

Umshado.

LUTULI-GOBA.

Ngomhla ka July 18, lapa eMhloti kwaba ka unku okatuku isipela osoku ngafika kuleli angangane ngobono nakayo. Kuthaba uMr. M. Lutuli no Mrs. L. Goba walaba eVerulam. Ngawo umombuloko kosa kushwaba, nawa kumfo ka Thomas isinkabi esimbili, loku paba babo habili abafu ba ha Thomas njengo kwelawana kwabo. Futi opetele ngemakati ngobu, loku beku yona yodwa insalo ka Thomas bayo nenzalo yona danda'nti kupela. Futi opetele, epepene sengati be ku pika isinkabi, kute ka ngobwimbili konkala kwagqamba amakalishi nesigobola wabona nje ukuti bazi kwesunjanji ngati ngobokuba kahle namhlanje lapa eVerulam, safika isinkabi osukuba kuyive esontweni lapa isivokuphona kosa imilala isinto so Lutuli bayo no Calusa abaholi paba bama "Ohoir" umholi wofnyeni uMr. N. Lutuli, owasiza yonke iAfrica unye ungu moluli, uMr. B. Calusa naye futi uyaviva ka kulin kwe lase Transvaal nase Natal ukuti ungu moluli. Zapama enka Goba ekaya ngo kalishi umakoti, ibuto labe lalandela ngengqela namanye amakalishi, wena owawa hamba pansa wati afika endlini ye sonto wase umhlope indaba yoculi lwamakalishi. Zapama esontweni, loku paba unyeni upakati nebuto loku; wasena unakoti eponwe unne wabo uMr. M. Goba, indodana ka M. Lindley Hawes Unyeni emiso nguMr. M. Nkuku, ukakoti emiso uMisi Z. F. Goba udade wabo kanye no Miss B. Mhlongo unyeni wabo, kanye noMiss Ngongoma. Inkomo yavutwe ngoculo lase sontweni. Kwabede abufundisi yehlanganisa emva yebaka amawisi amashle impela, obonisa unyeni abantwana ngabehamba kahle, okwokwala umshado ewehadisa endlini yosoto loku unyeni ukushadisa imshado engapete mkuba opela koStydy. Wokwala, kute ngemakati unyeni nokakoti sebebula, sadumelana, kwagela esonyeni zaye sagcina izinkabi nge "Praise of Song" paba upate ngo uMr. N. Lutuli wayengoko. Kwaba kosa into eyameza engabikho, wasuka umtamba ngo "Hail Smiling on," wafunda futi unyeni ngelinye unyeni. Kungokufeni ke babokufeni impela zombili isihlangoti, unyeni nokakoti kwaba sengati kuphikawene isinkabi. Kwapananya esontweni sukuyiva kosa kubo kaMakoti lapa iDinae lalikhona nawo wonke umshadisi. Kwati ngemakati ukakoti esoyongane ekaya, wehla ekalishini sekwindlalwe amacandhi esuka emgweneni aye angena endlini kwabo. Wehla wabamba pesu kwawo. Lapa intokazi kaGoba yabamba unyeni wase wadela, kwawo ngati iti bhakani ingubo yami, unyeni unumtu makayibuke manje ngalesi'nti, futi kwawengati manje sengiqedela ubuntombi bami. Yayihamba nomnyeni wabo belu, Halala nombi kaGoba. Iabukeli esayikona kwakuyilezi, Mr. & Mrs. Q. Cele, wasi Ohlange; Mr. G. Q. Nxaba, wasi Grootville; Mr. & Mrs. Z. Goba wasi Inanda; Mrs Nyongo wasi Grootville; Mr. Nyongwana iEditor ye"Langalase Natal"; Mr. & Mrs. H. Selby Msimang Verulam. Kwadhliwa kubafu bakwa Thomas wonke unyeni wabona, amuko ongabonanga, paba loku tina sibona ngomame kosa sebebuka ngababona begodwa ka nethisa isipete wazi una ukadhla bekubekungisi impela. Kute ngo 8 kwadhliwa kwangwana etiyeni, loku paba kukona nayo into lena eyigugu kuleni sikati samanjana iKeki lomshado iWedding Cake. Kwapuziva kwagadec, wesebhlilane ufufuka Lutuli, kwati guza wonke unyeni ngenkulu isihloko beti inkahlaha ayibonani wena kanye nenkosikazi yabo. Kute emva kwaloko, uMr. Nkuku wacela uMisi Hawes una abasileke lona, wafunyanisela ukuba uMisi Hawes lona wafunyanisela loku paba umshadisi wetye ubupheni kwake wonke. Kwase kucwela uMr Nyongo. Balake kwawenza loko. Wase sakile ufufuka Calusa ngoculo lokubonga iKeki zalijaho kwamandhi impela. Wapinda futi umtamba ngoculo elali kulekela intombi yakwaGoba, safivama kwamandhi impela. Kwacwela unyeni esingemholi, lavuma futi ngelawo elimandhi. Laseviva una lipindwe. Wasuka futi unyeni Calusa ngelinye sekuyivama noOrgan wenza manje ukuti baqinile kwawengati bati ani nakusintita, nesikwaya manje, laoswa una lipindwe lapindwa. Laseviva elika myeni kuyi-So neHarming isolo lishivo intokazi kaChief Sibiyi uMisi L. Sibiyi wabho intokazi kwabwo yemakela okukasa Ngoyaweli esuya pesulu esibhakabakho, lapindwa, wafivava unyeni wakona wase Mtimbini ngoSolo, futi naye lishivo unyeni wabho kamakoti onomane emgweneni en 12 igama lake uJoel, wabho unyeni onomane wase washudula ngemama lake eti, "By-jo" lapindwa kanjalo bako bakampakama lomfana, emva kwaloko zekusa isintokazi futi nako myeni esibamba oMisi G. Ntansi (pela unyeni ube umkongo) uMr. Thomas Ntansi oMisi E. Mngoma, Miss Mampulo oMisi Sibiyi, zekusa manje kanti esiyasishiyi. Wabokwe umfo kaCalusa ngoculo isolo lihanywa umfo kaDhlamini uOHarles, kute emva kwaloko wasinkaba ituba umfo wakona, kwagqamba ocandano, engcwaza abafana belata ngato beti siji eMoyayyo "Q'wei er" esilanga abafu boMce-

