#### SAPUMAPI TINA?

UKUHI AZULULA UHLANGA.

Kute-ki emva kwaloko uDingane wakipa in bi wati msiyekuhlasela kwa-Sikwata uleeSutu ilande izinkono. Kumdhlani uZulu elwa impi enkelu elukuni lipo, loku pela umuzi lona wakiwe enabeni, uqale ukwakiwa pansi kwayo waze waya wafinyelela pesulu; ubiyi we ingotango lwamatshe omtangala mohlonze olukulu, umtangala lowo njiye wayneda wonke umuzi omangan Sionione ontutu, umangan la lowo idyo wawnqeda wonke umuz lowo kwinziwa izinqaba ezilukun ngawo. Wat'uba afike lapo uzuli yalwa ngok wesabekayo, a'wSutu bamemezana indawana zonkana zezinqaba mezana muawana zonkana zeanquos ezilapo kona namanina akona, imp beyibulala ngokuyigingqela ngamatsh amakulu asindayo, liti lilinye lili-maze abautu abaningi, kumbe bafe nya maze aosaba aosaba garanga kume baranya Po, loku izhalijana zakwa Zulu zaivumi ukwahlulwa, kwaze kwati ngesikati krde bejalile ukulwa wayikumula abantu sebepelile, kepa nabo sebeyibu-lele kalali.

oantu seoepenie, kepa naoo seoeytoazie kakulu.
Yazidhla-ke eziningi zobhelu, ezazi upondo luzalelainja ngobukulu balo. azidhla ede yakukula yabuyela ekaya aloku. Kute kusendhleleni impi yibuya ziquba azibona amaBhouu; zihona qede ngibela ezinjomaneni za-o, aya enepini. Ati uba afike akulu-ia nemi, ayitshena ukuti:—"lian komo gezetu akusizona ezabeSutu, ade sasiz funa singazazi ukuti zashopi, kani zebiwe ngabeSutu." Po, npi aikunakanga loko; amaBhuuu pala k yabangemuva ukukulurna wamazyi, kepa impendulo kwaba zinkomo agezetu akusizona ezabeSntu, kade sasiz Juna singazazi ukuti zashonapi, kani zebiwe ngabeSutu." Po, impi aikunakanga loko; amaBhuu aqala kwabangemuva ukukuluraa law'amazvi, kepa impendulo kwaba ngeyokuti — "Hambani niyosthema nNdhlela tawo'mazwi, tina asina'ndaba kuloko." Abuze amaBhunu; "Uping?" Ib'isiti impi; "Upambili." Bheka-ke impi inkulu kangaka, yenze uhla olade kakulu; ahamba ke ama-Bhunu ayapambili, at'uba afike amba-e uNdhlela, impi yati kuwo usemuva. Amahashi amaBhunu aze akatalela emkatini wempi, ehla enyuka efuna uNdhlela engamboni, laze latshona ilanga. "Jahamba nje-ke yona impi yaze yafinyelela ekaya iluquba lona ubhelu o uzalel'inja pakati, isinkabi ezinkulu uzinezinpondo ezinkulu ezinde ezinge ko ezingangazo kwaZulu. Kute-ke ngolunye usuku onyakeni kungati 837, noma kumbe 1838, wafika ul'iti (Piet Retief) emfanudhlovu eseza kukuluma un Dingane irdaba yalezo'nkabi zamahole. Afika azibika enkosini, ayilandisa yonke indaba efana naleyo eyabe ikulunywa nganaBhunu empini isaziquba unkuba wabeSutu wobusela wokweba izinkomo zamaBhunu ezingan isizingana

abeSutu wobusela wokweb zamaBhunu; nokuti kad Bhunu ezifuna iezi zinkom k we ngabeSutu. U Dingan aqala ama Bhunu ezifuna iezi zinkoini kanti zifik we ngabeSutu. U Dingani waxoxa ka hle nje no Piti, waze wanikwa nomuzi azakungenisa kuwo loku pela wab'opelezelwa ngamaBhuau kungati a:aashumi ay'inkota amadodu.;inisizwa ngapandhle kwamaLawi masahumi matatu nomuvo, ay'ehambe ebonisa amahashi amaBhunu (kungati idibi kwawo lokuwapekeh nokadhla futi.) Emva kwokuxoxa · futi.) Emva kwokuxox wabo ba alelisana baya kulowo'muz banikwe kuba bangenise kuwo.

