

## Impapala Nomfundisi Omusha.

Inhlango yabefundisi be American Zulu Mission yabe iseNanda ngo Jan. 19, 1916. Kwakuhlangane abamhlope, nabannonyama, kanye nabavangeli.

Ngendaba yoweswesleka komfundisi webandila emPapala nkwenzweye izidawo zleli illele okutwa elasemelka elenganyela i A. Z. Mission, ngenewadi eyavela ebahuleni lase Mpapala, ngomhombali walo uMr. M. Metwali.

Ibandula lase Mpapala litumela isicelo kuhula litunyelwe umfundisi Mbijya Kuzwayo, abe ngumulamis walo.

Inhlango yabefundisi yabona loku njenjokuba lefbandulu kade lahlukene pakati nguye upmfundisi Kuzwayo, babinye bati inakeze abanye kungati iningi lati kalmindu.

Inhlango yabefundisi yanguma loku ukuti: Umfundisi Stick ongumongameli walelobandulu, kanye nofundisi Makanya mababye emPapala ukutholilisa kahle umoya walencwadi yebandulu lase Mpapala, okuti iyo ngenpela yini elotshwe ilo ibandulu, namanzi iwo yini abe ebahuleni ka?

Ngo Feb. 17, umfundisi Stick kanye nofundisi Makanya, balibangisa kona emPapala.

Kusasa ngolwesihlanu Feb. 18, labutana ibandulu, indaba yangene, sekukulane ngezozana kwabonakala ukuti alipele ibandulu; kwapinde kwanayenzewa kawatwa wonke uwonke aifikie endlini yeSjonto olwamangani ngomgjibelo ziu 19.

Kwasa okungalayo, emini ilanga lisemiloko bonke baapele amutu engakabiko (ukunqunywa kwezakati zaskwala Zulu loko).

Bateleka ezindleleni, indlu yati ayigwele loka inkulu. Abebandle abyekwa kona amashumi 50, abanye ke basekusebeneni umfu ongumongameli walo watafa isihlali weneku indaba abnfika ngayo nomfu. Makanya, ngokuza nangencwadi etunyelwey ibandulu lase Mpapala.

1. Uyafuneka umfundisi lapa emPapala na?

Bonke bati sesihlupekile sisendle Umfundisi wacasisela yonke indaba eyayise Nanda.

2. Kwasukuma uBhunu Shanda, wa pakamisa wati "ngipakamisa umfu Kuzwayo azoba uMahsi webaodukla lase Mpapala." Wasekulu iningi.

Kwatiwa una ekono onewzi lake no ma ilpi, unikwe ituba lake at'eho aktunayona.—Akuzanga kuge kona'zwi elipikayo nelingabayo.

Indaba yayswa evotini.—Bonke abatshyo, ukuti umfundisi Kuzwayo makabe umalusi webandulu lase Mpapala mabapakamise imikono, bonke bapakamisa, ngapandilekwekova, kwase kawetwa amadikone: Bhunu Shanda, Dick Zibisi, Tomase Kumalo, Willie Magwaza, no Elias Shanda umbhali kompatiskwama.

Kubonakale ngobufakazi obugwele bokuti ubizive uNkulunkulu umfundisi Kuzwayo ukuba ngumulamis webandlila laka Zulu Empapala.

Ibandulu linquwana ukuba umfundisi Kuzwayo nyukwala inkonzo yake ngo March 1, 1916 yokwala lase ibandulu lase Impapala.

Ibandulu liqubeku futi ukuba makunyewi iCouncil yokumisela kulo ibandulu, ngokumone amabandulu kanye nabafundisi.—I. A. Z. Mission, umfundisi Taylor, umfundisi Stick, Durban, Inanda, Adams, Mpumalo, Grootville, Mtvalume no Isidumbini: Rev. W. M. O. Carleton, Rev. F. Bunker, Rev. Abraham & Rev. Anos Muntyal.

iCouncil iyakuhlala ngo April 21-23 una kungavelanga okunye, nokuvama kweNkosi.

Imi,  
Owaye kona.

## Inkantolo Enkulu Yabantu.

Kuke kwangene icala lika Maria Ngcobo oti wabanjwa nguMdungawane ngo January 1915 eMtwalume.

