

Izibongo Zika Mpande.

UNovela muva wao Tshaka; Inkonzane ey'edukela emafwini; Inkonzane ebuhwanga busiswini; Unkomo zika q'abaqiza ukwela; Ngokwinqubo lala ibalekayo; Umbanzi wanjaba namanga; Nawe injaba nyangile eMaqongqo; Intonga yeteni ka Ndabezita; Isalile kwenzay izidukwa; Ababazepula bayishi emleni; Betsi beya kuyi basa mhla kuma izulu; Inyama yenkuzi yase Ngqavini; Izoklabusa njalo nasekoseni; Izoba dumu njalo okpakeni; Uya del'umfazi wase Man'ebeneni Oya bona izilo zika Jama; Zibulabana pakati kwa Maqongqo omabili; Odabule pakati kweNtumeni neHlizze; Izulu elidume pakati kwaMaqongqo La mtata uSifwane obezalwa ngu Ndhlovu; Leza na Mami kwabaka Mpika Leza na Ndzihale ka Mokobozo Leza na Ndzihale ka Sompisi Leza na Ndzuvana ka Sompisi Leza na Bibi ka Sompisi Leza na Ngungqulu obezalwa ngu Mpika Leza na Sosukwana obezalwa ngu Qwatsheza Leza na Mlomo obezalwa ngu Zwide Leza na Ngabeni obezalwa ngu Zwide Leza na Masisinga obezalwa ngu Mtungwa Onkomo zinameva naso tshobazi; Wesa no Sityetenga ka Sokwela Zinyosini Leza no Mugwazi ka Makobosi Zinyosini Leza no Nonkoba ka Pepelena Zinyosini Weza no Siquanjana ka Fute'imamba Zinyosini Ngiza bongu, Nkosi! wena ka Mjokwana ka Ndaba Ka salakutshelwa ka salakunyenyezelwa Wena uyindhlovu Bayete! Nkosi, wena umnyama.

Izibongo Zika Cetshwayo.

UJinini omnyama Onga'ubende bengonyama Uduwaz'egqolo ongengeto Uduwaz'andi ko Kuhlamba Ikal'elimi lodwa eNhlungwane Amanye emil'izixeleng Umzingeli ka Tshaka no Dingane Ozingel'abnye ngenano kwoTukela Uyabona abamhlopo bayakwetska Uman'apume ezimbotseleni zomTsheni Ishabehlele Umshini wesikoto esise Dhleke Kuzo kayosha esisenaleni Umfazi wakwa Nxinga; Uyatal'esibayeni njengamatole Angaz'ukuba amatole azolalapi PFuz'amahlabi usapindela Ibhjeji lika Ndaba Elibhej'Entumeni; Laze laye la bheja Eshowe Umantlulaka ovshwe Endulindle Izigoza za labalabela UNdaba zenziwe ngu Manqina Beno Nkontshela Abatata izinkomo zakiti kwa Mahamb'ehhala Ba ziti tela dawonye nezase Mkwatayabata Isilo esimnyama siyesabeka Indhlovu nyibhala ngemkonto Ni zaobe niji bangile ULanga lapuma endhlebeni yendhlovu Ongang'amabuya clwandhle no Tukela UHlavanya bhul'milo Obubaswe ngu Mantshonga beno Ngelebana Uzito zimacwewe Ngokngwegw'abakayise Odhle uGabangane Ebandheleni elikulu lezimbangulu Wadh'umtendo ebandheleni elikulu lize Gqozu

Inxobongo eGoli.

Sizwa ngo'Mercery' ka July 18, ukuti kukona abasikombisa abafunye- beno benengxobongo eJohannesburg, bengabamnyama benke futi. Kuzwaka ukuti kunjalo njalo ukufa kuqamka nabavela eMafeking. Owokwala wabonwa esesitumeleni epuma kona eMafeking, wase uyatwala ukungcwina njalo akuba angaze ablanzana nabanye futi nalabo abehlezi nabo base bayagcwina, bayagcwisha njalo.

Kazike Uba Yini?