ikwe kuoa bangenise kuwo.
mbali-ke alila'a ama Bhunu enjes ku'owo'muzi. Kanti angenis
oGu-inyanga sebebikele inkosi,
ku i kungaba s'ebusuku, ama
na lawa eze onke agibele kany namaLawu awo, azolinganisa ukukak umGun'dhlovu, kepa ahluleke ukuwu ılanganisa ngenxa yobukulu bomuz Loko kwahlala kwaba isilonda enhliz yweni ka Dingane, ukuti, "kant nPiti long uti uzekunxusa izikomo za nje, uy'impi; soke sibone-ke, ng en'enko-ini!''

njalo-ke amaBhunu ek Ahlala ijalo-ke amaishunu ekonzile enkosini, igoba pela eze ngobuhlebo wona, kaw dwi, ayancenga nje enkosini ukuba atakwe izinkomo zawo lezi. Abe ezinge eya emGun'dhlovu, kutiwe ake ahlale njalo. Loku pela apiwa kakulu ukudhla loku kwomlomo, izi-nkabi lezi ziyiswa njalo kuwous ukuba ahlabe adhle, ngitsho namasi lawa nombhila, zawo kawaswele'luto. Karamaka kwampica khozi kulowo/muzi , tavo kawaswele'luto. Ku-kwamuka ehlezi kulowo'muzi lona ehleze eya njalo enkosin na o, waze wagcina ngokuya lisa. Kute mzuku es'eti uya valelisa, kwanqatshwa kwatiwa ake enz kahle kekuze kufike usuku ayakubizwa

kante kekinze kunke dakud pakudozaw ngalo, ake aketelwe, anduba agoduke Kwaba njalo-ke, nembala ahlala amaBhuan: Kanti uDingane ewa hlalise nja. usakuluma noZulu, ngoku ti kawenzelwe i-ebo lokuwabulala Kute-ke adhla sekukulunywe kwaje dwa, wabizwa-ke uPiti, kwatiwa ma ze nabo lonke abantu bake; baze b kuse cusasa ngangomso. Aya-ka Bhuna emGun'dhlovu (loku pela kutiwe are angezi nazikali); afika i bele amal ashi awo, kodwa izikali ze ezishiye kulowo'nyai che cikali ze amai asu awe, actau asaani ye kulowo'muzi abe engenise ku-Afika qede, awashiya ngapandhle uzi mahashi awo, eboniswe nga-awu ab'ewapeleze'a. Angena-ke akati ah ala enkundhleni ngapakati. Ariwa ukudhla, inyama no tshwala, namasi. Kwat'aba badhle baqede, baketelwe-ke kaloku; kwagcina ngokuba batshayelwe le'nkondhlo:—

Bebeya zitel'obisini, muntu wam Abafok zana babeti abayikungen

eNgome, Bangena, sakuz'iwawa.
Ubuzu'i-a, ngibuza wena kuleso.
Nawe. Nhlanganiso, waupik'inkani
Uti asi ikuwutshis'uMhlahlandhlela
Auseko, suseko. Eya-cyaye.
Eyaye-jaye-yaye, muntu wami kwa

# Polela Institute, ILANGA LASE NATAL

BULWER, NATAL.

ate, Healthy and Bracin

Pupils are prepared in above Institute in all the Higher Standards.

