Isipepo, Isicoto, Nemvula.

Ilanga lika Kisimusi lapata ubuhle nobunzima obukulu ngasenhla.

Esifundeni saseMnambiti labuye lapendula kupakati kwaleta izulu ngomoya owesebekayo, nokuduma okwesabekayo, nemvulakazi; lawisa kwabanje. Kwafa mvu, mbuzi, nkuku, namasimu. Okukulu elakuvamisayo eMnambiti ukulelesa. Latshaya indhlu yommeli kona. Lati lapa litshaya indhlu yomlungu futi u"Ges" (uMr. Augustus Illing) owake ngapandhle komuzi, bayihlangulisa abantu, loku yena wabengeko nasekaya.

Isicoto sabulala kakulu ngase Wessels Nek kakulu, lapa insimu yokudhla neyezitelo yahlangana neuhlabati. Konke ngase Dundee kuzwakala lona udumo lokulimala kwazo zonke izitshalo kona.

Ngase Mgu'ndhlovana kubatshazwa kona futi ukufa kokudhla emasimini kubulawa amatshe.

Loludumo luzwakala ukusuka ngase Mutulini kunqamule Inyamvubu kuye kubambelele kona eMgu'ndhovana. Nabantu balimala kulolo bhiti.

Izingozi Zokwahlukana Konyaka.

EMkomazi—esizalweni sawo—kupume abelungu besilisa nabesifazane bangena esikebheni, bepela bangamashumi amabili. Bati uba bangene bawukupula umfula. Bengakabipi, lapo besondela ngebloho lesitimela, kuhle kwaqama ukuti baningi kakulu, siya sindwa ibona isikebhe. Uzwanike sihle izike nabo bepezulu. Au siqale manje ukuzwakala ngengila isimame kube buyalwalu sekuntanta izigqokwana, nezambulela, ini nani. Hayi-ke loku nawo amanzi kawashoni, kungaze kwavela ngozi. Bahlanguliswa bonke tina.

E Port Elizabeth kupume isidumbu somlungu elwandhle; kwatolwa esomunye umuntu ngase station sesitimela kungati lona ubulewe ngezandhla. Umlungu watatwa ulwandhle egeza, kodwa noko wabuya wavuka lapa esehlanziswe amanzi.

Ezase Talaneni.

Eka Mr. Mdu M. Mtetwa.

Mngane,—Ake ungivumele ngidumise okuhle engikubonileyo ngomhla ka December 27, 1915 kwenziwa uMrs. M. Mfeka inkosikazi enhle netusekayo yomfundisi Mfeka. Impela inezinto eziningi ezinhle esenzela zona lapa Etalaneni ekade zazingeko yonke leminyaka emningi kangaka. Namhla sinabahlabeleli, nezinkundhla lapo abafana bekabela kona unobhutshuzwayo; namhla sinezintokazi ezasengati azitandi ukukanya kunobumnyama. Tina besilisa bezinsizwa abazama ukupumela ekukanyeni njengendhlela yako ekengiyibone ezindaweni eziny okungati siziquba pambili ngenkanyiso, njengaseNatal, koma Groutville no Nanda, no Manzimtoti, nezininga ezinjalo izikole ezidala ezavela zapatwa abansundu, ngoba yibona beyivezayo indhlela yokuzipata kahle ngesidumbu sako.

Ngomhla ka December 27, 1915 kwakukona umdhlalo omkulu we Christmas Tree endhlini yesikole wawenziwe uyena njalo uMrs. M. Mfeka. Izimpahla zilenga zigcwele isihlahla kuyikazela nje ezipuma izindawo ngezindawo zipiwana. kubongwana impilo ka 1915, kanye nosuku lokufika kwe-Nkosi yetu emhlabeni; yehla ngomoya oyingcwele ezulwini. Kwavulwa umsebenzi ngeculo lenkosi No. 36.