Kapume umlungu uBeavis, osebenza eNgodini eGelduin, Bononi, waya emsebenzini wate ngeomsubuluko welidhute, eshiya umkake okaya epilile nte futi ezom'ab' Kepa ufe efika ntambama watshaya zinsika ef'mena incwadi elotshwe ngwezifazana ayilobela yena uyeni wate wayishiya endlini ukuba azayifunde. Balake wayifunda. Icwadi leyo iti kasafuni ukuba apinde ayibone indoda yeye leyo, egabeki sici kw'ona no... Ite uba ipame indoda uba iti iyafunda, yamswela iiswiza kodwa noko wona amkondo wake yaye ubeka eJohannesburg. Uyamalala njalo isisu gungumtwalo kwazise ukulwela.

Umshado EShowe.

Bekushada Mr. Krantz Ndaba no Miss Rosalina Kanyile wase Taleni ngomhla ka 18 July. Bangena abase Taleni ngomshado bulako, bangenisa kwa m'kongi uMr. Zungu. Po. Iwafika uyab' lizo gawisa intokabi yomnangane komnyama nomnangane. Kwafika kalishi, ngqola, n'ongolo, nkomo, umuzi w'agawala wati swi. Po, loke ka kukona nabasa bincayo utshwala budhla impela. Ngabona umshado onje ngowakuba ngekati kusekona eNohlwazi. K'wena mbuzi kwana nkomo umuntu wabona nje ukuba kuse kwaZulu impela. Kwasi okungayo abopela anakalishi sekuyiwa endlini yesonto nomakoti kwazo ngati owabelungo umshado. Site sifika esonweli sakangwa imiphatshela emiyama ezintweni zawo Ngaland Olymon nokwinyana epelele impela ngezemali unqatshali. Bobabili nomakoti etcho ngehle yemali impela iyo m'fatshini. Kwakho kwadela. Q: ke waquba kahle n'omfandisi kwegwela abantu kute swi. Ute eseq'ile atsho amaChoir elipete uMr. Mdina oduma ngokuti (uTime) nesele Taleni lipete uMr. Mgandi zasho izintokazi zase Tshobwe nezisizwa kuvamise aTeacher izinto z'omshado. Kwamandi impela. Watatiza uMr. Mgandi kwabonakala ukuba kapaso izintizwa ezanele. Lehlatwa indhlo lase'Taleni. Kwapanu kwaba kona in'icwayo yapanudhle emilile ekozisoyi. Kute kusihlwa waziqoqa uMr. Mgandi lavuka i'Tala saba sate wozani p'la kesizwe uina base Showe kanti urdumo we choir lakona ngatshalele, kwase kuba abafana nje behlwa elase Taleni. Lal namencio lamandi kakulu okudhala kusihlwa. Bewamise amasha esizulu. Noma lalipelele ishowe lali ngotata loto kwawo midhlo amauculo. Po, ngabona kusumansumane kutiwa kuyadanswa. Kwakukona iKula namhlotomani bengo mskandri kusihlwa emdanseni wamaLan. Kubanjwana nje abudala kubu ubushukusuku intombi nensizwa songatiti koshukuzwa igala. Akukatala nanganyawo luvye nango kubambana kahle. Ungazye uti kuzo wiswana pansi. Qa maKushi asitake kahle singaduni neudanso yamaLan singakayifundi. Nakona lapa esilungwini sebenge kuyona kepa nabo benzisa okwenu nje. Umdlalo wawumhule kakulu impela nenduku eyike ikale yanyisoke iqoqa amashinga. Lalize ngezintokazi i'Tala indaba yelashu kwaku isikonyana, kwegwela abanumzane abapambili. Iahlala kahle Ndaba nowakwako. Imina owayekona. C. L. DUBE.

(KU MHELELE WE "LANGA")

