Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Nibokumbula pela ukuti ibala elimhlope liyazondana nelimnyama; elimnyama leli liyatshesha ukucima lingazubana nelimhlope; besekucuma umbala omhlope. Kungenzeke ngani kwona ukuba nabo laba abamhlope babe badabuka kuma Ndiya, loku lesisizwe sase India, sidala kangaka! Po, njengokuba abantu bonke badabuke eAsia—njengoba sifundiswa kanjalo; kwakungenzeke ngani ukuba abantu bapenduke imibala etile, bafuze aoyise naoma baleyo'nkati; loku abanye bampofu, abanye bansundu abanye bamhlope na? Ukuguquka kwezinwele loku ukuba zisongane ezinye zeluleke, kwakungenzeke yini kwona ngokufuziselana na? Kunjengelo udebe lolu olu igqinsi nalolu olungegqinsi, kungazela naloko futi ngako ukufuziselana kwabantwana babantu; ngitsho nangalo ikola leli eliniyo nombombo ote-nto, nawo lona o'singcifiza nekala eli'sibhadazi. Kepa, njengokuba seside kangaka namhlanje isikati sokuvela kwomuntu emhlabeni, ngingetande kakulu ukumhlupa ngezinto ezinjengalezi, nami sengingahle ngitande ukuziyekela ku'bantu abay'izazi; okwenzeka kahle ukuti bangahle baziqapele bona buzibone zonke, kungafani nakimi, mina o'kanga lilukuni lingafundiswanga.

Emiqinisa ngako kodwa mina namhlanje, napezu kwoba ngingafundiswanga nje ngiqinisa ngokuti:—Kwohamba kuhambe, kuguquka izikati, kudhlula iminyaka, bonke abamnyama laba bapenduke babemhlope nabo njengalezi izizwe esezazihlanganisa nohlobo olumhlope. Ngoba pela ngibona ukuti, ukuba iAfrika labe lingelikulu ngangoba lingaka nje, bekungayikuzata iminyaka emide kangakanani; kodwa, ngoba lilikulu kangaka nje, kungemangalise kimi, inxa ngingabala ngilinganise ukuti yopela mhlaumbe iminyaka ey'izinkulungwane ezi ishumi ezayo, lingakacimi ukuti nya ibala elimnyama. Kulezo'nsuku kambe, kwobe kungaseko loku kwekuti ng'owa kwa Mtetwa, ng'uMcunu, Kuzwayo, Ngcobo, Mdima, Mkize lona; ngoba niyabona, seniqalile kona namhlanje ukuti lapa nibiza ibizo lomuntu niqale ngokuti Mr., okungesiyo inkobo yenkulumo yakiti; senikuyekile, akusavumi nempela kini ukuti ubani-bani. Lezo'nsuku ezizayo engizipeteyo ziyakuba sesezinye kini. Kuyakuti ngokucima kwebala elimnyama teli kini, niguqule nonke nifane nalaba abazalwa ngaomhlobo'mbili; kuhambe kuhambeke kuti ekugcineni nibemhlope nonke njengobelungu nje. Ngiteroba ukuti kulezo'nsuku niyakuba senakohlwa nya izibongo zakini, natatana njengezinkomo.

Kulelo'zwe kukona amasimu okumilela awangatshalwanga'muntu. Kukona insimu enkulu yamabele neyombhili nazo zonke izilimo ezidhliwayo. Kukona futi insimu enkulu yemiti enezinhlobo zonke zemiti edhliwayo nemiqonyonke engadhliwayo. Kutiwa inxa umuntu elambile, ake bwo mbhila nemife, kumbe amatanga, adhlele kona-lapo, kodwa akuvunyelwa ukuba akupatekoloko'kudhla ayekukudhla kwenye indawo; inxa enza loko uyakuba uzifaka ecaleni elikulu elingangokuba angahlafe nokufa.

