POLELA INSTITUTE, BULWER, NATAL.

WILL RE-OPEN ON TUESDAY 2ND AUGUST, 1916.

The above Institute has been converted into an "A" Boarding School for the training of Native Boys and Girls in all the Higher Standards and are taught by certificated European Teachers.

The climate is very healthy. The school Curriculum in addition to the usual English subjects comprises Cookery, Laundry Domestic science Dressmaking, and Gardening for the girls, and the boys are taught Carpentry and Agriculture.

There are vacancies for Boarders Girls are boarded in the Institute and the boys board with the Rev. W. R. Moodie, The Manse, Bulwer. The Annual Examination takes place in December when new pupils if prepared will be presented. Apply immediately for Admission to :—

MISS BROWNLEE,
PRINCIPAL.

Isaziso

KUBO BONKE ABABESE NKAMPANENI KA REV. W. C. WILCOX.

Bangane:—Sengemukele izincwadi ezininge zibuza indaba yase Tembalihle nase Cornfields.

Tina be Native Farmers Association of South Africa, Ltd., sase sivumile ukutata onke amazwe ka Mfundisi Wilcox, sikoke onke amacala ayembandezele, sikipele abantu amatayali abasebeqedile ukukoka, kepa umteto vala wati asinakukwenza, koba uMfundisi Wilcox engakaitoli imvume ka Governor General ukuba sitabate impahla nezwe lake.

Ngako ngiyacela ukuba ningabe nisangibhalela ningifundekele ngalolodaba, aluko ezandhleni zale Nkampane engiyipeteyo.

Yimi,
JOHN L. DUBE.
(uMafukuzela.)

Isaziso Somkosi

PUTUMANI!! Nizitengele umhlaba kusavuliwe nje ukuba omunye atenge kwomunye. Ngitengisa ngeziqepu zomhlaba kwe lase NEW HANOVER, P. M. BURG, BERGVILLE, nase DUNDEE.

Futi ngiyabaqutshisela abantu ngomuhlaba. Abafuna ukwazi ngalezieqepu ezitengisayo, nengiqutshisa ngezo, kabangibhalele kanje:—

Mr. J. T. GUMEDE,
P. O. BOX 24,
PIETERMARITZBURG.

WANTED

Wanted Second Class Certificated female Teacher for the Estcourt Wesleyan Government aided Native Day School.

Apply immediately.

REV. ARTHUR C. FILE,
ESTCOURT.

Ukuba umuntu aze aguliswe lukwekwe kuyinkohlanje kulabo abageoba amafuta okugcoba ka Chamberlain. Ukutaba nokushisa kucish'ukuba ku qedwe masinyane ngokugcoba lamafuta a.n. sozhana ayingcozana kaze angehluleka ukukwelapa.

Ezase Groutville.

Ngomhla ka 12, July, kuyo lena epezulu kushone uMrs. Nyokana inkosikazi endala impela ukulu wetu lapa eMvoti u(Gxebe), unina-kulu ka H. C. C. Matiwane wase Verulam. Ube nobuhlungu obumangalisayo kabi uze wafa esebuhlungwini obubi. Kepa noko wafela eNkosini!

....

Sike sabona uMr. I. J. Mbonambi efike nenkosikazi yake indodakazi ka Mr. Dyer Nxaba kona lapa, basapila kodwa hau, iya gula indoda, mhlaumbe inkosi ixa inomusa iyobuye iteke, amanzi! Indoda yona umuntu oyikolwa kakulu, ngoba noma egula nje akadhli muti. "Uti labo abatemba kuise bayintaba yase Zion yona engenakuzanyazanyiswa."

....