Wo haya mina bangane ngife olwembiya umfesi ngine emateni, kumva nje ngite ngiti ngiya kwisihlobo sami liso sugqalela, kwati bali negqwana lelo ebengiti ngiqele ngalo obwenye ngali bona seliso nyaweni. Kanti ke kuti loko kwepa kwase okunjo k'ini mina kwangifandisa, kwangibonisa obengizakuboti okungapaya kwalo akwenzileyo. Balake ngabe ngiyate imbilapo lena kanti ivana isilonda, iginisio leli kalifuneki nempela ngobho lapa kwabanye abantu, lise isita esikulu kunazo zonke ezikona, kubu ngidhutele njalo se ngibange kwaMheli, lapa ngite ngifika kona ngase ngikhangwa inkalankala ile- ngo omnyango sekuvaliwe nje engingamzwanga ke lapa evale waya kona nakwalelyo, ngoba angibonanga namntwana kona; nginukeke kona ngishiyi anaomni ngiqonde lapa bengiya kona. Bhekani bangane ngitanda ukukulama n'imbilape ngitunikele bengingumntu onesilonda esidala kadani. Kukona isiko, nomkuba omubi, ukufukamelala amanyala, lokuba nabalini nabahlakuleli bawo, ngengizimo zpake, ngako-ke manje lokuba utanda ukuncuma wandle manje ulimaze abanye abami pefumalana yabo ifana ukusekezelwa engeko endaweni ezivudileyo. Ngitanda ukuba neziqoqo ukuti sekunjalo njena akuba lupazi uyike labo na ofukamelala amanyala uyite mase camuselale uyocamuselale yona futi ngibone loko ngise ntabeni eziduke ukuti kanti zonke izinyoni zibhajwa umuti ezidhulhlayo. Wati mfo wakwa Ngeobo uManqina umuntu usizwa zindhlebe z'ke. Yimi. NTABEZIKUDE. Opherton, 165 A, Main Rd.

Umshado GUMEDE-NJAPA

Ngolobabili emini kuhlanganiswe nMr. Jeremiah Gumede noMiss Elizabeth Njapa, abababini eTekwini. Urusebenzi wabe upetwe ngulev. H. A. Stick M.A. Umlobokazi wabegqoke ingubo yake kanokusho emhlope eyeleke ngeweli elimhlope kanye neimbili angwaze ngayo, epeleke w'ng'Miss Kumalo nodade wabo uMiss Alice Njapa. Wagaqola ngokukuleka un'fundisi wance wapenya amagama agondise isikhundla sendoda nomkay endlini yabo' ewalumbanisa ulawo esimo sebanhla kanye nomSindisi. Esecasisele kahle konke wandukufaza inkonzo yokubalanganisa. Se ipellele bangona ekr'hlabeleni. Watata umyeni wabeka ngelidhlova. Watata umtimba wati ubeka kwela kumalela ilombele futi kwatifa mahalingide. Kwabanjalo. Mamu umyeni naye sekukuma osho yolwana nyaliso ka'n'oko namvunga empelekyo unqanopolzo yedwa kazi abanyama bakufandip'loku. Wabeka q'edo umyeni wap'entel'isa kona njengokugaya umtimba kwala loko loko. Abayeni bapinda kona isole lelo. Nampa abomtimba abalaba lele mela ubuho bengalazi nakulazi labakwika, bapeta into enhle kabi. Basukuma abayeni bushhaza nabo kwaba nje. Hayike kwapanuwa kunjalo.