Kwenas'eZanzibar kukona omunye umhlosi futi ngas'ecwebeni lwolwandhle; okuti ngosuku luka Kisimusi abantu bapume emakaya, batwale izidhlo laye ngakulelo'cweba, apa kukona indhlu enkulu epakati kwalo; iy'indhlu enkulu nje kakulu, inesando segolide esilenga ngapezu kwomnyango; abantu bayangena kule'ndhlu nonxa bebaningi kangakanani. Kawako amanzi awangena ngapakati kwaleyo'ndhlu. Kuhlalwa kona kudhliwe izidhlo amalanga atile abawatandayo. Kepa kwake kwavela ishingana elitile lomlungu, elaka lati uba libone leso'sando esilengã emnyango, lati liyasimba kepa lahlulekа, lana lasishiya sisalenga njengoba sabe sijalo. Abantu balapo bamnyama bhuqe, babhincisa okwama Sulumane, nenkonzo yabo futi kungati injengeyawo. Kepa izinwele zabo zifana nezetu nje, ziqokotene, azanabile njengezabelungu namaNdiya.

Abase Madagascar, isiqingi esis'eduze neAfrica ngas'empumalanga kwalo esakiwe ng'abamnyama, bafana nati nje nabo. Sokudhlule kungati iminyaka emashumi mabili nginakayi eSt. Helena ngangikuluma no Mbhabala, umunumzana owab'ake eduze kuka Bhejana ka Nomageje wakwa Cebekulu, owaka wangilandisa indaba yokuzi isizwe sakubo (kwaSokulu) sawela endulo sawela ezibukweni lolwandhle kwas'eDhlobeni, ecweberi elivame ukuthe amakulu kwaZulu. Leyo'ndoda iti:—Kwakukona umbango omkulu ku'madodana enkosi yakwaSokulu. Kwati nje ngenkati sekusile, omunye umntwana owabe evunyelwa ngabantu bonke abamvunayo; nangoke esuka eqonda elwandhle, ematsheriamakulu lawaya is'eDhlobeni isilisa, nesifazana nabantwana, besuba izinkomo zabo nezimbuzi nayo yonke imfuyo ababe nayo; bafika qede emfuleni, bawelela ngapotshe, basebefika kuleloliswe; abakaleyo kulo namhlanje (Madagascar). Kuhambe kwahamba, sekudhlule iminyaka eminingi, sekubusa uMpande, nje kwaZulu; inkodana yalowo'mntwana oway'ebanga nomunye, watumela induku yake lapo kumfowabo okwaZulu, wakona'indaba ku'mfowabo; embikela ukuti bahlezi kahle kakulu bona kuleli'swe ab'ake kulo. Kunjalo; laba'bantu bayaqinisa, bati, abas'eMadagascar laba ng'abakubo. Po-ke, lendaba ngat'uba ngizizwe, ngayilinganisa naleyo yokuwela kwabantwana baka Israel elwandhle olubomvu. Ngaze ngacabanga ngati, konje lo'mnumzana angaba uyazi kanjani yena indaba yokuwela kwabantwana baka Israel na?

Sokudhlule iminyaka eminingi namhlanje, inkosikazi yase Madagascar yabe izinge ilwa nezizwe ezikanyisiwe ezaziyisa izindab'ezinhle sikaKristu kona, ngiti, kwaza kwagcina ngokuba kona impi enkulu kaleso'siqingi kubangwa loko. Niyazi nonke pela ukuti leli'zwi alitshetshi ukuvunywa yizo zonke izizwe. Niyazikumbula nezimbube lezo ezinkulu ezasikona mdhla osiSindisayo eselapa kulo'mhlaba; owaza wasifundisa ngazo wati:—"Nikani uKesare okuka Kesare, okuka Nkulunkulu uNkulunkulu'u" (Mark xii:xvii).

