ISIFUNDO seSIKOLE. seSONTO.

ESE IX, September 1st

UKUPA KWOBUKR STU.

Lk. 6:30-38; Lk. 11:1-4.

ISITATELO,—"Kumbulani amazwi eNkosi uJesu ukuti yena uqobo wati, "Kubusisekile ukupa kunokwamkela." IZENZO 20:35.

FUNDANI FUTI Ku,—
Mat. 3:8-12; 2Kor. 8:7-15; 9:6-15; Johane 12:3-7.

Kuhle sonke isikati sisebenzise imiqondo yetu ekucasiseni iBhaibhele. Ivesi 30 malingalandelwa okushiwo amazwi alo, uma abantu abaningi bengapa wonke ocelayo, izwe lingagcwala izipanzi. Kepa noko masipane. Abanye abantu basesimweni esifanele ukuba into engasibapa yona iziugubo, nokudhla, nemali. Kuhle sonke isikati sijonge ukupana ngokuyosiza kakulu. AbaseBelgium babedinga kakulu ukudhla ngako bapiwa iziuqwabanqwaba, zokudhla. Kepa ake siti akufike isiqwabadiya sicele ukudhla, kesudi lezingubo, nemali, se mangi nnike kona ngoba ukucelile? Qa, into ikufanele ngimnike yona umsebenzi kona ezokusebenzela ukudhla nezingubo zake. Omunye umuntu uyagula kamandhla okwondhla umuzi wake, cela ukudhla kwabantabake. Yebo ngingasiza ngokudhla, kodwa pezu kwaloko uma ngingazisa udotela nke noma ngimupe umuti ozomsi a kona eyozisebenzela yena atole kudhla kwake nabantabake ngimsize gaqotula. "Ungab'usazitsta izin pahla ako kumuntu okwapuce zona," akusho kati uma umuntu efika etata izinto ami anginalo ilangelo lokuzibuyisa. Jesu lapa ukuluma ngokufanekise. Abanye abantu baypa, kepa bati lapo epa babe bezolumbe ukutola kulomuntu abampayo, babheke ukuba beze abuyelwe uto. E, uJesu ucasisa mavesini 32, 33, 34 no35 okuyikona kuqondileyo ngalelizwi. Ukuti inxa muntu ozweleyo efika ecela izinto ami, kahle ngimsize ngokutokoza ngingabheki ukuti ngabuyelwa ulutogengikwenzayo. Futi kuhle sikubule; ukuti okunye ukopa kuvilapisa bantu. Inxa abantu bekutele bhlebw ukuhlupeka bafanelwe ukusizwa, kepa uma abantu beze bahl peke ngexa yokuba benqena ukuselenza kuhle ukungabapi luto kona ukuh uleka kwabo kuzobefundisa ukungaviapi

31. Kumbulani umteto wabalivesi bihla yonke. Siyaukwenza izinto ziningi ebesing'ojayele ukuzenza, siyele ukwenza izinto eziningi ekade benza uma sipata abanye abantu lengoba sitanda bapate tina.

32-35. Ehene, nansi indikimba yesifundo lesi kitina maKristu. Kulula ukutanda abatandekayo, nokuba umngane wabalungileyo nabanomusa nokupa labo esaziyo ukuti bayaubuya bassipe nabo, kepa nobani angakwenza loko, kanti kudingeka umoya uqobo kaKristu ukuba sitande izita zetu, abasizondayo' abasiblebayo, sitande abangatandekiyo. Kulula kumBritish ukutanda omunye umBritish, kepa akulula ukutanda iJalimana kanti noko uKristu wabakulekela abambetelayo esipambanweni. Ungahle umtande umuntu okulume kabi ngawe, nolime izwe oti liyinsimu yako nokumangalele enkantolo?

36. Hlola ukupila kwako ubone ukuba uYihlo wasezulwini ube nesihau kakulu kuwe ubese upata abanye abantu njengoba uyihlo ekupatile.

37. Loku akusho ukuti masingaligi ukusa abantu emtetweni inxa b'onile. Inxa umuntu eba esenqaba ukukoka kuhle asiwe pambi kwomteto. Kepa lamazwi ayasinqabela ukuba sibe iloku sicabanga abanye siti babi abanile sibe singenabufakazi ngabo nti sibe sibabi njengabo.

