Umshado.

Ngu M. M. FUZE.

(Ka Mhleli weLanga)

Mngane, Ng'vumele kengifake umutwa kulowmshado, olapetwe inzo ... [illegible]

Loindaba lokulu kakulu ngoba ... [illegible]

Londaba, Mhleli, ngikuluma ... [illegible]

M se ngokwazi ngikuluma ... [illegible]

Isipo zomshado.

MATIWANES'KOP.

NHLAPO—TSHABALALA.

Alois Tshabalala 1 cow
Yan Tshabalala 10s.
Mrs. Alois Tshabalala, 4 China plates.
Beauty Tshabalala, Sugar Basin.
Alphius „ Glass
Albert „ Glass
Valerian „ Glass
Agnes „ Glass
E. E. Tshabalala Head T. Jelly dish Sugar basin & a Photo.
I. J. Tshabalala, Asst. T. Cup & Saucer
E. J. Nkabinde, Pinafore.
M. S. Madona Cup & Saucer.
T. M. Tshabalala Cup & Saucer.
L. A. Mudunge, 1s. „ „
Mrs. Elija Tshabalala 18s.
„ Sachalias „ Jstebe & 1s.
„ Jonathan „ Butter dish
„ Moses Dhlamini, Wedding Cake.
Moses Dhlamini, 10s.
Richard „ 5s.
Eugenia Tshabalala, Doyle
Rosalina Madonsela, Cup & Saucer.
Gusta Kadde Broom & a Mat.
Japhta Butelezi, 1s.
Mrs. Charles Dhlamini, Doyle.
Grace Mahlambi "Cup" & Saucer.
Maggie Hlongwane, Doyle & 2s.
Mrs. Paulina Nkosi, Pillow crotchet & Doyle.
Nomvula Tshabalala, 1s.
Mrs. Hazel Kumalo, 1s.
„ George Nkosi, 1s. 3d.
„ Wm. Mabizela, Doyle.
Joseph Kubeka, 1s.
Lucy Mabizela, Broom.
Mrs. Piet Mazibuko, Clay Jug.
„ Ida Malevu, Small Broom.
Catherine Mabaso, Cup & Saucer.
Mrs. Joel Mabaso, Pillow case.
„ Thomas Kumalo, Towel.
Sigwana Langa 6d.
Wm. Dumbe, 2s.
Thomas Mavuso 6d.
Daniel Tshabalala, 2s. 6d.
Mrs. France Ndhlovu, 1s.
France Ndhlovu, 1s.
Charlie Jima.
Samuel Hlabangu, 1s.
Jane Nyanza, 6d.
Simon Butelezi, 1s.
Mrs. Ben Maibi, 6d.
Winnie Xaba, 1 plate & Doile.
Mrs. Petros Xaba, 2 Doyles.
Minah Tshabalala, 1 Fowl.
Mrs. Nzula Gama, Jaicepu.
„ John Mhlongo, Ivovo.
Beauty Mhlongo, 6d.
Emmie Tshabalala, 1s.
Flora Maibi, Ivovo.
John Mhlongo 1s.
Bellinah Tshabalala Plates.
S. Kunene, Two Cups & Teaspoo.

Lungela ukulwa

Inviwo ihlala iliwa sonke isikati ukuba sihlale sipilile. Ngenhlalayenza amandhla empilo angapakati kwemizimba yetu atobeleke ... [illegible]

Ngokungaqikeleli okuncane ... [illegible]

AmaPink Pills kaDr. Williams angumuti wamandhla onika igazi kona loko ... [illegible]

Ngalendhlela yokwaka igazi ayasiza ekuqaqambeni kwamatambo, neNeuralgia, neSciatica, neLumbago, neNeurasthenia, noZwela, neSt. Vitus' Dance ... [illegible]

Ungatengi wakini uyatengisa ngamaPink Pills kaDr. Williams noma ngyolwaDr. Williams Medicine Co., Long Street, Cape Town ngoku. 3d. ngegabhana ... [illegible]

Qeda lowomsimba wamalungu!

MHLIKIHLISE ANGENE uZAM-BUK!

Amandhla okungena ... uZam-Buk ... [illegible]

"Isihlakala ... [illegible]" ... B. Davis ... Roodebankskof, Germ, Namaqualand ... [illegible]

Iza ngalowo ... uZAM-BUK ... 1/6 noma 3/9 bonke abatengisi bemuti noma oZam-Buk Co., 9, Long Street ... [illegible]

ISAZISO

SOMHLANGANO WEBANDHLA LABAPOSTOLI BASE ZION APOSTOLIC CHURCH.