AmaGipite lawa eniwezwa edumile enamandhla, ehlupa abantwana baka Israel ebenza izigqila, ab'enge—mhlope; kodwa ab'emnyama nawo njengati nje. Kutiwa-ke, kwati uba abalandele abakwa Israel es'efuna ukubabuyisa bayekuba izigqila sabo njengakuqala, ati uba abone abakwa Israel, sebewelile, nawo amaGipite alandela angena elwandhle nawo; po, uNkulunkulu engasavumile ukuba kuhlutshwe abanye abantu, bangena qede, amanzi abaminzisa bafa bonke nya.

Po-ke, seniyazi nonke namhla, ukuti uNkulunkulu kasiye owobubi, ng'owokulunga kupela; nalabo ababengamazi njengati nje, wab'engeze wamvuna omubi kubo ofun'ukubulala omunye; wab'evuna obulawayo kupela. Qondani ngendaba yetshe-lika-ntunjambili; lalibasiza njalo labo ababebaleka qede bayongena kona kulo, lapa sebelandelwa ngamazimuzi nu efuna ukubadhla; angene maqede kulo omuhle lowo ebaleka, limamukele; kuti lapa sekufika omubi ozakumbulala, lingavumi neze ukumungenisa, nonxa es'encenga kakulu. Kungako-ke indaba yetshe-likantunjambili ikomba ubuhle buka Baba ositanda sonke, ongafisi ukuba silumane, siqubukutshane; njengaloko'kwenza kwamaGipite, kubantwana baka Israel.

Kunjalo-ke, bakiti, okwami ukubona. Ngingenxanele kakulu nokuzihlupa ngesikumba esimhlope nesimnyama, ukupela nje ngizihlupa ngezwi linye qwaba, lokuti:—Sapuma-pi-Tina, silapa njena na? Izindaba zonke lezi esengizixoxile, zikomba indawo yinye lapa sapuma ngakona, enyakato. Kuyakanya, kus'obala ukuti sasindawonye sonke mandulo, kepa sashiyana ekuhambeni. Ukuza kwetu lapa kulawamazwe aseningizimu, mina ngibona ukuti, seza ngokusilileku; kudhlule abanye, basalele emuva abanye, saza sawugowela lo'mhlaba esesihlezi kuwo, esesiwubiza ngokuti "sawudalelwa nguNkulunkulu". Qabo, mina ngiyapika, akunjalo neze. Ngitsho nabaTwa laba, engilinganisa ukuti babekona kulelizwe singakabiko tina, bangatsho ukuti lo'mhlaba was'eAfrika ng'owabo na? Ngoba nabo, kumbe, bafika kukona abanye kuwo ngoba ngempela kade kwasa.

Njengoba senginilandisile yonke indaba yokuhamba neyezizwe esikanye nazo ezikude-le ezingeko eduze kwetu, angisale sengibuyela emuva kuyo lena esengake nganitshela yona, ukuti:—Endulo sasingeko isicoco lesi enisibonayo esesenziwa igugu namhlanje. Abantu babezihambela nje namakanda abo, ayengenazo isicoco; nenkehli lena kwabesifazana yayingeko. Into eyaqala ukubonakalisa ukuti kufanele ukuba kube kona isicoco kwabesilisa, impandhla lena, oti ovesilisa angakulakula abe'es'epucuka okakayini' sekuba kona isibayana enhloko ku'muntu. Kepa endulo sasinge'gugu kangaka; ngoba umuntu wat'esitunga maqede, abuye asisuse futi inxa engasasitandi.

Izinsizwa zonke zabe zisoka; kuhanjwe kuyohlalwa endhle, kwaluswe izinkomo. Kuhlatshwe nje izinkomo, zihlatshwe kona endhle lapo; kudhliwe.

Izalukazi lezi ezisaqinile ziyisele amadodana azo ukudhla kona-lapo endhle; bangayi kodwa abesifazana abasebatsha, kanye namantombazana; angawesifunda sakubo.