Ulimi Lwe Sizulu.

Ngyibongwa useni Mhloti we"Langalase" esawini eniwakulomileyo niso Mr. Ngwana. Kepa ngokumbela ukuti abantu bako bapikisa ngobwaba omaywe etilanje. Iingcisa lwafunyanisela lungeyona yomibili leyo mitala. Nani ke kambi ngoko sekuyakulunywa ngalo umlo loku, ukuti awulwama Mhloti, naye uNgwane asicaciseli kabhe ukuti u"so" lona uvela kanjani na? Uma uNgwane esole u"so" njengofundisi lowaya, engemtemba ukuti naye wati engati uyasola kase akho ukuti nansi indhela. Ngingenaka kwelula ngiti u"so" lona uti abanuwane aba e ngakoko u abeshiwe kufunyezwe (contracted) njengo Ekakoina. Ekaya kubo kakina; omesala omamaleka; unejubano unalo ijubane. Loku isixosa sigogela kanjalo nje, sili kubutele "better" use afanise usiso ngamisi uMr. Ngwane, uti likona igama olimini nona lu olwa siji isawo eliba lodwa nje na? Uvelwama soko ukuti mawwama, mhlana hlansane, noma mhlansane. Uma unyeni lali nebulu loli po, ulupi ulimi lwesizulu okukulomileyo na? Nga uti nje abakufundise abasiyo; nyeka ukuti loku unyeni ukuti uti uyafundisa naye. Nalo "uxova" asimiyenze nati' sasi uxoviva uti engoko. U"zatu" loko wase unafakelini lapa engesizulu njelana na? Ngikolwa ukuti kuli mhlansane uke wabeka wangena endhlini yeSonto yaseWeseli wawo umfundisi efunda igama lokuhlabelela, noma ivesi eBabeleni, okata usenti ukusizulu lase mfundisi. Sengati awasazi nesizulu lesi. Uma useudula lapa bengokole ngiti eke unyeni uze izibongo zaoMpande noCetywayo. Ukona yini yena unumtu ongase uti uyasazi isizulu lesi na? Loku abasazi abake babona ne "Grammar" lase; angikulumi ngokusicokela ugolomlo loku. Angisho nje ukuti u ekako-nina lo ubumazi ukuti u, ekaya kubo kanina. MUYIHLALELI.

