Ukutunywa kuka Sobantu.

(IQUT KWA KWELIDELULA)

Ukufundisa loku okuntsasi kangaka, kwokwengela abantu ngokobutshiso ngomtito omphakade, kwelapi? Kwelela ekushumayelwa kweNkosi, abe ivame ukushumayela ngemifanekiso; asebete ukutetu abanoana bayeka ukutetsa okweNkosi lapa besahamayela abantu baehle bona bakwenza inko kulinganisa nesiminya esepeleyo. Kuqala ngiqatsela ukulinganisa kukaJohane umBapatisi, ngoba yonke inkulumo yale'nanto babevame ukuyikulama ngokufanesisela nokugudhlisela, babengevami ukuba bati lapa bekulama iswi balihlabe ngenhloko, kodwa babe livesa ngapandhle kwesandhla ukuba uma ntu lowo abakulume naye asiawele ngokwake. "Isembe selibeki e empandeni yemiti, imiti yonke engateli imtelo esitungilepo iyakuqunywa iponswe emlilweni." Matt. iii 12

"Umbengo yake yokwela ie sandhle ni sake, uyakutshenelisa isituya sake, abutele ambele ake sudh iut, kepa amakoba awtshise ngomlilo ongecimiyo." Matt. iii 10

Indaba yokulingwa kukaJesu ngu-Satani. Matt.

Indaba yesitombi esiyishumi esasihlangabase umyeni. Matt xxv 1-13

Indaba yamatalenta xxv 14 30

Indaba kaLazarus nomcebi, nesinye sonke esinjalo.

Indaba kaJob noSatani, kanye ne ndaba kaSamson, nekaJoash owaminswa yinhlanzi ngokuqaba lapa etunywa eNineva.

Konke okanjengaloku akufanele ukoba umuntu akukulume akwenze siminya engaqalanga ngoankupenya isiminya sako kuqala, ngoba wonke umuntu uyawa ukuti kukulunywa ngokusikiselwa, aksiyo inkulumo ete ngqo esobala. Ke a pesu kwobe kunjalo abaninzi bakotsela bakukulume njengoba kanjalo njalo bakwenze amaswi esiminya awengagudhlseli luto.

Inza ngitata ukucasa kanoane kuluku esengikubhalile ngingati—

Umusi waseJerusalema wabe umukula kakulu, naendawo okwabe kuotwa isibi kujo, kukona umlilo lapo onecimiyo; lapa ulinganisa okwokuti "amakoba namafukufuku emiti engehlansiyo kufanele kuponswe lapo esiko, kutshe njengezibi leso esasiponswa kaleloiko elalicitela isibi ronunsi, wabe engatshi ukuti uNkulunkulu abase amlilo esulwini wokutshisa abangalungile kuze kube pakade Matt. iii 10—12

Endabeni yokulingwa kweNkosi ngingati: Kute mdhla uJesu efuyelela ebangeni lokukula, lapa esengena ebunsiweni, wafikelwa yisisindhlo sokungena ebuntwini lobu bweta bokubuka ubuhle nesinkasimulo salomhlaba; kwalwa naye loko kwase kwapela isikati esde isinsuku esimashumi mane andaba akwehlule nya Nonke nijayiswa indaba yamdhla abantu beontana ehona sebefa in ukumbeka ab inkosi yab; kepa wakwala konke loko, ukuse kuvela ukuti unguKristu ocetshwe esulwini, ongagcotshelwe emhlabeni njengamakosi omhlaba. Ukuba wayama ukutata ubukosi balomhlaba wabengapikuba yiyo iNdodana kaNkulunkulu Kako uSatani owamtatayo wamyisa ehlane, uSatani akusiye umuntu, kulinganiswa ishlisiyo embi nje yomuntu, ngoba pela umuntu uneshlaiyo esimbili uNembeza noGovana. AmaJuda abe ebisa uGovana etu nguSatani.

Ngesintombi esiyishumi esasihlangabesa umyeni, isintombi lezo katshiwo abatu abati b hlangabesa umyeni wabo kepa isishlisiyo sabanye singapelele kaye ngemikuba engehlangene neakambo yomyeni was; umyeni lowo pela katshiwo uJesu ngoba konke itandhla lake lingumlobokasi wake. Akutshiwo isintombi esasihlangabesa umyeni kulejo'akati yodwa, kepa katshiwo nanamahla

Indaba kaJob noSatani kulinganiswa umuntu emuhle owesaba uNkulunkulu, kanye nomuntu omubi chiebe uNkulunkulu. Kabonanze ebakona uJob owabe ekuluma noSatani; uSatani kasiye umuntu. Leadaba iyisilinganiso nje sokukombisa abantu ukuba balandele uNkulunkulu ngesihlisiyo esipelelelyo, aboanage ibakona.

