te ufazi wesibili. Uyezwa-ke naye umfowetse lwona ukuti nami angqinisi ngale ndaba engiyoxayo, ngiti ngu- moye nje.

Ngatigati nje kumngane wami: Izi- ndaba zabafundisi lezi ziyagidida; ngoba bafike bati lapa sebebahlangani- siba laba ababili, bafunge bakwisi bati: "Loko okubhanganiswe nguNkulunkulu makangabulaniwa muntu," kungasa nganomuso. Usababona bobabili beya- kwahlukanisa e kantololo; akufani ko- kwakiti, okwaka kuti bangabhlangani- swa abantu bangapindi bahlukaniswe nonxa kunjani.

M. M. FUZE.

The Editor does not hold himself re- sponsible for the opinion of the Correspondents.

## ILANGA LASE NATAL

Friday February 25, 1916.

## Dr. Viljoen's Speech on Black and White Education.

It is certainly one of the "signs of the times" when such an authority as Dr. Viljoen, Director of Education in the Free State, feels himself compelled to draw a parallel between black and white education in South Africa, describing the position arrived at by many Natives as "that of a cultured gentleman." South Africans are gradually awakening to the fact that there are more Love- dales than one in this country and that the Native, despite many obstacles is laying hold of his opportunities for self-improvement in every direction. It is not fiction but truth when the "Natal Mercury" commenting on Dr. Viljoen's speech at Kopjes remarks there are thousands (of Natives) now better educated than many backveld Boers. But there immediately arises the problem, what about the poor whites and what about the future status of the whites throughout South Africa while the Native races are push- ing forward and the question of supre- macy hangs in the balance? We venture to say that there is no question of supremacy in the mind of the Native at all; he only wants equal opportunities for improvement and an open door to employment where he is most fitted. As to the "poor whites," has not the Government of South Africa brought in a compulsory Attend- ance Bill, so that all whites (but not Natives) are compelled to send their children to school, and free education is being granted to those parents whose circumstances prevent them from pay- ing the necessary fees? What we would advise the friends of the "poor whites" to do is to stop whining and grumbling and looking with a jealous eye upon the Natives' advancement, and apply more strictly the law which has been formulated exclusively for the white population. The white race have got the best machinery; work it then, for all it is worth, and compel the backveld Boers and the poor section of British people here to do their duty by their children. Dr. Viljoen says that the Natives "do not hesitate to put their hands in their pockets" for the sake of their children's future "while no such reluctance as is shown by the whites in this direction." Very good, what does all this mean? It means more than we imagine. It means that the Natives have not only shown the backveld Boers and especially the cultured Boers of the Free State a grand and glorious example of loyalty to the British Empire, to King and Flag, but they are also putting a large number of whites, to shame in the matter of education. Truly it is so that South Africa is on the downward grade as regards the status of the whites, and it is time for the dominating race to wake up and face the position squarely in the face. South Africa would be- come one of the foremost Dominions of the Empire were it not for the greed and lust of gold, position and power overmastering the sense of justice, humanity, loyalty and true unity. What Africa needs is justice for all alike. A great statesman's battle-cry, was "equal rights for every civilized man South of the Zambesi." Although in Dr. Viljoen's own words many Natives have become cultured gentlemen, are they treated like gentlemen? The Natives of Natal, Free State and Transvaal have no political rights no vote and no say in the government of the country. Why? Surely Dr. Viljoen's Native "cultured gentlemen" have earned such rights and privileges. Besides we know that they would not vote for rebellion or sympathise with "armed protests." Their votes would be an asset, and a big one, for all loyalists throughout South Africa.