Hayi-ke, yahlala pansi inhlangano. Wo, wazisusa umfo ka Josiah Magwaza uChristian, watsho elivusa umunyu emuntwini, engingeliqonde ngesiNgisi; njengoba babelisho ngaso. Kodwa-ke ngesiZulu abahumushi bati laliti:—"Masibuye sihlangane ngomhla wokupela, njengoba sihlangene lapa sonke namhlanje." Po, loku pela amakwaya ayematatu; elika Mr. Philemon Mapumlo elinye lipetwe umfana omncane ogama lake lingu Phineas, engizwe sebembonga esazisusa nje ezake; wo, zatsho ezaleyo mambane encanyana, ngabona isalukazi sesi'iloku sinqekuza ikanda laso sisodwa nje, zisho njalo ziti:—Ngihlangene nokuncane kwase India kwangibona kwaqaqazela. Wo! owo mfana abombheka abahlabelelisi. Hayi nje nabaka Mr. P. Mapumlo batsho nabo umuntu akasola luto nje; angazike kwabanye njalo. Po, kukona nezintokazi ezihlabelela amasolo, oMiss G. Alex. Mtyali, M. C. Ntuli, T. S. Mhlongo, & Candace P. Mngadi, au po, loku ziyabulalana zibanga itunga zipuma Koliji linye kwa Magwaza. Wo! umuntu kayitandi indaba kwaba yimitshingo, amantombazane kodwa abowabheka lamantombazane anezinto ezinhle. Bhasobhani bahlabeleli esakelene nani ningatelwa amaqubu seyiyakula indaba iTalaneni.

Au! Kuyekwa lubukwayo, Mhleli, kuningi okuseleyo sengesaba ukuqeda indawo epepeni labafundi bako.

Etalaneni P. O.,
Nkandhla Zululand.

Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Induna enkulu ka Tshaka kwaku nguNgomane ka Mqomboyi wakwa Mtetwa, ekanye no Mdhlaka ka Ncidi wakwa Langa; uSotobe ka Mpangalala wakwa Gazu, e'liduna elikulu elalivunyelwe ukwaka isigodhlo, beno Zihlandhla ka Gcwabe was'eMbo, uTshaka owab'embiza eti ungumnawa wake, naye-ke wanikwa isigodhlo; ati onke ke amanye amakosi lawa aba ngamadunā nje. U Ngqengelele wakwa Butelezi, waba yinceku yokwenabela izinyawo zenkosi, nokuba kuti inxe ipumesa amate iwapumesele kuyena, esulwe nguye emzimbeni wake. U Mvundhlana ka Menziwa wakwa Biyela wab'e iqawekulu kanye no Mapita ka Sojiyisa ka Jama wakwa Zulu. U Manjanja ka Nhlambela, no Lukwazi ka Zwana, (bakwa Ntombela bobabili) babesekele uMbuso, kanye nabanye nje-ke abanumzana abaningi nezikulu ezazikona kuleyo'nkati.

Walibusa lonke-ke umfo ka Senzangakona, waba iukosi yalo lonke. Kwakuba indaba enkulu mzuku kutshwanywayo, ngoba lalibutana lonke kwomKulu njengoba nilibona lingaka nje; linuke inyama lonke, ngingasapete kwomKulu, sengitsho nas'emapandhleni nje emazweni apetwe ng'abanumzane.

Njengokuba pela wab'enamakanda amabili ngas'e Tekwini okwakuhlala kuwo amabuto—kwa Kangela nakwa Dukuza—wabe ejwayele ukuya kubuka ulwandhle, abone amaza lawa olwandhle, ukuze nokubuyela kwawo emuva epambana; kulapo wakutata kona ukususa amabuto nokwenza amaviyo empi. Kuhlalwe-ke lapo elwandhle, kubukwa ukuhamba kwamanzi; besekuponswa izinduku kona, kube yilowo nalowo aponse eyake, ati engasabuyanga eyake kutiwe uyatakata abulawe.

Usemtumile-ke kuleyo'nkati uSotobe ka Mpangalala wati kayekubona lapa kupuma kona abalumbi (abelungu) ukuti kunjani, bangakanani, b'ake kanjani. Kodwa uSotobe lowo kabonange asamxoxela indāba yokumtuma kwake, ngoba wati efika basebembulele abafo wabo oDingane no Mhlangana. Angiqedi ukuti ngubani umlungu owabe ehamba no Sotobe, loku uMbuyazwe we-Teku (Fynn) lona wabe es'akile emaMpondweni, lapa wab'e ngu Hulumeni kona; naye waze wabuya lapa esezwa kutiwa aiseko inkosi yake abe etandana kakulu nayo.

