Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Mngane,—Ngikulekela indawana engifisa ukubeka amazwana angemangaki kuyo, kenginxepezele isiposiso engisibona ngisibhale epepeni lika Nov. 12, lapa ngikuluma ngokuti: "Lapa vambelwa kona uLembede . . . ihlati likulu lingangomuzi omkulu, ... lipakati kweTala ne Tatima, esikaleni seBomvu, ngase mpumalanga kwomHlatuze, kwaZulu"

Silapaze isiposiso, bakiti. Isikala seBomvu esipakati kwamaTala omabili, eliku u nelincane, lapa kukona isilahla si caLembede, nentaba yamatshe kaLubheco, nesikole sas'Etaleni, saqala ngaentshonalanga kwomHlatuze kwaZulu akuko ngas'empumalanga njengoba ngilobile.

Ngiyaxusa nje kini nonke, madoda, nougivuna lapa nibona ngiposisa kona; ningangiyeki nitule, lapa nibona ngenza udwndwe lwamankankane; ngoba pela sizeka izindaba, senzela abanovela abangaqondi nakancane ukuti sapuma ngapi tina.

Ozako wemihla,

M. M. FUZE.

Kuhambe kwahamba njalo, sagcwala swi kuloku isitunyisa emaHlutshini saba umalanga nje. Yaqala kaloku inkantolo yas'emTshezi ukusila ubuningi besihamu emaHlutshini. Kwasokumenyezelwa ukuti wonke umuntu ofika nesibhamu kabosiyisa enkantolo kuqala si zolotshwa, angafiki ahlale naso nje emzini wakubo, uyakuba wenza icala. Po-ke noko abantu abawulalelanga ngokupelele lowo'myalezo wakomkulu; ngoba babeti izibhamu zabo zifike zonke enkantolo zingabe zisaba njengokuitenga kwabo. Uzwani-ke, loko kwayala ukuveza inkatazo emaHlutshini; kababe besakoleka kahle ngakomkulu napezu kwomsebenzi wabo lowo wokubonisa amaBhusumane.

Kute-le ngo 1869 kwavela isimemezelo komkulu, sokuti: izintombi mazingalotshelwa emadodeni ezingawatandi, intombi maiye ku'muntu emtanda o. Makupele ukuloboliss izinkomo ezingapezu kweshumi lezinkomo. Kwatiwa, intombi ebes'ilotsholwa nayendiswe, kusale eseziyakulotsholwa ngeshumi lezinkomo kupela. Kwatiwa umyeni uyakukoka £5. ngomuhla wokwendisa kwake, leyo mali maiye kwomkulu.

Kwabanjalo-ke: kwati uzuku inkosi uSomtseu eyekumemezela emaHlutshini, kwaba indaba enkulu; kwati esigcawini lapa kutiwa maweze kona amaHlubi, aya es'ememene onke (loku pela ay'ihizwe esinemfuyo enkulu yamahashi) ehamba noLangalibalele egibele onke. Esaqala nje ukufinyelela esigawini amaHlubi, kwafudumala kuye wonke umuntu owabe ehamba nenkosi uSomtseu. Ingidi yokunyatela kwamahashi efika esigcawini yavimba izindhlele zababehlezi nenkosi; baza baqala ukukonona kaloku, bakumbula esika Piti emGu'ndhlovu. Yaqala kaloku inkosi ukubuza enkosini yama-Hlubi, ukuti inkosi ikakwa nje. yoneni na?

AmaHlubi apendula ngokuhle, ati, amanga, inkosi aikakwa, kodwa kwenziwa nkufika kwabantu abaningi abagibele amahashi; ukupendula kwabo kwayigculisa inkosi. Yabuza ke enkoseni yamaHlubi, ukuti bonke laba'bantu abaningi kangaka baze kwenza-ni na? Yapendula inkosi yamaHlubi ngokuti, nabo bazekuzizwela isimemezelo sakomkulu, bangatshelwa umuntu. Ai-ke, bapendulana kahle baze bezwane. Anduba-ke kuti emva kwaloko uSomtseu wawalunda onke amawi esimemezelo, ama-Hlubi alalele, waza wagcina. Kepa amaHlubi amtshela ukuti, bona kabazibizi kakade izinkomo ezingapezu kweshumi; ezweni lakubo bona umuntu uyalobola nje nangezinkomo eziyisitupa, ayitate intombi. Kwakulunywa kwapelela-ke loko. Kodwa noma kwapela nje pakati kwabo leyo'nkulumo yonke, akuyincibilikisanga inhloziyo ka Somtseu, aibuyanga itokoza ngaloko kufika kwamaHlubi esigcawini.