The Girls board at the Institute
and receive, in addition to the usua
school curriculum, a Special Course of
instruction in Needle-work, Cookery,
Laundry Work, and Domestic Science.
Dressmaking Lessons by special
arrangement.

ngement.
he Boys' Boarding Department is
re the care of the Rev. W. R. Moodie
Manse, Bulwer. They receive
uction in carpentry and agricul-

ture &c.
The New Session begins on Wednday, 2nd. February. Boarders a exp cted on Tuesday, 1st. February.
Early application for Admissishould be made to:—

MISS BROWNLEE, PRINCIPAL.

# Indaleni

Training and Industrial School for Girls.

NEW SESSION COMMENCES 2nd. FEBRUARY, 1916. STAFF-REORGANISED.

In order to secure greater proficiency n teaching, only Certificated European and Native Teachers are appointed. Girls wishing to secure admission must apply by the 24th January, 1916, and must forward their last

ination cards. arders must have passed Standar

Pupils prepared for Standards VI. and VII.

VI. and VII.

Fees £3 per Session.

Special Dress-making Lessons 5/
per session extra. Organ Lessons 10/
per session extra. Organ Lessons 10/
per session extra. Boarders Boxe
carted from Richmond Station to carted from Indaler carted from Richmond Station Induleni, provided the Girls are time for the Opening Day.

Write immediately for the Sche Prospectus and apply for admission

Rev. A. W. CRAGG.

Governor of In INDALENI. via Richmond, Natal.

"Ukuti iAfrika lihlala

yisaga esihunyuahwe esi Grikini esakulunywa ngu Pliny ngeminya-ku eminingi eyadhlulayo. Kusenja-loke nanamhla—iAfrika lizinge li "qibula" nje. Sikumbula njalo icebo lokwelapa—icebo lobungewe-ti—lalezikati, ikubo lalo lilapa

### ICEBO lika ORSMOND LOKWELAPA LALEZIZIKATI.

UMr. Orsmond, umqambi no mpelelisi walelicebo lamanje loku-pilisa usandekuqeda incwajana eno-sizo olukulu nefundisayo ebonaka-lisa "ukwelapa zonke izifo ezelape-kwa".

lisa "ukwenga kayo."
Okungafani nemiqondo eminingi lelicebo elisha lokwelapa seli nobu-fakazi bangapambili bwempumelelo emangalisayo naleyo newajanak ebizwa ngokutiwa yicebo lamanju banke ngesible.

TOLA LENCWADI YESIHLE

Yicele kum Kemisi wakini, no nesitolo noma ulobe uyitol ngokubuya kweposi kwo

ORSMOND'S GREAT AFRICAN REMEDIES (LIMITED)

KING WILLIAMSTOWN.

0 0 0 0

# Wanted

Certificated Female Teacher for Inda-leni Primary School. Duties commence

ient Frimary School. Duties commence February 1st 1916. Also uncertificated Female Teacher for Yengwa Private School. Apply stating experience and quali-fications to

The Editor does not hold himself res-

Priday, January 14, 1916.

British Needs and British Deeds.

THE people of Britain are experiencing the tightest bit of history that has eve been presented for them to overcome and although there are many snarler and skerkers among them, yet the people and their leaders have risen to the and made of them, and are doing national service. This means the good national service. This means the saving of their reputation and making cure to them. The is even now less likelihood of them going under the dictatorship of a foreigner than ever before. All those great parties who suppose they would gain in some way if Britain did go under, will now see their folly in sup-posing such a thing. Britain's needs suggest and supply British deeds tha suggest and supply British decast that can secure what is requisite for main-taining that great prestige for which in the world's economy Britain exists. Here is a mystery which even many British people know not of, but which the Afreen of Africa do know, and acknowledge. Germany gets away from Africa, but the Britain cannot do so. The King as well as his eldest son could use the "Ich Dian," for verily he serves, not the cimri as in the cas , but the eth a King. inates under ce of Wales, but the Divin providence, as becometh a K this way the African participat the British King, in serving the eternal interests provided for by the Divine Goodness. It should not be supposed, that by this we mean that the British or any nation is par excellence, that is not so; no nation enjoys that grea honour, and when it is remembered that each and every nation fills some part of the earthlife programme, it is not so likely that any people will be colish enough to imagine itself as topfcolish enough to imagine itself as top-dog. Indeed top-dogism is the outcome of foolishness. So there is nothing to bonnce over, but there is much to be desire to fulfill the economic function of national ability then there is true appreciation of the wisdom that uses the nations according to their worth fulness. Britains status among the nations is one of worth; its dressiness and fanciful conservancy should not be taken as the criterion. The British taken as the criterion. The British people are best in deed when great in need! And although not always strict ethical, yet very rarely take delight in prolonged cruelty. That is the nation, always allowing for the stupid exceptions.