U Tshaka web'ebatanda kakulu bonke abafo wabo, bel'igugu kuye; kodwa oway'ebadhlula bonke kwaku ngu Mpande (uNkozapi), owabe ezinge emambulela umdhlunkulu lona awutandayo, ati kamzalele kuwo, ngoba pela yena wab'engafuni ukuzala, engilinganisa ngiti kwaku umkuba wawo onke amakosi amakulu aleyo'nkati, ay'esaba ukuti kuza kuti uba kukule amadodana awo abulawe yiwo, esebanga naoyise ubukosi.

Nanti ihubo elikulu lika Tshaka:

Waqedaqeda izizwe,
Uyakuhlaselapi na?
He! He! Eya-He!
Wahlul'abafo;
Wanqob'izizwe-ke.

Euamakanda amaningi amabuto, kwa Bulawayo, Esihxebheni, Embelebeleni, kwa'Nobamba (okayise lowo), namanye amaningi ngoba izwe lase libanzi alibusayo,

Es'elihlasele walidhla lonke izwe, kute ukugcina wapuma eka "kukulelangoqo." eyapunywa ngabantu bonke, ngitsho wonke umuntu wesilisa osenamandhla okuhamba nonxa es'egugile; kutshiwo ngako loko ukut' kwaku yimpi ka "kukulela ngoqo," ngoba kwapuma naongoqo ababengasayipumi impi ngenxa yobuhlungu bomzimba nangenxa yokuba umuntu engasenawo amandhla okuhamba es'egugile. Yapuma-ke leyo yaqonda oBhalule (Middelburg), umfula omkulu ose ubange entshonalanga; lapa kwapelela abantu kona bebulawa yimbo.

Ipuma njalo leyompi enkulu, abantwana benkosi basala ekaya, kabaze bayihlasela, Kanti seku icebo laoDingane no Mhlangana, ukuba basale babulale inkosi.

Kute ngolunyeti usuku uMbopa ka Sitayi wakwa Zulu, (osekutiwa namhla ngabas'emGazini) wapuma qede enkosini waya kubantwana ehamba ekala, wafika wabalandisa ukuti "Inkosi iti mangiyekugwaza ubaba (uSitayi) ngomkonto." Abantwana base bempendula bati, "Eya! suka lapa, lesi'sipukupuku, ukalelani na? Tata wona umkonto lona uyomgwaza ngawo yena uTshaka uqobo; wot'uba umgwaze sikwakele umuzi tina, sikunike inxenye yesizwe sakwa Zulu, ubuse nawe ube inkosi." Nango-ke nembala uMbopa esestuka lapo es'eyakuyigwaza inkosi (loku pela sebemnqumele isinqindi somkonto). Ute uba angene endhlini es'efihle isinqindi leso ngapakati kwengubo, ite isati inkosi ikuluma naye wayigwaza. Ite seiti iputuma kwezayo izikali ayabe isenzela ndawo wayigwaza wayiqeda, yase iyafa njalo inkosi.

Po, kukona bani ekaya lapo, loku amabuto kawako emuke onke, nensali yamabandhlana angemangaki kawako asahambile, no Mxamama was'ezi Mpisini lona owab'e imbongi, usahambile naye. Kwat'uba ife-ke inkosi bayikweza emgodini wamabele owabe ungasenawo. Ute efika uMxamama wafunyanisa sebeyibulele inkosi; mamo! Wakala ngokwesabekayo. ekala, etuka abantwana ngenhlamba, eti kabambulale naye loku sebebulele inkosi yake, angehlale yena nezinja lezi! Kabavumanga abantwana ukumbulala; kwaza kwati lapa uMxamama esezigingqa pezu kweliba, es'etuka inhlamba enukayo, baza bambulala nembala njengokufisa kwake. Kwaku lapa kwa Dukuza-ke loko.

