

U Mr. Saul Msane no Congress.

Abantu

NEMIKUBA YABO UKUHLAZULULWA KWOHLANGA.

Wati uba afike-ke uMkungo. wayi-swa Ekuanyeni esikoleni, wayakufunda kanye naibala'bafana ababebutwe bezakufunds, ababecelwe nguSobantu koyise. Ati amakosikazi lava aya-kwakelwa imizi yayo eseweni lesibelo pesheywa kwomNgeni ngas'embambetini, lapa bahlala baka kona pansi kaka Ngoza kaLudaba, indun'ekulu yakwa Huluneni; amakosikazi aka kanye nabantu bawo ababesinde mzuku kula leyo'npri enkuL.

Kute ke esinsukwini zonyaka 1859, inxa ngingaposi, kwehle enkuL inda-

uSomesu kaSonica owabe epete izindaba zabantu kuleyo'npati, watu-nywa komkulu kwatiwa kaya kwaZulu ayocela amadakazi onke enkosi ang'awakwabo kaMkango noSikota, nawa onke lawo angawesindhu sang-koMonase noMusal, abane wabo abafela eNdandakusuka. U Somesu wa-hamba noNgoza isikulu zonke somti. nt'ndaba, kanye noZatshuke kaMbe-swa wakwa Ngubane oy'induna enga-pansi kuka Ngoza, naye futi wahamba nezikuL zakwame. Ute uba afiyenele kwaNodwengu, inkosi yafike yamanu-kela kahle, yavavuma kahle futi nawa law'amazwi uSomesu abamba ngubo. Mamo uCetshwayo! wat'uba akuswe loko watukutela wacinywa ngamanzi. Kute kusa ngangomuso iwaselutana uSutu seluya luhlomile kwa Nodwe-nug, okwobane sekuya kuketelwa uSomesu, kukuLunywe naley'ndaba yake afike nayo.

Kwati lapa liti malidundubale il-a-nga, sekutu immini yakuSasa, waifa uNdlamvuso kanye nezinsiu eda-nkuL zakwa Tulwana, amaMboza, kanye neNkononi neDhloniblo noDhloko; bafika bangena ngapakati kwa Nodwengu (luku pela unuji lona uiyiwa elibani uje); bafika njalo ba-yahuba. Bati uba bangene baapele ngapakati, wapuna kaloku uGxabale, umpa, akomo amabele, umuti mude uvele ngesiluba pakati kwamaNgisi na-maQadasi, unowela inuva waoTshaka, inkonjan'edukela eZulwini; wapuma endhlii es'evunule epelie, elohome isiqova sake ebusweni esihlyonye izimpape zove, ekwelo engoleni yake edonwana ngezandha; wafika qede baya bayimisa lapaya inqolana leyo. Kwa-sokupuma noSomesu njalo pelezelwa izinduna zake, oNgoza noZatshuke, kanye nabamuzana abahama nabo. Yebo-ke, iwaqubula uSutu kaloku luketa; kute kupakati, iwhalbelala ihubo lokuti: "He, he! Ziyimakazana, Ngobazita, Aubatele ngotoli." Kwati uba batsho lelo lwaqala kaloku uSutu ukungena emikatini yabantu Bosa Somesu (luku pela pembenz uhlala, ipakati kwabo inkosi yabo ipahle yizinduna zayo kanye nabantu bazo emacaleni). Kwasokubonakala lapa ukuti kanti sebeyabulana, nokuti sekutu yiso esika Piti emGungundulu. Kwati uba uba above uMasipula ukuti sekutu ukumbulana uSomesu loku wasu-kuma wakulumama amazwi okulamula, esola uNdlamvuso; wati eti ngeci ukukuluma kwasokusuka uNtshingwayo ku Mahole wakwa Koza, watshewela nayo; ute ngeci uNtshingwayo ku kwakusukuma uMpiyake, wagedeza njalo nayo. Kunjalo njalo icala elikulu uti uCetshwayo ub'eye-kwanzani uNgoza esigodhlwini kuba-ntwana (oBatonyile noNokwenda na-Bunu nabanye), ub'eyokuluma eziu-kubo? -emcabangela ukuti ub'eyoku-luma ebashena ukuba baze beqe ba-lande uSomesu baye esilLungwini. Lakula-ku lelo'calu kwa Ngoza, kwatiwa ake akulume alande, kwenzewa ukuba ati eseti nyakuluma abe'sebulawa. Lapa-ke wasukuma eSomesu kaSonica, wati: "Yebo-ke, mntanami Cetshwayo, luku kanti wena nyangfoulala. Kuhle nje-ke kimi, ngiti yenz kona loko onxanele ukulwenza kimi, ngoba wena ungibona nighimbah ngedwa namuhla; kodwa naue ayukusiza luto ngomuso, abakiti bayakuqamuka ngalapa (watsho ekomba enyakato kwakwala Zulu, abantu bonke baguqika bubeke ngalapo ekomba ngakona). Mina bengingezile ngempi lapa ukuzakukuluma noyihlo." Wati uba ushu-