TRUE LENIENCY IS THE FRUIT OF noble nature, but it does not follow tha

concepts of it, in which r pride intrude themselves. The leniency to the rebels has been received in various ways by the electorate of the Union; in many mind there is misgiving that is not soothed; the common dread is that of being "let down." When the question "can you not trust them?" (the late rebels) The answer has been either "No!" or "scarcely!" Now that is sad state of things, it is as bad as walk ing on thin ice. Then there is that com parative leniency argument that brings together all those who think the Govern ment should be lenient in all direction as well. Comparisons are said to be cause of the "outpost" work bein done for the sake of Kulture or Ger sm. And it is because of that ort thing breeding resentment

IT IS GENERALLY ADMITTED THAT WAS War as a why it should be so is another ques

vexation, that there is dread danger. What then this sugg

That if one hand is too liberal to questionable receiver, the other ha

hould keep a tight grip on the purse

often overlooked or supposed not to blective tendency, or it would understood why so much personal effort is as it were cast aside and the actors left in blank dismay. It possible for a person to be energetic in personal matters, and yet, at the same time be most neglectful of duly supporting the collective eterngth of his people. Private ambition does not always mean public good. is possible for a person to be energetic

IN THE "NATAL MERCURY" OF THE 22nd of December, our worthy friend Mr. Sel by Msimang favour the public with a keer Mr. Msimaug.

chaviour in Towns. Mr. J. R. Currie letter had pointed out the re-occurrance of the trouble and other letters have brought a load of comment but the letter of Mr. Msimang of the 22nd December has brought forth the why and the wherefore of that trouble. No how necessary it is to have the Nativ masses as workers and yet they do not want those people who must be near by to be neighbours, and the consequent illfeeling is obnoxious to both sides But surely no old Colonist will say tha the Native began this bad busines.
The Native of 60 years ago was famot for honesty and good feeling, and it well known that the evil of to-day was at one time but slight, then does it no follow that the management is at fault Mr. Msimang's plea is to go back to first principles of Christian life; and, not to persue the folly of a spurio religioa notion.

MANY PLANS HAVE BEEN ADOPTED FO effectively carrying out the purposes of Executive Bodies but the best metho ely, a nu ommittees, that is one for each distin specie of service, under the supervision

they work. Now in the development of various bodies advancing with the times, it is of great importance that the best method should be used for the efficient and successful purposes of any such movement. Blundering does not pay, and to leave the way can be no great movement entailing much work, and cons the success of the affair depends ho that work is carried out. Committee should be controlable, but it is foun that huge departments are not always so. And local responsibility is found mostly in the committee form.

### Booker T. Washington, Noted Coloured Educator, Dies.

HIS DEATH FOLLOWED NER-VOUS BREAKDOWN.

SON OF A SLAVE, HE BECAME STUDEN AND WAS HONOURED WITH COLLEGE DEGREES.

Booker T. Washington, forem

Booker T. Washington, foremost teacher and leader of the negro race, died early to-day Nov. 14, at his home here near the Tuskegee Institute, of which he was the founder and president. H was 56 or 57 years old. Hardening of the arteries, following a nervous breakdown, caused death four hours atter Mr. Washington arrived from New York. Accompanied by his wife, his secretary and a physician, Mr. Washington left New York for Tuskegee at 4 o'clock Friday afternoon. He reached home last midnight and died at 4:40 o'clock this morning. His last public appearance was at the National Conference of Congregational Churches, in New York, where he delivered a lecture October 25.