Ingozi Yesitimela

Siti simi isitimela eLeslie esipuma eBreyton sigonde eJohannesburg kwafike kwakubheleka esamafulaha esiqamuka ngasemva kwaso. Ukungqubuzeka kwaso kwesinye kuvuze ingozi okufe uMr. Abraham, abanye futi abebhekamba ngaso balimela nje. Ngokulimela kwalesi sitimela kubayise kwase kukishwa esinye futi eJohannesburg ukuba sihlangebeze laba abetokwelo knso. Lendawo ingapambili kwaseSpring eLeslie lapa esinye esisuko ngo 9 kusihlwa ngomsubuluko, sibange eKnox, esidabula eFree State, site inxasi Dovers ihl'oko yapuma endhlebeni, ngaloko kubuze kwapela ama aya esitupa nesinqamu simi lapa. (KU MHELELE WE "LANGA") Mheli otendakayo.—Ngicela ibalana nje kulo ipepa lako elindumdo lapa eSouth Africa. Ngilizisi ngoko ngineziswe omnyama wab'atati b'alo l'ipepa elihle kangaka, elona luhlaba umxwephe ngezindaba zalo ezimtoti. Mhla ngifumana ituba, uyobona futika inalini loke lapa kwase Papuma wena nantso onnyama utenge nanti ipepa lakini. Sekela unsebenzi wokukupala ubhangwa lwakini. Unga ukungwazi ngiqinisele uyobha iladi loknkwela, unyuntelwa pansi ezinye izizwe. Iizwe loli elakini lomdabuko; po uliyekelani litatwe ezinye izizwe na? Bantu abamnyama ngiti lahlanu umoya wenzondo, nisekele uRev. J. L. Dube kulomsebenzi wake esamelu ukukupala nina luhlanga lwakubo. Nginqinisele ngiti una nihalaha lomoya omubi okona kini namhlanje, nizokwakeka niqine njengosemende, nibe isizwe esindumdo pambi kwesinye izizwe. Namhla niyini pambi kwazo? Niyazi nani. Kwenziswa yini-ke loko? Yingoba anihlangane. "Union is strength." Nango uRev. J. L. Dube ezama kangaka elahla isikati sake, ezid'amatamoto ngani una bakwabo, kodwa nina nidhluze niti, uyapapa, ndhla izimali zeutu. Nimbhek'nsulu kuJesu! Anjani namhla, angiti azi- qalekisa, angiti futi akusiso izizwe, bakiti musani ukuziqalekisa nani. Kuyo lenyanga kaJuly bengivakashele eGrootvlei, lomuzi wamakwala odumile kangaka. Ngati, qa, ake ngizyibotela, ngingcwiza nje ngendaba. Nempela ngafika, bangemkela kahle yini po abantu bakona. Nge- mangala ukubona izindhlu zakona s'ngati ezabelungu. Angisakulumi ngomnoba, lo obapa imali ening'i. Nge- ngiyala mina ukuba kona. Ke ngiyaga- ngisa ngokuti abantu baseGrootvlei, bapambili ekukanyeni. Sengati wonke omnyama angaba njengabo. Pambili Grootvlei, pambili. Yimina. NKANYISO.

YELAPA LOKOKUHLA.

Inxa unokukhohlela okuhlupayo, akusiko ukuti usuzifuba, nokuti nokwibano, kodwa kwakusho ukuti amanyapo ako izidwala amanje kufaneleke ukuba utshelwani engengazi, upuze unuti ka Chamberlain kwelapa ukukhohlela kungaze kudhule isikati. Utengiswa yibo bonke abatengisi.

Ukubekwa Kwabafundisi BaseChurch.

