Impapala Nemfundisi Omusha.

Inh ıngano yabefun lisi be America

Inh ingano yabefun lisi be American Zulu l-lission yabe ise Nanda ngo Jan. 19, 19:6. Kwakuhlargene abamhlope, nabam iyama, kanye nabawangeli. Nge daba yokwesweleka komf zadisi weban-ihla eMpapala nakwezinye izindawo zaleli ihlelo okatiwa elaseMeleka el'nganyelwa i A. Z. Mission, ngenowadi eyavela ebandh eni lase Mpapala, ngambhali walo u'dr. M. Mtetwa.

la, ng mbhali walo u'dr. M. Mtetwa.

Ika ng mbhali walo u'dr. M. Mtetwa.

Isa ng mga litumpelawe t mfundisi Mbiya Kuzwayo, abe ngumalcsi walo.

Inhlangano yabafun'isi yabona loku njengo cuba lelibandhia kave lahlukene pakati ngaye umfundisi Kuzwayo, babuye bati makeze abanye kungati iningi lati kalimtandi.

Inhlangano yabafundisi yangura loku ukuti: Umfundisi Stick ongumonganeli walelobandhia, kuya nomfundisi Makanya mebaye elipupala ukuhlo isisa kahle umnya walencwadi yebandhia lase Mpūpala, ukuti iyo ngehisla kanie umiya watenciwad hila lase Mpspala, ukuti iyo nge yini elotshwe ilo ibandhla, na iwo yini avele ebandhleni na Feb. 17, umfundisi Stick ka-ufundisi Makarya, balibangisa

na el papala.

kona eli papala.

Kusa-a ngolwesihlanu Feb. 18, labutana bandhla, indaha yangena, sekukulur-we ingcozana kwabonakala ukuti alipelele ibandhla; kwapinda kwarezelwa kwatiwa wonke uwonke er ihlini yeSonto olwamanqamu ngqibelo ziu 19.

p oelo ziu 19. si okungaliyo, eniini ilanga lise bonke bapelele smatunzi enga kabiko (ukunqunywa kwezikati zakwa ılu loko). Batel ka ezindhleleni, indhlu yati ayi

Batel-ka eznonietem, manii yan ayi gewale loku inkulu. Abebandhia aba be kona amashumi 50, abanye ke base kusebenceni umfu. ongunongameli wa bo watata isihlalo weneka indaba aba fika nguyo nomfu. Makanya, ngoku zwa nangenewadi etunyelweyo ibandhir wadi etunyelwey ra nangencwadi etunyelweyo ibandhh se Mpapala. 1. Uyafuneka umfundisi lapa eMpa

1. Uyı funeka umfundisi lapa eMpapala na ?
Bonke bati sesihlupekile sisendule
Umfurdisi waoasisela yonke indaba
eyayise 1 anda.
2. Kwa-uukuma uBhunu Shandu, ka
pakamisa wati "ngipakamisa umfu.
Kuzwayo uzoba uMalusi webandhla lase Mpapaia." Wasekelwa iningi.
Kwatiwa uma ekona onezwi lake noma ilipi, unikwe ituba lake at-ho akubonayo.— Akuzange kube kona'swi elipikayo nr inqabayo.
Indaba yayiswa evotini.—Bonke
abatshoyo ukuti umfundisi Kuzwayo
makabe unalusi webandhla lase Mpapala mabape amise imikono, bonke bapakamisa, nrapandhle kwababili kupela
abangaborakalanga bevota, kwase kuketwa ai andikone: Bhunu Shandu,
Dick Zibisi, Tomase Kumalo. Willie
Magwaza, no Elias Shanda umbalisi wama.
Kubonskele ngobufakai obugowele

npatisikwama. Kubonskele ngobufakazi obugewele uti ubkziwe uNkulunkulu umfundi

ookuti ubiziwe u Nkulunkulu umfundi-i Kuzwa'o ukuba ngumalusi weta-idhla lakwa Zulu Empapala. Ibandhlu linqume ukuba umfundisi Kuzwayo ayakuqala inkonzo yake ngo farch 1 1916 yokwalusa ibandhla

March 1 1916 yokwalusa ibandhla lase Impar da.
Ibandhla liqubeke futi ukuba makumenywe iConcil yokumisela kulo ibandhla, ngokumena amabandhla kanye nabafundis.—I. A. Z. Mission, umfundisi Taylo-, mfundisi Stick, Durban, Inanda, Adams, Mapumulo, Groutville, Miwalume ae Isidumbini: Rev. W. Id. O. Carleto:, Rev. F. Bunker, Rev. Abraham & Rev. Amos Muntyali.
ICouncil iyakuhlala ngo April 21-23 uma kungavelanga okunye, nokuvama kweNkosi.