Icalo nlonle nMaria Ngcobo ngokuba indaba yake isukwe yaze yonakala amalaji lapa elanda ngitsho kanye neminyi imiti ayinkwa uMdungawaze jide wase usanganu umqondo nyawenza loko akwenzayo kasaqondi juto.

Kuté ukuba kungawakoli loku amajai as emdedela uMdungawaze.

## ISICELLO.

ISICELLO,—"Ponsa isinkwa sako emanzini wositolu emva kwezinsu ezi singi". Abase Sans Souci M. St. igwesha lase, Grootville baapele umsebenzi omukululu wokukuhela indhlu yokufundisa abantwana nokusontela. Ngenxa yoku biza kwezisimbi nokunye kubakululu ukuti imali efukuhelo uE60, izinsizwe zasa Sans Souci eziengeli zisakipe £12, ekaya lapa kusutakole £8, ezae Tekwini zisakipe £4. Ios. 0d., sisadinga £35. 10s. 0d. kanye no £12. 10s. womata. Zinamandala ezaseGoli zitukutelle ziyaqatazelwa nezaseFekwini ezipetwe rgu G. Menga wakwa Sparks & Young.

Sotokoza izihlobo zisakipe loku sisempeleti kaZulu sesinekibana maje elibanzo noMafukuzelo useyozi asiyakatsho enze, umhlangano kulendhlu yetu enkul. Izipo zonke zitunywa ko Messrs. Geo. Champion no S. Ngidi abapatisikwama.

Yimi umbhali webandulu,  
G. MACDONALD.

## Abakwele Emkunjini Ngomsombuluko.

Mr. Ercock Mahamba Daunhauser  
"Stephen Nxumalo Edendale  
"Malcomus Nkosi Inanda  
"Henry Mtetwa Impolweni  
"Phineas Hlubi Grootville  
"Misa Abigail Nyongo  
"Bokwe laba abantwana bakwele-kwi  
"Durban Castle" igama lomkumbi, beyo kwelela eEast London baqonda esikolelo-eloefale. Ao Mr. Micah Nyongo no Mr. Nkosi bakobona beapekezele, unkumbi wase wakwa. Mamo! wasikile uMr. Micah Nyongo isililo esedabuka ngoba sekuhamba uqade wabo. Pambili madoda! Fundisani abantwana benu!

## NDENGEZI

## Ezase Sayidi

Ngitanda ukuwisa abazalwane abaduzuze nabakude ngezalomhlaba ezishisayiso.

Wen, madoda siko sipi tina luhlanga olunsundu, nzalo, kaHamu! Kona zolo-loku kuke kwakusa enkuu impi pakati kwelelwa okutwa amakolo. Au, bashayana ezesabekayo izindu zezingozzi; lati selipambi kometi-macala wasePort Shepstone uMr. B. W. Martin, wabahaulisa apondwe ababili.

Bekonku omkulu umdando wabelungu lapa ngomgjibelo ngomhola ka 19, Feb. emMasonic Hall. Bati una besho bantu anzange ubekona ongakwa lapa ePort Shepstone, yagala.

Sake saluwa udumo lwezimambana zale kwaZulu, amaFlying Defenders, nama Halleys Comets, ukuti zadumela-kwashi amanzi, kwaxabana uxamu no Fadu, kwabonakala ngamanzi ukudungeka ngoba zadhla "idraw" kwa-zeekwakalayo.

Wen, madoda, kusa kusa. Nalapa esaidi sekugala ukuvuwa ngoba nizimotokali sezipambana utulu ezintenzi za Mack, no Mckenzie, izimbana eziquibule kuleli.

An, bagunyle abelungu balapa ngalogeni wabo abati "Gloria Light," ukaya isiamgalizo.

Kuke kwa bonakala izinto zawo Dhlamini no Mpanza kule ndawana ubabu. Po, bezinjani, woe, ngyiakubebeli kaisey uayadala ovazi lapa bapumkulu. Pela abadala abasuhlu-shwa luto manje, ngoba umsebenzi sebzepemba matupa, pansi kuka Msebe weLangu, u (Hon. E. S. Mack). Kodwa sesizwe ngosizwile ukuti sebe labekile ngoba kusongtseku kuwo lo nyaka baza kutiwa "transfer" kwesinye isikundulu futi, asazi ke njalo.