It is because of the too positive think- ing of the European? If that is the case would it not be as well to get away from that attitude of self-as- sertiveness? We are not questioning the object of them who treat of the Native question, we are criticising the preliminaries of the method that has been and probably will be attempted for the solution of this famous difficulty. In any case it should be remembered that there is an ideal standard of righteousness, and that the world's expedients seldom agree therewith. We do not infer that Mr. Maxwell and his colleagues are anxious to adopt any part of the civic-look-well-to-yourself policy, for this reason, that as Church- men they must know that such a policy is, and must be, quite opposed to the altruistic philosophy of the Lord Jesus, the Christos. The law of the Lord is neither changed nor ended, and can never give way to parliamentary acts that are not in agreement with it. Permitting wrong for a while is not condoning with it; evil has to be checked, and as it always contains the conflicting element that is needful for its own reduction. One might there- fore ask, why then are men so careless as to departing from that standard of righteousness? There can be only one answer to that, it is because they forget the love that would have animated, has gone, and so they become slow of thought. This lies at the bottom of the trouble, and if men will not get into line with first principles, they will find that all the elaboration in the world will never clear the selfseeking scheme so as to make it presentable to reason. Have the proponents of that unneighbourly policy ever silently and humbly thought over the words of the Lord, "Thou shalt love thy neigh- bour as thyself?" If so, are they anxious to have a stringent pass-law for themselves? Or Geardt Potgeiterer be delighted if he were not allowed to buy land-tenure in open market? What answer do we get? "Oh its only the nigger!" Yes? And it is only the nigger that is making a fool of himself when he talks like that. The synopsis sets before us the South African trouble, and a one-sided attempt to solving it, which is a scandalous propo- sition which cannot lead to any lasting good; it can only be an agreement of parties of the one side, it therefore cannot be an agreement, hence, at best it will be pursuing a disagreement. The solution will not be found in that direction. Wherefore then pursue the discussion on those lines? The Natives desire to solve the problem, but they see the folly of the blind-alley method being supposed to be the thoroughfare of public benefit. And really it is better to do nothing and drift along, than to be dabbling in unwise experi- ments.

THE FUNERAL OF THE MORTAL REMAINS of the famous Booker T. Washington took place last November, and the gathering of many thousands of persons testified to the respect and love that was felt by the great variety of the people who attended the funeral. A life of useful effort had won the admiration of men living in a land where the African was not esteemed on social lines. But the heart of humanity cannot resist the charm of true worth. And so it happened that the neglected boy of the slave period became the greatly admired of all classes in the United States of America. His passing hence has proved that even the Euro- pean conventional distaste of the coloured man, has to give way before the test of economic worth. The natural child of some unfortunate pair may be snift at by some grand dame whose pride dulls her humanity, but it grows up to fill a useful life, a child of God, claim- ing the love and respect of those who can appreciate its worth. So, our friend B. T. Washington in his passing has broken down a part of that huge mud wall of conventional classicism. Note what that implies, for it bears upon history.

THE FOLLOWING MAY INTEREST OUR many readers, as show- ing how the African must participate in much of what con- cerns Europe and the Europeans. There are many Congolese serving in the Belgian Army, and the "Debats" gives an account of one corporal, a splendid figure in his khaki uniform, with his smiling ebony face and white teeth. He has fought nobly, and has well earned his Corporal's stripes. He was wounded on the Yser, but is back at the front again, proud of the

attention that his appearance in his uniform always attracts. He fought at Dixmude last year side by side with many black comrades from the French Army, and together they thoroughly enjoyed a bloodthirsty charge at the point of the bayonet. When he tells of his battles, the brave Congolese always adds "you see, the Boches (German) have no niggers with them. So their army is no good, do you see?" And he beams with delight, sure of victory for the countries fortunate enough to have coloured allies.

IN OPENING A NEW WESLEYAN CHAPEL recently at Johannes- burg, the Govern- ment General spoke of the loyalty of the Native people, noting the crucial times wherein that loyalty was so much more conspicuous and valuable. We are glad to record his Lordship's truthful and generous observations; and we are hopeful that the Imperial Government will be as fully alive to the value of Native loyalty. The Native people have not been without temptation to be disloyal, but they have faith in Britain, and feel the honour that is due to British gentlemen. Also the word of the Native Congress was pledged, and that on the part of a people who wish to be worthy of British confidence is sufficient for all trial. The natural instinct of the Bantu, although it is utterly opposed to be ridden over rough-shod, yet is convinced that the management must be in the hands of a true aristocracy in whom the able gentleman shines forth in unmistakable deeds, to which no rea- sonable being will take exception.

THE SUSPICIONS RAISED AGAINST THE Trappist Missions in Natal by statements made at a public meeting at Umzimto, may make much bad feeling at a time like this when German people generally are in bad repute. As a sample of the bad opinion now existing, the following expression has been heard more than once in Durban, "trust a German and trust the devil." And when a public meeting emphasizes the matter, it would be strange if public opinion was not impressed. However, the good practice of knowing the other side of the ques- tion, may bring forward quite another view of the case, and a large amount of undue suspicion proved. We do not approve of striking the unfortunate, and to do so without sufficient justi- fication, is indeed vile. The onus of proof lies with the assailant, and in that case proof or apology may rightly be demanded by the accused and the public as well.