Ngide ngizwa abafana base Mvoti beti: "Ikona inhlanzi (Eish) eyatolwa elwandhle ehlabatini, ngo Nilijani inhlanzi bati "umkomo" batike wonke umuntu onesifiso, noyaziyo ukuti abayi-tolayo bayibekapi, ufike kube kupela axepule ahambe aye kwokosa, noma apeke adhle. Kodwa iyamangalisa ngoba umuntu inyama yayo ayixepuleki emini kudingeka uma umuntu aye sekumatunzi apate isibani nyaxepula uyaqalaza." Ngiti-ke mina kulabo bafana; bhasobhani ningafi! Musani ukudhla okungatiti niyeba, okuhle okudhliwa emini. Umkomo lowo ngiyobuye ngini tshene igama lawo ukuti yinhlanzini, noma umkomo noma uTshaka?

....

Itshe liyauhlafuna umoba wamakolwa, siyambonga uMfundisi Grout ngezimoba asishiya nazo, kodwa ayingoba eMvoti amadoda akasenti onke kanti apezu wesibnsiso esingaka. Sontaui ninga libali zimoba, ziyemuka iyadhlula masinyane, bhekani umbuso we Zulu.

....

UMrs. Plaut Mcanyana sike samuti shazi ehamba nendodakazi yake efunda kwaMrs. Edwards, basapila nase muva uSopataka naye wake usapila.

....

Igama elisha lase Mvoti nguTandiwe. KwaMr. noMrs. Nyongo beku hambele inkosazana emhlope yakwa Mrs. Edwards efundisa kona, ihlezi kona; into enhle nxa umlungu enganyanyi umuntu ukuba angehlale endhlini yake.

....

NoGqainyanga kade ayesikohlanisa eti uzoke ahambele umuzi k Giyawoti, asazi ukuti singa-bakwenyana-wabo yini! Ayi-kahle muntu waseNyangeni, woza nje sikubone namapasi aseNyu' ipepa ziwafuna ezalapa.

Izibongo Zika Tshaka.

Unodumehlezi ka Menzi,
UHlabahlungu bazo shumayezana,
Nabaseziteni mbasekaya;
Uhlaza olungamnyongo yembuzi,
Uvemvane luka Punga, olumabala azizinge,
Ngat'abekw'umzizima ongamatonzezintaba,
Kona kuhlwa ku hamb'abatakati.
Ingqaingqai ka Punga no Mageba,
Engiyibuke ngaze ngajojozela;
Umasango mahle! inkonyana yenkomo!
Kwangi xaba nkukaba kwal nkomo;
Ya kaba'osengayo, ya dela umbambi,
Usitshaye kasitshayeki
Usi xokolo singamatshe ase Nkandhla,
Ilembe eleqe amanye amalembe,
Bayede! Nkosi;
Wena uyisilo, uyingonyama, uyindhlovu,
Wena ngqungqulu! nyoni edhla ezinye izinyoni,
Wen'owakula belibele. wena wapata.
Yeti, Mngane! Wen'ungangezintaba!

WANTED

Wanted one certificated teacher 1st or 2nd class £9 per Qr. one do 3rd class £9 per Qr.

Apply stating qualifications to:—

REV. W. R. MOODIE,
BULWER P. O.

Isifundo Sesikole Sesonto

ISIFUNDO IV. JULY 23.

UPAULE EKORINTE IZEN.18:1-22.

ISITATELO, IZEN. 18 : 9.

1. Umuzi WASE KORINTE NABANTU BAWO.—Ikointe lalingomunye wemizi yase Greece, umuntu aye ehamba eya kona amahora ayisihlanu esuka eAthens. Wa ungadumile ngabantu bawo abafundileyo njenge Athens, kepa wabe umuhle wesabeka Wabe wakiwe esicibini esiyinhlohlo sezwe (isthmus) esasineteku inxazombili Ngakoke ikorinte lalaziswa ngezimpahla nentuto yokutengisa, kwakuyiiona sango okudhlula kulo intuto eningi yamazwe angesempumalanga nasentshonalanga, Ngezinye izikati lalibizwa kutiwa, "Yiso leGreece" nebloro lo lwandhle. Kutiwa kwakukona abantu abayizinkulungwane ezingamakulu amane (400,000) ababehlala kulomuzi ngalesosikati, kepa kwakukona okubi okuningi okwenziwayo kona ngangoba lomuzi wabunegama elibi yonke indawo. Etempeleni lika Venas, elinye lamatongo akubo kwakugilwa imikuba eminingi emibi exubene nokudunyiswa kwake.