Owaye kon

Inkantolo Enkulu Yaba-

Kuke kwangena icala lika Maru Ngoobo oti wabanjwa nguMdungazwa ngo January 1915 eMtwalume. Icala ulonile uMaria Ngoobo ngoku-ba indaba yake isuke yaze yonakala araaJaji lapa elanda ngitsho kanye neminye imiti ayinikwa uMdungazwe qede wase usangana umqondo uwa-kwenza lala qede wase usangana umqondo kwenza loko akwenzayo kasa

Kute ukroa kungawakoli loku am Jaji ase emd-dela uMdungazwe.

ISICELO.

ISICELO, "Ponsa isinkwa sako manzini wositola emva kwezinsuku ezingi". Abase Sans Souci M. St., igataha lase Groutville bapete umsebenzi mukulu wokuquba indhu yokufundela sbantwana nokusootela. Ngenza yoku biza kwensimbi nokunye kubonakala abantwana makusottela. Ngelban ya biza kwensimbi nokunye kubonakal ukuti imali ciuneknyo u£60, izinsizw zase Sans Souci ezisegoli zisakipe £12 ekaya lapa kusatolakele £3, ezas

vakatshe en:e umhlangano kulendhli yetu enkulu. Izipo zonke zitunywa ko Messrs. Geo Champion no S. Ngidi aba

Yimi umbhali webandhla G. MACDONALD.

Abakwele Emkuniini Ngomsombuluko.

Mr. Enock Mahambe "Stephen Nxumalo "Malcomus Nkcsi "Henry Mtetwa "Phineas Hlubi Edendale Inanda Impolweni Groutville

Miss Abigail Nyongo
Bonke laba abantwana
Durban Castle" igama lo
o kwehla eEast London bakwele k East London baqonde es dale. AoMr. Micah Nyong yo kwenia esasa London baqonde esi koleni eLovedale. AnMr. Micah Nyong no Mr. Nkosi babekona bebapekezele umkumbi waze wasuka. Mamo! wasi kihla uMr. Micah Nyongo isililo eseda buka ngoba sekulamba udade wabo Pambili madoda! Fundisani abantwa:

NDENGEZI

Ezase Sayidi

Ngitanda ukuzwisa abazalwane aba

sayo.
Weu, madoda siko sipi tina luhlangu olunsundu, nzalo kaHamu! Kona zolo loku kuke kwasuka enkulu impi pakati kwalezi iziswana okutiwa amaXolo. Au, bashayana ezesabekayo izinduma zezingozi; lati selipambi komtetimacala wasePort Shepetone uMr. B. W. Martin, wabahlaulisa sopondwe ababili boke.

s kwakabili. Weu, madoda, kusa kusa Nalapa saidi sekuqala ukuvutwa ngoba ne-motokali sezipambana utuli ezintweni

Au, bagunyile abelungu balapa nga gesi wabo abati "Gloria Light," uka

logesi wabo abata Gioria Light, uka-nya isimangaliso. Kuke kwa bonakala izinto zawe Dhlamini no Mpanza kule ndawan yakwiti. Po, bezinjani wo, ngiyaku-hlebela kayise uyadela owazi lapa ba-puma kona. Pela abadala abasahlupuma kona. Pela abadala abasahlushwa luto manje, ngoba umsebenzi sebezipatele bona matupa, pansi kuka
Msebe weLarga, u (Hon. E. S. Mack).
Kodwa sesizwe ngosiswile ukuti sebe
hlabekile ngoba kusongati kuwo lo
nyaka baza kutiwa "transfer" kwesinye
isikundhla futi, asazi ke njalo.
Xola baba Mhleli ngokwelula kwami, ngiyajabula uma vgidhla "Ilanga"
likaMafukuzela.
MADHL'OKUBABAYO.