Ngendaba kaLazarus nesicebi kulinganiswa umuntu osibopileyo ekuhambeni kwake kulomhlaba, ohamba ngokwesaba uNkulunkulu kuko konke. owahlukaniseleyo impela ekuhambeni kwobubi—ekupingeni nasebutakateni nasekudakweni' naseb apozweni nakuko konke okwensiwa ngabantu abangabot hwe mteto e'nhlisiyweni sabo. Feti kulinganiswa umuntu ohambo ngokutanda kwake, odhla, owenza konke akutandayo okubi nokuhle ongabotshwe luto enhlisiyweni yake. Kulinganiswa ngo Lazarus njalo niyamasi nani uLazarus wase Betani owabe etandwa viNkosi, lowo owamvusa efile seku amalanga amatatu. INkosi ilinganisa ngaye ngoba yabe imtanda esenhlisiyweni yayo.

Ngendaba yamatalenta kulinganiswa abantu abafundisayo ukuba baqubele pambili imisebenzi leyo abayifundisiweyo, nembala abanye bayiqube kahle, kodwa abanye bangayinaki baqubale nje bengatandi ukwenza luto abalufundisiweyo.

Izwi kumaKosi nase'ndunenni zohlanga.

(NGORAUKELA UHLANGA.)

Makosi eta nesindane zohlanga, ngisowa isire ngoesi engike ngalubona kona kuhlatulwa nje kulonyaka odhlule. Ngabona abantu beyalaza befuna umuhle nobhoutshiso belambile. Uti ungelandala omanye umbono ehlale kehehle elahle isakana nemali pesi asikelele ati, Yeka mina kebaba kasi ngotolwapi sengife kangaka sndhlela; hau, kesi ngongena kanjani kona kubantabemi belale bengadhlidhlanga luto. Sti uma sibasa ukuti amiyi ngani emavinzilini bati abelanga bavalele, bati tote banvalele isiza seli o£2 ase £2 5s nso £2 10s. Besho njalo nje bavalele lombila-ke bona laba abantu akade kentetela kubona abamavia ili bevuna ngao 4/- kaya ka10/- kupela.

Sekupondeze njengoba kavanwa nje, asatona isindeendwe sidhlala ukutela ukudhla kasona isingenayo le o amavi etili abelanga, nameSulumeni, nameKafa. Yebe! Makosi ohlanga, amandhla ecu nokutanda kwe nu ohlanga kanti senoze nikusebenzise nikubonakelise uma sekuse kwabanja ni? Safa isiawe sonu!

Loku ngike ngizwe kutiwe uma sekufike ulibo amuko umuntu ocasa nje abe essifulela noma ukudhla kwake seku vutiwe engeqelanga weyobika enkosini yake, ngoba ingumhlaulisa. Po, kuto ku ahulungeo lena yini ukuvimbela ukodhla loku ukuza kungeqedelwa ema vinkilini, abantu besonaye belambe. Maningi amatoro abengagcina ngewo isinawelo zaoswoti nokunye, abantu bageine ukudhla. Akeniswakalise ele nu makosi ahti, nampa abantu (isinga ne) benu besilimasa ngobututa bo!

Osunye okudabukisayo ngohlanga, ukubona lapa emapandhleni abantu abaningi abatetwa isifo bafe bengato langa tuba lokubonwa nokwelashwa odotela ngoba bengenandhlela yokufi ayelela kuoo ematawini (Towns) ubuhlanga ludinga ukuvesiwa abantu bafu ndawe imiti, kakulu abangasisa abesifazane esikatini sabo esibi sokunsima nesokubeleta. Banikwe amalungelo namandhla uKulumeni nabambe esindaweni okungafisi bodotela, basise abantu bohlanga njengale nkosikazi yethunu ekwaBangtoiso nje, abati uSidhandhla, efande ukupata imiti. Ingabasisa kakulu asonta uma ingani kwa ilungelo lokuhamba nokwenza konke enamandhla okuzukwenza kuba ntu ingatitshelwa. Inesandhla impela leyo nkosikazi, futi inotando nesikulu isineke na antu. Kepa bayipane kanjani abati bayisinyanga kanayo, bengehambi kubantu!

Dumisa.

Amatambo

Sikokela 6s 6d ngama lb. ayi 1 0 0 ngamatambo esilwane esitimeleni kusipi nasipi isiteshi lapo eSouth Africa Amasaka angenaluto abayisetwa angako'relwa luto. Sikoka ngokushesha imali yawo.