mayele lawo'maswi, umfo kaSonica iwkumukku kaloku uSutu obeselugake emikatini yabantu bas'esi Lu-gwini, balauleka kaloku. Bati bekumukku lapa indoda yakwa Zatshu-ke yabe is'ibhacazele ibhulukwe layo urado iwayo iwapuma emilensi yehulukwe. Wo! baqabuka besinda bengasazi-ke lapo. Nayo inkosi uSomesu kabangce esalala lapo ekaya, kwa-ti nonxa es'encengwa kutiwa kalale, wala. Kwati nangangomuso uCetshwayo es'extashia uSomesu upondo twendhluvou olukulu, noko akubanga kusayola-noko, wapenduka-ke uSomesu engancibikile; khwahla kuy'isilonda loko kuya. Bat'be bafinyelema kaya, bahlabe isinkabi bonke abanu-izana, bebonga okwobane besinde bebulawa kwaZulu.

Uzwanike-ke: khwahla kuy'isilonda njalo ngaku Somesu loko'kwenza kuka Ndlamvuso, angitho ukuti kwapela nyu enhiliwani yake ukuti uCetshwayo lone ukuti yimpi. Kwassale kwabuswa njalo kwaZulu njengokube kwakakade kanjalo. Kuhambu kwahambu kwatun-nywa umbuyazwe-TeKu kwaZulu, ukuba ayekulisa inkosi ukuti uMbu-yaphe wafu kona mzuku kuliwayo, inkosi maingahlali itembe ukuti wata-twa ngabelungu. Kwat'uba akubike loko uMbuyazwe (uMr. Fynn), kwasu-ka esikulu isililo lapeya engenhu, inkosi is'ikala ngoba ku ikona iwa-siminya namuhla, ukuti, kanti wafa nya umtanake ab'entanda kangaka-ya, Indhluva enes'hlouti. Wati ebona umuntu kwasekukona ababalekayo ngapakati komuzi, bezwa isililo si'wala esigodhlwini, sekukala wonke umdhu-nkuL uswa ukula inkosi. Hau! kwa-bi kubi impela loko; ngoba pela seloku yailwile impi leyo enkuL ya's'Endanakusuka, inkosi yabe ingabonange izwe kahle ukuti nembla bafa bonke laba'bantwana bayo.

Kwati ke esinsukwini zonyaka 1859, uSobantu wahambela enkosini ya'kwaZulu uMpande, eesaykuLhlangani-sa isiblolo, ayekucela enkosini indawo yokube kweke kuyo isikulu sas'eChurch of England. Wapezelwa nguNzimela (Rev. R. Robertson) ob'ekade epete isikole emLazi, chambu nabantu oHendrick no Siyajabula; uSobantu epezelwa futi nguWilliam Ngidi, ob'w'e ihumusha lake lokumfunda ulimi lwaBantu, kanye nabafanyana baki ababili besikole, oDiane kaZa-tshuke wakwa Ngubane induna ka Somesu, noMagema ka Magwaza wakwa Ngobu, abebahame beloba konke abebukona endhleli. (Le-zonwajana zalo'bafana zisekona kwa Vause, Slatter & Co., Church St., P. M. Burg nanamhlanje.) Wab'ehambe nezingola ezimbili, enkuL nencane. Lena encane wab'elala kuyo, inezimpahla zake zokwambata nezu-kulula; lena enkuL yabe itwele ukudha nempahla yabantu.

Wahambe-ke ways wadhlula Ema-ngweni ku Cetshwayo ese ngumntwana, anduba adhluu ayekufinyelela enkosini kwiNodwengu; lapa wafika wamukewa kahle kona, inkosi yase imnika isiza kakawa Magwaza (Embi'emi-de). Usohantu washiya es'emiye kona uNzimela ukuba afundise kona. Okwahambu kwahambu wacina ngokuhubuku naye njengabanye waba ng'owas'eChurch of the Province of South Africa. Leso'akole seasi'eTala neni namuhla.