MADHL'OKUBABAYO.

(Ku Mhleli we "Langa")

Mngane,—Nginxusa ukuba ke ngipendula umngane wami vMr. E. Matobela, emazwini a've engiwabone epepeni lako lika Feb. 4, engibuza ngo daba lwokwehla kwetu enyakato.

Uti uMatobela mangikanyise ukuti wawela ulwandhle sipuma etsheni noma sipuma okalweni lomunye wenzalo kadam noma ka Noa." Elami ngiti: Sisuke lapo enyakato sehla njalo saze saya kucutsha kuleyonsonge yolwandhle eseyahlanganiswa ngabelungu ngeminyaka edhlulileyo beyenza ukuba ulwandhle luyinqume. Ngiti: Satiba sipume lapo, sehla njalo sagudhla ulwandhle ngasempumalanga, nangasentshonalanga; sahamba njalo saze saya kuti nqi, ngalo ulwandhle ngasemthonalanga; sahamba njalo saze saya kuti nqi, ngalo ulwandhle ngasemthonalanga; sahamba njalo saze saya kuti nqi, ngalo ulwandhle ngasempumalanga, ngiti sawela imifula emikulu yodwa, hai, ulwandhle.

Kulendaba futi angibuza yona yom-

hle. ndaba futi angibuza yona yom Kulendaba futi angibuza yona yomceto "wokuba umuntu omnyama sahade ngendandato," "ukuba wamiswa
ubani ?" Ngipendula ngiti, wamiswa
ngabefundisi, betatela emikubeni yakubo eseyamiswa yaqiniswa, kwatiwa
indoda maiganwe mfazi munye ingamutati owesibili—leyo mikuba eyaqini
swa ngayo "indandato"lena angibuza
ngayo umatobela, kwenzelwa ukuqeda
isikwele kumakosikazi, ukuba umuzi
wendoda uhlale utale ungeko umsindo
pakati kwawo. Angiteho nakancane
ukuti ngumteto owamiswa yiNkosi lowo. Ngoba nompostole omkulu wabezizwe uPaulo ocwebileyo, lapa elobela
uTimoti uti:— "Lisiminya lelo'zwi
lokuti osuk'enxanele ububishopo, ufisa
umsebenzi omuhle,...ufunele abe ongei osuk'enxanele ububishopo, ufisa benzi omuhle,...ufanele abe onge-olo, abemfazi munye." Tim. iii. na'nsolo, abemfazi munye.' Katshongo naye uPaulo ukuti bonke abakonza uNkulunkulu

mabaganwe abafazi ngaoanye.

Inxa ngizek'indaba yonoya wamanga engaka ngayizwa endulo ikulunywa ngao sibhine'amakasana, ngezwa ukuti: Inkosi uEdward VI. wabe nabafazi ababili, kwati ngolunye usuku omunye wanqunywa omunye ngomese ngenxa yesikwele. Kwasokuqiniswa kumiswa annteto wokuba angapiadi umuntu atate umfazi wesibili. Uyezwa-ke naye umfowetu lwona ukuti nami angiqinisi ngale'ndaba engiyixoxayo, ngiti ngumoya nje.

ncya nje. Ngingati nje kumngane wami: Izi-Agngadi nje kumugane wami: 12i-nduba zabafundisi lezi ziyangidida; ngoba bafike bati lapa sebebahlangani-sile laba ababili, bafunga baqinise bati: "Loko okuhlanganiswe rguNkulunkulu makungahlukaniswa muntu," kungasa ngangomuso usubabons bobabili beyakwahlukaniswa enkantolo; akufani no kwakiti, okwake kuti kwakiti, okwake kuti bangahlangani-swa abantu bangapindi bahlukaniswe nonya kunjani.

Is it because of the too positive think-ing of the European? If that is the The Editor does not hold himself ressible for the

ILANGA LASE NATAL

Friday February 25, 1916.