Lifundeni kancane lelivesi kashumi kona lizaungenisisa ubese uti lapa upa ngoto upe njengoba lisho. Abanye kinina madoda eniumaEka aka moba nezinkabi kuhle niye ekegwini noma umfelwakazi oiti nizomlimela; lapo nivunile nimupe isaka lombila. Abanye kinina abanemali aBhanke nemihlambi emadhlelweni, bzenyeli yini izinhliziyo zenu uma ninikela ngendibilishi embengeni ngoSonto nalapo unikela uSheleni ngekwaza kube umfelokazi oseleni kwako enikela kona loko? Yiyoke indingaiso enhle leyo ecindezelwe? Mina nfowetu uyafuna ngoqobo ukwenzela nhliziyo yako idili kanye? Makutike ngelinye iSonto lapo usubone kahle ukuti kubonwa muntu ukuti unikela nalini, ufake umfagolweni embengeni ubuye upinde nangelilandelayo, kuti ngoxupe a kwekwata nke wenze ngaomu nje ufake umpondo endaweni asheleni, kuyokuqkozisa loko. Akuko kupiwa okujabulisa kakulu kangaka, ake ukulinge.

Lk. 2:1-4. Nangu umfelwakazi wanikela ngesondhlo sake. Wanikela qobo. Ukunikela ngesingakudingiyo kusiko ukunikela kwoqobo. Kodwa ma ngizincisha intokozo nokupateka ahle, uma kukona uto engizifunela na kepa ngizigube lona ukuze ngipe nanye oseweleyo ngapezu kwami, ginikela uqobo ke. "UNkulunkulu wamtanda opa ngesihle."

Okala eseNkonyane.

Ku Mhleli we"Langa."

Mngane,—Ngicela isikala, Baba, kengipakemise izwi lami emadodeni afunde ipepa lako.

Bantu bakiti abahle, sekudhlule isikati esibanzana ngincengile, nginxusa. ukuba nonke nivume ukuba kwandiswe ipepa lenu; ngikalela inkonyane engasapumi engasakululwa esisingeni unina oseloku ena ekala kepa kube kwaliwa nenkonyana yake. Angiboni mina, madoda, ukuba sifundani, uma uti lapa usezwa kumnandi besekupela Ngibuza kunina nonke, ngiti, izindaba lezi esisixoxelanayo siyakuzizwa nini loku nezigqutshana ezingangendhlela eya ngapandhle azipeli nje na? Kunani ukuba nivume kwelekwe upeni pezu kwomunye, sitole ipepa eligcwele na?

Bantu bakiti abahle, ngingajabula mina ukuba kwandiswe ipepa, po, loko ku kinina, ngoba uMhleli uvumile ukwenza loko uma kutsho nina. Unilandisile ubuswezi bamapepa ne ink, njengoba izinto zonke sezikupuke kakulu namhlanje. Angiboni mina ukuti umuntu ojwayele ukufunda izindaba angahle shluleke okukipa izindibilishi eziyisitupa.

Ngiti-ke kini: Kanti loku okupakati kwamakanda etu siyakuze simuke nako yini kulomhlaba singakuxoxanga na? Elilodwa engilibeka kuwe, Mhleli ngiti: Yebo, siyawabona kambe ama zwi lawa owafake pakati kwepepa letu akuluma isiNgisi, kepa akusibo bonke abantu abafundiswe isiNgisi ngaloko, kawasijabulisi kakulu, noma ejabulisa inxenye yabalifundayo. Bekuyakuba ngcono ukuba ipepa lonke likulume ngolimi lwakiti, ngoba nasemapepeni abelungu alukulunywa olwakiti, engiti kambe, yiwona emaningi kunawakiti.

Ehe! wena Mhleli, usitshelile ukuti bakona nabelungu abalitatayo ipepa leli. Po bona, loku benamapepa ama ningi kakulu nje, bangaze bezwe kakulu ngoba befunda izindaba kuleli lakiti na?

Madoda akiti engqiti, ngicela impendulo enhle kini nonke. Iminyaka iyadhlula. Izinsuku ziyatshetsha. "A kulanga litshona lingena'ndaba zabo." Ngisekona mina wakini onitandayo. Ngicela umusa,

M. M. FUZE

Oti Mabuvulwe Utshwala.

Ku we"Mhleli Langa"