Kuhambe kwahamba kunjalo, kwaza kwafika uTshaka; owapendula lokokuhamba okudala wakumisa ngokunye. Wabayekisa abantu ukusoka. Kwati lowo'mkuba owabe wenziwa yizinsizwa ezi'ntanganye, zaazimuka ziyekohlala emfuleni zisokele kona, wawunqaba; wati, izinsizwa zonke ezi'ntanganye mazibutwe ziyekuhlangana emazini wenkosi ong'owakubo; zihxeze' kwasokubákona amabuto-ke njalo.

Wamisa umkuba wokubuta nezintombi futi nazo zibe amabuto.

Kwabe kuti ngosuku lomkosi, emva kwoba ibuto lezinsizwa nezintombi selijutshiwe kwatiwa mazitunge izicoco zikehle izinkehli; ab'esetatana-ke lawo mabuto omabili, ngokutsho nangokuvuma kwenkosi; kwakungenzeke nempela ukuba insizwa, iti il'ibuto, nentombi il'ibuto nayo, bahle babonwe sebetatene kungazi'muntu, ngoba pela loko seku ukufa kwabo bobabili labobantu—insizwa nentombi.

Saqina mhla-loko-ke isicoco lesi nenkehli lena, kwadina ngqi; okwobane umuntu angeze wukususa esekona, uze afe nako, kususwe ngoba isidumbu seziyiswa elibeni—kwowesilisa nakwowesifazana. Inxa indoda, kumbe umfazi, efanyanwa egunde isicoco, kumbe inkehli, ab'ebulawa kutiwe uhlolela inkosi umhlola; ngoba pela leso'sicoco naleyo nkehli, ngokwenkosi, akusiko okwomunye umuntu. Inxa isicoco lesi sitshayeke salimala nguto etile' umuniniso ubetshetsha ukusilungisa, eswa ubahlungu, ngoba kulimale impahla yenkosi; kunjalo nakwowesifazana futi. Mzukwana insizwa yomunumzane iqalisa ukutunga isicoco, makuqale kuhla tshwe inkabi yakwabo, ezakwenza usinga lokutunga isicoco.

Izwe lonke laba'nkosi'nye, apela onke amakosi amaningi lawa ab'ekade ekona kuqala; wawabulala onke, abaleka amanye, aponseka kwamanye amazwe, ati awaseleyo akonza kuyena uTshaka. Kwati, njengoba wahlasela wayakucita uZwide ka Langa, engakangeni nokungena ebukosini wamcita qede oka Langa, akwabe kusavuma ukuba abeke pansi isihlangu, was'ehla wahlala ehlomile njalo, njengezibongo zake zokuti:—"Inyoni edhle'zinye; ete isadhla ezinye, yabuya yadhla ezinye. Isichlukulu—dhlwedhlwe, siyadhla sidhla sidhloodhlobele, sibeke isihlangu emadolweni." Wal'ihlasela lonke izwe waze waya wafika ku Faku ka Ngqungqushe inkosi yamaMpondo; lapa wati uba afike azidhle lapo, washiya kona uMbuyazwe-weTeku (Mr. Fynn); waba nguHulumeni wakona; ukuba aze atole izibongo lezi zokuti:—"Umbuyazwe-weTeku, njojo ovel'emaMpondweni." Wahlala ebusa lapo emaMpondweni waze wabuya ngoba eszwa ukuti uTshaka sebembulele.