Dr. Vilioen's Speech on Black and White

Education. It is certainly one of the "signs of the times" when such an authority as Dr. Viljoen, Director of Education in the Free State, feels himself compelled to draw a parallel between black and whit ation in South Africa, describing the position arrived at by many Native South Africans are gradually awakening o the fact that there are more Lov-lales than one in this country and the the Native despite many obstacles is laying hold of his opportunities self-improvement in every direction It is not fiction but truth when the Natel Mercury" commenting on Dr. Viljoen's speech at Kopies remark here are thousands (of Natives) nov better educated than many backveld Boers. But there immediately arises the problem, what about the pool whites and what about the future status of the whites throughout South Africa while the Native races are push africa while the Mutve races are proming forward and the question of supremacy hangs in the balance? We venture to say that there is no question of supremacy in the mind of the Native at all; he only wants equal opportunities for improvement and ar en door to employment where he is est fitted. As to the "poor whites," has not the Government of Sout Africa brought in a compulsory Attend ance Bill, so that all whites (but not Natives!) are compelled to send their children to school, and free education is being granted to those parents whose circumstances prevent them from pay ould advise the friends of the "poo whites" to do is is to stop whining and grumbling and looking with a jealous eye upon the Natives' advancement, and apply more strictly the law which has been formulatated exclusively for the white population. The white race have got the best machinery; work it then, for all it is worth, and compel the backveld Boers and the poor section of cannot be an agreement, hence, at best it will be pursuing a disagreement. British people here to do their duty by their children. Dr. Viljoen says that the Natives "do not hesitate to put their hands in their pockets" for the sake of their children's future "while no such reluctance as is shown by the whites in this direction." Very g what does all this mean? It m more than we imagine. It means that the Natives have not only shown the backveld Boers and especially the cultured Boers of the Free Sta grand and glorious example of loyalty to the British Empire, to King and Flag, but they are also putting a large number of whites, to shame in the matter of education. Truly if this be so then South Africa is on the downgrade as regards the status of the whites, and it is time for the dominating race to wake up and face the position squarely in the face. South Africa would be and lust of gold, position and po overmastering the sense of justice, humanity, loyalty and true unity. What Africa needs is justice for all alike A great statesman's battle-cry, was A great states "equal rights for every civilized man South of the Zambesi." Although in South of the Zambesi." Although in Dr. Viljoen's own words many Natives have become cultured gentlemen, are they treated like gentlemen? The Natives of Natal, Free State and Transvasi have no political rights no vote and no say in the government of the country. Why? Surely Dr. Viljoen's "cultured gentlemen hav such rights and privileges Native Native "cultured gentlemen have earned such rights and privileges. Besides we know that they would not vote for rebellion or sympathise with 'armed protests.'" Their votes would

be an asset, and a big one, for loyalists throughout South Africa.

ing of the European? If that is the case would it not be as well to get away from that attitude of self-assertiveness? We are not que the object of them who tr Native question, we are criticising the preliminaries of the method that has been and probably will be attempted for the solution of this famous difficulty. In any case it should be remembered that there is an ideal standard of righteousness, and, that the worlding's expedients seldom agree therewith.
We do not infer that Mr. Maxwell and policy, for this reason, that as Church men they must know that such a policy is, and must be, quite opposed to the altruistic philosophy of the Lord Jesus, the Christos. The law of the Lord is neither changed nor ended, and can never give way to parliamentary acts that are not in agreement with it. Permitting wrong for a while is not condoning with it; evil has to be the condoning with it; evil has to be the condoning with it; conflicting element that is needful for connicting element that is need in to its own reduction. One might therefore ask, why then are men so careless as to departing from that standard of righteousness? There can be only one answer to that, it is because they forget the love that would have animated, has gone, and so they become slow of thought. This lies at the bottom of trouble, and if men will not ge into line with first principles, they will find that all the elaboration in the world will never clear the selfseeking scheme so as to make it presentable Have the prop that unneighbourly policy ever silently and humbly thought over the words of the Lord, "Thou shalt love thy neigh-bour as thyself?" If so, are they anxions to have a stringent pass-lay for themselves? Or Geardt Potgeite be dengated if he we not allowed to buy land-tenure in open market? What answer do we get? "Oh its only the nigger!" Yes? And it is only the Albiger that is making a fool of himself when he talks like that. The synopsis sets before us the South African