Ngokubekwa okufike kwabafundisi baseChurch of England, abebekwa abeDeacon noRev. P. J. Africa, wase Maambiti, noRev. Sam. Dhladhla, wase Blue Bank, noRev. S. J. Bhengu, wase Wenen noRev. J. Mdhluli wase Springvale. Lamadoda amane kade engaba Katekisti isikati eside eku- baka kakulu unsebenzi wabo wokushumayela ivangeli; b'aza baketwa umbishopo nomhlangano ukuba b'ake ba; olungicelwa unyaka eCollege lase S. Alban's Esteort. Unsebenzi wokungeniswa kwabo ezikudhileni ezi- ngewele zobuDeacon, lapa behlala kona nempela belungicelwe nge'neke kulomsebenzi, 'b'aza bapuzelale kahle nesezifundweni zabo, baze b'abekwa ubufundisi babo eP. M. Burg ngoJune 18 eS. Saviour's Cathedral. Inkonzo yokoke lwezandhla ipetwe uBishop Konca oiseketa. Kwaku inkonzo enkulu kakulu, indhlu igcwele abanin- ipa nchamnyama. Kwashumayela uRev. Cmon Troughton abayisa ubop- to nokukutala kwamadoda amane abekwisi; namhlanje ecele utshwalele ibandhla libamkela, ib'antandzele- le ukuba 'gaze ngqokelele njalo emseke- nzini vokuqaba iVangeli kubantu bakubo. Kwati nomtama eS. Mark's Church kwecelwa omnyama uRev. P. J. Africa kulo ukubisa ashumayele, woxi- la kabi ezwini lokubonisa ukuzalwa ngo- kutsha ngokolMoya-Oyingcwele. Kwati enkonzweni yakushilwa kwacelwa uRev. S. J. Bhengu ak'espone ama- zwana, naye wazila kakulu ebonisa isimo somuntu eshle somuntu ongom. Kristu okutshela elwa nomhlaba neziki- kimezo zevo. (KU MHELELE WE "LANGA") Kuyena uJuly lo opezu, site setuka nje singazolele, kwatela ukuzulwana kuSesongakona. Poke engaziwa muntu, eke ebukulo engaziwa muntu. Kute ekuseni kwatolwela incwadi ipuma emapoyiseni asenkantolo, ibhala umfo wabo uDavid kaDinuzulu, eyibhalela umfana kuGodile onomsebenzi ematsheni. Wawohabakhe umkosi, yoko wazonda kuwo wonke amadoda kaCongress. Lahambake izinyane lesilo laqonda elwandhile, ehamba nomfo wabo uDavid. Kanye futi nomfo wabo omneme, nomNyayiza kaNdabuko, uyisekazi, noAlbert kaTshingane uyisekazi. Babukake ulwamihle, ngoba bubekwelo ekeheni lamahashi. Bayasuka lapa baya kumzimba wase Tekwini, oqamuka eGoli uMheli. Bayasuka kuMheli baqonda kaChief Magistrate Binns, wase Durban. Kwati kuqala kuya ezikutini zawo 4, yobo uZulu wasezewile, nami ngati ngetuka kwakufika umfana kaGodide, wakwa Ntuli, wa eti, ab; kukona umntwana wabo; "ongabani na?" USolomon kaDinuzulu, nabafu wabo abahli, uDavid kaDinuzulu, noHayida kaDinuzulu, oyiyekezazi abahli, umNyayiza kaNdabuko, noAlbert kaTshingane, nezineke ezine. Nngangibuzo ukuti uyolala pi na? Wati, "ngifika ngako nje la." Ngoba indawo yokulala ingeko. Sase- sigijima ngejubane sigonde kumunzane oshilohle sika Mafakwela. Sasesim- ikela lolodaba. Naye wayezu ukuba ubani lo emiccelela indawo ne? Sati inkosi uSolomon kaDinuzulu, nabafu wabo. Washlonjpa ngodumo olukulu wati, "hambani ngiyonitshengisa indhlu yami." Impelake sabamba sayasafika kona kuPrince Edward Street, Durban. Sabonga ke. Sasuka saqonda kubantwana samushiyi eyilungisake indhlu. Sabhambake sayasafika kubantwana ezintu wamapoyisa. Safike sakuleka, sati, Ndabezita. Safanyana anadevu uDavid emi pandhle. Sati, "sifika lapa nje Ndabezita sifika ngoba kade sifuna indawo esisityoh- la." Umfo wabo esesindhlini sesityoh- la. uMr. Xulu, noMr. Ntuli noMr. Mgobhozi. Yapuma inkosi endhlini sakuleka sati, Ndabezita. Yahlala pansi esitwini sakuluma loko esisize ngoko, yabonga inkosi. Kwapandula uAlbert wati, "ngiyabonga, nenkosi uyabonga nabafu wabo." Wati- ke uAlbert sekonekele ngoba umntwana useze wamcelela indawo kuzipati mandhla zaseTekwini, zamlongisela indawo eLocation. Kungaba bulungu una sebezwa ukuti se ulungiselo kwe- nyane indawo futi. Au, nati sedabuka sapindela emva ukuyots'ela umnzum- no uNgoba Makosi ukuti, au, inkosi isilungisalelwe kwesinye indawo. Kanti uNgoba Makosi se ulungise wafaka imbhede eyishlanu. wstapa izingubo esitolo. Naye wadabuka kakulu kunye nezisebenzi zakwako. Aqalake smashozelwa ngesikati sika fayin ukunoyelele. Kwati kuya eLocation waseeswase zizuku. Kwabonga imbongi yapala koyise mku- lu yagcina ngoyise. Wabutana uZulu, abantwana kwaze kwaba sebusuku. Kwati ngesikati sekutule umsindo kute nya, kwagamuka imbongi uRev. D. Magwaza wabonga, wabonga waze wagiya futi. Noko wadabuka umuz waseTekwini. Ngingabala ngitini izizuku, ngisho nabelungu babetanda ukuyibona inkosi, kodwa kwala iyidh- ladhla. Kodwako siyamsola uAlbert kaTshingane, ngokuti la ehamba nomntwana si uZulu angasisheli, ukuti ngidhula. eyintoda esiyetembayo. Kwaseke inkosi ikwela ekuseni ngolwe- sine, isiqonde kwaZulu. Ngiyabengake Mheli. ngiteteleleke baba ngokwelula kwami. F. M. XULU.