Uzwani-ke: emva kwaloko kwaba kona ukuxabana kubantwana oDingane no Mhlangana, kuy'ilowo eti nguye ofanele ukutabata isikundhla sika Tshaka. Kwasokubikelwa ngaloko udade wa'oyise uMkabayi; owati "ng'uDingane ong'owakwa Bhibhi ofaneleyo." Wab'es'eti makuyiwe ngas'emhlangeni womfula, kuyotetwa lelo'cala kanti wenza icebo lokubulala njalo. Kute abantwana behlezi nje endhle besalibele ukukuluma leyo'ndaba, kanti nampa abantu becatshiswe emhlangeni, basebevuka bembulala njalo uMhlangana.

Wangena-ke kaloku uDingane ebukosini; wababulala bonke abantwana baka Senzangakona, kwasala uGqugqu owab'esemncane kubo no Mpande; okwati es'ezakubulawa kwanqab'indu na yake uNdhlela ka Sompisi, wati "Inkosi yona ingaze iti ibulalani yona, uNkonzapi, isilima lesi! Ngiti mina inkosi maisiyeke nje isilima lesi sika yise, siyizalele abantwana." Ngalawo'mazwi ka Ndhlela, nembala wayekwa uMpande, wasinda.

Ute uba ababulale abati nya abafo wabo, wakumbula ukuti konje ukona omunye wakwabo'Tshaka owazalwa ngu Nandi, uNgwadi indodana ka Gendeyana, owelanywa ngu Nomcoba. Ngaloko way'yisa kwa Wambaza, emzini ka Ngwadi. Umuzi lona wabe umkulu kakulu nawo, ulingana nawo, onke amakanda ka Tshaka, ngoba pela uNgwadi lowo wab'e ngumfo wabo wenkosi naye benodade wabo uNomcoba, uGendeyana wabe bazalele uSenzangakona ngomteto wakwa Zulu. Po-ke, impi yabe inkulu kulelo'kanda, kwa Wambaza. Kute lapa kuti juqu ukusa wayifaka umfo wakwa Butelezi, uHxwana ka Koboyela (owab'e indun'enkulu yempi, ebizwa ngokutiwa ung'oka "Ngqengelele," ingani uNgqengelele lona ng'umfo wabo ka Koboyela). Wati uba ayilete lapo wayifunyana is'ilungile k'umfo ka Gendeyana. Yalwa ngokwesabekayo lapo, noko wayisusa uNgwadi; wapinda kwaba yiko loko, kwaza kwaba katatu; kute ngokwobune eka Hxwana yawufohla umuzi wakwa Wambaza, yase imbulala uNgwadi; yadhla izinkomo yagoduka.

Emva kwaloko-ke labusa iRwanq'elibomvu lika Senzangakona; inyama lena yabe ingafunwa muntu emGungundhlovu, ububende lobu babungadhliwa ngabantu babudhliwa amaXoza; (izinja ezinkulu zenkosi). Wabusa-ke naye uMbopa ka Sitayi, wakelwa umuzi omkulu, wacatshunelwa izinkomo ezi insada ezingabalwa; nembala waze wakohliseka wacabanga ukuti usenikwe ngempela lobo'bukosi naye, kanti uyakohliswa nje! kwati emva kwezinyangana ezingengaki nje wabulawa, kwatiwa unesibindi esesabekayo ukuba ahle aqinisele agwaze inkosi enkulu kangaka!

Kwabe kukona iduna elikulu, uManyosi ka Dhlekezele was'ema Mbateni owab'enikwe ukuba abe nesigodhlo naye njenge kosi; owab'e inyanga yokuhaya amagama okuhlabelela, ey'isiminzi sokudhla esesabekayo, edhla insonyama yenkabi ayiqede yonke eyedwa, ab'es'epuziswa isicumu sonke sotshwala asiminye eyedwa, ng'asikati sinye esaqeda kudhla insonyama yonke kumbe intondolo yembuzi, umhlola nje! Kunjalo njalo kanawo umzimba omkulu; mude ulapaya pezulu, ukule ngesisu, uncipe ngezito; ungeze watsho ukuti nguye lo'muntu ominza kangaka! Kwabe kuti ngomkosi lapa eqala ukufika nabantu bakwake, izinsizwa nesifazana, abatwele ukudhla kwake, ubone nje nawe, ukuti, wotshi! Yafika inkosi ngempela kaloku; abanye abantu babesizwa ngu Manyosi ngokudhla, ngitsho, abangesibo bomuzi wake.