Kwapinde kwehla esinye futi isidu-mo ngawo lowo'nyaka, sehla lapa esilLungwini. UmNtwna uCetshwayo wab'emerne inqina enkuL izingela izinyamazane. Kepi batu uba bayiboy-abangano kwo Tukela, inkulu kanguku, bacabanga ukuti impi ihla-sela lapa esilLungwini. Hau! kwabu isidumo esikulu lapa kwelasesiLungwini; yase ihlome njalo kumfo ka Sonza, wapuma uNgoza ka Ludaba Indu-n'ekulu ka Hulumeni, nomfowab'omkulu uMfumalutela ekanye noNomsimekwanza ka Mc-seli. Wapuma qede uMntandaba waqonda kwa Ntuzjumbili; kwabe lapo sezibaleka nangapetsheya lapa ezao Godile ka Ndhlela; ngoba kute uba uGodile abone eyas'esilLungwini (luku pela isi-funda sake sis'emnceleni welakwa Zulu pezu kwo Tukela empumalanga kwo), naye wacabanga ukuti namhlane abe-lungu bahlasela kwa Zulu.

ILANGA LASE NATAL

Friday March 24, 1916.

THE DRIFT OF CIVILI-ZATION

To WHERE is civilization drifting? May well be asked by many an-anx- citizen. Like the great solar system, civilization appears to be moving at an enormous rate somewhere in the im-mensity of eternity. But that thought brings joy to few, for few there are who can understand the integrity of the eternal. The larger the out-look the less the turmoil of detail affects the observer. It is the conflict of cross-purposes that make the continual worry; and they who only see the purposes of civilization from the worrying side can form but a faint idea of the principles that govern the physical theatre of our sensing needs. The man who derides the idea of there being a metaphysical, cannot venture into the realm that he fancies unnecessary; he would be contradicting himself every time he attempted to advance. Yet notwithstanding the obstacles of the mind that thinks that physical matter fills the category of the mind's concept of Being, there is still the pressure of the metaphysical to be dealt with; it will no more get out of the way than the subtle Ether with its millions of tons of pressure to the synapse inch, and its wonderous feathery warmth and light that penetrates every physical atom. With such majestic correlation of force the physical is not persuading its course in vain; neither is that collective humanity that we call civilization. If human forces are distinctly higher than any thing physical, and therefore more expressive of purpose, of intelligence, then anything merely physical can possibly be.

This thought assures us that civilization is not heedlessly drifting, but that it is performing a function, fulfilling a purpose for the final good of humanity. That it is erratic is certain, how could it be otherwise with millions of millions contentions ideas, each of which must be modified by its fellows? If it acted not freely it would be automatic not human; and if not human and responsible, it would necessarily be only mechanical at best, no matter how elaborate it might be. If that were the case, man could have no higher concept than that of the merely mechanical. Consequently, we are justified in thinking that civilization is moving forward in persuance of an intelligent and benevolent purpose. This thought should cheer us in the present time of sorrow.

HOW COMMON IT IS TO HEAR PEOPLE

LOVE VERSUS

CRUELTY

WHICH IS LOVED IS LIKED

YET, IT IS OFTEN THE CASE THAT, THAT WHICH IS LIKED IS NOT LOVED.

A PERSON WILL SAY, I AM SO FOND OF ANIMALS, YET WILL NOT HESITATE TO CLOSELY IMPRISON THE POOR WRETCHED ANIMALS AND MAKE THEIR LIVES MISERY.

CHILDREN, ESPECIALLY, ARE ALLOWED TO KEEP ANIMALS, BUT VERY SELDOM ARE COMPELLED TO TREAT THEM WELL,

AND AS FOR SANITATION THAT IS NOT OFTEN THOUGHT OF.

AND THAN THERE IS THE CRUELTY THAT IS ALLOWED THE CORPORATE AUTHORITIES IN KEEPING ANIMALS THAT CANNOT BE ALLOWED TO ROAM IN A PUBLIC GARDEN.

BE THE CRUELTY ON. THE PART OF AUTHORITIES OR PRIVATE PERSONS THE ONUS AND THE ODUM OF IT STILL REMAINS SO LONG AS IT IS PRACTICED.

CONFOUND LOVE WITH

LIKING; ALTHOUGH THAT WHICH IS LOVED IS LIKED

YET, IT IS OFTEN THE CASE THAT, THAT WHICH IS LIKED IS NOT LOVED.

A PERSON WILL SAY, I AM SO FOND OF ANIMALS, YET WILL NOT HESITATE TO CLOSELY IMPRISON THE POOR WRETCHED ANIMALS AND MAKE THEIR LIVES MISERY.

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TO THE TRUE NEIGHBOUR-

LY INSTINCT THERE CAN BE NO QUESTION AS

TO THE DESIRE FOR THE PRACTICAL SIDE OF

THAT THINKING, FOR THE NEEDS OF THE PEOPLE

GENERALLY ARE SO SERIOUSLY RECOGNISED

THAT IT WILL BE STRANGE INDEED IF

IF A KIND OF QUIET REVOLUTION DOES NOT TAKE

PLACE IN BRITAIN SOON AFTER THE CLOSE OF

THE WAR. AND THEN PERHAPS THE QUESTION

THAT HAS BEEN SO OFTEN ASKED VIZ.