Sengihilandisile, kambe, ukuhamba kwasema Hlutshini; ngingebapate bonke abantwana baka Bhungane, baningi nje bona; kukona naoMazodidi naoMehlomakulu, abakade bemuka basakwaka kwelas'eKoloni. Namblanje sendifanele nginilandise ukuti, izinhlobo ezahiti ziningi kakulu. Njengoba ngitshenile ngati, abanye bapuma qede entuben' yotwandhle bajubeke njalo ba onde enhla, bepikelele ukuzuza amawe okhlela, njengama-Bhetshwana, namaBatlapetsi, namaBarolong kanye nezizwe ezingakubo. Nizwile lana nginitshena ngezizwe zakiti ezipetshena kwonfuna omkulu iZambezi ezihlakanipileyo kakulu, ezikanyis'weyo, ezizukela ngokwazo izingubo zokulala nokolwata, ezihlangene nati olinconi, esilukene kancane kwezinye izinhlamvu zamazwi. Niyabalona-ke leba-banu base Uganda nabakuleso'sigingi se eMombasa, bahlakanipile, bafundisiwe bamazi kakulu Opezulu' izwi lake kade langena kubo Akenibheke-k ukwakelana kwetu kude nabo! Ngiyazibonela mina ngokwami, ukuti, kwati ngokushiyana kwetu nalaba iminyaka emide kangaka, inkulumo yetu yazinge yablukana njalo, asabe sisakuluma lulimi lunye; kwasale sekusala amazwi ayingcozana aabo kuwo. Bona banezikebhe sabo zokuwela imifula yakona emikulu. Imvamo yezinganekwane ezipete isiqumadevu—isilwane leso esikulu esusivama ukuhlupa abantu ngokweba izingane zabo endulo nezinye ezipatelele ngakulowomhlola. Yikona siqala ukubona namhlanje, emva kweminyaka ey'izinkulungwane, ukuti kanti isiqumadevu lesi kwakushiwo umkumbi owabe unambe utumba abantwana babantu ngakuleso'ndawo, ababetunjwa qede kutengiswe ngabo benziwe isigqila; okuhambe kwahamba kwavinjelwa nguKwini Victoria, inkosikazi yakiti enomusa eyabe itandana neziswe zonke ezis'emhlabeni. Niyazi-ke, ababa nababamkulu kanye nezalukazi zonke ezi-omamakulu baza bemuka bagoduka bengasazi lesi'silwane esikulu esabe sihambe situmba abantwana, loku sesize saziwa yiti nje. Namhlanje senibabona nani labe abakiti asebe isizwe eAmerica, aoyisenkulu kumbe sokoko babo ababetunjwe yiso isiqqumadevu leso, kwasekutengiswa ngabo kwezinye izizwe. Kwahamba kunjalo isikati eside baze bagcina ngokuzikulula ebugqileni, basebenza bakipa ima'i yokuzikulula kulabo ababebatengile. Kute ngomusa onkulu ka-mame wetu omkulu, owabe engatandi ukuba kuhlutshwe noyedwa oyimpahla yomDali, njengokuba pela yena wab'eqonde ngokute ngqo, ukuti naye umi kuiesi'sikundhla nje umiswe nguye; wamisa umteto nesimemezelo sokuti makungatengiswa nangoyedwa umuntu. Wab'es'emisa imikumbi emikulu elwandhle, yalukaka konke igcwele amabuto; leyo'mikumbi itiwa ukubizwa kwayo "Man of war" (okung'ukuti "Ngumuntu wokulwa,") engikuluma nje ilukakile njalo ulwandhle namhlanje. Esiqingini sase-St. Helena, kwakukona abaningana ababetunjiwe ngase Kongo asebe amaxegu—oMbhilimbhili nao Fuller nao William nabanye—ababesaloku behlezi bengakuvumi nokuba inzalo yabo ixubane nohlobo olumhlope, ababesakumbula nokutunjwa kwabo ng'ama Putukezi, ebafica ngakulowo'mfula iKongo, bey'iziganyana uqobo. Inxa ngikumbula aoMbhilimbhili labo ngitshaywa luvalo nanamhlanje, ngibone ukuti kako owake waba kona onjengo-Kwini Victoria njeya! Owabe esebeuzela uNkulunkulu ngendhlela epelelelo yobuKristu, engumvikeli wazo-zonke izizwe ezinjani nezinjani ezipansi kwelanga!! Ngiti mina uyakuhlala eboagwa emhlabeni na isizukulwana eziyakuvela emva kwetu.