II. UMSEBENZI KA PAULE KUBAJUDA BASE KORINTE vs. 1-6. UPaule wafika eKorinte kukona abaJuda ababili abangamaKristu uAkwila nomkake uPrisilla owabe evele eRoma. Wahlala kubo' esebenza umsebenzi wake awufundayo wokwenza amatente, enzela ukuzipata. Katandanga ukuba abantu baze uze bati lapa kubo nje uzobabiza imali; kodwa siyakumbula ukuti wabevama ukuyala amabandhla ukuti afanele asekele abalusi bawo, njengoba sibona encwadini yake ayilobela ibandhla laseTesalonika, UPaule waqala ngokuya kubaJuda endhlini yabo yokusonta, wabonisana nabo onke amaSabata. Wab'eyedwa ngalesosikati ebutaka emzimbeni ekatazekile nasenhliziyweni (1 Kor. 2:3) kodwa emva kwesikati abangane bake oSilas noTimoti babuyela kuye bafika nendaba enhle yamabandhla ase Filipi nase Tesalonika, kanye nezipo zezinto ayezidinga (2 Kor. 11:9). Emva kwaloku kubonakala ukuti washumayela ngamandhla amakulu nesibindi egcizelela ukuti uJesu unguKristu. Kodwa abJuda bamtiya batuka ngenhlamba waze wamuka kubo; noko okunguyena mbusi omkulu uKrispo wakolwa, okungaqulwayo wati ukugcina walshlekelwa yisikundhla sake wapateka kabi ngenxa ka Kristu.

III. UMSEBENZI KAPAULE KWABEZIZWE BASE KORINTE, vs. 7-18. Wat'ukuba uPaule abashiye abaJuda watola indawo yokushumayela eduze kwaJustus, umRoma Nabanye abezizwe bakolwa lapo bezwa ukupenduka kuka Krispo. Kodwa umsebenzi wabungqala kakulu wabanengozi, mhlaumbe iNkosi yabona ukuti noPaule use pel'amandhla, ngako yakuluma naye ngesiboniso ebusuku, imtshela ukuti inabantu abaningi kulomuzi, abaningi abazaupenduka ngokushumayelakuka Paule basindiswe. UPaule ka bang.esesaba emva kwalamazwi, wase ehlala kona izinyanga ezilishumi natobaminwemibili wamisa elikulu ibandhla kona.

Okanye esahlezi kona lapa abaJuda bam'mangalela enkosiniy eRoma uGallio kodwa uPaule kabonange elanda nakulanda uGallio walicita icala ebona ukuti uPaule kapulanga mteto. Lesosinqumo sake sinegama ngoba sabonisa ukuti pansi kwombuso wamaRoma ngalesosikati abantu bebejutshiwe ukukonza uNkulunkulu njengokubona kwabo.

Amakaza Ayab mbelela.

INGOZI EVAMILEYO YAVINJELWA NGU PEPS.

Amakaza abambelele kakulu ngekuba avela egciwaneni. Isiguli sokuqala singene endhlini noma eofisi bese sihlakaza yonke indawo amagciwane angenakubalwa ati ukutata ahogelwe ngabanye balomkaya noma abasebenzi.

Bese kuti umfowabo noma udadewabo noma unina umngane wake azibike ukukohlela, okuti kube yinhlanhla uma loko kungashiyanga ubutakataka obutile bwesifuba.

Akuko mncele ezitelweni zokukohlela noma umkuhlane, kakuko luto olunye lokuhlakanipa oluseleyo kupela ukwelapa kona okuyizincwadi zako zokuqala masinyane ngo Peps, umuti omangalisayo, otunqa emagaqeni ancibilika kamnandi ungene emibojeni yokupefumula edungwe ukukohlela.