Mngane,—Nkosi yami ngicela isikalana kengipose elami mayelana nalendaba esitat'iminyaka ixoxwa yezi kantini zabantu INtatsivali (Transvaal) isapetwe amaBhunu izinkantini zazikona kepa imali yabe ibuyabeningi ngoba bekuti umuntu onengqondo angene atate ingilazi apume mhlaumbe atate upiso, igabha, ayozidhiela ngesi kati esitile esibonwa uye. Loko nga kubona ngo 1894. Imali ukuti yabe iningi ebulwayo qa; yate ikete abantu into babe yilondo. Namhlake selat'ubube elamaNgisi yavelwa inkantini isitengwa ngo 10s igalha endaweni yendalela 1s 6d noma 2s 6d. Niyazike ukuvinjelwa nento uyitanda kulehlisa into enkulu ngoba kona laba abatenga igabha ngo 10s. uma sebebanjiwe abiaula £3 noma £10 noma izinyanga ejele kanti uma buvuliwe angati otand uwetus'igazi ati ga igiass. Kuti ke iziminzi ingabe zaxoshwa yindhlalyini emakaya zicwile njengoba nanmhla zona zisebenzela bona. Po azisebe zabuyeka noma igabha ligoba £210 noma ihlanlo lingaba £100 bayoketukuhlala ejele bapume benze konoko. Mina ngiti ngakulingwa buvuwe bupatwe uHulumeni pela angavuli uqutunje. Bolishiya baye kobupambili lngozi engaqashelwa ukudhlala amanepa ngoba pela onkabi baya nqumana njengoba nanamhla baya kwenza umkosi kaSayiwana odhl'amahashi olalemini. Tinake uma sibuka iGoli elaliyiko neseli yako siti abanye bat'uba buvalwe ngaqubekela eDaimahe ngoba besaba ijele. Siti nalapa emakaya abefundisi bayashumayela ngotywala abayekayo bayayeka abapuzayo bayapuza. Amacala ezinkantolo nakubakelwane akona kopuzayo nakongapuzi loko sekungafakaza iziMantshi (Magistrates) zanga pandhle. Kepa buyingozi kumuntu obudhla engasanaki nakudhla. Isilungu lesi asifani nobakiti. Ngibonile amatuna otywala nawabafa behamba nawabasi teleyo kepa noma bevaliwe akona noma buvuliwe akona. Umasiza tina ukuba buvulwe kusinde abadhla ngomqondo belinyazwa ukumtenga nzima beli nyazwa amafokisi bengazelele beti bayabusa. Pela auko umubuso uma kungasadhliwa inyama notywala siya wabonanje amanzi la ashisayo apugwa abefundisi notisha nabantwana; kuba fanele bona.

Yimina,

M. B. K.

Opendula uMxakaza.

Ku Mhleli we"Langa."

Mngane,—Mr. Mxakaza ngiyifundile eyako ngitanda ukukuqondisa ngendaba engati asime kuyo eyokufa kwesihili lotshwe esAmbulweni 20 6:14. Ngibone ulobe ukuti abafileyo bepi? Enye leyo, funda incwadi yami engicele inselele ngayo kuwena. Kwelokuti ngiya kuhlafunela ngiti watsho encwadini yako epepeni lika June 21, 1918. Ya kuluma kanje: Ukuvuka kwabafileyo ngokwemibhalo, kuMr. Linda. Nantsi impendulo yemiouzo yako kimi. UKristu usabuya. Futi anjalo awako inxatshane engesiwo awako wawahlafunelwa Umhleli, kodwa mina angitsho ukuti Umhleli. Awako Mr. Mxakaza. Kuleli igama lako loku ngiyamesaba uMr Fuze. akabanga nayo inkani unguimuntu ohlolisisayo.

Encwadini yami eyabonaksla ezinhleni zeLanga lika June 7, 1918 ngayicela kinina nobabili intselelo waqamka wena wagalela. Ngangizolibala ukumfuna cauqamkile wena ogadhlayo? Angime sabi uma etanda naye angeza ngiqo de ukuba ngikubambe ngqi manje wena mzalwane, hlazulula uknfa kwesibili, yini?

Yimi,

F. J. LINDA.

MUS'UKUZIFAK'ENGOZINI KASUKUSHUMI.

Susa wonke umkuhlane ngo'kushesha, ungumanduleli wako zonke ukufa kwamapapa nousukoshumi angase akakulele ngamahorana ayingcozana. Puza owokukohlela kaChamberlain. Kuyinto elula kanti umsebenzi wako uyamangalisa. Utengiswa yibo bonke abatengisi.

Umbuso Omdala Nomutsha.

NGU M. M. FUZE.

Namhlanje ngitanda ukuqondanisa imiBuso emibili, omdala nomutsha esipetwe nesasipetwe ngawo.

Angisayikuze ngashiya nelilodwa ngilibeke ngasebuhleni uma lingamife kahle, kodwa njengejeji elingaketi ngizepupumesela engikusolayo kuyo yonkibili. kona ngizakuzwa ukuba batini abafunda ipepa lakiti i' Langa."

1. Endulo, sisapetwe kwaZulu sasiwujabulele umBuso wakiti, kodwa ubuhle bawo kwabe ku ubudhlova nokupata kalukuni, ngoba bekuti umuntu engazi luto etuke esebulowa nje, engazi yena ukuba ubulawelwani kanti ufa nje ucetshwe abanye abapambi kwake, kumne abafowabo; bati uyatakata, noma kumbe bati uqeda izinkomo zenkosi ngokuzihlaba njalo Kwaku umvimbezelo, ati ezwa umuntu nekutiwa "Luhlengene." Kube njani ke esihambini esilele kulowo muzi obulawayo? Hau! sukani, bandhla, kwakukubi impela loko. Engikubongayo kulomBuso wanamuhla yiloku. Noma umunto enecala elingakanani lokubulawa utunyelwa amanxusa akomkulu abanjwe, bese kutetwa fcala lake, abulawe uma kubona amajaji, kumbe abotshwe noma akululwe. Lobo buhle yibo obasenza sonke sahlubuka emBusweni wakiti, seza lapa esiLungwini.