Eze Bhola.

Lap'ogwini ima zibambene isinto zabantu kutule iniswili. Ngamhla uMafukuzela enze imbizo yake le yokugcina bala adhlala amaVictorians naomaVultures: angoba amaVultures kwabase Durban kwe kaMashu. Ngase Nyakato kwabe kungama Cannon ase Ngqwaqube (kwazise pela amaZebras kaMafukuzela kayidhlalelanga leyo ngoba mhla ekonjiwe nako beduba); abese elinde abase Ningizimu okwabe kunga maShooting Stars. Kafinyelelanga ngokungapateki kahle ngokuma konyaka nabahloli abe esetola ituba amaCannon angenelana namaVultures izingqwele zaseDurban. Kungakapeli 15 minutes ahlulwa ngo 3 goals amaVultures kuze upele akubuyange kungene luto ngandawo.

Ngomgqibelo ziu 11 kuyo le, kuli ndene amaWild Zebras as'Ohlange naomaBush Bucks ase Ningizimu apetwe uRev. Onslow Carlton waseFafa. Kudhlalelwa indebe ensha i "Bush Buck Challenge Cup" esipiwe nguye umpati wawo amaBush Bucks. Idhlalelwa nge "knock out system" yona. Ukuti iyotatwa ibapi, kuluma eziswini, ngoba abafana bakaMufukuzela bamehlo bomvu, amaBush Bucks ayaquleka, amaWanderers ayaveva ziqanda. Kusasa ke indoda yobhincela uhlanye. Qude maniki!

Njengoba izikati enyakeni sezinje, amaWild Zebras ngawesikole ngakoke adabuke kakulu ngoba kwepuzekile ukuba umdhlalo wawo ukonjwe. Ngalelo langa ayob'elungisa umuzi nawo ezitintita ngoba naku aku sensuku zatshwala agoduke. Ingomsoke lelo. Kusobala ukuti seku yodumelana zona izingqungqulu lezo, onkonka namanqe. Ziyaudumelana lapa libantu bahle.

Izindebe lezo zombili ziya unikezwa kubanqobi kusihlva njengoba uza ubona esaziswe kulo "Ilanga" leli. Kuba kona nomcwayo ukwenanela nokwelekela inhlangano yas'olwandhle yabadhiali baka nobhutshuzwayo.

Tina besikole sidhlalela ukugijimisa igazi selekelela izingqondo zetu emsebenzini wetu. Sidhlalela i "Sport" nje kupela. Uma izinsuku seziqalile kanje sibe sesiyehluleka. Abadhlali sibafisela inhlahla enhle.

Imina umdhlali,

J. B. CELE.

CAPT. WILD ZEBRAS.

Ohlange.

ABAKALA ESAKO TABETE.

	£	s.	d.
Esiyamukelwe	3	16	9
John Msomi (Isikwebezi)	1	0	
Mzweli Mtyali (Edendale)	1	0	

UKing.