October 25.

A widow, three children and grandchildren survive. John Washington, a brother, is superident of Industries at Tuskegee In

te. The funeral will be held at Tuskegee Institute Wednesday morning at 10 I astitute o'clock.

KNEW LITTLE OF ANTECEDENTS

Booker Taliafero Washington was man of unusual strength and a gre-capacity for work. He confessed the he knew nothing of his antecedent save that his mother was a slave, at he was born in Slavedom. Washington Indaleni, via Richmond.

KONA OKUDINGAYO.

Musa ukubulawa yisisu esibi minyaka yonke. Iziuhlamvana ezi) ngcozana zika Chamberlaiu's uma uzigwinyile in evi! results. To every evil coursed youke. Zitengiswa ngabo bonke abanezitolo.

Take a saying that severe remedies, probably applies in such cases as that at present afflicting so many people. It is the collective form of a nation that neglecting its collective duties involves itself in evil results. To every evil coursed by this mother was the property, before emancipation, of a Taliafero, and she ogden and paid its debts. Somehow it will keep on doing so."

It has been said that Washington did he was born in Slavedom. Washington down the prejudices between whites and blacks. He made friends among the former as easily, if not more easily, if not

Arriving at Richmond, penniless and 5 miles from his destination, he got rark along the James River docks. It again saved some money and reached Hampton with 50 cents in his pock-

He saw that his ra

#### BECAME A TEACHER

The first success of Washington's life came in the late 70's, when he was made a teacher at Hampton. Then came a greater one. The white poeple of the "Black Belt" in Alabama had of the "Blac: Belt" in Alabama had decided that the negro needed educating and sent to Hampton for a man to take charge. The heads of pioneer Virginia institution picked out the only man who could assume the responsibilities of that task. He was Booker T.

Washington.
Washington began in Tuskegee in 1881 with a small county appropriation, a shanty and an abandoned church. His first aides were an ex-slaveholder and an ex-slave. The first recitation room was made from an old henhouse on the place, and Washington told often with a chuckle how an old darky he had enisted to help him clear out the place, remarked that he never before had 'cleared out a henhouse in broad dayinght."

light."

At the end of the first year Washington had 30 pupils at the school. He had to "hunt up" his people. His greatest opposition came from his own race. They looked upon education as a means-of gaining a living without working. He then hit upon his great plan of vocational education and decided to teach his race how to work as well is read. He needed a farm, and finally bought an abandoned plantation for 500 dollars, paying down 250 dollars more money than he had ever seen before.

efore.

This came from his old teacher, leneral J. F. B. Marshall, at Hampton satistate. In three months he had aid for that 250 dollars; the balance he wed, and secured an additional 500 ollars, with which he bought 100 additional acres of lend.

## PROGRESS AT TUSKEGEE

ing from that period to the pre kegee now has more than 1500 stu-dents, and several hundred children be-sides in the training school. Nearly dents, and several nundred centered re-sides in the training school. Nearly 200 officers, teachers and helpers are employed on the place, and since 1882 about 70,000 men and women have been sent forth to do good work in the

More than 40 trades or industries More than 40 trades or industries are taught at the school. There has been no serious race problem in central Alabama and a good many other sections of the South since Booker T. Washington started things going at Tuskegee. The plant is now worth about 2,000,000 dollars.

about 2,000,000 dollars.

In addition to his prominence as an educator, he gained considerable fame as an author. An honorary degree of arts was conferred upon him by Har yard University in 1896, and in 1901 te was given an honorary degree of loctor of laws by Dartmouth College. An incident of Washington's career

made him the centre of a nation-wide discussion during the Adminstration of He sat down to with the President at the White House either by formal or in-formal invitation. There was a storm of protest from many quarters, hostility was shown toward educator afterward. To those who may fear for the futore

of the in of the institution, now that its make is done, the words of Washigton a fev years ago may be of more than passing interest. He said:
"Somehow Tuskegee has kept going and paid its debts. Somehow it will

The Release of the Rebels.