Izisi ezizotileyo zokwelapa ezipuma kulamagaqa lapo encibilika olwimini, zidhlula zingene empinjeni nakuqoqoqo. Zifikisa amandhla adambisayo ziye zifike qata ezingoxangoxini zonke zamapapu, lapa amagciwane esifo engase atole indawo yokubhaca.

Zonke izindawo zezintwantwasi eziyakazisiweyo zavutelwa ziyafiewa ngu Peps bese kuti namkumhlane nakati umandhla kangakanani noma umdala. masinyane unqotshwe. Uma kuhlala kukona idosha lika Peps eduze, imikuhlane nanecakaza nompimbo ebuhlungu, nokucinana, nomfuluyeza kusheshe kuxoshwe ekaya ku hlaliswe kude.

Uma ehlala edhliwa uPeps uyaukwenza ukuba umuntu ahlale engaguliswa yisifo sompimbo nesifuba. Utengiswa ngabakemisi nabezitolo noma utolakale kona ngqo ko Peps Co., Long Street, Cape Town, ngo 1s. 6d. no 3s. 6d. ngedosha. Ubose ubize yena uPeps, amagaqa ahlukile asho ngakona ukuti "ayihlati lama Pine kuwo onke amakaya."

Peps

ILANGA LASE NATAL.

Friday, July 21, 1916.

TOP-DOGISM.

TOP-DOG-ISM as exemplified by Prussian aggrandisement, has come before the world in its true colours; and has invited all the rascality. polished and otherwise, to help in the ensiavement of the many who would not go against it for fear, or would conjoin with it from love of the viciousness. But this acme of rascality has now proved to the world what its ideals are and the masses have shuddered with fright, and resolved to have it no longer, for it is evident that no one could be secure from its predacious instinct, neither widow or orphan young children nor the aged; even the imbecile was food for its maw. This giant evil that nations have been nursing so long under the false impression that it was necessary has fallen from its pedistyle, and now lies an unsightly heap of rubbish. When people look upon it and wonder how they could have borne with their Fredericks the Great, their Kaiser Welhelm the Third, their Tshakas and Dingaans and all the ilk of the top-dogs, they will feel that they were repaid for their want of manhood, and their disregard of the poor of the people generally. Having little or no regard for the little ones, and the defenceless, whom they should have defended, they festered the viper that would fasten its teeth in their breasts. The dog whom they cared for bites their friend. But men learn late in social matters as well as in personal affairs. The question therefore is to what extent are we going to be aware of our wrong doing? What do we purpose with our increased knowledge? If we are going to delete top-dogism from our policy, what will be put in its place? When the English had obtained a Cromwell they made no provision for retaining the principle that he represented, and so they had to go beak to top dogism. No doubt Democracy supplies the form, but it must be ordinate in all its bearings, otherwise it becomes a specie of top-dogism. Plateeracy is much given to top-dogism, but Plato was said to be king of hell, and the Platocratic type of top-dogism has not made things heavenly in the lands where it obtains, this the present war demonstrates. Can we enter on a new policy, is there manhood enough for the venture? Or shall it be cause of imbecile inefficiency that will keep the load on our backs, and the dishonour on our reputation.

The Need of being United. AT THE TEACHERS CONFERENCE NEAR Ladysmith there were notable and impressive things said, two of which we think deserve instant notice, the first is the conservation of the Native language, and the second is the Union of the Native people. IsiZulu is worthy of being conserved, for as a language it is capable of scientific adjustment and extension, and it will go far in enabling the Native people to be at one with themselves. Regarding union that is absolutely necessary to prevent the people becoming a mere drudging mob, a state to be avoided with the utmost care. In that case, union means the avoidance of every base action that can be opposed to a truly fraternal feeling that will be helpful in many ways to conserve the good health and good manners of the Native people.

The Coming of Mr. Hughes. THE AUSTRALIAN PREMIER HAS MADE his mark in Britain, and is calling to see the South African Premier on his way home. And there is a likelihood of a good understanding being come to by those two of the Empires Leaders. Whatever may be the ideas common to them there will be a good backing of opinion such as is entertained by the prominent supporters of the British Empire. This may mean a great deal for the South African Union, which must be equal with the other large factors of the Empire as it is to be. Mr. Hughes is calling here on his way, may mean very much in developing our political future. Helpful, we feel, it will be not only to the people of the Empire as a whole but to that divisional factor the Bantu of this country, who must be included in the Empire's rearrangement.