2. UmBuso wanamuhla mubi ngokuket'ubuso nokubandhlulula. Ngaloko aukugcwalisi okuhle esaza seza lapa sibalekela ukubusa kwakiti ngako; ngoba uma umuntu exabene nomlungu, akuluto noma umuntu oniwe kangakanani, unecala loku exabene nomlungu. Lapa-ke ngifunyanisa ububi bomBuso wanamuhla obandhlululayo, ongafani naloko okutshiwo ngomlomo kutiwe akuketwa buso inganti wona muhle kakulu ngoba lowo owonileyo uzaubotshwa, kudhlule izinyanga noma iminyaka etile abuye akitshwe, umbone futi. Kodwa ububi bokubotshwa lapa bukona, isibotshwa siti singavama ukubotshwa singabe sisayeka ukuya ejele, kuze kungati seku ubuhle ukubotshwa kuso Kiti, umuntu wabe ebulawa apele, kungaloko zabe zingandile izigangi nganga lapa kulomBuso esikuwo namuhla. Okubi, ekona kuzala okunye konke kutatu, oku uyise nonina nobubi bonke emhlabeni, (i) ukutakata, (ii) ukupinga, (iii) ukweba, nokunye nje uma kungaba kona, ukutuka nokupoxo nokunye. Kepa isijila sobubi nonke yilezo'ohlamvu ezintatu esengizitshilo, ezona zingumtombo wobubi nonke. Ngoba pela ukutakata, oku ngukufisa ukubulala omunye, kusuka enhliziyweni embi yokunxanela ukuswetekisa omunye ngesinyenyela, nokumnika ukudhla oku ubuti engazelele, umuntu ehleka ngamazinyo kanti mhliziyo yake iyazi ukuti uyambulala; nokupinga umfazi womunye, indoda yake engayitsheli eyinyenyela; nokweba impahla etile yomunye ngasese. Kokutatu loku ku ubutakati. Angikulumi neze ngokunyotyobela owesifazana ungahlangene naye, oku ukugwaza umuntu ngomkonto Nawo umBuso wanamuhla uyavuma ukuti owenze oko kabulawe; inganti omdala wabe ukubiza ngezwi linye konke loko—ukupinga—kutiwe kabulawe lowo, kanye bobabili.

3 Ukubulala umuntu loku kwabe kungesiyo into enkulu kakulu emBusweni omdala, njenga kulona omutsha. Uma indoda ibulele umfazi wayo nekungesiyo into enkulu emBusweni omdala njenga kulona omutsha, lapa indoda iti ingamtinta nangoswazi iye ejele, uma ingasate ukwenza yazikipa nangendibilitshana yayo. UmBuso wanamuhla ubulala upozisa, aufani nowasendulo owabe unquma ikanda ngesikatshana. Baningi abafe kiti kungabafanele; ngingasabapete abafe ngokupinga nangokutakata nokweba Ake nibheke-ke, madoda, ngoba ufuzo luyahlala emuntwini, inkosi yasemaQadini uDube, yabulawa ngegama nje lokuhlabelela, ingahayi mBuso, ingatuki muntu. Namhlanje lomzukulwana wayo uRev. J. L. Dube ubulewe ngayo into efana naleyo naye wabulawelwa ukuba ete enduneni yalo'mBuso ngu "Mubi" kanti,kasiye u"Muhle." Wase uyamangalelwa, walahlwa icala. Kwati endaweni yokucitshwa ikanda njengoyisemkulu, welekwa itshe enhloko ngokuhlauliswa. Kwati ngokutandeka kwake kubantu bakubo abasebenzelayo, bamkipa ejele; ngoba ukuzitobisa nokwenza umusa nokutanda abantu kuyinto enkulu emhlabeni. Siyazi ngempola ukuti wabe eyakufa nya emBusweni wakiti. Okuisiminya, umBuso wanamuhla uyabandhlulula, ongesiye umlungu ibala elimhlope kangeni pakati kwabo. Bona bafana namanzi olwandhle okungangeni pakati kwawo aweminye imifula. Noma igazi lifana lonke lezilwane ezidaliweyo pezu komhlaba, kodwa omhlope katsho njalo yena.

(ISAQUTSHWA.)

ISITABATABA Esingabonakaliyo. Umvuzo kaSheleni.