CASE OF THE 1906 REBELLION NATIVES.

another prayer in behalen who unwittingly pro ch we regre tested with arms, which we regret very much that it ever happened. The prayer is in the form of a comparison of deeds done by the two races: that of deeds done by the two races: that by our beople in 1906 and that of 1915 by the Dutch. The contrast in the administration of justice is the elemency shown in one case and want of amnesty manifested in the other. Although we on of our ow take our people's he House of Asse Gen. Hertzog on behalf of his people, yet we trust the authorities will not tera a deaf ear to these unsolicited To the Editor, "NATAL WITNE

Sir,—A few months ago certain re bels (including De Wet, Wessels, ¿tc.) were sentenced to various terms of imprisonment, fines, etc. Now mo of these have been released. It seem Sur.—A few months ago certain rebels (including De Wet, Wessels, tc.),
were sentenced to various terms of
imprisonment, fines, etc. Now most
of these have been releared. It seems
to me, a British Africander, somewhat
sudden. Is it in the nature of an
experiment by the Government? I
cannot say I can bring myself to
approve of a number of men being first
sentenced for a most serious crime
against their own Government and
against the British Empire under
which to-day they owe the freedom
they enjoy, and then being almost
immediately released, and the whole
affair turned into a farce.

Had these rebels been British in
majority, I should have, with all other
loyal British and Dutch, agitated for
them being tried by court-martial; and
if guilty shot

A rebel, if found guilty, should in
my opinion, have one sentence—shoot
him! He is not fit to live numer.

If guilty shot
A rebed, if found guilty, should in
my opinion, have one sentence—shoot
him! He is not fit to live under a
Government and Empire which gives
freed m to all as long as they obey the
laws of the country. But what I wish
to ask your opinion on is this:—During
1906 or thereabouts, we had a serious
Native reb-lilon. All Natives, or ne-rly
all of importance who took part, were
shot. I think, and a large number were
imprisoned Others(some among whom
took no active part, and some did) were
deported from their homes and placed
all over Natal under different chiefs.
Now, I think in no case was a single
Native rebel released before completing
his sentence, and some Natives are totheir homes.

Is this instince? Can no more was a

heir hames. Is this justice? Can no mercy be hown to those still kept from their nomes for the last ten years or so, or is he law against a Native to be carried out to the letter, but in case of a European is it the Government's incention to step in and save him from ust punishment?

ntion to step ...
st punishment?
I should be glad of your opinion. I
I should be glad of your but I am told
a sorry to trouble you, but I am told nembers to take up anything .- Your

Maritzburg.

## "Reply to Mr. Plaatje,"

To the Editor "ILANGA LASE NATAL." Sir:—In the "Ilanga lase Natal" of the 17th ultimo, there appeared the above over the signatures of Messrs Travers Buxton, and John H. Harris.

Buxton, and John H. Harris.

The comment of the Editor "AbuntuBatho" newspaper at once explodes the
discordance of the Natives with the
ultimate peoh-pooh of the aliens.
Everyone who has followed closely the remarks and comments of our Native leaders become a victim of soliloguy and arrives but to one conclusion that istinction during the enactment of the Natives' Land Act," 1913—unpigeon tearted Mr. Plaatje spoke and wrot or us—ms brethren. Are we his brethren in our families bosoms, in our deily-bread posts, and our laud of mativity so enchanting even to the un-invited visitors, going to suffer Mr. Plastje to the detriment of his poor wife and children who are unnecessaril-

I PRAY THIS BE NEGATIVED !

This state of affairs is certainly astinctive to duty of patriotism and comogene-usness. I would humbly urgest that, a special collection be under for Mr. Plantje's return from

treasury. I can see and prove that moneys we have spent in most cases are disadvantageous to the true materialization of the Ethiopion-rece.