Xola, baba! Mheli ngokwulula kwa-mi, ngyiabula una ngidila "Ilanga" likaMafukuzelo.

## MADHLOKUBABAYO:

## (KU MILELI we "Langa")

Mngane.—Nginxusa ukuba ke kipendula umngone wami uMr. E. F. Matobela, emazwini aye engiawone pepeni lako lika Feb. 4, engiawu ngoba lwokelela kwelela eyakato.

Uti uMatobela mangikanyise ukuti wawela ulwandle sipuna etsheni noma sipuna okweleni lomunye kade Adam nomu ka "Noa." Elami ngiti: Sisuke lapo enyakato sehlu njalo saze sayu kucutsha kuleyonsonge yowlwandle eseyahlanganisa ngabefungu ngeminyakisa edhulileyo beyenza ukuba. Tabe, sipuna lapo, sehlu njalo sagudhlu ulwandle ngasempumalanga, nangase-nthonalanga; sahamba njalo saze sayu kuti ngalo ulwandle ndawo zonke; angisho ukuti sake saluvelu, ngiti sáwela imifulyo emikulu yodwa, hai, ulwandle.

Kulendaba futi angiba yona yomteto "wokuba umtunu onmyama ashawebi" ngezakwala ukuedu isikweli kumakosikazi, ukuba umzizi wendolu uhla atule angelo umsindo pakati kwavo. Angitsho nakancane ukuti ngumetelo owamiswa yinKoslo lo. Ngoba nompotole omukululu wabe, zizwe, uPaulo obewebileyo, lapa elobela uTimoti uti.—"Lisimini lelo'zwi lokuti osuk'xenakle ububishop, ufisa umsebenzi omukululu, ...nfanele abe ongana'solo, abemfazi munye." Tim. iii, 1, 2. Katshongu maye uPaulo ukuti abantu bonke abakonzo uNkulunkulu mabagane abafazi ngabanye.

Inpa ngizek'indaba yomoya wamana ngangka ngayizwala endulo ikulunywa ngao sibhine'amakasana, ngezwa ukuti: Inkosi uEdward VI. wabe nabafazi ababili, —kwati ngolunye nusku omunye wanqunywa omunye ngomese ngenxa yekwala. Kwaskutshisa kumiswa umteto wokuba angapindu umuntu atabe umfazi wesibili. Uyezwa ke naye ngenxwana loko akwenzayo kasaqondi juto.

Kuté ukuba kungawakoli loku amajai as emdedela uMdungawaze.

The Editor does not hold himself responsible 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 Lovedales 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 pushing forward and the question of supremacy 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 Attendance 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 paying 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 if this be so then South Africa is on the downgrade 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 become 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 Zambezi." 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.

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-continental distaste of the coloured man, has to give way before the test of economic worth. The natural child of some unfortunate pair may be snuffed at by some grand dame whose pride dulls her humanity, but it grows up to fill a useful life, a child of God, claiming the love and respect of those who can appreciate its worth. So, our friend B. T. Washington in his passing has brought down a part of huge and wall of conventional classicism. Note what that implies, for it bears upon history.

THE FOLLOWING MAY INTEREST OUR COLOURED many readers, as showing how the African Allies must participate in much of what concerns 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 had coloured allies.

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 the State of Alabama. Few occasions 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 sets pieces from some sorrowing fraternity or organization, mingled with a tiny bouquet from some wealthy 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 constantly 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 turbaned head and unsteady gait, and then perhaps a distinguished bishop of the Coloured Church. Then onward country coloured youths carrying their horsewhips as they pass by, elegant ladies from Montgomery and 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 seem 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 strain 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 reading 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 beautiful, 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 paid 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 overwhelming. 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 shop, nor yet her school-

rooms nor library. "The most won-

derful 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

rhythm, such harmony, such divine

touch and tone as at this funeral.

Booker Washington is not dead, and

some way no one seemed to feel that he was gone. He lived in the

lives of millions of his race. He was