Umshado UMSHADO ESHOWE.

Bekushada Mr. Krantz Ndaba no Miss Rosalina Kanyile wase Taleni ngomhla ka 18 July. Bangena abase Taleni ngomshado bulako, bangenisa kwa m'kongi uMr. Zungu. Po. Iwafika uyab' lizo gawisa intokabi yomnangane komnyama nomnangane. Kwafika kalishi, ngqola, n'ongolo, nkomo, umuzi w'agawala wati swi. Po, loke ka kukona nabasa bincayo utshwala budhla impela. Ngabona umshado onje ngowakuba ngekati kusekona eNohlwazi. K'wena mbuzi kwana nkomo umuntu wabona nje ukuba kuse kwaZulu impela. Kwasi okungayo abopela anakalishi sekuyiwa endlini yesonto nomakoti kwazo ngati owabelungo umshado. Site sifika esonweli sakangwa imiphatshela emiyama ezintweni zawo Ngaland Olymon nokwinyana epelele impela ngezemali unqatshali. Bobabili nomakoti etcho ngehle yemali impela iyo m'fatshini. Kwakho kwadela. Q: ke waquba kahle n'omfandisi kwegwela abantu kute swi. Ute eseq'ile atsho amaChoir elipete uMr. Mdina oduma ngokuti (uTime) nesele Taleni lipete uMr. Mgandi zasho izintokazi zase Tshobwe nezisizwa kuvamise aTeacher izinto z'omshado. Kwamandi impela. Watatiza uMr. Mgandi kwabonakala ukuba kapaso izintizwa ezanele. Lehlatwa indhlo lase'Taleni. Kwapanu kwaba kona in'icwayo yapanudhle emilile ekozisoyi. Kute kusihlwa waziqoqa uMr. Mgandi lavuka i'Tala saba sate wozani p'la kesizwe uina base Showe kanti urdumo we choir lakona ngatshalele, kwase kuba abafana nje behlwa elase Taleni. Lal namencio lamandi kakulu okudhala kusihlwa. Bewamise amasha esizulu. Noma lalipelele ishowe lali ngotata loto kwawo midhlo amauculo. Po, ngabona kusumansumane kutiwa kuyadanswa. Kwakukona iKula namhlotomani bengo mskandri kusihlwa emdanseni wamaLan. Kubanjwana nje abudala kubu ubushukusuku intombi nensizwa songatiti koshukuzwa igala. Akukatala nanganyawo luvye nango kubambana kahle. Ungazye uti kuzo wiswana pansi. Qa maKushi asitake kahle singaduni neudanso yamaLan singakayifundi. Nakona lapa esilungwini sebenge kuyona kepa nabo benzisa okwenu nje. Umdlalo wawumhule kakulu impela nenduku eyike ikale yanyisoke iqoqa amashinga. Lalize ngezintokazi i'Tala indaba yelashu kwaku isikonyana, kwegwela abanumzane abapambili. Iahlala kahle Ndaba nowakwako. Imina owayekona. C. L. DUBE.

What comes out of the War?