SANITATION ALTHOUGH AFFECTING every man's habita- tion is often treated as a speciality belong- ing more to the rich than the poor. No one has any exclusive right to it: whether he can pay for it or not: the poor man's interest in it is as great as any man's can be, more so if he be a farmer, or if he only has garden land in such cases he should always remem- ber that what is not good in the house is, as a rule, very good in the land, but not to be thrown about in unsightly heaps but delved into the ground at once. Use your land sanitarily, and it will repay you for your thoughtfulness and diligence. Never playing the fool by trying to get rid of the offensive, use it, and its value will not be lost to you. Corporations take trouble to throw away millions of pounds value every year. Why? Because they will not know and do better; the cheapest way out is often the dearest.

THE FUNERAL OF BOOKER T. Washington. We are pleased to take over from the "Public" U.S.A., a contribution by Mr. Lyman Ward, Principal of the Southern Industrial Institute, Camp Hill, one of the late B. T. Washington's friends.

His earthly career had ended, and his body was surrounded by groups of students and friends. Everywhere were signs of mourning. A subdued spirit was reigning over all the place. The bugle call summoning the students for the last march in honor of their great teacher, seemed hushed and far away. Almost with the announcement of the death on Sunday, colored folk began gathering for the funeral, and on the morning of the funeral (Wednesday) this steady stream was augmented by other currents, representing hundreds of sorrowing colored people in all sorts of conveyances—automobiles, trim bug- gies, and surreys, mule carts and two- horse wagons; still others walking—all going up to do homage for their leader. And such an outpouring of white people, friends from New England and New York and the Central West, neighbours from everywhere in Alabama, educators, editors, lawyers, judges, ministers of the Gospel, together with such an outpouring of the farmers of the country-side and citizens of Tuskegee, Birmingham and Montgomery!

Every place of business at Tuskegee was closed during the hour of service. Was there ever such an occasion before in the State of Alabama? Few occasions similar to this have ever occurred in this country. Every one seemed to be standing at the bier of a friend. The beautiful chapel was thronged. Nearly half of its space was reserved for white friends. The immense platform, which all friends of Tuskegee will remember, was banked with beautiful flowers. Such a collection is rarely seen. Flowers of every kind and variety, flowers from everywhere, immense set pieces from some sorrowing fraternity or organiza- tion, mingled with a tiny bouquet from some humble admirer. All seasons were represented, the flowers of the spring with those of summer and autumn. The great simple-hearted man, no doubt, would have mourned the plucking and fading of the God-smile among the plants, but he could not speak, and it seemed as though the multitudes were mutely saying: "This is all we can do; we bring these flowers." And such a stream con- stantly pouring in from all entrances to take the last look. Young students in regulation uniform of the school stood as a guard of honour. A judge of the court, followed by an old man with a turbaned head and unsteady gait and then perhaps a distinguished bishop of the Coloured Church. Then awkward country coloured youths carrying their horsewhips as they pass by, elegant ladies from Montgomery or Tuskegee also in the march, and the statuesque guard of honour always at attention. A far away strain of music, Chopin's Funeral March, over and over again we hear. Finally, the arrival of the students marching—a march that seemed endless, filling up pew after pew and standing in the aisles, then the quick appearance of the girls, with another seemingly endless procession, and finally, with the last strains of the music dying away, the widow, led by the venerable John H. Washington, with the immediate family, enter and take their places. Lastly, the Board of Trustees, led by the chaplain, find seat on the platform. The great choir sings, and a few sentences by the chaplain follow. A marvelous interpretive read- ing of the fifteenth chapter of First Corinthians is given by a member of the Phelps Hall Bible School, followed by "Lead, Kindly Light." Dr. Hollis B. Frissell, the distinguished head of Hampton Institute, who had been Mr. Washington's teacher and long-time friend, offered prayer, the most beauti- ful, the most haunting, that the writer has ever heard. Then the choir sang, "Swing Low, Sweet Chariot." A brief telegram was read from Seth Low, addressed to the Vice-Principal, Mr. Warren Logan, and Mr. W. G. Wilcox of New York read a brief, but touching tribute to the great founder and assured the workers of the hearty support of the Board of Trustees. At no time was there uncontrollable anguish. It did not seem that he was gone. The sublimity and grandeur was almost overmastering. The choir rendered, "Tell My Children Not to Grieve For Me," and it seemed to be his word to his friends.