Yena, njengamanye onke amakosi amakulu aleyo'nkati, wab'engatandi ukuzala abantwana; wab'ebute umdhlunkulu omningi, kepa engavumi nempela ukuba kubekona izingane eziza. a nguye kuwo. Yabe iti intombi enenhlanhla, ayinike umfowabo uMpande, inxa ebona is'imiti; iti engenahlanhla ibulawe. Kungaloko-ke uMonase lona, indodakazi yakwaNxumalo; unina ka Mbuyazwe, noMantantashiya noBatonyile kanye noMkungo; wabe intombi eyabe ing'umdhlunkulu. Kwati ngokutanda kwake, uTshaka wamabela uMpande, wati kamzalele kuye. Ngu-Ngqumbazi kupela owati esazihlalele ekaya kubo kwa Zungu, ese intombi, uTshaka waya wamqomela umfowabo uMpande emzini ka Mbonde; okwenzeka ngokute ngqo, ukuti uNgqumbazi nguyena'nkosikazi ka Mpande; kodwa uMonase lona ng'oka-Tshaka. Yiko loko-ke okwaveza umbango ku'bantwana ababili—uCetshwayo, noMbuyazwe—okute uba bakule, kwaziwa kahle nje ukuti oyinkosana ngu Cetshwayo; wati uyise, ngokutanda indodana, is'ikulile is'iyinsizwa kaloku, waqala ukuveza izwi kubantu lokuti:—"Njengokuba umuzi lona ngiwupete nje ngokaTshaka, inkosi yawoke nguMbuyazwe, engimalele uTshaka." Yiko loko-ke okwaveza ububi kwaZulu. Inkosi yabe is'ikuluma loko njalo, yabe is'ihlala noNomantshali, unina ka Mtonga, owabe esemuncane (loku amakosikazi lawa amakulu abe'ekulile engasahlali nayo inkosi). Kwabe kubonakala kusobala nje kwabanye ukuti, inkosi isikuluma loku nje iyabaqata abantwana, 'fisa ukuba baqedane, kona kuzausala uMtouga, aze abuse izwe lakwaZulu.

Kwakunjalo-ke ukubusa kukaTshaka ka Senzangakona, owaeshakaza izwe lonke walinqoba laba elake. Lapa-ke ngitanda ukupumesela ukuti:—"Umuntu kaboti emqamba igama nje umutanake abe eqonda ukuti liyakumlandela njengendhlela aqanjwe nguyise ngalo. Bhekani-ke! U Senzangakona waqamba (a) uTshaka, owatshekaza izwe lonke; (b) uDingane, owadinga waze waya wafela oBonjeni, kwaNyawo; (c) uMhlangana owabulawelwa ngasemhlangeni emfuleni ngezwi lenkosazana uMkabayi; (d) uMfihlo, ababetunywe nguMkabayi; (e) uMpande, eti iyona inpande yomuzi wakwa Zulu; naye uMpande waqamba uCetshwayo, eti 'uyakucetshwa ezizweni, abantu bahlangane ngaye ngokumbulala engena'cala; naye futi uCetshwayo, waqamba uDinuzulu, eti: uZulu wonke uyakudinwa nguyena lo'rantwana; naye uDinuzulu, waqamba uMapumuzana, eti: 'ngiyakupumula ngalo'mntanami, nguye oyakungipumuza'.

Ukabusa kukaTshaka kwaba kukulu impela. Nguye owaqala ukupendula ukuhamba kwezwe, lahamba ngokunye elabe lingahambi ngako kuqala. Bafika kuye-ke ngayo leyo'nkati abelungu; oMbuyazwe, naoWohlo, naoPobane, nabanye bonke abanezifunda zabantu laba. Bat'uba bafike kuye, wabanika izintombi, kuzo lezi zomdhlunkulu; wati-ke kabake imizi yabo bazale kona. Nembala-ke bawutata umdhlunkulu lowo ngamubili, ng'mutatu, buyaka imizi yabo bazala abantwana baba-baningi bahulula.

South African Native College.

The College classes will be opened on Wednesday, 23rd February, 1916.

Copies of the Form of Application and of the Prospectus which gives particulars of Entrance Qualifications, Courses of Study, Terms and Fees, may be obtained from the Principal, South African Native College, Fort Hare, Alice, C.P.

ALEXANDER KERR,
Principal.

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

ILANGA LASE NATAL

Friday, December 24, 1915.

Humanity's Hopes.