National Obligations. THE MANY NATIVE PEOPLE UP AT THE Rand inclde some who are indifferent to the welbeing of their people, they are getting into the bad habit of supposing that they owe nothing to their own tribe or to the Bantu generally; but all the indifference and carelessness will not do away with the fact that there is something due to the peope to whom we belong, and the greatest and most manly way of recognising our debt, is care for our part of the women of our people. To have a lot of these women abort is no credit to the men. Some persons advice the men to be like ice and keep clear of the vomen. Our adwice to the nature each man his portion, so as to keep that respect that is yue to women. To do so is a national service which cannot be neglected withdisaster to our people. Treat the matter seriously, and associate for putting a stop to the disgrace and the sad-loss to our people.

"What shall the Harvest be?"

It is evident that repressive measures against the Native are on the increase, and although we sympathise with any scheme by which Native labour can be safeguarded from abuse and the evils of desertion of service etc. checked, yet we must lift up our voice against the series of atrocious pin-pricks which the Natives have had to endure socially and therwise during the last month.

PIN-PRICK No. 1, DURBAN NATIVE BY-LAWS.—Mr. C. S. Jameson at a meeting of the Durban Council last week introduced his Transvaal Native by-law system. A double Pass is now required to be held by Durban Natives—the ordinary Pass and one to be retained by the employer and endorsed on the termination of the boy's term of service. We beg to point out that Durban is not Johannesburg. In Johannesburg Native labour is mostly by contract, while Durban boys are free men, and this additional Pass puts the boy at the mercy of any unscrupulous employer. It is in fact a form of slavery. It may be said that Europeans also require a character from their last employer but there is no law or force used in this case which is entirely different. If the Natives could be sure that they would be treated with absolute justice and humanity by all their European employers, not one would grumble at the new indignity placed upon them; but good and perfect employers are the exception not the rule. What we say is "Treat your Native employees well and in 99 cases out of a hundred they will not run away."

PIN-PRICK No. 2, NATIVE ARABLE LAND.—A gentleman of some importance has lectured publicly last week on Agriculture and complains of the large extents of good arable land lying waste and uncultivated in Native hands. He also proposes that this land should be appropriated for the good of the whole country. Now, why does the lecturer fix on the Native lands in particular when the Natives hold only one-fifteenth part of the land of the Union? Why does he not rather point with the finger of scorn at the huge uncultivated and untaxed tracts of country in the hands of European farmers here, especially those in the hands of Dutch Boers? This is the old cry, the old grumble, the land-grabbing desire of the unsympathetic and unscrupulous white man. The white man must learn as far as Native land possessions are concerned at least to live and let live. Is the fact that the Native lands are not cultivated on modern lines and up-to-date methods a reasonable excuse to drive these poor Natives out of their land and their homes? It would be monstrous even to think of it, and would place the white man here on the level of the ruthless Germans If the Native is not cultivating his land properly, how can we expect that he can do this to perfection when he has not the means or it may be, knowledge for it Why does the Government not send in that case agriculturalists to advise them or even to instruct them? Thousands of pounds have been spent to instruct Boer farmers in agriculture. Why not give the Native also a chance?

PIN-PRICK No. 3, THE NATIVE DEPARTMENT CIRCULAR REGARDING NATIVE INTERPRETATION IN THE LAW COURTS.—A circular has been sent round the Law Courts in a very mysterious and illegal way laying down the law that Natives must pay for Native interpreter in the Law Courts when they have a case requiring interpretation. This was never heard of before. Where did the Native Affairs Department get their sanction for this and when? From the Government? Not at all, we believe. From Parliament—never!