Sekungamasonto amaningi sakuzwakalisa ukuti uKing wayiswa ihashi lake walimala loku abe eyekukutaza impi yake ngokuhambela kuyo. Kwati lapa amabuto enanela ukumbona ngokutumtshayela ihlombe letuk. ihashi lagcwaneka, wawa kabuhlungu kuloko. Ngaloko kuwa kwaba kona nvalo ngoba amakosi amacoboka. Hayike namhla sekuzwakala ukuti usetaba'a nodondolo apamele pandhle; kepa pela kusamtotobezile nje.

(KU MHLELI WE "LANGA")

Mngane,—Sicela ukuba usifakele la magama eCommittee kaCongress egantsheni lase Tekwini. Iyamenywa ukuba ihlangane ngo 15th. Dec. 1915 ku Grey Street esikoleni ngo 7 p.m.

C. Ntuli, L. Tshangase, A. Mcanyana, J. Gumede, Ephraim Nembula, J. Gabela, S. Luhlongwana, Stephen Gumede, Paulose Dhlomo, Mankunzini Ngcobo, C. Kuzwayo, L. Mbokazi, Isaac Ntombela, Philip Malimela, Amos Tusi, Peter Sioka, James Mtembu, George Maweli, John Lutuli, S. Msomi, Wames Ncube, Thomas Mtembu, C B. Jallie, Joseph Mapumlo, Godide Tusi, Zebhuloni Zuke, Nito Ciliza, Salimon J. J. Cele, Thomas Busani, James Nzama, Kayini Msomi, John Njapa, Thomas Mpanza, Mashikiyana Gumede, Willie Mbonambi.

Yiti abenu,

F. M. XULU. (Isihlalo)

H. L. Nkwanyana. (Nobhala)

St. Paul's Vicarage,

7-12-15,—Durban.

ISAZISO

Ngo 17 kuye uDecember lo, kusihlwa ngo Seven (7. p.m.) Umpumlo Training College odumileyo, owake waya nase Koloni, uyofika lap'Etekwini uhlalelele endhlini yeSonto lase Lutela "Emapulangweni" (Milne Street Opposite Central Goal). Wozani nonke ke nizokuziswela zisho izitshudeni zama "Boys" nama "Girls", Umpumlo lo wake wahlabelela kona lapa ekwedhlulsni kwawo uya kona eKoloni. Namhla kukona namanye amakwaya abilela ukuba akonyelane nawo Umpumlo. Kongenwa ngosheleni. Futi ngo 18 kuye uDecember Umpumlo wohlabelela Esihlabatini kwaRev. Makanya.

P. LAMULA.

Inkonzo Yesikumbuzo e Edendale

Ngesonto elidhlule ngomhla ka 28th. November, esontweni eEdendale, uMfundisi B. E. Elderkin washumayela inkonzo yesikumbuzo sika Mfundisi ongaseko uEzra Nuttall otshonele eDurban.

Isonto, ikakulu intendelezo ibizilisewe ngokufike kwamangalisa wonke umuntu obese Sontweni, ngu Mrs. B. E. Elderkin. Itafula ligcwele izimbalasi izinhlobo ngezinhlobo zifakwe ezitaheni zesiliva. Imvula ivimbe iningi labantu amakaya abo akude, noko isonto elihle kakulu lase Eden belicisha lagcwala. Bekukona abafana namantombazana ase Koliji.

Emva kokuvulwa kwe konzo, ngu tishela wase Koliji uMr. E. M. C. Msimang, nokufundwa kwezincwadi ezikuluma ngokufa, uMfundisi Elderkin wakuluma ngomroli, neqawe labo elibashiyile.

Intshumayelo yake ibise ncwadini ka Samueli yesibili, iii: 38. Amazwi ati, "Kanazi zina ukuti inkosi, umuntu omkulu, ufile namhla kwabaka Israel na?" Washo uMfundisi ukuti akanakutola intshumayelo enye engcono, kunale ebeyishunyayelwa eTekwini, ngenkonzo yomngcwabo.

UMfundisi Elderkin uqale ngokubalisa imisebenzi yonke eyenziwa ngumufi uMfundisi Nuttall. Wati kubo bonke ubomi bake ube yindoda eqoto etanda bonke abantu, bawo wonke amabandhla. Wati watola zonke izikundhla ezipambili ebandhleni lobu Weseli. Eminyakeni enga mashumi amabili ube uChairman wezi qingata ngeziqingata.