**Umshado.**  
DHLAMINI-XIMBA.

Kwaku olukulu usuku eDududu ngomhla ka 19 kaJuly. Umshado wafika ngomhla ka 18, wehla eMkomasahlangatshewe isingqela esimbili ezasi gashwe unyeni kubanunwane base Mahlongwa M. S. so Messrs Heury noVelel Kaula. Umshado wangena ekaya ngonyeni ngo10 o'clock p. m. ngemama ete "Sasi mfanenze ubaba wena". Hai sasa impela ngemvungu enkulu kulekela kosa bese bangena endhlini bangama kwaga kwase bobabili abayeni nomtamba. Ikwaya lomtamba lali petwe uMr. Nsusa. Kwasa okungaluyi ngo 19 usuku lomshado kwawiva endhlini yosonto. Umshado wawu hamba ahlabelela igama eliti: "Where are you captains, where are you soldiers?" uya endhlini yosonto abayeni ababe ibohir lase Amahlungwa. M. S. elali celwe unyeni uMr. Dhlamini lali petwe uMr. J. B. Ntaka lali masha (marching) ngeliti: "Fall into line" hai mntu wena zamshisa into zamafolosi noMessrs S. Shezi noN. Gumede belandela unyeni nommisi wake, emva kwalabo kukona abaninzi pakati kwabo engali bakumbulayo lila Messrs M. Nyandu wasi Adams, A. Ntaka, W. Kwela base Mahlongwa. Miss M. Mtembu wasi Adams nabanye. Zasho esonyeni ngemama yazo ete, "We are skylarks" kwalandela umtamba ngeliti, "Bagtime". Hei-ke ahlabelela impela lamakwya omabili kwashwaga unwele ekaya. Sagoduka sasa ekaya ezidhlweni angikwazi okangakaya wofu ukufika wabuya esuti. Indaba ye keke elifake amarisasi ayenziwe enye yama-ladies afundileyo ayedhla unyeni. Wawu mshile impela lomshado llando lali boshwa u Rev. S. Kwela. Indaba yemvungu kumyeni naku makoti woti wabonani. Unyeni nommisi babeya ngama Frock Coats nemiphathe emnyama. Pambili Dududu, nitole utshela kazi omuhle oosizana nani esintweni esisingi. Imvungulo endhlini yayipambili. OWAYEKONA.

**UMDHLALO WE BHO-LA.**

Ebusuku ngesonto August 6 kwakwela lapa B. Nzama (induna) Stanley Ntuli (isekela), Vivian Leo, S. Langya, Sydney Nyongwana, Leo. Godden, W. Cele, noT.Mba—bamaValures beya eEdendale nas'eMgundhlovu ukuya uDhlala umdhlalo webhola. Balake bati uba bakhe eMgundhlovu, badhlala ngomshoboko kuse khosha, baya eEdendale ukuba badhlala nebuto lakona laseStandard. Ngemakati emisive badhlala umdhlalo omuhle kakulu; kepa babuya linganganya ngandawo. Sebefike eMgundhlovu baDhlala nabakona abangama Try Agvins. W'ba ulukulu lomdhlalo sebedikwile kwakwaba lilo lase layitola imbobo kwakwama Try Agvins. Labiya pakati, kanti elokugqinisa eliyi unyeni ngaso noko esimisiwe. Kwema kwema liya unyeni esimisiwe emakanda loku umfesi kugingqika yonk'indawo pa kwapela ngoko uba phelwe amaTry ngawoli linye bengalifanaka bona. Iabimbali sagoduka situma ukupatwa kwabo. DANIEL HLONGWANE

ILANGA LASE NATAL

Friday, August 11, 1916.

A Past Failure.

The past is always affecting the present, so can be verified in many ways. One of the actions that is affecting the present state of Native mind is that of turning a Missionary Trust into a Governmental privilege. This was done about twenty years ago when the American Zulu Mission feeling that it could not continue to hold that Trust with any advantage, adopted the plan of ceding it back to the Government, under certain conditions. But the Natives who thought the Mission held the Trust like an elder brother for the social comfort of the people did not like the idea of the land reverting to the Government because it implied a want of appreciation of the trust for the people, hence of the people, which seems a lack of Christian interest; and also there was the prospect of forced rent-paying. Now the times have proved the rent-paying to be a drear certainty, for the supposition that the people would be turned out to work to the benefit of those at home has in most cases proved a failure; for although the men earn more money, yet there is so much of it frittered away by them on folly that there is but little of it gets home, and the consequence is that the homes of the Natives are no better off than before, indeed some of them are worse off. One of the consequences is that a terrible doubt is growing in the minds of some of the Natives as to whether the Mlungu's notions of religion can be trusted, for the Native is a matter-of-fact man as a rule, and when things do not shape out well, he doubts the motive that moved the action. Now here is a phase of the matter that all concerned will do well to think over, for what will happen if many of the Natives give Missions the go-by? The indiscretion of officials may bring about a state of things that may mean ruin to all the Missions in the country. The Native, or many of them, is not willing to accept religious forms as an excuse for his impoverishment and degrading; and he will not respect that which asks him to bear his fetters mildly when he knows that he should be bearing himself as a man. Some of them have already said, "we cannot forget" when the Missionary might have stood by them, they found the Missionary concentrating for his own interest, leaving the wardship of the Natives to look after itself. Another notion is being asked, and that is, "are the aspirations of the people to have no consideration outside the peculiar beliefs of those would-be teachers?" Here is a matter that will need to be answered in a practical manner, for the Natives will not feed on mere words.