Years ago Mr. Andrew Carnegie, while visiting at Tuskegee, said that to his thinking, the most wonderful thing about the whole institution was not her factories nor shops, nor yet her school-rooms nor library. "The most wonder- ful thing," said Mr. Carnegie, "is her heavenly music." Mr. Carnegie, had heard music all over the world, but at Tuskegee he heard the best. "I have been at Tuskegee many times, and have heard many programs, but never such touch and tone as at this funeral."

Booker Washington is not dead, and some way no one there seemed to feel that he was gone. He lives in the lives of millions of his race. He was yesterday and is to-day in countless homes where he had taught his people a new life and living, and into the old homes he has given a new grace and tenantry. Booker Washington lives in the hearts, not only of those who speak the English tongue, but in the lives of those who do not know our language and its meaning. Booker T. Washing- ton lives as Christ lives. He is alive as Paul is yet alive. His voice is as the voice of Lincoln—that Lincoln who cast off the shackles. Call Booker T. Washington educator, orator, states- man, patriot, if you will, but above them all, call Booker T. Washington the real emancipator of his race. And at every new success his race attains, we will say in our hearts: Booker T. Washington still lives.

GENERAL NOTES. The various sympathies for the respective sides of the belligerents is not only prolonging the war, but also laying a foundation for furthering hostilities of a commercial nature that will not be easily overcome; just fancy those persons who now are just clamor- ously refusing to put up with certain inconvenience for the sake of a great political need. It is not an uncommon case for those who shout loudest, to give way soonest.

We should prefer that they were have enlisted in the trade war, to be quiet and determined; quiet resolve

The idea of Empire citizenship is both bold and good; it embraces so much of the "Tantum," and grandly quali- fies the "Magna." Now if there is anything that is going to make Imperial consociation it is that enlarged concept of every member of that Empire.

There must be an honourable status for every member of a great political consociation, such as the British Empire there can be no possible need for class submergence. We know that this idea will not be agreeable to those who want to hold on to the old process, but they must keep abreast of the times.

The number of the Natives killed and wounded each year at the Trans- vaal gold mines is seldom considered by the Native people. Of course it suits some people to say little or nothing about it, but it is a matter that should be thought of for it seriously affects a large number of Native families. If neglect can be proved against any company, it should be clearly under- stood that it will be to the interest of that company to take every possible care of its Native workers, that is if it wants to keep its works going.

We again note the desirability of reducing the business shark family, which looks upon preying upon the Native as being quite legitimate; gold mining companies will find doing so, much to their interests.

The out-break of bubonic plague in the Free State, should be a warning to the mining companies and others in the Transvaal for it may spread and cause a great deal of trouble. All sanitary precautions should be taken. Not only sanitary officers are wanted but Medical officers also, as the blood of many of the employees needs looking to as well as the dirty corners of their houses and their clothing as well.

The floating mines in the Bay of Biscay, it is presumed in some quarters, have been laid by German accomplices from the U.S.A., under instructions from Berlin.

It is also declared by readers of the Italian press, that there is a conspiracy for the dominancy of the world, has embraced deception and traitorous action on the part of any German under instruction from Berlin.

The whole world of modern life has been brought up face to face with its own trend to double dealing and lust of gain. To tell people that such had something to do with bringing about the war, would make them sneer, but it would be a tough job to prove to the contrary.

Holland with all its risk and mis- fortune will be a large gainer by the present conflict. The victory of the Allies means a permanent peace for the Hollanders, extended area and a world wide commerce that indeed make a New Holland. With Belgium, Holland will stand with an assured freedom, and respect that will win the hearts of all who have any love of either of those two nations. But German victory would make both of them simply hang- ers on to Berlin.

The South African Native question is again being discussed. It is a danger- ous X quantity, and had perhaps better be left alone, as it is a storehouse from whence can be drawn a variety of argument that might prove to be most unfortunate to more than one institu- tion in South Africa; we know that "a nod is as good as a wink to a blind horse," but to those who know, "a word in season" etc, should suffice.

A Japanese nobleman has declared that Japan will see to it that Russia gets all the munition she needs; and further, if an army is needed from Japan, it would be there in Europe, for German victory can never be tolerated by Japan. How will that fit the "Tontonic" conclusions? Rather roughly some people think for the North Eastern section of old Lemuria to challenge the Modern Mongol in the North of Europe, in that tremendous style.

And what about the preparedness of President Wilson? Some political per- sons, in Natal, are asking: is the preparedness for an outsider, or for the restless inner mobs of the United States of America? The comments we have heard here no doubt about for whom the guns are for, Europe has her hands full and there is no other foolish enough to think of troubling Uncle Sam. It is the bad state of things in that land that causes people to be apprehensive.