Ukukombisa ukuti ubengo pambili, notandekayo, nobezinikele ngayo yonke inhliziyo yake emsebenzini webandhla lobu Weseli, emva kokuba abe uPresident we Komfa izikati ezibili, ube buye waketwa ukuba abe uPresident ngonyaka ozayo, owaba isikumbuzo seminyaka elikulu umfundisi wokuqala wama Weseli afika eAfrica.

Umfundisi ukombisa ukuti ibandhla lama Weseli lilahlekelwe kakulu ukushona komfundisi obetandeka, nobelimisile kangaka.

Kodwa, washo umfundisi esegcwele izinyembezi emehlweni, wati, "Indawo elahlekelwe kakulu yi Edendale," Umfundisi ongaseko ubeyitanda lendawo, ezimisele ukuyipakamisa kakulu. Okwati ngeminyaka emine ayetunyelwe ngayo eEden, waka ikoliji yabafana esiveze abafundisi abamnyama abaningi kangaka. Nekoliji yamantombazana (Girls Hostel) enge ye zindhlu ezipambili eNatal zabantu abamnyama, yakiwe ngenxa yemizamo yake.

Upete ngokuti, emva kosizi olukulu olubonakele kumfudisi oshumayelayo nakubantu. "Yena ungene ebomini obungcwele eZulwini, yiti esifanele sizi kulele, ngoba yiti esilulelekelwe."

Owepepa Nesita Sake.

Emhlanganweni wamaBhunu kwavela umsindo nokuhlambalaza okwenziwa uMr. Hertzog, owati uba abone umbhaleli we pepa kuleyo nhlangano wamfuta eti kapume, ngokuba uloba amacebo. Loku kubange icala ngokuba owepepa kanakuvinjelwa emhlanganweni ongewasifuba. Lingeneke latsha latsha lase labuya labekwa ukuba lize libuye lingene futi linqunywe sekuqondwe ukuti kahlaulwe ngamalilini umbhaleli wepepa.

Ezase Goli.

(NGU R. J. MAHWAY)

Bavukile abelungu ukudhlala nga bantu. ezitalateni ngesonto lika Oct. 10 enhlanganweni kaMain noaMrshall Rds. kwakumi amabhungwana abelungu, kwadhlula amabili amnyama. Babasukela nje. Po uzwani nabo ba zinikele; omunye ayifake intonga esihlatini somlungu, omunye alahle naye omunye pansi ubuyaluyalu nje.

Kusuke omunye avune abelungu ngokuyo bamba abafana laba abazise kubelungu bazobatshaya ebabambile yena. Awu, yeka ubuwula! Angazi noma wayefuna ubugudi bhoyi yini. Kepa uzohlalwa ngewisa ngesinye isikati, isizwe sakati leso okonza ngaso njalo.

Ngo Oct. 11 sabona umlungu etshaya omnyama esuka naye kuHigh Rd., amufikise kuCentral Rd. Po abantu bati mtshaye nawe. Apendule ngokut usaba ukubotshwa. Emva umlungu ati aniye enkantolo afike atsho ngesipiki. Hayike abuzwe omnyama ati benqiza ngo High Rd., yena eza ngoMain Road.

Beka isitututu ngapambi kwami, ngajikela ngase celeni; umlungu lo wazotshaya elami isondo langasemva ngelake langapambili, ngawa naye wawa. Ukuvuka kwake nangu engi tshaya. Ngibaleke. angixotshe. Kutiwe, hamba wena angiliboni icala kuwe loku naku ubuye wakutshaya futi.

Nampoke pela abelungu ngakubo batemba lona itilongo lelo labo, kepa indhlu emnyama aisavumi ukukahlelwa nje ngapandhle kwesono. Seyixolela lona itilongo abagaba ngalo, uma bangayeki ukudhlala ngomnyama. Aya kupuka amaJuda namaTaliyana ngema li yamahotela ungatola kugcwele nge sizwe esimunyama sidhla kuwo; kepa isicelo setu sokuba sivunyelwe senze otshiza, sitengise kubantu bakiti, asivunyelwa; kanti kufunwa sikupule abantu bakubo yini na? Siyakala njalo kini makosi.