HUMANITY cannot exist without hope, then the question is, of what quality is that hope? As people vary, so does their hope. In any case hopefulness is not simple, it is always more or less complicated, and therefore, must be treated as compound. The essential of hopefulness is the desire for order, hence heavenly states are very hopeful because the first law of heaven is order. With the impress of that great first law Christianity stands forth and quietly opposes the world's muddle-headedness, thus arises the ill-feeling that afflicts so many worldings and so many persons who suppose themselves to be Christians, and who are so often treading the bye-paths of sanctimonious, self-sufficiency. Will not the hopefulness of such misguided persons break down? If they had only a little of the Lord's humility they would break away from such a preposterous attitude, and would then become sane and useful people capable of working for the Lord's Kingdom on earth. But without humility there is no likelihood of them moving in the right direction. This ought to be kept well in mind especially those who attend religious meetings, and the time of the Advent, Christmas time is so suitable for such reflections, that we feel called upon to advise our readers and others to put it to the test. We all should ask ourselves, what does Christmas time mean to us? Do we seek to know what it signifies to mankind? If it is fancied that it is all a myth, we ought at least to know for certain upon what grounds we come to that conclusion. Man's needs and man's opportunity should be, and must be carefully considered; there is no dodging consequences, be they ill or well, profitable or unprofitable, they must come, We make them, and therefore, must take the results. To jump at a mistaken view is as bad, at least, as jumping at a half-known fact. Here is where humility is so advantageous, the Christos dawning on our mental horizon as an innocent babe! Think of it! Can the imagery of wonderful wisdom be better adjusted to the receptivity of myriads of sense ladened minds, than it has been? Let the cleverest man explain a better mode if he can. In this matter the whole human creation is concerned, they who have not gone astray as well as they who have, for the hopefulness of the orderly is so much greater than all degrees of despair of those who wander in the paths of disorder. There is no absolute disorder, but there is measureless mercy.

The Normal Decent Man.

THERE IS AN OUTCRY AGAINST THE normal decent man, writers of fiction, who are believed to portray the truth, are increasing their statements about the unreliability of the average man, being as they hold, no better than the man who seldom says anything about his respectability. The war has largely affected this question, and the amorous action regarding progeny has brought out the more natural side of human life and has left the conventional aspect of things somewhat in the dark. The fact is, we presume, people are getting tired of trying to cover up life with the old canopy of cant; they want more honest admission of human needs and human privileges. Now that is just what the normal decent person cannot tolerate, he or she, wants to figure as the "unco-guid" or being so much superior to other people. It is therefore gratifying to find the drift of public opinion setting in favourably to the truth as affecting human existence.

Krupp in Galilee.

In Nazareth where Jesus passed his childhood, are rolling now daily long trains of trucks laden with war material and such inscriptions as "Krupp" on the chests indicate pretty clearly whence all this freight comes.

Once from Nazareth there come,
Meek and humble, poor and lowly,
Peace on Earth and Love His aim,
Jesus—Jesus Christ the Holy;
But a power of devilry
Takes His place in Galilee!

Krupp is come, the God of Guns,
Lord of Lightning and of Thunder,
Krupp, the Prophet of the Huns,
Peace to rive and love to sunder.
Yea, a foe to amity,
Reigneth Krupp in Galilee!

Where the stricken Crucified
Wore a crown of thorns with meekness,
With a spear-thrust in His side,
Cried "Forgive them" in His weakness
Proud and haughty, now we see
Krupp, not Christ, in Galilee.

Grinneth Hell in fierce delight,
Pandemonium is crying:
Up with wrong and down with Right—
See the Hevenly legions flying!"
To the aid of Satan, see,
Marching, Krupp to Galilee!

Yet the fiends' felicity
Will not last for aye, meseemeth,
And my soul in ecstasy,
Of a future reckoning dreameth,
When all men shall watch them flee
—Krupp and Turk from Galilee!

BEZIQUE.
per Clarion.

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. NTAKA.

Mapumulo M.S.,
2/12/15.

Improvement of Localities.