WHY HAD GOD PERMITTED THE WAR?

WILL IT BE ACCEPTABLE TO THE

PEOPLES?

IT IS OFTEN THE CASE THAT, THAT WHICH IS LIKED IS NOT LOVED.

A PERSON WILL SAY, I AM SO FOND OF ANIMALS, YET WILL NOT HESITATE TO CLOSELY IMPRISON THE POOR WRETCHED ANIMALS AND MAKE THEIR LIVES MISERY.

CHILDREN, ESPECIALLY, ARE ALLOWED TO KEEP ANIMALS, BUT VERY SELDOM ARE COMPELLED TO TREAT THEM WELL,

AND AS FOR SANITATION THAT IS NOT OFTEN THOUGHT OF.

AND THAN THERE IS THE CRUELTY THAT IS ALLOWED THE CORPORATE AUTHORITIES IN KEEPING ANIMALS THAT CANNOT BE ALLOWED TO ROAM IN A PUBLIC GARDEN.

BE THE CRUELTY ON. THE PART OF AUTHORITIES OR PRIVATE PERSONS THE ONUS AND THE ODUM OF IT STILL REMAINS SO LONG AS IT IS PRACTICED.

IN THE COLONIAL MIND HAS GROWN

UP THE NOTION THAT

THE NATIVE HAS BUT

LITTLE REGARD FOR HOME

COMFORTS, HENCE THE

PROVISION FOR SUCH COMFORT AT THE PLACES

OF HIS EMPLOYMENT HAVE BEEN OF THE

MEANEST POSSIBLE DESCRIPTION; AND IF ANY

YOUTH HAS DARED TO SUGGEST IMPROVEMENT

HE HAS BEEN GROWLED DOWN AS AN

IMPUDENT UPSTART.

NOW THAT SHOWS

THAT MANY COLONIALS HAVE BROUGHT WITH THEM CRUDE CLASS REPUGNANCE THAT

CANNOT BE IN ANY WAY A HELL TO SOCIAL CONFORT.

IF THE NATIVE HAD IN MIDDLE

OF LAST CENTURY ONLY SLIGHT OPPORTUNITIES

OF COMPARING WHAT WAS WITH WHAT COULD BE, TIME HAS INDEED THAT DISABILITY.

THE COLONIALS MUST NOW WAKE UP TO

THE FACT, AND SEEM ABUSING THE NATIVES

(REALLY) FOR PUTTING UP WITH EACH LOW-DOWN MEANNESS.

THE GOLD MINING INDUSTRY IS NOT

A MATTER TO BE TREATED

PERMANENT GOLD

LIGHTLY OR TO BE PUSHED

MINING ROUGH

ABOUT BY POLITICAL IN-

FLUENCES, AND ONE OF

ITS NECESSITIES IS A GOOD

AND CONSTANT SUPPLY OF ROUGH LABOUR.

NOW ONE OF THE GREAT RISKS TO THE

SUCCESS OF THAT INDUSTRY IS THE

MISCHIEVOUS POLITICAL AGITATION

ON THE PART OF EUROPEAN WORKERS, WHICH

MAKES IT MORE INCUMBENT ON THE PART

OF THE MANAGEMENT TO MAKE LARGER USE

OF THE NON-POLITICAL SECTION OF THE

WORKERS' CONSIDERATION OF THE MATTER

BRINGS FORTH THE IDEA OF THE DESIRABILITY

OF THE MASS OF ROUGH WORKERS BEING IMPRESSED

WITH THE QUIETING INFLUENCE OF A HOME

(NOT A BARRACKS) THEN THE OBJECT OF

WORK APPEALS TO THE WORKERS DIRECTLY.

THE SEQUEL, THE PLAN, IS QUITE FEASIBLE

AND WELL WITHIN PRACTICAL RANGE OF THE

OLD-MINING COMPANIES. THE "ILANGA"

WANTS TO THROW SOME LIGHT ON THE SUBJECT

SO THAT THEY WHO ARE CONCERNED

WILL SEE THEIR WAY THROUGH.

THE WAR SEEMS TO HAVE INCREASED

THE NUMBER OF THOSE

WHO WHILE COMPLAINING

OF GOD NOT LOOKING AFTER

THE SUFFERING WIDOW

AND DISTRESSED ORPHANS, DO NO MORE

FOR SUCH UNFORTUNATE TO PEOPLE THAN

THEY EVER DID BEFORE, AND THAT WAS NOT