Indaba yabashumayeli bamaXosa yinkulu uma enempulani uyosuka nezingubo zasemgodini ezigcwele utuli nongasebenza ngazo pandhle ezincolile yo alikwele ipuliputi pambi kwabantu abancono begqoke kahle. Po uzwani azishiye izibalo abe pezu kwabantu abezingubo ezinhle.

Po loku onkabi basizakele ngokuti ezilwini akufuneki mzimba kufuneka umpefumulo, kutiwa geza ngapakati indhlu yako ngapakati uyilungise nangapandhle.

Nibosiyeka sizigqokele tina uma siya endhlini ka Jehova ningaboti masifane nani ngokungayihlonipi indhlu yake, ngokuya kuma endaweni eyingcwele nezingubo ezincolileyo. Shumayelani izwi sopenduka ezonweni anisizi izihliziyo zetu ngalezo zingubo enilibele ngazo.

(Ku Mhleli we "Langa")

Mhleli otandekayo,—Ake ungipe ibyana epepeni lako elidumileyo, ke ngiti fahla lawa mazwana. Ngiye esontweni nami, nanxa benzimisela ngenxa yokungapili kahle (umtandazo belu akulona isonto). Hayi waqala nje umshumayelikazi, kwafika isikati sokuba aqale intshumayelo. Hayi, nembala ase asho, ati sizokuluma nga badhla izibilibooco zezinsizwa emakoneni. Ayike ngilalele, ase asho impela aqinise, ngiti uyantela, ati kutiwa kukona izinsizwa ezipa abafazi izibilibooco zincenga amadodakazi abo. Aku tandazelwe labo bafazi. Poke kwaduma yini ekuluma, kwafana nenyama uyitele ushukela. Engiti ngomso ngizo musho ngegama lowo muntu ngoba uma siya esontweni sifuna ukuyozwa ngo Tixo kupela. (Ningezwa ngezono.)

Okwesibili kulinywa umbila nje, ngamanga alapa,—inhlebo,—umona, —ukuzidhla. Akuko okungeko ngiya nitshela nina balapa kiti uma anikuhlakanipeli loku seni mangalelwe. Ngizwile, musani niyasuka ekaya nihlose ukushumayela ngomuntu nje, ngoba sekuzwakele nje loku. Ziningi lapa kiti kodwa ukudingeka-zingazekwa kufunwe nje umuti wokwelapa kuncane ukuti, silahlaza lapa ngoba wagezela ku basin wokugeza, ugezela esitsheni sokudhla, watenga i bottle yeLemon Squash sewutenge i bottle of Whisky—zula nendebe pandhle yako geza kahle, amazambane ati ehlanganiswe nenyama umuntu awatate ngesandhla ebhodweni egcobhoza emanzini njengamaselwa ngitsho okuncane njalo. Angishiye.

Xola mhleli angime.

Yimi.

NDABAKAZICELWA.

NEL'S RUST.

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

ILANGA LASE NATAL

Friday, December 10, 1915.

National Cohesion.

PEOPLE are wondering why the Slavs are led astray and not acting cohesively with the rest of their nation. The Bulgarian disruption brings before the world a strong sample of that kind. There can be no doubt that whatever the means are, there must be an amount of persuasive strength that is able, at least for a time, to hold in defiance and resist the attraction of national affinity. This break in Slavic affinity is costly to the slavic people generally, and it is worth our while to learn how it came about. A section of a nation cannot be led away from its main body unless it has lowered itself to the level of that which can bribe it. In the case of the Bulgars it is greediness, rapacity that is befooling them, it is the opposite of honourable, and is therefore leading them to dishonour; it is not surprising that they have a cunning and unscrupulous head, for an honourable people could not endure such an element for governmental purposes. People have to aware of polished slavery and polished knavery, that is the trap that lets many a people fall to ruin. But it is quite a mistake to suppose that the Bulgarians are the only people who are now being led astray by rapacity, that terrible social disease may be found nearer home than most of us suspect, we might point to certain parts of national bodies that are now playing the fools game of breaking up national cohesion. Under the foolish impression that it does not matter, a large number of people are acting so as to prevent that confidence and trustfulness that is so essential to the making of a nation, and of holding a nation together. People who are living in the hope of being parts of a nation should bear this in mind, that anything that clashes with a firm and honourable cohesiveness of their nation, is mean and dastardly. Let them beware who in their pride think that they stand firmly, "lest they fall." The war is, as from the aggressors, a defiance of God, all aggression is so, this of course is coming to the key of the subject, but if it be asked, what is right? The answer to that is: all that conserves the common rights of mankind, is right, that is Godly, but all that falls short of that, is ungodly; now whatever does not conserve the cohesivity of right-doing, is decidedly wrong. We have to look to it whether we be acting as private persons or as public functionaries. It is the fool that saith in his heart (will) "there is no God." And it is well for all men to take heed and not play the fool, to humbly ask if they have done so, each day; and to pray for help that they may not act foolishly.