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Umusi uyasiewa ukuti uMhlangano weG tshelika Congress eTekwini uyahlangana eNative Location Hall ngo 6 p.m. kusihlwa, ngolweSine selishumi kuJune, ukunikeza konke abantu bomusi ituba lokupasa isandhla esicelweni sokuti wanu uSolomon kaDinuzulu.

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UMBIKO.

Ngombla ka May 15 umgene kweli pasade uMrs Mariana Mngadi.

Walondolozwa ngombla ka 16 1920 ushiye isintandane esineu 6.

Naye uMr Jos Mngadi akuqondwa mbantshi kujiya syanga nase mangewbeni nasembila unjalo. Isihlobo asane liswe. Banomkuhlane. uMfuia wenja Infunsa.

Groutville M. S.

NGOKULIMA

UKULIMA ENDAWENI EYOMILEYO

(NOU FR B HUSS.)

Epepeni elidhiale ngiqeine ngikulume ngokuswakama kwombisba seogisetu bhasa nenie ngokulima esindaweni esingenamvula eningi. Loko kakuche ukuti ukulima kwomile noma futi kunge to maskama nakaneane njengaseshlase, kanti kuti nje ngakulima esindaweni elina kanoane futi lingavami kuso. Pakati kwaso isindawo esiojalo singa peta nayo iSouth Africa, nakona imvala kulo yahluka kakulu ngesindawo, itatela ku mayintshi ali 10 (10") nangapana ise ifike idhiale nakwelikulu ngomnyaka Kulo lonke iSouth Africa kutona isitshe sokulinganisa imvula enayo, ukuti kuso mhla linte kulinganiswe imvula kubi kwete ePitoli. Isilinganiso esitolakala yo ngemva kwesimvula esyshlanganiswa ngokupela kwonyaka, lapoke umantshe namandhla ocusho ubuningi bwe mvula yalowo mnyaka

Endaweni etile la ngangitata kona isilinganiso ngeminyaka eminingana is aveme ukutola imvula enesmintshali 12 ngomnyaka, ingenti kwenye engamamayeli angama 30 kude neyetu lapo fati kwakunamshisti amakulu aretela ngomnyaka imvula enamayintshi ali 110.

Ngeminyaka eli 12 edhlule kaningi okubhaliwe emapepeni alapa eSouth Africa kupatwa indaba yokulima kwomile, ngaso leso sikati kwapana isinowadi eziningi eAmerica zipete yona layondaba. Ngaleso sikati ukulima kwomile kwakungati yindaba njenge indaba yokudabuka kwabantu.

Ukulima kwomile njengoba sikuqonda lapa kusho ukutshala ukudhla kaningi ngapandhle kwokangenisa amanzi emasimati esindaweni esi e imvula engapansi kwamayintshi angama 20 ngonyaka noma esindaweni lapo imvula ingaba ngamayintsh angama 20 kuse kube angama 30, kanti lingani ehle, lapo imvula ifike ngesikakala ngesizati esitile kuvame kepa umoya ushayo. Okupumbeze nokulima kwomile ngukulima kamanzi kanoane lapo kuti eadaweni enamayintshi angama 30 noma ngapasala ngonyaka njengoba kangeko silimo esingakala ngapandhle kwomswakama womhlaba njengoba kungamanzi kupela angawa yaza ngendhlela yokulima kwomile ukona isinto esimbili esinkula kakulu eselendhlela: ngukubekwa kwamanzi emhlabatini kugoinwe futi amswakama angapami emhlabatini. Ziyakuti lesi ndhlela sokulima kwomile sesaiwa upatwa, leyondhlela yokulima iyakuza ngempamelelo kaningi, kanti nibokunbula kahle ukuti, kowelekile ukuhla kanipa nokwasi okungapambili kwokufunesa kaloku kulima okwensiwayo, nokulandela ngempela isindhlela nemiseto yemvelo. Futi kaloku kulima okunjalo singapata iliswi la Bybele elisi, "O'alelayo uyakukuluma ngokuqqoba" (Prov 21. 28).

