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Ilanga lase Natal.

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Correspondence to be addressed to the Editor, Ohlange, Phoenix.
Remittances to Rev. J. L. Dube, Ditto.

ILANGA LASE NATAL

Friday, March 11, 1921.

Report of Commission on Port Elizabeth Riots.

We have received the full report of the Commission that was appointed to inquire into the riots at Port Elizabeth last October. The report is unique in South Africa in the conclusions arrived at...

ILOBOLO AGAIN.

To the Editor of "Ilanga lase Natal," Dear Sir:— In the "Ilanga" for February 11 1921 is a reply to some article of mine by M. B. K., which now I have pleasure in replying to...

have been shot by the Natives. We have had too much of this South African justice which fails to see or shuts its eyes to any wrong done by the Europeans...

The Commission must have come to their opinion legitimately that had Manabala been released the bloodshed which occurred in the afternoon would have been averted.

Letter By Quiz No 146. The recent election for the members of Parliament for the Union brings a ray of light into the dark...

It is the case in Natal, Manabala, Zululand, Swaziland, in my country of other parts of this great continent...

Dear Sir:— A discussion is going on with reference to what I wrote you a week or two ago on the subject of direct evidence of immortality.

To the Editor of "Ilanga lase Natal," Dear Sir:— In the "Ilanga" for February 11 1921 is a reply to some article of mine by M. B. K., which now I have pleasure in replying to...

I. Our friend "FIMAS" that there is nothing in the paper on the matter of "akalobola" if I said it was enough. However I would have my friend know that no such statement has come from me.

II. That the days for "Umhlangano" came through the columns of the "Ilanga" from the Native Banners of that paper. When that request was made, I had replied that if such a gathering were convened (by some of our leading Natives), I should be happy to stand by and help if necessary by their request.

III. I have endeavored to answer all correspondence by all friends, where the letters have been to the point and a true desire for light on the subject of "akalobola."

IV. I would like our friend also to know that the question of "akalobola" or "akalobola" is far from being "intoxic" as M. B. K., puts it to be. Abafandini, for the fact that the other half of our Zulu nation are parted with for cattle, and by cattle or money, by the male sex of that nation, and of the sad, sad state of things in consequence, all our hearts weep, and we work and pray for that great day, when through the deliverance of South Africa's womanhood the natives may rise to be a power.

I am, MQLIMA.

To the Editor of "Ilanga lase Natal," Dear Sir:— Under the title "Direct Moral Influence," there is a question by one "Molomo," asking why should we not be interested in spiritualism? Mr. Molomo says, "While spiritualism cannot answer that question, to be precise: 'That they put them off with a few rough mixed with a little nonsense.'" Now Mr. Editor as a Christian man, I would think that a minister who cannot answer such questions is not worth his salt as God's minister for the subject touches the dividing line between christianity and heathenism.

V. As the matter of voting will be a friend M. B. K., explain more fully what he really feels would be the best way to vote. Does he think the law has come to vote when a male if anything has been done to enlighten a native people on the subject of the great subject? As for me I cannot say that the time is ripe. Several things present themselves to me on the question of voting on such a subject.

1st. Native men who do not know the joy of true freedom and receive the code, how would they vote? 2nd. How many native men will for the uplift of their nation and for Christ's sake, sacrifice and vote for the deliverance of their property?

3rd. Then even the leading native women have also no vote for any matters, and would they be allowed a say in their own freedom? Does they really speak when they vote? While again how can they vote for what is theirs, (now the Gospel light has come, and through it freedom of body, as well as soul and spirit.) How can they vote for that which they have hardly ever known, when with few exceptions they have never known the joy of freedom, of being GIVEN as a gift from God to her husband, as a gift from God to her father or brother with a sum of money given to her to help her start her new career and the husband with money to buy furniture etc., instead of having to buy his wife as is the rule of natives when married.

If this were the case both would be free people and their children freeborn, as God's gift to them and in a new sense love of things from the beginning when God gave Eve to Adam, where Adam rejoiced saying "This is bone of my bone, flesh of my flesh!" Believe me, Yours for Christ and the Zulus, WISIFRED L. HAWKINS.

A DIALOGUE ON IMMORTALITY. To the Editor of Ilanga lase Natal: Dear Sir:— A discussion is going on with reference to what I wrote you a week or two ago on the subject of direct evidence of immortality. For brevity's sake we will call the discussants George and Lorenz; (G v L.) with this short preface we start.

G. My friend Lorenz, your words in behalf of spiritualism raise grave doubts in my mind as to there being any good feeling on the part of spiritualists towards religion, and I feel uneasy with regard to you, for you imply certain doubts as to the reliability of the Church as leaders.

L. It is true I have expressed doubt, but I did not put forth an empty opinion, I have called for the words of old sages of religionists who seem to be more compeeted with creeds and traditions than ours of charity; it is the mischievous that weakens man's faith and lessens their brotherly feeling, that is to be deplored and avoided. Do you not see how hypocrisy creeps in when the way is left open for it?

G. That must be admitted but does that justify an attack on the Church? L. Our attacks are made not on the church as an institution, but upon the mistakes and negligence shown by it. The more hopeful members of the church's are not content to spiritualize. It is the final purpose of the church that we object to, the pride of a Medes and Persians does not fit in with human necessity. I hope you will not think, George, that we are indifferent to any quality that is proper to humanity.

G. That is just what I am suspicious of, and I ask you, is it fair to say many things against the denominations such as religionists, orthodoxes etc.? L. It seems to me to be a case of degree of perception of the truth; surely you do not object to people wishing for more truth?

G. You know I do not wish to go against the truth. L. I believe you George, I know you love your 'ngabo' and that qualifies the whole matter; but I think you will agree with me that there is room for improvement in the churches, and what is more likely to improve them than to teach the actual certainty of immortality? Why is there so much uncertainty and indifference among all ranks and classes of the people? If the fault can be ascribed to any body it is the body of the Church.

I am, MQLIMA.

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APHORISM—No. 5. Want of humanity never made a nation successful.

APHORISM—No. 6. No man can fully estimate the value of kindness, it is so far-reaching.

APHORISM—No. 7. Disappointment is not in its worth made pleasant because of its frequency.

APHORISM—No. 8. We ought to remember that if there were no mind to perceive there would be nothing to be perceived.

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