Ku Mhleli we"Langa"

Baba kukoba indaba engingapumuli ngayo, futi engingasho ukuti ngopumula ngapandhle kokuba ngibone isigcino esihle. Ngesikati sesidumo se"Sitabataba," iminikelo yaqamuka zonke izindawo ukukalela uBaba uMafukuzela nami endaweni etize ngafika kukona "Umculo" engezwa kutiwa upalala wona lomkosi. Imali yatolakala, futi ngiyayazi ubungako bayo. Sonke isikati lesi bengilindele ukubona lemali eLangeni; kepa kuze kube manje angikayiboni. Sizani bandhla niyitumele ngoba loku kuquba nayo kuzosifaka imizindhlo em'ningi.

Ngifuna ukubonakalisa ukujabula kwami ngomcabango omuhle wokufuna u"Sheleni" ngosuku, Impela lendaba kufanele ukuba siyimele ngazozombili. Abelungu abasebenza kwaHulumeni, bona batola imali engu £2 10 ngenyanga pezu kwabayihlayo. Lemali ibizwa ngokuti i"War Bonus." Impela nalabo abati sifuna uSheleni nje ngoba sifunzwa amaSocialist; bathla impundu. Nome kambe sazi ukuti siyazisakaza nje ngeke simtole, noko Bandhla "Akulahlwa mbeleko ngakufelwa." Kuhle iliwe lempi.

Yimi

A. S. SIBANKULU.

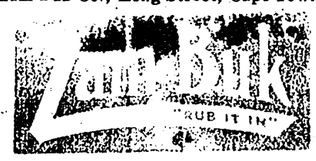
Kwakuluma imini nobusuku.

UMUNA OFIPAZAYO WAHLULWA NGUZAM-BUK.

Umuna isifo esibuhlungu nesifipazayo sesikumba esivame kakulu lapa eSouth Africa, sahluteka kona manje uma sihlala sigcotshwa ngoZam Buk. Lesisigcobo esimangalisayo sifike sidambise ukulavuzelisa okomlilo, sihlanze izilwebu zokufa similise isikumba esisha nesipilileyo.

"Kwapose kwaba yizinyanga ezisitupa" kusho uMrs. A. C. Collett, waseWinburg, O.F.S., "ngiguliswa umuna omubi umile emlenzeni. Ngaqala ngezwa kushisa kuluma esikumbeni kwase kuti ze ibala lokufa okungange Sikoshimana. Ngangingasapumuli ngokunkauzela kwalelibala, kusihfwa kona kungipate ngingabuti qutu ubutongo. "Ngalinga imiti eminingi yamakemisi kepa ayingisizanga kwakuyapi. Wabe uyate ubangconywana umlenze kubuye kuvuke emva kwosuku noma ezimbili. Kwase kuti lapo kade ngifunda ngoZam-Buk ngabiza idosha lake. Lesisigcobo esidamoisayo sangisiza sisaqalanje. Ngade ngigcoba ngoZam-Buk njalo kwati kungakapeli amasonto amabili kwabe kungaseko namkwazi wesilonda leso. Bonke abaguliswa yisikumba mabafune uZam-Buk ngapandhle kwokulibala. Izinkulungwane zemikaya yaseSouth Africa azisahlali ngapandhle kukaZam-Buk: bayazi ukuti akuko luto olufana naye ngokushesha ukusikwa nomuputuluzo nokushiswa umlilo namanzi, nokupihlika izilonda &c. Futi kaudhlali nakwezikulu ezilukuni ozozo nemicoboko nezihlungu namanxeba namatumba nezangemva, uZam-Buk uvimbela imali yokukokelwa odotela.

Nivoz'ala izigcobo ezimbi nezilingiso ezingenamsebenzi ezihlenmletekisa ukufa zilibazise ukusinda komuntu. UZam-Buk otengiswa kupela ngemishuquwana enyateliswe kahle utolakala kuto bonke abezitolo nomkomisi ngo 1s 6d. noma 3s 9d. ngedosha Uma enizwa ngeposi kuqondiswa kona kwoZam Buk Co., Long Street, Cape Town.



Ababoshiwa pasi Lokugcela.

ICALA LALAHLA UMONELWA.

Akuko ukupmula kowaseAfrica. Ngifise eNewcastle 7:8:18 ngabona amaboshiwe ngokugibela amahashi bengapete pasi behamba kona esifundeni saseNyukasela! Ngamangala ngati, ca loku naku ngibona kuboshwe noSaule Kuneka owake eMilton Farm epulazini elipetwe ngul. Mabaso akengizwe. Ngahlala langena icala. Nibekwe icala lokugibela ngapandhle kwepasi, niyaliyuma ngilitete na? Yebo. Nibekwe icala lokuba nakwela amahashi ngapandhle kwepasi, Yebo nkosi siwakohuwe, loku babili, uSaule nomunye. Kipani izihlanu zaosheleni (5s.) ningapindi. Lento Mhleli inzima, oNongqayi bayaluza zonke izindawo abanamnomzane abanamuntu ezipete kahle kupe la angaba mnyama akabe nepasi. Sebepumile ngabuza kuSaule Kubheka ngati nibanjwe nipi na? Beku yimayela eyodwa ukusuka ekaya, engitike lamlani baholi sipetwe kabi amapasi.