Wema, wabusa-ke-uDingane emGungundhlovu, kwema amajadu lawa, kwasinelwana. Yiso leso-ke isikati owabulala ngaso uDube ka Silwane inkosi yasemaQadini kwa Nyuswa, ngenxa yokuba uDube emahlule ngejadu, lokuti:—

"Kula, Nsimango yehlati,
Ube ngangezintaba!
Uy'inkonyana yama Fuze nama Nyuswa.
Won'ayek'umbuso, alibala yinala;
Izingubo zabo zincta yimvula.
Qwabe, niyangcengca;
Nakelene no Nsangu.
Ukuma kwayo inyati
Ibuzwa kwabapambili;
Unyani ukwela abanjani?
Kula ube ngangezintaba!"

Wati uba atsho njalo uZulu-maQadi, satsho kaloku isibukeli sati "Yaihlaba!"

Kulapa es'enzelwa uzu gu-ke njalo uDube sekutiwa kaze alete izibonda zokwaka isigodhlo emGungundhlovu, beze bengapete'zikali. Kanti kulapa sekuzuti uba bakwenze loko bafike kabulawe njalo.

Ezase Milton.

(Eka Rev. H. L. Vilakazi)

Ake ngixoxe ngo Kisimusi okade ulapa eMilton ebandhleni lase Africa Cathedral Episcopal Church elipetwe ngumpristi wakiti uRev. M. J. Romela no Rev. H. L. Vilakazi.

Ibandhla lanikela ngezimvu, nezimbuzi, nezinkuku, namazambane, nelayizi nesitambu etc. Abantu badhla besuta, yabadaka inyama. Ababekona babengu 64. Kute ukuba kuyongena isonto abantu bakungu uMtwana, banikela imali namacici nezitadi. Zacula izintokazi zekwaya oMisses E. S. Vilakazi noR. J. Mbhele, no J. S. Vilakazi no Mr. A. P. Mngomezulu. Kwaculwa elimnandi eliti "Vula indhlela inutaka Tixo" lapo ongapandhle weza egijima epanga ukuba angafiki sekupelile.

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Rev. A. W. CRAGG,
Governor of Institute,
INDALENI,
via Richmond, Natal.

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"Ukuti iAfrika lihlala likipa okusha" . . .

yisaga esihunyushwe esi Grikini esakulunywa ngu Pliny ngeminyaka eminingi eyadhlulayo. Kusenjalo ke nanamhla,—iAfrika lizinge li "qibula" nje. Sikumbula njalo icebo lokwelapa—icebo lobungcweti—lalezikati, ikabo lalo lilapa eAfrika.

ICEBO lika ORSMOND LOKWELAPA LALEZIZIKATI.

UMr. Orsmond, umqambi nompelelisi walelicebo lamanje lokupilisa usandekuqeda incwajana enosizo olukulu nefundisayo ebonakalisa "ukwelapa zonke izifo ezelapekayo."

Okungafani nemiqondo eminingi lelicebo elisha lokwelapa seli nobufakazi bangapambili bwempumelelo emangalisayo nalcyo ncwajanake ebizwa ngokutiwa yicebo lamanje lokwelapa ipiwa bonke ngesihle.

TOLA LENCWADI YESIHLE.

Yicele kumKemisi wakini, nonesitolo noma ulobe uyitole ngokubuya kweposi kwo

ORSMOND'S GREAT AFRICAN REMEDIES
(LIMITED)
KING WILLIAMSTOWN.

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The Editor does not hold himself responsible for the opinion of the Correspondents.

ILANGA LASE NATAL

Friday, January 7, 1916.

Political Duties.