TO SUPPOSE THAT THE VARIOUS LABOUR centres in the South African Union will suffice for future demands, is short sighted; neither can we believe that the best sanitary conditions in vogue are the best that can be in the near future. A fair amount of interest in this direction will pay the authorities, for the labour value of the Natives and Coloured workers must continue to be of immense value to those who conduct large undertakings. Look how you may at the poor white problem, there are two things that it involves, namely, greater cost and more involved politics. On the other hand Afro-labour demands more sanitation and comfort and not singled out for demeaning by special laws—vide Natives Land Act—not only can the locations be a comfort to the Natives and a credit to the land but the Native problem can be steadily affected for the public good.

Catastrophic Roguery.

IT IS ADMITTED THAT EVIL IS DISORDER that is generally infered, but chronic roguery is so far allowed as to be accepted as a part of the general constitution of things. Yet there comes a time when tolerated roguery becomes intolerable, and that no doubt is because it ends in a collective crime like a war, this therefore may be called catastrophic roguery. The law of equilibrium allows an unbalancing before re-action sets in to restore practical equipoise, for otherwise there can be no progress. Men may complain about hard times, the awfulness of war etc. But who has made it? It cannot possibly be the will of the All-wise. It is the work of rogues, and its continuance and collectivity makes it catastrophic. Because of this being so, compromise with anything that represents it, must utterly fail in securing lasting peace or genuine progress.

The Editor "ILANGA LASE NATAL."

Sir,—While reading your paper of the 10th December I came across an Apology made by Mr. A. M. Ntaka towards the District Surgeon of Mapumulo of which I was much pleased. But at the same time my friend Mr. Ntaka did not tell us how he knew that the messenger gave a false report.

I think he should tell us or else we will say he is making an apology because he is afraid of the damages which the District Surgeon is entitled to claim against him for defamation of professional character.

I am, Sir,
Yours faithfully,
G. G. MKIZE.

Eshowe,
14/12/15.

SOUTH AFRICAN NATIVE COLLEGE.

FORT HARE, ALICE, C.P.

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J. TENGO JABAVU, Esq.

Representing Native Secondary Education:

Rev. J. ROBB.

Principal of the College (ex officio): ALEXANDER KERR, Esq., M.A.

Associate Members:

Councillor C. VELDTMAN, Transkeian General Council, Church of the Province of South Africa, Rev. R. F. HORNABROOK, Wesleyan Methodist Church of South Africa.

Chairman Rev. J HENDESON, M.A.
Hon Secretary Rev. J. LENNOX, M.A.

COLLEGE STAFF.

A. KERR, M.A. (Edin.), Principal.
D. D. T. JABAVU, B.A. (Lond.). Other Lecturers to be appointed, Matron, Miss CARMICHAEL.

PROSPECTUS.

The South African Native College hass been established primarily for the benefit of the Native races of South Africa, and is a Christian College designed to provide higher education and training in Arts, Science, Agriculture and Commerce.

The College is under the control of a Governing Council, so constituted as to include respresentatives of the Union Government, the University of the Cape of Good Hope, co-operating Churches, and Native and other donors.

The College is situated at Fort Hare, on the east bank of the Tyumie River, half a mile from the railway station of Alice, which is on a branch line connecting King Wm's Town and Cookhouse.

It is intended that students shall be accommodated in Hostels conducted under the auspices of the various co-operating religious bodies, but in the meantime the Governing Council has established an undenominational Hostel for a limited number of students.

ENTRANCE QUALIFICATONS.

The following classes of students will be eligible for admission to the College:

A. Without further examination.

1. Students who have matriculated at a recognised University, or who hold the Senior Leaving Certificate of the University of the Cape of Good Hope.
2. For a period of five years (January 1916—December 1920)—Students who hold the Junior Leaving Certificate of the University of the Cape of Good Hope.
3. For a period of three years (January 1916—December 1918)—Students who hold the Third Class Teachers' Junior (T3) Certificate of the Cape Education Department, or similar Teachers' Certificate judged to be equivalent.

B. After an Entrance examination.

1. Students who have attended two full years of a Secondary Course at a recognised High School will be eligible for admission to an Entrance Examination which will be held by the College as occasion demands.
2. Students for the Agricultural Course. Applications from such students will be specially considered.