Ngibikela izwe nabaholi lentsoma ntsumane engehlele. Ngo 19th March 1917 umfelokazi wabonakala esenesisu. Au usitatepi na? Ngisitate kumlungu. Yimupi lowo mlungu na? Amsho ne gama lake. Ngise ngiye kuBasi ngale ndaba ahl'eze nje umlungu loku sengi bize amododa angu 5. Sikubizenje basi lenkosikazi inesisu iti esako. Hai angazi kodwa siyahlangana nayo. Nakoke Basi okuvele okuhlanganeni kwenu loku lomuntu tina samlobola wenake usuvela ngecantsinje unqamu la amasayela uza kumuntu engesiye owako, futi kungentombi. Kipa £15 uhlaule. Angabe esanaka uBasi abu yelo kwake. Ngilundele ngiti Yenza pela Basi. Esekwake angab'esanaka umlungu. Au ake ngiye enkantolo. Base bati angifune ummeli. Bese ngiti mina umuntu ofuna ummeli owonile mina ngilete umlungu lo ongene emzini wami. Base balungiseke amaSamaniso ngo 19 April 1918 sibe senkantolo noBasi. Haike singene ise inkosi ishoke ukuti, Wena Mr. So & So ukubeke icala u——, lokuti inkosikazi yakwake yendodana engaseko usuyenza eyako futi isinesisu ngalokoke ubiza £15. Ase uBasi spendula ngezwi engingazange ngilizwa seloku ngabakona ezweni. Uti umlungu wantsondo. Mina angizange ngilale no——futi angizange ngimumitise ngingamangale lwa engalala naye, angina kuyingenake indaba yake. Inkosi ibis'ibhekisa kimi nempela. "Awunako ukumangalwena akumangale yena umumitiswa Mina pa, "Nkosi lomuntu walotsholwa washada akusiye walomlungu, owami" C., umteto wesilungu awuvumi kuma ngale wena. Mame, kanti umlungu lo ungibusa nakokwemi? Lesulwa njalo icala lalinda lokoke osekushiwo. Manje usebelete umepehla 2 angenakupila ngapandhle kwabantu abatetu, esengibaqashile ababili abokuwapata owesitatu owokwenza ukudhla, abantu abadalwe isenzo sika Basi.

Yimi,

ISIKUNI SIKA MZONELI.

MUS'UKUKOHLELA.

Ku ababatuta ukuyeka usi luhlale lumi lukehlenga ukupila kwako ube okaChamberlain ungase ukwelape. Kawazi yini ukuba unembe lwosi tungaye lukufikisapi! Mus'ukuyeka ukupimbo wako namapapu kungenwe yisifo kube kuyinto elula nje kangako ukuba uye kwamKemisi ufune igabha lowokukohlela kaChamberlain. Utengiswa yibo bonke abatengisi.

ILANGA LASE NATAL

Friday, August 23, 1918.

THE Rev. J. L. DUBE AND HIS CRITICS.

THE Editor of this paper has lately been subjected to a good deal of shallow criticism in connection with the Native unrest in Durban. The evidence adduced by his enemies in support of their charges is of the flimsiest character, and it is remarkable that a production like the "Natal Mercury," which is usually so sane and level-headed, should, with others, have lent its columns to the unfair and unjust remarks about the Rev. J. Dube which appeared in some of its recent issues. The truth is that our white fellow-countrymen in South Africa have been brought up for generations in such an atmosphere of prejudice against the Natives that even the soundest and most impartial of them, with a few exceptions, are warped in their judgments on Native questions and utterly fail to see things in their true perspective. Mr. Dube's critics would not dream of adopting towards any other question than the Native one, the line of reasoning they take up in their censure of Mr. Dube, for it would be even to themselves too obviously shallow and untenable to bear scrutiny. Let us glance at a fair specimen of their reasoning. A white man was seen distributing copies of the Native Petition at Isipingo. The "amaSocialists" of of the Rand are white, therefore Mr. Dube is undoubtedly in league with the "amaSocialists!" It would be waste of time to attempt to combat logic of this kind. It is enough to say that Mr. Dube is not aware of the identity of the enterprising Isipingo man, and does not know whether he should be cast log ed as the agent or the creation of his Mr. Dub 's) traducers If he really exists, and was not deliberately sent up to create suspicion against Mr. Dube, and we will courteously assume the correctness of both surmises, then the very action credited to him stamps him as "an Israelite in whom there is no guile" and the least likely man to be either an amaSocialist or a Bolshevik. Is there any magic power in the white man's hand specially qualifying it for handing over Native Petitions that a dangerous amaSocialist should have found it necessary and wise to work so openly?