trouble, and a onesided attempt to sol-

trouble, and a onesided attempt to sorving it, which is a scandalous proposition which cannot lead to any lasting

good; it can only be an agreement of parties of the one side, it therefore

ection. Wherefor then pursue the cussion on those lines? The Natives

desire to solve the problem, but they

see the folly of the blind-ally method

being supposed to be the thoroughfare

than to be dabbling in unwise experi

will not be found in that

of the famous Booker
The Funeral of
B. T. Washington took
place last November, and the gathering of many thousands

sons testified to the respect and love that was felt by the great variety of the people who attended the funeral. A life of useful effort had won the admira-tion of men living in a land where the African was not esteemed on social lines. But the heart of humanity can not resist the charm of true And so it happened that the neglec boy of the slave period became the greatly admired of all classes in the United States of America. His passing hence has proved that even the Eur of some unfortunate pair may be snift at by some grand dame whose prid dulls her humanity, but it grows up t fill a useful life, a child of God, cla ing the love and respect of those wi can appreciate its worth. So, our frier B. T. Washington in his passing h roken down a part of that huge what that implies, for it bears upo

THE FOLLOWING MAY INTEREST OU many readers, as show-ing how the African must participate in much of what con-

erns Europe and the European rebebahlanganige baqinise bati:
The synopsis of the Native question is gon Nkulunkulu as published in "Hanga" on February in the Belgian Army, and the "Debats" white people, friends from New England nuntu," kungasa the and later, by Mr. Maxwell, is, we as bobabili beyatolo; akufani nobangahlanganidi bahlukaniswe levidently it is a onesided proposition no element of Native thought or M. M. FUZE, approval appears in it; why is this?

on that his appearance in his attention that his appearance in his uniform always attracts. He fought, at Dixmude last year side by side with many black comrades from the French Army, and together they thoroughly enjoyed a bloodthirsty charge at the point of the bayonet. When he tells of his battles, the brave Congolese always adds "you see, the Boches tells of his Datient, the brave conguence always adds "you see, the Boches (German) have no niggers with them. So their army is no good, do you see?" And he beams with delight, sure of victory for the countries fortunate enough to have coloured allies.

In opening a new Wesleyan Chapi Native Levalty. recently at Jo truthful and generous observations; and we are hopeful that the Imperial Government will be as fully alive to the value of Native loyalty. The Native people have not been without temptation to be disloyal, but thay have faith in Britain, and feel the honour that is due to British gentlemen. Also the word of the Native Congress was piedged, and that on the part of a people who wish to be worthy of British confidence is sufficient for all trial. The natural instinct of the Bantu, although it is utterly opposed to be hands of a true aristocracy the able

SPICIONS RAISED AGAINST THE
Trappist Missions in
sse. Natal by statements
made at a public
at Umzinto, may make much
ing at a time like this when
people generally are in bad ple generally are in bac sample of the bad opinion view of the case, and a large am undue suspicion proved. We capprove of striking the unfort and to do so without sufficient; cation, is indeed vile. The op-proof lies with the assailant, a that case proof or apology may be demanded by the accused a mublic as well. every man's habita

as a speciality be ore to the rich than the e has any exclusive right er he can pay for it or not an's interest in it is as gre whether he can pay for it or not; the poor man's interest in it is as great as any man's can be, more so if he be a farmer, or if he only has garden land in such cases he should always remem-ber that what is not good in the house is, as a rule, very good in the land, but not to be thrown about in unsightly heaps but delved into the ground at once. Use your land sanitarily, and it will renay van for your thoughtfulness will repay you for your thoughtfulnes and diligence. Never playing the foo by trying to get rid of the offensive use it, and its value will not be lost to Corporations take trouble to away millions of pounds value year. Why? Because they will now and do better; the cheapes

The Funeral of Booker T. Washington.