Kwabala nambla siyamemeza nonke abangamalungu kwabandhla lase Zion Apostolic Church, Umhlangano uzoba e-Overport, Durban, Natal, ngo August 5th, 1921, kwa Rev. S. G. Tshange, UMongameli uE. N. Mahlangu ... [illegible] ... August 4th ... [illegible]

Isindaba ... [illegible] ... (1) ... (2) ... 1918 uRev. P. L. LeRoux ... (3) ... [illegible]

REV. S. G. TSHANGE, Overport.

Ukunqoba komuti

UMOYA OWELAPA AMAPAPU wePINE KWABA NEZIFUBA EZI-BUTAKATAKA.

Nza amanta ... [illegible]

"UP ... [illegible]

S. Ukulinga kanye umuti ... [illegible]

SILINGE KANYE.

Noma ... [illegible]

Lapo nifuna Imiti Enamandhla Yanini Kwa—

Ndawo yabaGulayo.

(IKemisi laBantu.)

LeliKemisi lingelona ... Victoria Street. ... [illegible]

Sebufikile Ubusika.

Ngakoke kugunyile ukukohlela. Tumelani umuti wako masinyane tumelani kitina ibhodhlela lakowo muti.

Special Cough Mixture.

Upelisa ukungalali, ukukohlela ... [illegible] ... 1s 9d ngeposi 2s 6d, ... 3s 6d ngeposi 5s 6d.

Influenza Cure.

Nxa uswa ikanda ... [illegible] ... 3s 6d, ngeposi 4s 6d, ... [illegible]

INDAWO YABAGULAYO,

183 Victoria Street, Durban.

Ilanga lase Natal.

Friday, July 1, 1921.

Good from Nazareth.

The Discussion in Parliament of the Native Question has been an eye-opener to many South Africans. We refer to the stand taken by General Hertzog and we answer in the affirmative the Scriptural question, "Can any good come from Nazareth?" We all along assumed, from the opprobrium with which he was looked, that the General was an enemy of most that was good for any but his own people the Dutch and specially those of the Nationalist party. But during last week he rose above all our expectations. We by no means agree with him in all his views but certainly his speech opened our eyes as we would have expected all this from the late Unionist Party or S. A. Party, the avowed friends and protector of the Natives, but for a Nationalist and that, General Hertzog, we rub our eyes and await developments in South African and Native conditions.

He stood strong and advocated the appointment of a Commission to inquire into the Bullhoek affair and to find out what occurred before the sad event. He was for an impartial investigation of the whole affair. We are gladly surprised at this. He also fully recognised that the Natives have changed from what they have been, ignorant and unconcerned with all that was for their good and heedless to what was for their upliftment. He showed that there was a growing number of professional Natives who were bound to have their influence felt. He said these because of their colour were considered pariahs but the time had come for a rearrangement of the condition. He was right in rousing the Government to come out with a policy instead of cherishing a delusion that all will be right because the European has the gun to silence all Native risings.

His three questions were: 1. "Whether the Government aimed at free social intermingling or segregation?" 2. "Whether in industrial and professional respects the Native and European territories would be open for intercompetition of whites and Natives?" 3. "Whether the Government intended in the European territory to give the franchise to the Native living there, and in the Native territory to the European living there."

The reply of the Government in the words of Mr. Malan the Acting Prime Minister, were that to look for a final solution of the Native question was to look for the impossible. The Government's policy was fairly well-known. Unless they made it perfectly clear what they meant by segregation, it was useless to say "our policy is segregation." The policy in regard to segregation and the ownership of land had been laid down in the Act and certain areas had been laid out. Total segregation of the white from the Natives would not lead them any further.

Did he (General Hertzog) think that it would satisfy the spirit which was awakening among the Natives if the Government told the educated Natives that he must live and practise in the Native territory among the raw Natives? He pleaded for time to be given the Native Affairs Commission to deal with the questions entrusted to it. His answer to General Hertzog was that he was in favour of social segregation of Natives and whites. As to industrial segregation he said that if the white men were prepared and able to do all the work without the Native it would be possibly good for the Natives as well as the whites, but they had not arrived at that stage. As to the political issue he asked the members not to go back in the arrangements arrived at under the Act of Union.

WANTED

Boy for store. One just leaving school preferred. Reference for honesty absolutely essential. "Gentlemen of leisure" please keep away. Otherwise apply, stating salary required, to:

L. D GOODENOUGH
P. O. Box 21,
UMKOMAAS.

The Bullhoek Tragedy.

CATHOLIC OPINION.