THE MAZE OF CONTRADICTIONS THAT

Does Custom Show Character?

become known to those who study the case, is almost enough to lead them to think discrimination to be impossible; for some of the quietest persons can rouse the greatest storms in social life, and some whose careless habits do not commend them to precise people, are found to be sensitive of the finest of feeling. Then again we find people who profess to be religious, doing utterly mean things, and on the contrary, people whose broad views border on the careless, doing religious acts that show the tenderest feeling. But not withstanding all this, custom goes a long way both to make character and to show it. The guises of habit are tested by experience, and then it is found that custom goes a long way to settling the facts of conscience within ourselves. We must therefor not persue customs that involve degeneracy, but live for the good of our people.

WHAT A MYSTER THE FUTURE IS EVER

New demands and Old purposes.

bringing to man! And what a number of new demands are ever made which do not apply effectively to the old purposes of our conventional life. It is as though the old and the new were continually jarring, as though the future were ever kicking at the past. Can man not possibly define his future without being hostile to his past? Yet, it may be worth while to try. Suppose a plan is made for coming work, and it is found that disagreements to past purposes are evident, are we going to disqualify our future action or shall we amend our conclusions of the past? For the sake of the vital future we must favour the plan of what is to be, even though it means cutting away religious and economic notions. To stand by the old when it does not fit in with the future is fatal blundering. No matter how bitterly we may feel the parting from old landmarks, we have to do it to be worthy of the future.

WITH MANY OF OUR PEOPLE THERE

Wasting Opportunities.

are many opportunities wasted. It would surprise some of them to know that they have opportunities. There are many that have scarcely any idea of being so gifted or so fortunate as to have or to be able to use opportunities; but really there are few to whom the ability does not come. Therefore it is not a question of being able or unable, but as to whether one is inclined to make use of it. What does it matter? We hear some thickhead ask, as though it were possible to stop the thousand rills of water that make the river, without stopping the flow of the river. Each person is a rill of action that feeds the great river of national activity, and if you foreshorten that you are damaging its life. When a man stands gawking about, he advertises himself as a fool who does not know or care whether he takes a manly part in his nation's life or not.

THE PRESS AS A MEANS OF COMMUNI-

A Modern Discovery.

cation is not a very old institution, but it has appealed to nations in so powerful a manner that even a suppression of a newspaper is looked upon as a public misfortune. There are, of course, different peoples, but it is welknown that a lively minded people will always highly value those newspapers that study the interests of those people. Looking at the press in this broad way, the proprietary function becomes an adjunct of the commonweal in which interest is run; and thus a giant propulsion is given to collective thought. In that sense, who can do without his newspaper? Newspapers of any given interest should all be in touch with each other, and take over each other's creamy portions for the general good of their respective readers. And friendly comments should be often made to show that they are a band of brothers working for the common good of the people whose cause they espouse.

GENERAL NOTES.

It is said that after the war there will not be so great demand for German women as wives as before the war, that the diplomatic German tendency will be unsought it has so much of the mani uniteh uber alles. Presumably, the Grsek Queen has something to do with this impression, whether the high ladies of that nation are that way so bent, is a subject for discussion, but it is generally allowed that the average German woman is that way inclined.