COURSES OF STUDY.

A. PREPARATORY COURSES:

1. University Matriculation.
For a limited period, students who are eligible will be prepared for the Matriculation Examination of the University of the Cape of Good Hope.
2. College Matriculation.
A Course embracing South African Languages, History, Mathematics, Elementary Natural and Mental Science, leading up to the Matriculation Examination of the College.

B. POST MATRICULATION COURSES:

1. Provision will be made as circumstances permit for eligible students who desire to prepare for University Degree examinations.
2. A Course for the T2 Certificate of the Cape Education Department, or similar higher Teachers' Certificate.

C. DIPLOMA COURSES:

1. Diplomas of the College will be granted to students who successfully complete the following Courses:
(a) An Arts Course which will include Subjects selected from the following:
South African Languages, History, Mathematics, Science, Logic and Psychology, Ethics and Economics.
(b) A Course in Business Training, which may include South African Languages, History, Geography, Arithmetic, Book-keeping, Shorthand, Typewriting and Business Procedure.
(c) A Course in Agriculture, theoretical and practical. Students in this Course shall also receive instruction in South African Languages, Arithmetic and Mensuration, and Science.

GENERAL REGULATIONS.

1. All students when making application for admission must satisfy the College authorities as to character, by forwarding a certificate granted by a minister of religion or the responsible head of the school last attended, who shall also certify the stage of attainment reached by the candidate.
2. Admission forms may be had by candidates on application to the principal.
These forms, duly filled in and accompanied by certificates of character and attainment, should be returned without delay. Candidates will then be notified in due course if their applications can be entertained.
3. All entrants shall be required to indicate the vocation for which they intend to prepare.
4. Students will be medically examined on entrance.
5. Students will be required to take part in practical outdoor work.
6. The College Sessions are February to June, and July to December.
7. Fees: The Fee for Students of all courses is £20 per annum, viz. £14 for board, and £6 for tuition. Fees are payable quarterly in advance. Students whose accounts are not settled within the first fortnight of each quarter will be liable to suspension from their classes untill the accounts are paid.
8. Students enrolling for the first time pay an enrolment fee of ten shillings.
9. Provision will be made for European students who wish to study Bantu Languages.

GENERAL NOTES.

The atrocities of the Turks in trying to kill off the Armenians and to which cruelties the German do not shew any compunction, is leading to a grave indictment that will demand repressive action that will forbid any thing more of that sort. The political World of the near future will require a complete cessation of such cruel practices, and all small nations will, for the safety of the honour of the great powers, be protected: the free-booter practice that has hitherto found itself left to pursue its nefarious desire, will be stopped. This will affect African history very considerably in the near future, for there has been a large amount of evil practice that under some disguise has been allowed by governments, the members of which have been too indolent or so wanting in moral courage, to put a stop to the dastardly practices.

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We have to express our admiration to the government for not giving way to the importunities of the Nationalists for the release of the imprisoned rebels. Justice can never be fostered by ignoring the welfare of the majority. One of the issues of the great war will be, a new ideal of moral practice. Much that has passed as being good enough to go on with will be declared as being not at all good enough for nations to fashion their future on. Many leading church men and journalists have declared themselves as being convinced of this, and it will come as a new dawn to a new civilization that will be worthy of the name.

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How hard it is for people to get away from old ideas. The writers on industrial questions imply that the old conditions will be resumed, they do not suppose that the old exploiter of human life will be held as a pest to be got rid of; or that any old institutional form that is based upon unprovable theory, will have to give way for the urgent constructiveness of earnest people whom the awfulness of the war has turned into serious thinkers, and who are now reflecting on the facts of strenuous life.

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Some persons cling to the old notion of inalienality, but the new idea is that the German shall not be a people screwed down to pay, but that all the property of the nobility of those nations should be confiscated, the nobility being banished for life. Then the German people could be free, spending what they earned to the full, then they would view their utter defeat is a nation as the best blessing they had ever known.