PIN-PRICK No. 4, DINGAAN'S DAY.—We have all heard of the intended celebrations by the Boers of Dingaan's Day at Paardekraal. They mean to kill two birds with one stone, we imagine—to give one pin-prick to the Natives by the victry over Dingaan and another pin-prick to the British, because it was at Paardekraal where the Dutch leaders unfolded the banner of revolt and rebellion against Britain in the year 1880. When will people living in the same country, under the same flag, and dependent upon one another socially, industrially and politically learn to respect one another's feelings? Such celebrations only help to arouse the worst feelings in the human breast—r[illegible]—hatred—malice—revenge and all uncharitableness. Patriotism is a good thing, but it can run riot and cause endless misery and trouble. The present is not a time, at least, for English, Dutch or Native to remind one another of victories gained or defeats inflicted the one on the other. That is the road not to union but to disunion—not to co-operation for the common weal but to chaos and anarchy.

If the Zulus were asked to-day to make a great celebration at Isandhlwana where a small British army was annihilated—not one would we are sure, be willing to join it. Why? Because the Native wishes to live in terms of peace and harmony with his white neighbours, and in this he is wiser than his white neighbours. What shall the Harvest be? [illegible] but the warning note has been sounded, and "he that hath ears to hear, let him hear."

SOUTH AFRICAN SOCIETY.

THE PERSONAL RIGHTS OF NATIVES WITHIN THE UNION.

Questions having been [illegible] regarding the Status of Natives [illegible] Native women), [illegible] wish to [illegible] within the [illegible] of South Africa, [illegible] following [illegible] pared:

CAPE PROVINCE.

Throughout the Cape Province [illegible] includes the [illegible] every person [illegible] of 21 years. [illegible] his or her [illegible] and [illegible] Chief. [illegible] applies to [illegible]

A wo[illegible] the [illegible] is there[illegible] of her fa[illegible] as she consents to such [illegible] may live as, and where, [illegible] likes.

If a Christian [illegible] between Natives [illegible] Province (excluding the Transkeian Territories) [illegible] follows, unless an [illegible] makes other provision. [illegible] Native [illegible] the property [illegible] to his wife, and [illegible] subsequently acquired [illegible] and wife. [illegible] a division of the [illegible] and apportioned to the respective [illegible]

In the Transkeian Territories the law runs the other way, community of property being excluded [illegible] to marriage both parties appear before the Magistrate of their [illegible] declare their intention to have such community of property. In other words, Native custom is followed unless it is expressly departed from.

In the Cape Province marriages [illegible] Native custom [illegible] Law Courts [illegible] the Transkeian Territories it is not [illegible] such Native [illegible]

In [illegible] Native custom [illegible]

Some of [illegible] not recognised by the Government [illegible] marriage officers, and Natives [illegible] to effect legal marriages [illegible] directed to take notice of this.

NATAL PROVINCE.

In the Province of Natal all [illegible] Natives are governed [illegible] practically Native [illegible] a King [illegible] further; [illegible] Native custom. [illegible] is a difference [illegible] Native [illegible]

But by Act [illegible] made for Natives [illegible] from this Code, [illegible] the ordinary laws of the [illegible]

Under section 2 [illegible] any petition [illegible] who may [illegible] lived [illegible]

The [illegible] children [illegible] then removed [illegible]

Under section [illegible] is made for [illegible] in Natal [illegible] exemption. [illegible] with the [illegible] person of European [illegible] willing to [illegible] A minister, [illegible] the Peace must [illegible] be a fit and proper person to obtain the liberty desired. The Governor-General [illegible] has power to issue in such applications the desired Letter.

The sections 2 to [illegible] appear to have been made expressly [illegible] Native girls growing up at [illegible] Stations who have [illegible] Native kraal life, and wish to [illegible] civilized persons.

It has been said that [illegible] raise difficulties about sending forward such applications; but the law does not require the petitions to go through any specified channel. They must be sent direct to the Native Affairs Department as it rests with the Governor General in Council to decide what further enquiry shall be made.