We are pleased to take over from e "Public" U.S.A., a contribution by the "Public" U.S.A., a contribution by Mr. Lyman Ward, Principal of the Southern Industrial Institute, Camp Hill, one of the late B. T. Washingtons' earthly career had ended, and

his body was surrounded by groups of students and friends. Everywhere were signs of mourning. A subdued spirit was reigning over all the place. The was reigning over all the place. The bugle call summoning the streets for the last march in honor of their great teacher, seemed hushed and far away. Almost with the announcement of the death on Sunday, colored folk began gethering for the funeral, and on the morning of the funeral (Wednesday) this steady stream was augmented by other currents, representing hundreds of sorrowing colored ponds in all sorts of conveyances—autombiles, trim bug-gies, and surreys, mule carts und two-horse wagons; still others walking all going up to do homage for thei leader. And such an outpouring of

in the State of Alabama? Few occasions familiar to this have ever occurred in this country. Every one seemed to be standing at the bier of a friend. The beautiful chapel was thronged. N-arly half of its space was reserved for white friends. The inmense platform, which all friends of Tuskegee will remember, was banked with beautiful flowers Such a collection is rarely seen. Flowers of every kind and variety, flowers from everywhere, immense set pieces from some sorrowing fraternity or organization, mingled with a tiny bouquet from some humble admirer. All seasons were represented, the flowers of the spring with those of summer and autumn. The great simple-hearted man, no doubtwould have mourned the plucking and fading of the God-smile among the plants, but he could not speak, and it seemed as though the multitudes were mutely saying: "This is all we can do; we bring these flowers." And such a stream constantly pouring in from all entrances to take the last look. Young students in regulation uniform of the school stood as a guard of honour. A judge of the court, followed by an old manny with turbaned head and unsteady gait and then perhaps a distinguished bishop of the Coloured Church. Then awkward country coloured youths carrying their horsewhips as they pass by, elegant ladies from Montgomery or Tuskegee also in the march, and the statuesque guard of honour always at attention. A far away strain of music, Chopin's Funeral March, over and over again we hear. Finally, the arrival of the students marchine—a march that. uneral March, over and over again we ear. Finally, the arrival of the tudents marching—a march that tudents marching—be march that eem endless, filling up pew after pew and standing in the aisles, then the and standing in the assles, then the quick appearance of the girls, with another seemingly endless procession, and finally, with the last strains of the quick appearan ying away, the widow, led by erable John H. Washington, music dying away, the widow, led by the venerable John H. Washington, with the immediate family, enter and take their places. Lastly, the Board of Trustees, led by the chaplain, find seat on the platform. The great choir sings and a few sentences by the chaplain follow. A marvelous interpretive reading of the fifteenth chapter of First Corinthians is given by a member of the Phelps Hall Bible School, followed by "Lead. Kindly Light." Dr. Hollis B. Frissell, the distinguished head of Hampton Institute, who had been Mr. Washington's teacher and long-time friend, offered prayer, the most beautiful, the most haunting, that the writer has ever heard. Then the choir sang. "Swing Low, Sweet Chariot." A brief telegram was read from Seth Low, addressed to the Vice-Principal, Mr. Warren Logan, and Mr. W. G. Wilcox of New York pa'd a brief, but touching tribute to the great founder and assured the workers of the bearts support of of New York pa'd a brief, but touching tribute to the great founder and assured the workers of the hearty support of the Board of Trustees. At no time was there uncontrolable anguish. It did not seem that he was gone. The sublimity and grandeur was almost overmastering. The choir rendred, "Tell My Children Not to Grieve For Me," and it seemed to be his word to his friends.

"Tell My Children Not to Grieve For Me," and it seemed to be his word to his friends.

Years ago Mr. Andrew Carnegie, while visiting at Tuskegee, said that to his thinking, the most wonderful thing about the whole institution was not her factories nor shops, nor yet her school-rooms nor library. "The most wonderful ching about the whole institution was not her factories nor shops, nor yet her school-rooms nor library. "The most wonderful thing," said Mr. Carnegie, "is her heavenly music." Mr. Carnegie, had heard music all over the world, but at Tuskegee he heard the best, I have been at Tuskegee many times, and have heard many programs, but never such rhythm, such harmony, such divine touch and tone as at this funeral.

Booker Washington is not dead, and some way no one there seemed to feel that he was gone. He lives in the lives of millions of his race. He was yesterday and is to-day in countless homes where he had taught his people a new life and living, and into the old homes he has given a new grace and tenantry. Booker Washington lives in the hearts, not only of those who speak the English tongue, but in the lives of those who do not know our language and its meaning. Booker T. Washington lives as Christ lives. He is alive as Paul is yet alive. His voice is as the voice of Lincoln—that Lincoln who cast off the shackles. Call Booker T. Washington educator, orator, statesman, patriot, if you will, but above them all, call Booker T. Washington the real emancipator of his race. And at every new success his race attains, we will say in our hearts: Booker T. Washington still lives.