Every place of business at Tuskegee was closed during the hour of service. Was there ever such an occasion before in the State of Alabama? Few occasions similar to this have ever occurred in this country. Every one seemed to be standing at the bier of a friend. The beautiful chapel was thronged. Nearly half of its space was reserved for white friends. The immense platform, which all friends of Tuskegee will remember, was banked with beautiful flowers. Such a collection is rarely seen. Flowers of every kind and variety, flowers from everywhere, immense set pieces from some sorrowing fraternity or organiza- tion, mingled with a tiny bouquet from some humble admirer. All seasons were represented, the flowers of the spring with those of summer and autumn. The great simple-hearted man, no doubt, would have mourned the plucking and fading of the God-smile among the plants, but he could not speak, and it seemed as though the multitudes were mutely saying: "This is all we can do; we bring these flowers." And such a stream con- stantly pouring in from all entrances to take the last look. Young students in regulation uniform of the school stood as a guard of honour. A judge of the court, followed by an old man with a turbaned head and unsteady gait and then perhaps a distinguished bishop of the Coloured Church. Then awkward country coloured youths carrying their horsewhips as they pass by, elegant ladies from Montgomery or Tuskegee also in the march, and the statuesque guard of honour always at attention. A far away strain of music, Chopin's Funeral March, over and over again we hear. Finally, the arrival of the students marching—a march that seemed endless, filling up pew after pew and standing in the aisles, then the quick appearance of the girls, with another seemingly endless procession, and finally, with the last strains of the music dying away, the widow, led by the venerable John H. Washington, with the immediate family, enter and take their places. Lastly, the Board of Trustees, led by the chaplain, find seat on the platform. The great choir sings, and a few sentences by the chaplain follow. A marvelous interpretive read- ing of the fifteenth chapter of First Corinthians is given by a member of the Phelps Hall Bible School, followed by "Lead, Kindly Light." Dr. Hollis B. Frissell, the distinguished head of Hampton Institute, who had been Mr. Washington's teacher and long-time friend, offered prayer, the most beauti- ful, the most haunting, that the writer has ever heard. Then the choir sang, "Swing Low, Sweet Chariot." A brief telegram was read from Seth Low, addressed to the Vice-Principal, Mr. Warren Logan, and Mr. W. G. Wilcox of New York read a brief, but touching tribute to the great founder and assured the workers of the hearty support of the Board of Trustees. At no time was there uncontrollable anguish. It did not seem that he was gone. The sublimity and grandeur was almost overmastering. The choir rendered, "Tell My Children Not to Grieve For Me," and it seemed to be his word to his friends.

Years ago Mr. Andrew Carnegie, while visiting at Tuskegee, said that to his thinking, the most wonderful thing about the whole institution was not her factories nor shops, nor yet her school-rooms nor library. "The most wonder- ful thing," said Mr. Carnegie, "is her heavenly music." Mr. Carnegie, had heard music all over the world, but at Tuskegee he heard the best. "I have been at Tuskegee many times, and have heard many programs, but never such touch and tone as at this funeral."

Booker Washington is not dead, and some way no one there seemed to feel that he was gone. He lives in the lives of millions of his race. He was yesterday and is to-day in countless homes where he had taught his people a new life and living, and into the old homes he has given a new grace and tenantry. Booker Washington lives in the hearts, not only of those who speak the English tongue, but in the lives of those who do not know our language and its meaning. Booker T. Washing- ton lives as Christ lives. He is alive as Paul is yet alive. His voice is as the voice of Lincoln—that Lincoln who cast off the shackles. Call Booker T. Washington educator, orator, states- man, patriot, if you will, but above them all, call Booker T. Washington the real emancipator of his race. And at every new success his race attains, we will say in our hearts: Booker T. Washington still lives.

GENERAL NOTES. The various sympathies for the respective sides of the belligerents is not only prolonging the war, but also laying a foundation for furthering hostilities of a commercial nature that will not be easily overcome; just fancy those persons who now are just clamor- ously refusing to put up with certain inconvenience for the sake of a great political need. It is not an uncommon case for those who shout loudest, to give way soonest.

We should prefer that they were have enlisted in the trade war, to be quiet and determined; quiet resolve

The idea of Empire citizenship is both bold and good; it embraces so much of the "Tantum," and grandly quali- fies the "Magna." Now if there is anything that is going to make Imperial consociation it is that enlarged concept of every member of that Empire.

There must be an honourable status for every member of a