It is held that in Zululand the Natal Native Code does not apply; but if there are persons residing in that area who wish for letters of exemption, they should apply in terms of the Natal Act above mentioned; for the Governor-General has wide powers in regard to certain Native areas, and it is more than likely that such petitions will receive generous consideration.

The friends of the Natives require to keep before them that persons receiving letters of exemption may find some difficulty if later on they wish to return to Native custom.

No Native who has once contracted a Christian marriage may re-marry by Native custom.

It may be useful to add that the "[illegible] Gazette" shows the Governor-General is granting exemptions in Natal and in Zululand after making due enquiry in each case.

TRANSVAAL PROVINCE.

In this Province under Common Law every person becomes a major on attaining the age of 21, and enjoys all the rights and privileges conferred by majority.

If Natives are married by Christian rites community of property results, unless it is excluded by ante-nuptial contract; and Roman-Dutch law applies to the succession to their property.

If Natives are married according to Native custom the Administration of the Estate is in accordance with local Native custom, and disputes are settled by the [illegible] Native Commissioners, [illegible] interested in the estate [illegible] of the master of [illegible]

[illegible] or Coloured persons who [illegible] have their marriages "consecrated" [illegible] ecclesiastical Marriage [illegible] a certificate from a [illegible] Marriage Officer that the requirements of the law have been fulfilled. [illegible] Coloured persons are not [illegible] Marriage Officers. Marriage by Native custom is not recognized by the Law Courts.

FREE STATE PROVINCE.

In this Province majority is attained [illegible] age of 21, and all persons of that [illegible] enjoy the rights and privileges [illegible] majority.

[illegible] marry by Christian [illegible] community of property, [illegible] is excluded by ante-nuptial contract.

If Natives are married in accordance [illegible] custom the marriages are [illegible] by the Courts, except as [illegible] living in the [illegible] but the children of [illegible] are recognised as entitled [illegible] to their parents' property.

Natives and Coloured are not appointed Marriage Officers.

[illegible] taken to be accurate [illegible] this memorandum, but in [illegible] any [illegible] case the laws [illegible] if possible. Further [illegible] be obtained from

[illegible] HAY,
Acting Hon. Secretary,
S. A. Society,
[illegible] 521, Cape Town.

June, 1916.

GENERAL NOTES.

[illegible] of the is being made [illegible] cantankerousness of [illegible] of the Union of [illegible] the several reasons [illegible] ill-feeling [illegible] therefore presumed [illegible] loyalty is worth so [illegible] would be if there [illegible] on their part for [illegible] residents in the [illegible] said before, the [illegible] a solemn duty [illegible] it would be wrong of [illegible] especially so at a [illegible]

* * *

[illegible] people are, as a rule, [illegible] and that no doubt helps [illegible] troubles with a [illegible] for them [illegible] days ahead. [illegible] will not [illegible] So hope on [illegible] road that has no [illegible]

* * *

[illegible] to some [illegible] on the part of [illegible] the Corporation [illegible] to start the [illegible] end of the [illegible] will soon have [illegible] there will be [illegible] will show that the [illegible] has not died out. [illegible] constructing the [illegible] taken up in a [illegible] will bring still [illegible] managers.

* * *

[illegible] the Governor-[illegible] the good fortune of [illegible] Native troubles ended, so far [illegible] can effect them; [illegible] will be added to [illegible] House of Buxton to [illegible] the tongue of [illegible] Men who are the [illegible] the Imperial future with action that will be to its eternal credit.

Isaziso Sokugudhluka.

UMr. T. L. R. TREMOULET, umkemisi, utisa ukwazisa abakozi bake nezihlobo zake eziningi ukuti usewugudhluza umsebenzi wake, iRailway Pharmacy, No. 3 nya ku No. 13. Railway Street, Durban lapo kukona indawo enhle nebanzi.

UMr. Tremoulet ubonga izihlobo zake nabakozi ngokumsekela kwabo akade bemsekela ngako, wecemba ukuti baya uhlala benza njalo naugesikati esizayo.

Unabasizi abafundileyo okuswelwa abantu.

T. L. R. TREMOULET,
(Umkemisi.)

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