**A Coming Change.**

Among the great changes that are close at hand is that of the federation of the un denominational Churches of English speaking peoples. Much progress has been made in bringing it to a practical stage of being, and what makes it so promising is the keen sense of justice that is becoming its main spring. The odour of heaven is about it, for it recognises the order of merit rather than the order of wealth, and is therefore resolving that there shall be an economic equality that will not allow one brother to starve while another drifts in luxury. To be plain, it wants to be fully consistent with Divine Justice. Now, we may ask, does not this intimately concern the Bantu? Should there not be unity of religious feeling among them? Such an idea must affect their welfare, much of the qualifying of their future must be determined by this idea and what is done with it. We want the abantu to think over this, and therefore will continue the subject later on. And it will help the case if our people will write their views, and if they can do so in English, it will be still more helpful, as it will reach more readers.

THIS SCIENTIFIC NAME HAS BEEN given by the famous poet Rudyard Kipling to the subjects of Kaiser Wilhelm. It, of course, is not flattering, Kipling is seldom flattering; we remember the

GENERAL NOTES.

The general election of Town Councilors for the Borough of Durban has brought to light the fact of there being such discontent among the Burgesses because of the reckless extravagance of the council; it looks as though much exception is taken to the assumed good management that Durban has been credited with on former occasions. It is a pity that a leading Town like Durban cannot go on in an even-handed and level-minded way. We note that our friend of "The Harvest" dwells on the unpleasantness of "pin-pricks" so far so good, but what comes of brooding discontent? Playing the game of remedy in the collision of effort commonly known as the modern style of living, means something more than brooding or growling; it suggests paying people back in their own coin, or at least something of a practical sort. It seems to be the fate of religion (?) to be under the millstones of criticism; the latest that we have heard of, is that the churches, that tried to quell pride in the first instances, have later on, been infected with what they were not strong enough to quell, and fostering pride have become the victims of its corrupting influence. The advance section of the world thinkers are comparing notes as to the advisability of a grand European commonwealth being established. Some men will, "Oh the people are not ripe enough for that yet!" But in 1830, Lamennais speaking with his friend, Victor Hugo, declared Europeans to be ripe for so great a change; and the famous Hugo would not dispute the opinion. But after the war, what? Is a very pertinent question which if reasonably answered, must allow that something of a commonwealth nature must be organised, and that something will probably lead the way for establishing that giant commonwealth. Under such an arrangement there could be no room for Hohenzollerns or any type of spoliators. So those of that ilk may just as well fight it out to the bitter end, as there can be no place left for them from which to act the menace and the foe against the liberty and comfort of the millions of people who hold the time to be ripe for a reasonable settlement of the difficulty that allows of slight comfort and which threatens the existence of civilisation. There have been many wrong impressions that have for a while passed as being truly scientific, but which since and truly have proved to have been incorrect; as for instance, blood letting for the cure of certain diseases, minimum densities and potentialities, and infallibilities of various kinds; why scientists have at times claimed perpetual motion and the Geocentric plan to be correct. It appears to be evident that opinions whether they have the cape of science or the cloak of religious sanction, always flatters itself with an exactitude which to question is to give offence. Even the much talked of theory of Evolution, the supporters of which claim to be liberal, can hardly be patient if one dares to doubt it as being a reliable teaching. Some learned men remarked that "they (the evolutionists) are terribly opinionated, they jump from Amoeba and sponges to humanity as though they knew all about it." "Heirs presumptive to folly" quoth another. Well what is best to be done in this quagmire of opinion? Surely men are justified in accepting only that which is self-evident, axiomatic; and when an idea is presented see that it fits in with all the other known facts of life. Do not jump to conclusions, the truth will not spoil for a little waiting. Lower things can only be rightly understood from the standpoint of higher things. And the potential of a thing must be in all that issues from it.