OF the great war there are many consequences, but for the sake of having something definitely before us, we must focus our attention on certain matters. It does not occur to many persons that the whole of Europe is undergoing a revolution, yet such is the case; the abnormal events are the outcome of abnormal thinking, the deed comes after the thought. If we take commercialism with its charm for gain, we find that the public ideas concerning it or not what they were in the pre-war days; actions that were held to be sacredly good enough, are no longer trusted, men who were then spoken of as honourable are now treated as repugnant. All minds according to their degree of being sensitive are agitating the unpardonable crime of robbing the nation in its hour of need; and so rage of the great merchants and shippers are trembling and agitated at the prospect of what is probably coming. In the Church matters are equally threatening the wars awful realities have roused many minds to the shams that people have been slow enough to believe; but the war has sharpened them up and they have noticed the difference between the proveable and the unproveable. This means that many old ideas will be set aside, but the good old realities will be more firmly accepted than ever. Those persons who are sticklers for empty conventional and mere ritual will have an uneasy time; but the net results of these changes will be for the people's betterment, for the advancement of humanity. The question, "why does God permit the war," will be eventually answered in more ways than one, probably the eyes of the nations will be opened to many facts, that will have come to our minds because of the war. Perhaps it could not come to us in a less tiresome manner, at least we may hold that it is consistent with Divine Wisdom that our own collective follies should as things familiar to us, be used as the means of drawing us nearer to larger facts, and at the same time show us the stupidity of trying to travel through life without the aid of the Founder of that life. To know that is true gain. And, when our Churches and Com- mercialities do not go according to the Golden Rule, we may be sure that the cry to halt has come from those who love to do according to the Lord's Mercy. THE TOWN COUNCIL OF DURBAN PURPOSE having a new pass system. And as usual hope to wield the axe of excecration by verbal adroitness. Time will prove how it will work. We know that the new Head of the Native Administration Department has recognised Native advisers, but it must be sometime before the Native Committee is used hence the old method of compulsion is to be re set in a new dress with the old evil of suppression in it. We know that the trouble of carrying it out will be too much for the Burgesses, and so the Natives can afford to wait and see how the plan works. We are aware that those Hare-brained Natives who disturb the peace are much to blame, but we think Colonial should have enough gumption to regulate without having to be unjust. We desire the welfare of Durban as well as faithful Burgesses. IN THE CONTEST FOR MUNICIPAL HONOURS, the candidates How Sadly Amusing! Town Council give reasons for their claims that is usual, but when an ex-councillor stands as a sample of financial ability in defiance of the sad facts which point in the other direction, one is led to ask are these men in earnest, or are they juggling with themselves as well as with others? The importance of the matter surely demands seriousness; a deeper feeling of regard for all persons concerned is what is wanted. No amount of conceit should be allowed to pervert public verity If our impression is doubted, let the question be asked, Would anybody of gentlemen be satisfied to run a large mercantile business or risk, with the same financial drawbacks that the Town of Durban suffers

Endendale Institution.

The Rev. B. E. ELDERKIN passed away on Thursday the 20th inst. at Grahamstown. The Institution will re-open on the appointed date, Tuesday August 1st. Rev. ARTHUR W. CRAGG, Acting Principal. UTO LOKOKUNJOLWA. Inxa utenga unuti wokukhohlela wezangane nobokubhala ukuti oka Chamberlain wokwepula ukukhohlela ayidhula yonke ekukhohleni, nasogole- line nokucina unipimbo futi aw'faki- kiwe naluto olinhlayo. Utengiswa yibo bonke abatengisi.

ILANGA LASE NATAL

Friday, July 28, 1916.

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OF the great war there are many consequences, but for the sake of having something definitely before us, we must focus our attention on certain matters. It does not occur to many persons that the whole of Europe is undergoing a revolution, yet such is the case; the abnormal events are the outcome of abnormal thinking, the deed comes after the thought. If we take commercialism with its charm for gain, we find that the public ideas concerning it or not what they were in the pre-war days; actions that were held to be sacredly good enough, are no longer trusted, men who were then spoken of as honourable are now treated as repugnant. All minds according to their degree of being sensitive are agitating the unpardonable crime of robbing the nation in its hour of need; and so rage of the great merchants and shippers are trembling and agitated at the prospect of what is probably coming. In the Church matters are equally threatening the wars awful realities have roused many minds to the shams that people have been slow enough to believe; but the war has sharpened them up and they have noticed the difference between the proveable and the unproveable. This means that many old ideas will be set aside, but the good old realities will be more firmly accepted than ever. Those persons who are sticklers for empty conventional and mere ritual will have an uneasy time; but the net results of these changes will be for the people's betterment, for the advancement of humanity. The question, "why does God permit the war," will be eventually answered in more ways than one, probably the eyes of the nations will be opened to many facts, that will have come to our minds because of the war. Perhaps it could not come to us in a less tiresome manner, at least we may hold that it is consistent with Divine Wisdom that our own collective follies should as things familiar to us, be used as the means of drawing us nearer to larger facts, and at the same time show us the stupidity of trying to travel through life without the aid of the Founder of that life. To know that is true gain. And, when our Churches and Com- mercialities do not go according to the Golden Rule, we may be sure that the cry to halt has come from those who love to do according to the Lord's Mercy.

Science Notes No. 211.