GENERAL NOTES.

The various sympathies for the respective sides of the belligerents is not only prolonging the war, but also laying a foundation for furthering hostilities of a commercial nature that will not be easily overcome; just fancy those persons who now are not clamourous, refusing to put up with certain inconvenience for the sake of a great political need. It is not an uncommon case for those who shout loudest, to give way soonest.

Every place of business at Tuakegee was closed during the hour of service. Was there ever such an occasion before in the State of Alshama? Few occasions similar to this have ever occurred in The idea of Empire citizenship is oth bold and good, it embraces so much of the Tuum, and grandly qualifies the Meum. Now if there is thing that is going to make In perial consociation it is that enlarged c There must be an ho

we hold has by far the better ch

r every member of a great political association, such as the British Empire there can be no possible need for class submergence. We know that this idea submergence. We know that this idea will not be agreeable to those who want to hold on to the old process, but they must keep abresst of the times.

The number of the Natives killed and wounded each year at the T answall gold mines is seldom considered by the Native people. Of course it suits some people to say little or nothing about it, but it is a matter that should be thought of for it seriously affects a large number of Native families. If agglect can be proved against any company, it should be clearly undernegiect can be proved against any company, it should be clearly understood that it will be to the interests of that company to take every possible care of its Native workers, that is if it wants to keep its works going.

We again note the desirability of reducing the business shark family, which looks upon preying upon the Native as being quite legitimate; gold-mining communits will find doing so. es will find doing nining companies will nuch to their interests.

The out-break of bubonic plague in The out-break of butonic plague in the Frre State, should be a warning to the mining companies and others in the Transvaal for it may spread and cause a great deal of trouble. All sanitary precautions should be taken. Not only sanitary officers are wanted but Medical officers also, as the blood of many of the employees needs looking to as well as the dirty corners of their houses and their clothing as well.

The floating mines in the Bay of Biscay, it is presumed in some quarters, have been laid by German accomplices from the U.S.A. under instructions from Berlin.

It is also declared by readers of the Italian press, that the huge conspiracy for the dominancy of the world, has embraced deception and traitorons action on the part of any German under instruction from Berlin. •.•

The whole world of modern life has been brought up face to face with its of gain. To tell people that such had mething to do with bringing about the war, would make them sneer, but it would be a tough job to prove to the contrary.

Holland with all ics risk and mis-Holland with all its risk and misfortune will be a large gainer by the
present conflict. The victory of the
Allies means a permanent peace for the
Hollanders, extended area and a world
wide commerce that indeed make a New
Holland. With Beigium, Holland will
stand with an assured freedom and
respect that will win the hearts of all
who have any love of either of those
two nations. But German victory
would make both of them simply hangers on to Berlin.

٠.٠ The South African Native question The South African Native question is again being discussed. It is a dangerious X quantity, and had perhaps better be left alone, as it is a storehouse from whence can be drawn a variety of argument that might prove to be most unfortunate to more than one institution in South Africa; we know that "a nod is as good as a wink to a blind horse," but to those who know, "a word in season" etc, should suffice. ere to ex-

A Japanese nobleman has declared that Japan will see to it that Russ gets all the munition she needs: ar further, if an army is needed Japan, it would be there in En for German victory can never be tolerated by Japan. How will that fit the Teutonic conclusions? Rather roughly some people think, for the North Eastern section of old Lenuria to challenge the Modern Mongo: North of Europe, in that tren style.

And what about the preparedness of President Wilson? Some political persons, in Natal, are asking; is the preparedness for an outsider, or for the restiess inner alobs of the United States of America? The comments we have heard leave no doubt about for whom the force is for. Europe has her lands full and there is no other foolish enough to think of troubling Uncle Scan. It is the bad state of things in that land that causes people to be apprehensive.

We should prefer that they who have enlisted in the trade war, to be quiet and determined; quiet resolve