**Death of Dr. W. A. Soga.**

We announce with deep regret the demise of Dr. WILLIAM ANDERSON SOGA, of Elliotdale, at Umata on Saturday, 15 July. It was while Dr. SOGA was engaged in a game of golf that he suddenly fell after striking the ball and died immediately. He was a well known and picturesque figure in the Native Territories, and his loss is widely felt. He was the eldest son of the sainted Rev. TRO SOGA, and was born at Umgwali in January 1858. He was enrolled as a pupil at Lovedale in 1868, from whence he proceeded to Scotland for further education in 1869. Returning to South Africa in 1875, he re-entred Lovedale, and attended the Students' Classes till December 1874. Having then decided to become a Medical Missionary, he came more vent to Scotland, and graduated at Glasgow University in 1883. Afterwards he

look the regular Course in Edinburgh for the Ministry of the United Presbyterian Church, and was ordained to the Kaffrarian Mission in July 1885, settling in Bonmvandol. Of his work there a contemporary says: "He continued as a Medical Missionary for many years. He left Mission work owing to differences in opinion concerning the extension policy of the Church. He took the view that greater extension was demanded than was being pursued, but the Churches were unable to face the financial responsibilities attached thereto. It was while he was a Medical Missionary that his name became widely known throughout the country and especially amongst the Native people. It is right to say, without a slightest exaggeration, that his name became a household word amongst the Native tribes. Dr. SOGA became an M. D. of Glasgow in 1894 on a thesis that dealt with a disease in its peculiar South African phases. As a specialist he attracted both Europeans and Natives to his practice. He was of a kindly, sympathetic disposition and social in all his ways. For many years at Parkview, Elliotdale he pursued his district work. He did not confine himself entirely to his profession, but manifested, even after he had resigned his post of medical Missionary, the deepest interest in the work of the United Free Church Mission at Miller, Bonmvandol. In the absence on furlough of his brother Rev. J. H. SOGA of that Mission he supervised the work there. In many other ways he showed his deep interest in the development of the Native people and thus upheld the reputation amongst them of the name of SOGA." We deeply sympathise with the family in their great loss.—"Imvo."

An Admonition in Verse.

A Mr. Walt Mason of the U.S.A. favours the public with a book of verified philosophy of the home-spin order; we commend it by giving a sample of one of his subjects:— THE CLUCKING HEN. "The old grey Hen has thirteen chicks, And round the yard she clucks and picks and toils the whole day long; I lean upon the garden fence, And watch that hen of little sense, whose intellect is wrong. She is the most important hen, That ever in the haunts of men, a waste of effort made; She thinks if she should cease her toil, The whole-blamed universe would spoil, its institutions fade. Yet vain and trifling in her task; She might as profitably bask and loaf throughout the year; One incubator from the store Would bring forth better chicks and more than fifty hens could rear. She ought to rest her scratching legs, Get down to tacks and lay some eggs, which bring the valued bucks; But in her vain perverted way, She says 'I'm dished if I will lay, and hands out foolish cluck. And many men are just the same; They play some idle trifling game, and think they're saving wood; They hate the work that's in demand, The jobs that count they cannot stand, and all their toil's no good." This is a sample of "Horse sense in verses sense" by Jack worth, publisher, 2/6. Get it, be amused and learn.—"Ed. Ilanga."

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**Umbiko.**

Masale M. S. Ngibikela izihlobo zamzi ukuti nBabe akaseko emhlabeni, utalome ngomhla ka14 ku June 1916. Bonke mabene-liswe ngulowo mbiko. Yimi owenu, S. B. TEMBE, Box 724, La. Marques, Delagoa Bay.

**Obhubhileyo.**

UMrs. N. H. Mseleku esako esabika ngaye lapa ngesiposho ukuti utshonile esakube kwamaleka ukufa. Wabubhale okufanele ngo July 21. Lo ube indodakazi ka Mashobona ka Gaju wase Batenjini. Siyankalela oka Kbandhlini.

**USI EMPINJENI.**

Ngisho ukunkanzela okomane nokuhoshwa empinjeni kungase kushayelele akugula okuyingosi. Shesha ukuvimbele ngomuti wokukhabela kaChamberlain. Utengiswa yiBo bonke abatangeli.

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