As a Catholic journal we feel that we cannot refrain from speaking our mind regarding the terrible tragedy of Bullhoek, near Queenstown, in the Cape Province, where, on May 24 ("Queen Victoria's Birthday" as one paper reminds us) nearly 200 natives were killed by the rifles of the Union police force, and hundreds more were seriously wounded. An idea of the swiftness of the attack may be gained from the fact, as officially reported that not more than one or two members of the police force were injured to any extent. This can only mean that these unfortunate victims of religious mania were really unprepared for any real resistance; if they were really as formidable as the official reports would lead one to believe, it would have been impossible to end the whole affair as it was ended in an hour or so with hundreds of casualties on one side and practically none at all on the other. It was therefore not a battle as the daily Press describes it. It was actually a wholesale dispersal and arrest of men who were admittedly breaking the law of the land. The question which every humane man and woman—which every Catholic man and woman certainly will ask himself or herself is: Was it necessary to kill nearly 200 and to wound as many more in the attempt to disperse these law-breakers, and arrest these ring-leaders?

It is a terrible and searching question. A grave moral and civil responsibility must rest on those who in the name of the State, deliver their answer to it. In the public discussion of this terrible tragedy too little importance in our opinion, is being attached to the religious aspect of the affair. You cannot dismiss this aspect of it by saying, "Oh, these men were fanatics!" A religious fanatic may be and often is a danger to ecclesiastical discipline. The case of Enoch and his "Israelites" undoubtedly presented a menace to the moral and civil law: their action had to be dealt with by the authorities; it could not be allowed to continue unchecked: the Government was bound to interfere. But in the way it interfered the Government seems altogether to have ignored the religious side of the "Israelite" movement; it merely regarded these men as trespassers on Crown lands. It never seemed to have occurred to the authorities at Pretoria or Capetown, that these men were possessed by an extraordinary though perverted zeal for religion. Witness their procession and banners their shaven crowns, their crude efforts to establish something like liturgy and ritual—things which no Catholic who knows the history of the Church through the ages can jeer at. To the Catholic mind the "creed" of Enoch and his followers is fantastic, abhorrent, heretical; but at least the Catholic will respect their zeal. No Catholic will laugh at Enoch's shaven head, much as he condemns his fanatical folly. There is something then to admire in the favour of these poor natives, how ill-directed and dangerous that favour was likely to become. The Union authorities in tackling the Israelite revolt appear, we repeat, to have totally ignored the possibilities of settling the trouble by an appeal, to the "rebels" from the religious side. The Government may retort, of course, that it can take no official congnisance of religious beliefs or sects. That is true as a general principle of Government: but it is not true in regard to our Government of the native population. In scores of ways the Government in its native administration, does take cognisance of the religious beliefs of the natives. It must inevitably do so. The natives are but the children of our civilisation, and you can no more bring up a native without some sence of religion than you can train an unreasoning little child to be good without telling it that there is a God above. But though in every part and section of native administration the Government takes cognisance of the religious element, it seemed, in putting down this deplorable rebellion, to ignore that side altogether. Certainly no practical effort was ever made to invoke the intervention of missionaries, Protestant or Catholic. We naturally are not conversant with the extent of the influence of the Protestant missions: but this we are convinced of—that if the Government had sent for some of our representative Fathers from the Jesuit, or Benedictine or Mariannhill Missions of Africa, and asked them to talk to Enoch and the leaders of the Israelites, there would never have been any necessity for Colonel Truter's rifles and the "Battle of Bullhook" would never have taken place. In the history of America over and over again a Protestant Government has called in the Catholic missionaries to prevent the spilling of Negro and Indian blood. In India the British Government has equally successfully appealed to the Catholic missionaries. Neither the Catholic nor any other kind of missionaries were appealed to by our South African Government: and the result is that to-day, this foolish creed of 'Israelitism' is enriched by the blood of nearly 200 "martyrs."

"THE SOUTHERN CROSS".

Umteteli Exhortations.

Our contemporary "Umteteli waBantu" in its leading article of the 18th June deals with religion as it affects the Native people and warns them against impostors, pretenders and mystifiers of the Nxele, Nongqause, Mlanjeni, Mgijima and Matiti type. It thus concludes its spirited appeal:—

We beg the Native people to look to their religion. The grandeur of Christianity has enabled it to survive the centuries of oppression, and Christian faith and practice will enable the individual to resist the wiles of the evil doer. But examine it closely, and cast out from religion everything that is not plainly understandable, and be content with the ability to distinguish right from wrong. Leave out the mysticism. The Christian creed is much too complicated to be understood by the mind which is only beginning to be; but the Christian religion is simple and good, and an honest effort to obey the commandments will do much to keep us straight. Cultivate a preference for the New Testament. It is more cheerful and less likely to mislead than the Old Testament. Accept the fact that the Bible contains much tradition and conjecture that should not be implicitly believed, and do not try to build up theories or to dogmatise on any portion of the Scriptures which does not carry a straightforward meaning. In our opinion the drastic revision of the Bible is long overdue, and we are convinced that a fearless excision of doubtful passages would produce a more instructive book. Meantime stick to the plain rules of life, and do not parody religion. Love God and your neighbour. Avoid hypocrisy, be simple and conscientious, and do to others as you would like them to do to you. That is the essence of the Christian religion, and it is regrettable that so many Natives try to go further. To excel in Scriptural reference and to use Biblical texts for the embellishment and punctuation of our speech, our letters and our common task is not religion; it is cant if not sincere, and if sincere it is often tiresome.