There is an impression that is common to many who have to do with politics, that a man may do much as thinks fit; of course, in that idea is a presumption that the man concerned is morally in agreement with all that is needed to make the nation, that he is aiding by his political ability, to move along with reasonable celerity and success. But it does not always follow that the man, in question, has the ability that he supposes that he has, and as a rule men of that sort will go on blundering on for a long time before they even suspect that they are, or may be mistaken. It is probable that the best of politicians discover in themselves errors, that, because they are fairly honest men, they seek to rectify, this good trait of character is their honours salvatory clause; evil cannot be said to be in their hearts when on proper occasion being given, they are at once ready to repair the mistakes that they have made through inadvertency. This sort of man is easily led to obey the sacred injunctions that admonish mankind to be just. But the case of the self-satisfied man is quite different, to him the sacred admonitions appeal in vain, and such men go on their way serving some private interest, or that of some party, practically inferring that such interest is of more importance than the general interest of the country, which means the common interest of the whole population of that land. It is not likely that such men can have a clear idea of their political duties, or clearly understand their moral obligations to the people, to their King, and to their God. The position is dangerous not only for themselves, but also for as many of their fellows, whom they happen to drag into the nest of their wilful neglect and imposture. In the heart-searchings that are coming, who can say how much of neglect, of any one of us, will be laid bare? Is it a matter that anyone can afford to be careless about, or will any hardened defiance insure immunity from painful results? Duty must be recognised and respected. The part to be performed by anyone person is mostly incidental, but the organising power that controls for final purposes must be respected, or the consequences, no matter how painful must be suffered.

Shall there be General Accommodation?

The flow of events indicates a deeper sense of political obligation, States are becoming aware of what is meant by the political cohesion of a country and that thought necessarily leads to reflecting on what is being done, or being left undone, to making the whole population of a State agreeable to the popular desire for general progress. No doubt thinkers are convinced that it will not pay to have smouldering fires of discontent among the people, and therefore to deliberately leave such burning factors is the most short-sighted policy that can be persued. The South African Union is a much troubled country, and therefore, there is the greater need for wisdom being applied to tone down the asperities of the mistaken past. How joyous for all classes to be pulling together; what an increase of economic value and confidence that would bring.

Senator Campbell's Explanation.

The explanation given by this worthy gentleman has greatly modified the opinion of the people on the coast which was rather pronounced against the leniency shown to the rebels. The grounds for the leniency as given by Senator Campbell cannot be denied, the principle upon which they are based, being the same principles to which all men have to trust And now that this broad basis of indipatable logic is brought forward for political action, may the Native people hope for kindly treatment at the hands of the Government? We admit that we, or rather our forbears, have been tiresome in the past, but should that be warrant enough for being singled out for being deprived of the common liberty in buying land etc? The matter bristles with unpleasantness, and therefore should be repealed from the Status Book. Kindness like sunshine should be to all who can receive it.

Honouring Responsibility.

The ordinary man seldom recognises the burden of responsibility that officials often have to bear, therefore it is good that they be reminded of those burdens; they may then go a little further in considering the vexations as well as the anxieties that frequently go with the honours of responsible office. Should they give up growling and underrating the officers who control the ship of State, they will find themselves profiting by being liberally minded, and certainly betterable to understand the doing and the undoing of many an act that needs adjusting for the country's progression. The great fault of partyism is the cavilling that practically does good to nobody. Much of the spleen that makes parliaments undignified could be avoided, but that would involve due recognition of the honourableness of responsibility.

The Passing of Nobleman.

Whenever a Chiefmam or Nobleman passes from this style of life to the succeeding one, or what is commonly called dying, there is no change of character although there are changes of conditions and opportunisies; thus a useful man still desires to be of use, and as a rule is capable of being more useful than he was before. The passing of our good old friend Mr. Klass Goba is a case of this kind, and although we are sad at the parting, yet our hope is great, for we have ample evidence of the goodness and wisdom of God in making the best possible use of a man's efforts in the right direction. With this feeling we await our meeting with many a sterling friend who has gone before, knowing full well that the eternal kingdom is a kingdom of uses in which, if we desire, we can participate with honour and rejoicing with the multitudes who love the Truth.

What Level-headed Yankees Think?