Mr. John Dube has no connection whatever with any movement but his own. He has acted throughout with clean hands purely in the interests of the Natives, as one of themselves. The amelioration of the lot of the Natives, and the bringing about of a better understanding between the two races by the removal, as far as possible, of their outstanding differences, has been his one great aim in life. He did not create the Native unrest in Durban with which he is associated. The present unrest and the agitation for a living wage is the offspring of abnormal conditions arising through the war, and it is world-wide, not local only, in its scope. As a leader of his people, Mr. Dube naturally interested himself in their welfare, and will certainly continue to do so in spite of all petty attacks and childish misrepresentations of his motives. He advocates an all-round increase in their wages to meet the increased cost of living. That there is a crying need for this is clear from the fact that the Native as well as the European has now to pay more to his doctor, to his provision store, to his clothier, and to all his dealers than in pre-war days. He has to clothe his children, and in many cases send them to school, and meet the greatly increased cost in books, clothes, train-fares and food for them. His cry is only the still, small voice in the universal cry of to-day, the difference in its reception being due only to the question of skin. The need is too obvious to be denied, and it is a matter of history that the grievances of any community, of whatever colour, meet with redress only through co-ordination of effort, and not as the result of individual and sporadic attempts. Hence Mr. Dube has advised his Durban brethren to present their petition as one body, and at the same time urged them to exhaust all constitutional means before going on strike as a last deplorable expedient, if a strike be intended.

We fail to see why for this attitude Mr. Dube should be dubbed as a "Native Hertzog." Mr. Dube does not preach Republicanism but on the other hand is loyal to his country, his King, and his Flag. He is not antagonistic to the white community, and wants the best understanding and feeling between White and Black, and so he has encouraged an appeal for the removal of existing grievances which tend to keep the two races apart. A kind and good understanding to be permanent must be built on the firm foundation of equity and justice, not on one saturated with grievances. The black man should receive a fair hearing as a British subject, and should not be left to conclude that his case is less open to fair consideration than that of those who go about the country preaching sedition, privy conspiracy, and rebellion, when the clouds of war and of uncertainty are still hanging heavily over our Empire, and all that that Empire symbolises of truth, protection and justice.

THE HARD PROCESS.

So many people seem resolved to work on the hard process and South African Colonials are not behind in upholding the hard process in dealing with events as they come along. Their poor understanding of the African genius leads to an awful lot of trouble, which might be avoided if they would only respect the fact that the Ethiopians are God's children as well as themselves. In respecting the Divine you must respect humanity which is His. And it is because of not seeing that great truth that so many false positions are taken up and occupied. It is because of that, that so great mistakes are made and ruinous and hurtful processes are attempted. The position of the fat fool who declared that he would rest and take his ease is an analogy that answers the case well. The Bible is full of good lessons, but how seldom are they seriously remembered! How friend M. S. Evans points out how the Native problem is at present digging a grave for someone to fall into, yet we do not desire the downfall of any man; we know that the solution of that great problem, is that both sides must act like men. It is only by going back to first principles, namely, to Godly rule that the solution of the Native question can be solved. All the trickery in the world cannot do it. Plain going Godly honest effort, alone can do it. Therefore we plead that this be tried, and the hard process be manfully set aside.

WHAT HAVE YE DISCOVERED?

THE recent affairs at the Rand and elsewhere must have opened the eyes of many of our people with regard to the economics of living, and how they are treated by a large portion of the so-called civilised beings who profess to lord it over this land. If we have to go by the difference of method as dealt out to the Colonial strikers as compared with what was intended to be dealt out to the Native strikers, we find that it is not difficult to see that a vile admixture of bounce, fear and trickery must have let clear-sighted men discover the fact that a very unreliable state of thought is held as being good enough to go on with. But that is just what we Native people have discovered, namely, that what was supposed to be reliable is really unreliable. It is a discovery of importance because like a flash of lightning it has revealed what is on the other man's side of the road, and what is on our side also. With further reflection it aids us to see further into the matter. It should do so, and if we are men not held down by folities, we shall surely see a great deal further into it. A drifting straw shows the way the wind is blowing. We must therefore have our wits and our eyes open, not allowing drink to becloud and befool us in doing duty to ourselves.

Doesn't run Evenly.

To the Editor "Ilanga lase Natal."