Reasoning is the highest faculty of the human brain, and the differentia- tion of the sexes the two grand methods by which reasoning is conducted, namely the deductive, from cause to effect, on the part of woman, and the inductive, or analytic mode, from an effect to cause on the part of the male thinker. These two are complementary and open the way for the best of agreement, that is made of a foriori, or the reason in evidence. No one can say that the males of reasoning adopted by each sex is improper in any way, it is quite natural for the female to be deductive and certainly the inductive suits the male mind with its customary deli- berativeness; yet it may be asked whether there be a more perfect mode for the individual, there is not; unless we have in mind a perfection that suits the home or mankind then both the masculine and the feminine method must be used jointly. Such case as occur both sexes equally required to be so dealt with, the intuitiveness of the woman must be used jointly with the deliberativeness of the man to enable just conclusions to be reached so that the application of the reasoning can be made in a most practical manner. Sex is not an opposition, it is the back-sides of harmony, hence the dual form of reasoning is the perfect form. Some ancient writers are not easily understood because of this double way of viewing and speaking of things. There is, however, one thing that we ought to be assured of, and that is the impossibility of humanity being able to do well if the two parts do not go together; the two grand human quali- ties, reason and sex, must move together in all their acts.

The Man I Knew.

I think, at times, of the man I knew In the far-off, foolish days; When light-of-foot, with a song at heart We wandered the rose-strewn ways. The fool in his blood was mighty strong, And pleasure and he were wed; The light in her eyes was a lustrous lure, And her lips were a royal red. Then friends were many and foes were few And life was a thing to love; And Hope blazed ever a lasting star, In the bending skies above. He took no thought of the Days-to-be, For the Then-days blossomed fair; He hailed all things with a shouting heart, And joked in the teeth of Care. 'Twas little enough of gold he had, But a mine of wealth he found In song and music, and love and light, And the friends that flitted around. The fool died out in his blood since, And he packed his traps one day— Packed hope, packed joy, packed song, Packed light. And stole like a ghost away. But yet, he comes in the twilight hours, And over my chair he bends; His eyes are not the eyes I knew, When he and I were friends. His hair, his mien, his smiling mouth, With heart estranged I see; Another friend has taken his place: A grave-eyed, serious man. ROBERT QUINN.

GENERAL NOTES.

Some objection has been raised by the writer on the subject of "The Huns," because in a former note the possibility of there being an admixture of Hunnish blood among certain of the Teutonic tribes. Mistakes by historians are not very rare, even Chambers Encyclopedia statements may be taken with a pinch of salt; let us trust our readers do not suppose that we write at random. There really is not much difference between the data given by "The Huns" only a difference of four years A.D. 372 and 376. When the Huns drove out the German tribes and stayed there until A.D. 451. The object is really raised to our remark, that probably in so long a time there would be large admixture naturally between those people. We do not want to offend, but really it is easy to say who we are. A man can be of several nations in fifteen hundred years. One of the troubles of the Times is the belief that the pass-law is going to be serviceable in some way; but we think there is going to be great dis- appointment over it, we hope the law making people will see that the fault lies with themselves, and not with the people upon whom they wish to impose it. It is a case of social regulations not agreeing with natural law. I am yours in His Name, W. C. WILCOX. Estcourt Private Bag, 10/7/16. To Rev. W. C. Wilcox. Tembulahle. Dear Mfundisi.—This is just to express my best feeling concerning what I read from "Ilanga lase Natal" written by you about that wonderful matter which has befallen you. I am sincerely and earnestly asking the Almighty to protect you as the friend of my heart. I can now see that people are new- gising to trouble you about Tithe Deeds instead of trusting you to the end as when they began. But to-day, they seem to be afraid and they have many disagreeable thoughts, and yet they have never seen one bad thing you have done for them. They are following the steps of the Israelites against Moses. Remember that the worldly people can never thank you Mfundisi. We fail to thank God who has done such great things for us. We often lie and deceive Him. Do not be cross or discouraged about that but ask the Almighty to strengthen you to continue your great work to the end. Cheer up and help this low and thoughtless nation of ours; which humiliates itself and yet it does not see that it burns its house. Be cheerful the Almighty will bless His brave warriors Amen. I also heard of that good idea you have started and shown what Christians should do. Of course we should have one Church of Christ. I am glad if our masters have seen that secret which had been hidden for all this time. Wishing you all that's best, Yours faithfully, ISATAH DHLAMINI. Estabek. Elandshoek. July 1916.

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