Don't snivel and don't whine. Be simple, pin your faith to the plain tenets, and shun all prophets and magic-mongers. Do not allow your religion to depress you. Carry it cheerfully and don't imagine yourself to be a latter-day Ishmael. The best way to find the silver lining is to look on the other side of the cloud, and the occupation will bring more of uplift than anything else will. Beware of impostors and cheats of the Nxele, Mgijima and Matiti type, and there will be no repitition of Bullhoek.

Bullhoek Affair: Attitude of Queenstown Natives.

At a mass meeting of Native residents of Queenstown held in the Queenstown Location on June 5, 1921, the following resolutions were unanimously passed:—

"That this meeting, while acknowledging that the law should be respected and upheld by all sections of the community, desires to place on record its deep regret for the unfortunate occurrence at Ntabelanga, which culminated in the deplorable carnage, and has brought misery to many a Native family in this country."

"That this meeting expresses its sympathy with the bereaved relatives and friends of the killed for the irreparable loss sustained in the horrible death of their sons, whose lives were terminated in the prime of age, and also for the wounded, who will be incapacitated through the results of the injuries."

"That this meeting appeals to the Government, that no further punishment be inflicted to the wounded and detained men, than that which they have already suffered."

"Recognising the patience and forbearance shown by the Government in dealing with the Israelite affair, we are convinced that had the Prime Minister last December, to receive a deputation of these people who had promised to abide by his decision—been carried out; further, had an appeal been made to the leading Native chiefs throughout the country from whom many of these people had come—as was suggested by some of our leading men to the Native Affairs Commission—this terrible bloodshed would have been avoided."

"That the Government be respectfully and urgently requested to appoint a Commission to hold an impartial inquiry into the whole history of the Israelite movement, and more particularly in relation to what transpired between the Government officials and Israelites in the negotiations for an amicable settlement, and the allegations in the Press of thefts committed by the Israelites from the neighbouring farms, and the menace they constituted to the district generally. Two Natives elected by the Native population, and two Natives elected by the Israelites to be included in this Commission."

H. W. S. BEN-WAZWI,
Acting Secretary.

Native Correspondence College,

P. O. Box 613,
BLOEMFONTEIN, O. F. S.

A Correspondence College solely for the benefit of Natives. Special tuition for the Teachers' examinations of all the Provinces, the Junior Certificate and the Matriculation.

All classes of work done.

Fees payable per month, per quarter, or every six months.

Next term commences on July 12th 1921.

ALL FEES GREATLY REDUCED.

Prospectus on application to:—

THE PRINCIPAL.

We would strongly advise all intending pupils to send in their applications immediately, as last term we had to refuse a number of applicants.

Wanted.

Indaleni High School for Native Girls.

Female Native Teacher possessing 1st or 2nd Grade Certificate, for Indaleni High School for Native Girls. Salary £15 per quarter with Board and Lodging at the School. Duties commence August 24th. Apply immediately, stating qualifications and length of experience, to Rev. A. W. Cragg, Indaleni, via Richmond, Natal.

Amanani endali eTekwini.

	s.	d.	To	s.	d.
Ubhontshisi (isaka)	20	0	„	25	0
Amantongo (isaka)	6	0	„	10	6
Amabele (ephaliwe)	7	0	„	10	6
Amadumi (ngesaka)	5	0	„	12	0
Umbila omhlope „	10	0	„	13	0
„ obomvu „	11	0	„	13	0
Amasambane	5	0	„	20	6
Ubhatata	3	0	„	6	0
Amatanga ngedos.	5	0	„	12	0
Inyama yenkomo nge lb.		4			
Inyama yesikhaba,				1	9
Amajuba	1				4
Eyenyamazane		5	„	1	9
Amaozo, inye	1	6	„	2	6
Amadada	2	6	„	3	6
Isinkukhu, inye	2	3	„	5	1
Isimpangele inye	3	0	„	4	0
Amabanzi	4	0	„	8	6
UKalkuin	5	0	„	19	6
AmaApple ngebhokisi	13	0	„	18	6
Ubanana ngebhokisi	2	0	„	5	0
Iklabishi ngedos.	1	6	„	4	0
ULamula ngekesi	1	0	„	3	0
AmaGrapes ngo Basket	3	0	„	12	0
AmaOringi	1	0	„	4	6
Amaqanda	2	0	„	3	4
Ibhotela	1	5	„		8

AMAZWI ANGADINGEKIYO.

Singase siwadinisisi amazwi ... [illegible] ... Ohumbelaini? ... [illegible]