Sir,—Not long ago I heard a man use the term which I have chosen for my Heading, and it seemed to me to apply to the subject of which he was speaking, namely, contradictory theological ideas. From what has been gathered there is a mass of disagreeing deductions in the circle of popular Christian teaching, hence so many different Christian sects—which impress the unbiassed student with the feeling that some unreliable factor has tainted the original Gospel very much. As there is no setting this aside we are in duty bound to find out what it is that obstructs the peace and wholeness of the Christian religion, for we shall never be able to have contentment in the fold so long as the eruptive is allowed to contaminate our thought and social status. And here be it noted that we may not expect things to run evenly unless we not only have a clean form of religion but a clean form of politics to run with it. At present it would be a daring man who would undertake to prove that either our politics or our religious practices are clean. If they were clear there would be evidence of that being the case in the absence [illegible] and cool indifference which has [illegible] ished social circles [illegible] The saying "Doesn't run evenly" [illegible] the case, and it is the duty [illegible] people to find out the why [illegible] fore of the defect, and [illegible] readjustment of our [illegible] action. Laziness or stupidity [illegible] be excused. We must stand [illegible] Right and do it.

Faithfully yours,

[illegible]

NENO ZINTOKAZI ENGENANGOZI NEYE NOSO.

Ukupela kwendlela yokwenza kuhle ubuso ukunkambulula nokunetisa igazi lako. Izinhlamvu zika Chamberlain zingakwenza loko. Utengiswa yibo bonke abatengisi.

Thanks.

To the Editor "Ilanga lase Natal."

Sir,—Please allow me through your paper to thank the many helpers at and round Ohlange who collected used postage stamps for our children to forward to Belgium. From the Seminary at Inanda we have received 800 and wish to thank them too. We sent 2,000 stamps on December 1st, 1917 and are now forwarding 3,000 to be disposed of in Holland.

Would you be willing to open a 1d. list to collect among Native children small sums to be sent with their sympathy to the little orphans in Belgium? Every sum however small is an encouragement to those who are spending their lives in this work. Perhaps some of your readers would say how they look upon this matter.

Yours truly,

E. E. HUMPHREY.

Lovedale Missionary Institution.

EXAMINATION FOR SMITH AND OTHER BURSARIES.

Andrew Smith Bursaries value £20 a year for three years.
Govan and other Bursaries value £10 a year for three years.

These bursaries are awarded after a competitive examination held on the first Saturday of November, and are tenable at Lovedale High School.

Applications for Examination should be sent to the Principal, Lovedale, not later than 30th September, and should be accompanied by a Certificate of Character. Convenient Centres for the examination will then be arranged.

Impapala Native Lots.

ESHOWE DIVISION.

Applications will be received by the Chief Native Commissioner, Pietermaritzburg, Natal for a period of 6 weeks from the 22nd August 1918, from Natives desirous of leasing Lot No. 81, Impapala, Eshowe Division, Zululand, in extent 21 acres, 2 roods, 3 perches at a rental (inclusive of survey fee) of £2:18:0 per annum.

A specimen copy of the Certificate of Occupation which will be issued to the successful applicant can be obtained from the undersigned.

(Sgd.) C. A. WHEELWRIGHT,
Chief Native Commissioner,
Natal.

Pietermaritzburg,
16th Aug. 1918.

Iziza zaBantu eMpapala Esifundeni sas'Eshowe.

UmPati Ndaba zaBantu Pietermaritzburg ufungele ukwamkele izicelo [illegible] asitupa kusuka [illegible] August 22, abafuna ukuqasha isiqiti No. 81, saseMpapala esifundeni sas'Eshowe, kwaZulu, esingama eka angama 21, 2roods, 3 perches ngentela ka£2-18 ngonyaka sekukanye nezindhleko zomdabuli.

Ofuna ukubona umfanekiso weSiqinisile sekwaku kona esiyonikwa ovunyelweyo singatolakala kwolobo igama lake ngapansi

C. A. WHEELWRIGHT.
Chief Native Commissioner,
Natal.

Pietermaritzburg,
16th August 1918.

Asici Sokuba Igazi Elihle Libonavu Ngani.

Sitshenelwani ukuti igazi elihle libonakala ngoba libe bonavu na? Umbala walo usiza ngoti sina kungenakusiza ukuba bomvu kwalo? Igazi njengo moya esiwupefumulayo ngamukala kanye neziwane futi kanjaloke futi negazi lenza njalo emzimbeni. Uma igazi eligcwele umoya omhle lisakazwa nhliziyo [illegible] okuyizona zisebenzela kakulu [illegible] igazi [illegible] timoya [illegible] futi [illegible] Pills kaDr. Williams [illegible] igazi [illegible] umzimba [illegible] umzimba [illegible] umtambo [illegible] Namupi umtengisi [illegible] Pink Pills kaDr. Williams noma utumela kona kwo:-

Dr. Williams Medicine Co;
Long Street,
Cape Town.

UKUPEFUZILA EMPINJENI.

Nakupi [illegible] ukuhoshezwa okuse [illegible] kungase kughayele [illegible] esiving [illegible] kabi. Kunqa [illegible] owokukohlela kaChamberlain. Utengiswa yibo bonke abatengisi.