I have always wondered to self, (even in somniloquy which state although paradoxical is the very same of St. John's Revelation, if the latter had any important, then the subconscious workings of the human mind are often directed by a strange power, to arouse in us greater compassion and sympathy for our fellow creatures in suffering and adversity,)—if even Bishop Richard Allen could have succeeded in the fruitfull organization of the "African Methodiss Episcopal Church" which "Church" will be a "Nationalin the

(but mingled with hope that;)—the Ohlange College, Phœnix. Natal, will be a National School.

Ohiange College, Frichix Natai, with be a National School.

There are three distinct "colours" inhabiting the Universe the "Whites," and these will ever be diametrically opposed. The "Whites and "Yellows" may in the next generatin be united peoples. Just one superficial proof without going into any multitudinous and needles axiomatic facts, a whiteman has more time for a coloured-person than for a

ing into any multitudinous and needless axiomatic facts, a whiteman has more time for a coloured-person than for a black-one,—please observe thyself the foregoing facts in daily-life.

Reverting to my subject-matter I am prepared to take a lead in paying the 5j- for Mr. Plautje's return from exile after hearing the opinions of the sections I have mentioned in this letter through the instrumentality of this

piournal.

Please initiate a plan ye in Natal and let us do our duty towards our Barolong brother, who though unaffected in his sphere by the "Obnoxious Natives' Land Act," 1913, manly stepped forward and pleaded our cause. "Humanum est errare,"-

let us bury into oblivion the alleged "S. A. N. N. Congress Deputation" faux pas." Yours, etc.

ABRAHAM Z. TWALA. Southern Rhodesia,

## Apology.

It has been brought to our notice that certain words in a letter signed by H. Selby Msimang, published in our issue of the 22nd October, would appear to reflect on Mr. Fitz-Gerald, Clerk and Zulu Interpreter, at Mapumulo. We wish to state without reservation that we sincerely regret any pain such publication may have caused Mr. Fitz-Gerald; we assure him that it was wholly unintentional and inadvertent. We have no desire to nor do we reflect on Mr. Fitz-Gerald's competency as an interpreter and apologise for the publication of the words complained of.

Sir.—In your issue of the 22nd It has been brought to our notice

the words complained of.

Sir.—In your issue of the 22nd October a part of a letter of mine would appear to rellect on Mr. Fitz-Gerald, the Clerk and Zulu Interpreter at Mapumulo. I wish to publicly state that I greatly regret that on a heated moment I wrote anything which would cause Mr. FitzGerald pain. I in no way reflected on his competency as an Interpreter, which I fully acknowledge. I unreservedly withdraw any statement in that letter which may reflect on Mr. FitzGerald in his private.

I am, etc.,

H. SELBY MSIMANG

### GENERAL NOTES.

The Central European Powers are bringing about a series of reflections that are bound to be detrimental to themselves. The people of those nations are beginning to realize that their authorities have thereughly beguided them. It is no doubt the acme of civic duplicity that will bring about a reaction, possibly as trying as the war.

...

The Native people generally, join in e pleasure of the recovery of Dr S The Native people generally, join in the pleasure of the recovery of Dr. S G. Campbell from the effects of the very serious accident that took place on the Berea Road. The doctor is one of the most popular gentlemen in Natal. His kindly nature is so well known, that a misfortune to him is a misfortune to the whole country. As much as his professional is esteemed, yet he could be of still greater use to the Union in an Office of Trust, as say an Administrator of a Province. His value as a public officer is very great and should therefore not be allowed to remain so little used; public gold mine suggest that, a special collection be made for Mr. Plastje's return from abroad. He is a typical hero of our people. The special collection for Mr. Plastje should be constituted under the name and style of "Mr. Plastje special collection re the S. A. N. N. Congress Deputation to England."

Contribution to this special collection could easily be raised by a payment of a nominal sum of al.-per person irrespective of sex. Thus writing I have in view the many Native Teachers in Natul, and clerks offices etc., who to my computation have little prominence in our "official-organ" the S. A. N. N. Congress. The march of times calls to each nation's collective well-being and