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Another debatable discussion, probably the outcome of the war, is, whether marriage is not more a conventional part of the private property plan, than a true expression of the affection that should exist between the sexes? Of course much can be said for both sides, but, beyond doubt there is a great deal of the commercial element evinced in current transactions of this kind to which no true hearted person will agree.

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Those persons who condemn the present marriage system, declare that history shows that the gentler sex are not treated in a kindlier manner because of the system. The inference is that concubiation per force is now-a-days only toned down abit and conventionally varnished over so as to pass the muster of the world's pretenciousness.

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One of the questions involved in this great matter is, should a man take a wife only for his own personal gratification, or should he be conscious of his larger duty to his nation, and therefore look upon his wife as the marrital point of his nation that affects his personality in a most direct manner? Certainly this larger view inclines to less selfishness than the "I, me, and mine" proposition; and we believe would insure much more respect for the female side of the population. It certainly would not depreciate any real natural or spiritual affection that existed between any couple.

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Perhaps it seems outrageous to discuss human affections while so terrible a war is going on, but we may plead that it is better to be earnestly engaged in matters of a positive kind, than worrying about the negations of inhumanity. The Native or Afro-people, are more positively controlled by the affectional side of human disposition, and therefore are more at ease when entertaining thoughts of this kind than those people who are so gigantic in their commercialism and their quarrelling.

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It certainly would be advantageous if the Afro-people would earnestly study their own nature personally and nationally, there is so much that could be used profitably, and would advance their collective betterment.

Science Notes No 102.

Dust is one of the commonest of nuisances, and yet there are comparatively a few who realize how dangerous it is to the health of man and beast that get in contact with it. To the average person it is merely a thing that has to be removed when it gets rather to plentiful, hence it is annoying even to the duty and the die. But the scientist views it in quite another way, to him it is not only a compound conglomeration of particles of many kinds but also the hot-bed of thousands of microbes some of which are highly dangerous to the health of man and beast. It is the via media by which some of them are able to attack mankind; not only the microbic but vermic forms of comperatively large animals, such as the tapeworm, the redworm and other parasitic animals that are a constant source of trouble to human kind. The tapeworm in its undeveloped form is often voided into the dust, and by that means gets into the inside of animals and human beings, and is thence known as measles, those minute organisms or spores easily enter the muscular system and produce that disease. The spores of the redworm are blown about with the dusts when gets into gutters and tanks and then into the bodies of children and there are few families that are not troubled from this source, yet people are ignorant and do nothing to abate the dust nuisance. It is sheer nonsense to suppose that dust, like many other evils has to be tolerated, people should put themselves into the fighting attitude toward it, for there are many ways of preventing or reducing much of it. What is chiefly needed is enough interest in the welfare of our fellow creatures to induce an industrious habit of quelling the dust-demon. A great many stupid people do much to make dust, they should be taught that that is an unsanitary act and should therefore be suppressed. Most people approve of cleanliness when they once get used to it. And even now we can do with more thought in the matter of improving sanitation.

Apology.

I, the undersigned, beg to notify the public that I do hereby withdraw the statement I made regarding my District Surgeon in the "Ilanga lase Natal" of the 26th ultimo.

I was not aware that it would reflect professional character and diligence. So I make an apology to the District Surgeon.

I now find out that the message which the messenger told me was quite untrue. I exceedingly blame myself for believing his words.

A. M NT'AKA.

Mapumulo M.S.,

2/12/15.

Umuti

WAMAHASHI.

UMR. PHILEMON J. MCUNU,

46, VICTORIA ST., DURBAN.

Unomuti wesimotiya, ukufa kwamahashi ongagejiyo. Amakuluseke wawakenyisela, asesinda ngawe. Wazisa abantu bakubo kclusizo olukulu. Fikani kuye noma nimbhalele.

UKUNUKA KOMOYA.

Ukunuka komoya akumargeweti. Kubangwa ukonokala kwesist. kepa inxa utate iChamberslain's Tablets nyoku kuqeda, ngokuba iqale ihlanze isisu nesake kupela ukunuka kuko komoya. Utengiswa yibo bonke.