In a matter that concerns more than one political nation, the people of the United States of America have resolved that the so-called Indians of that part of the world, are to have justice done them in the matter of lands for occupation. Now that conclusion has been come to after much consideration; and we should remember that the Yankee is a business man. Now if it will pay to let the copper coloured men have justice in matters of land holding, why should it not pay to let us Natives have a square chance? To settle where the near neighbours are willing for him to be their neighbour. The business side does not need to set up prohibitions, what is it then that demands that restriction? This matter will have to be thrashed out on proper accademic grounds, and for that purpose we take the liberty of ventilating it, especially as it is of much importance.

An Expensive Luxury.

There are not a few writers who are enlarging on the financial aspect after the war, and those who treat of Germany, proclaim a most dismal state of things. Allowing that Germany will be in a tight corner, why, may we ask, should a people tolerate a ruinously expensive government? Will all the patriotism, real or fancied, make it other than what it is, a cruel Bugbear? Not only the German, but many other people should take a hint from these times of severe finding out. People will be justified in knowing what they get for their money (Revenue). But to return to the question, ought people to allow extravagant outlay? If they do, then they must meet the cost thereof. Prudence says dont have an extravagant government; and when a people who have fancied that in such a thing they could trust, get let down, it will not be surprising to find that they want no more of it.

GENERAL NOTES.

One of the remarks made in Durban recently, regarding the trading with, add the employing of German people, was made by the father of family of sons (Scotch) four of whom are in the defence service of the Union: it was as follows: "Why should my four sons, who have given up their billets and good wages, and accept hardship and risks for the sake of the country, continue to do so while Germans are allowed trade and be employed? Is it right that the enemy should have advantages while our sons are having the disadvantages?" We were bound to agree with our irate Scotch friend. But it speaks volumes.

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There are many Colonists who are angry over this matter, and some have said they were "having the loyalty knocked out of them." Other remarks suggest an absolute boycotting of the German. And the suggestion that the bad feeling may die down, brought about such hot replies that there seems to be little likelihood of such a thing coming to pass. There can be no doubt that such animosity has never been known before.

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It is cheering to find that the true Moslem does not on any account abet persecution and massacre. That ancient sect of Moslems, the Mehlevhis, have never approved or taken part in the outrages that have and are, disgracing the Turkish people. The evil of cruelty as is always the case, is found to emanate from irreligious vindictiveness and fear. This fact will bear upon the act of settlement.

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According to the doctrine of the Mehlevhis, all men are the sons of God; and no preventative should be allowed to cause them (all mankind) not to see and act up to that great Truth.

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Probably the mischief that is found connected with certain religions come from national sources, and not from the religious concept.

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The great desire for a lasting peace, a peace that can be trusted, is really the great foundational resolve to carry on the war, for years if necessary, to secure a final and reliable status upon which to establish such a lasting peace. Thus one side will fight to vindicate its tarnished reputation, and to lose as little as possible; the other to place nations on a brotherly basis.

Science Notes No. 195.

The clever men and women of several religio-scientific schools have attempted to explain how man originated on this earth, the Hebrew like the rest of the Asian Schools, found the subject too much for them and so fell back on the assertion that God did it; but they did not reckon on forceful logic declaring that, that theory made God out as capricious and therefore blamable. Now although they and their follower have held on to their theory simply because they had nothing better to go upon, and have withstood the ignorant banter of the atheist, yet when the modern knowledge fancier—the evolutionist—came on the scene, ill-temper or compromise was offered, and that has led the husk chewing evolutionist to suppose that he was on the right track. But he in his turn has found himself wrong because his theory does not adjust recausitive power. The first batch of theorists accept the idea of the first cause, but were ignorant of His nature. The second batch does not conceive of an infinite personality and both are shut off from the facts that most of them would like to know. Now probably some of the senior pupils at the Native schools are aware of that mental muddle, it is for their aid that these notes are written, for it is important that man should feel sure of his religion, and the why and how of mankind being on earth cannot be left out of the necessary information demanded by earnest souls. There is a cult that knows—not supposes—and one of the reasons for keeping knowledge veilled, is that persons get angry when they think their notions are in danger. But the time has come for a little more knowledge to be put forth. Before the earth was, man was, even as a fiery nebula, the earth was after man as a sentient being. It was brought into rotory cosmic organisation for man's service, and for a place of discipline.

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