Njengoba sengishilo ukulima kwomile kuyintanga yokodhaka kwomanta. Abantu abanamandhla basendalo ospile baceba emaweni angenamvula eningi njengel se Gipite, nelase Mesopotania nelase Palestina. Ngoba bonke abantu neukanyiso yabo, ngabase Europe kupela ababehlala eliswini elinemvula elingeneyo elimnsi. Iodhaqeniswe sabantu iyasikomnika ukuti inkanyiso enkulu ifunayawa emhlabeni owomile, ngoba abantu abahlale emhlabeni onjalo babefanele ukubanga basebenze kanaima ukuba b tole abakodingayo kwempilo emhlabeni onjalo kanjalo nesimilo salabo bantu seqiniswe bakuhulwa baze babanenkanyiso eakulu ngokusebenza kwabo okuasimu emhlabatini owomile. Ukulima kwomile ngalokove into endala, kuqalwa kwakulakuni kakulu kanamanje, ngokuba ngaleso sikati abantu babesilima ngesinto sokulima sakuqala. Kuyabonakala ukuba impamelo yabo yaya ngokusebenza nokubekesela okungapeliyo.

Ebase Tunis ngokulinganisa lingapatwa kukombiswe impamelelo y'o nganti kalinamvula eningi lomile imvula yonyaka iba ngamayintshi esi 9 kupela. Ngeminyaka esi 2000 eseyadhlula kwakukona endaweni angamamayili ali 100 esikweli, okungakuti indawo enamamayile ali 10 ebude nali 10 ububanzi, kwakiwe amatawini ali 15 nemisana engama 45 ngokunjalo ke lalakiwe ngokuminyana, Kanamseka asi 2,500,000 aliny eimigwenya ingabelelwa manzi. Kwati kusabusa amakosi amaRoma, ngasesikatini sokuzalwa kuka Kristo, elase Tunis lalitela yonke imiayska amagaloni asi 300,000 amafuta emigwenya (galoni linyeke ngemafuta angalingana ukutelwa emidadhleni es 6 yamazabha)

Kanti akusizo rona indawa nje isiswe esindala esifundiswe emalima ngelendhlela engenamvula eningi, kwakukona nezinze isimhlobo sabantu sakuda la erasasi ukulima amasimu amakulu ngalendhlela yokulima vase yehlela nakitina isigcono. Abahloli beswe bapambili bafumana isiswe somdabu kwelase America zilima umhlaba ongenaluto sipumelele ngapandhle kwokuyisa amanzi.

Kufunwa

Umuntu ofunde ukupaka kwesilungu kona mauje, Qondani.
KuMrs. William Campbell,
MOUNT EDGECOMBE.

Ilanga lase Natal.

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ILANGA LASE NATAL

Friday, May 28, 1920.

THE NATIVE AFFAIRS BILL.

The Union Government has now seriously decided on redeeming its promise first made in the Governor-General's speech in which legislation was promised to deal with Native Administration in the authorisation of Native Councils of an advisory character This new bill bids fair to being a really praise-worthy attempt at solving the problem of South Africa.

The Bill provides for two bodies both advisory, the higher to be style the Commission to be composed of the Minister of Native Affairs with from three to five other members. The Commission will consider any matters relating to the general conduct of administration and legislation affecting Natives and submit recommendations to the Minister. In case of non-acceptance they may submit their recommendations to the Governor General in Council and if he also will not accept the recommendations they may present the matter in dispute before both Houses of Parliament. The regulations governing the procedure at the meetings, remuneration of members, qualification, and period of holding office is vested in the Governor-General.

What directly concerns us is the appointment of what will be called Local Councils by the Governor-General for any area where the inhabitants are mainly aboriginal natives Membership in these will be native. These will number no more than nine and the chairman shall be an officer (white?) designated by the Minister of Native Affairs. The following shall be their ambit: (a) Construction and maintenance of roads, drains, dams and furrows; (b) improved water supply; (c) suppression of stock diseases by erection of dipping tanks, etc, (d) destruction of noxious weeds; (e) sanitation; (f) establishment of hospitals; (g) improvement of agricultural methods; (h) educational facilities and such other matters as may be committed to them by the Governor-General.

The Local Councils may make by-laws and levy rates not exceeding £1, on every adult male Native. They may sue in the name of their chairman.

A general conference may be convened by the Governor-General of chiefs, members of the Native Councils or local councils on the recommendation of the Commission which may include prominent Natives and delegates of Native political or economic views and to be assisted in its deliberations by officials designated by the Minister of Native Affairs who is empowered to authorise expenditure for these purposes.

Of course the measure is as yet far from being perfect and there will crop up some unforeseen obstacles, but as a first attempt we must wish it success. It is not going to ease off many of our burdens but the foundation is laid for work to be consummated and perfected by succeeding generations We do not quite follow how the Commission with the Minister for chairman is to submit recommendations to the same Minister. There are other details upon which we would like light thrown.

South African Native Policy.

Some time ago General Smuts made an important declaration at the South African Party Congress in Bloemfontein He announced—I daresay to the astonishment of his hearers—that, owing to "a great change that has come over the natives," some reforms in native administration were necessary. He acknowledge the existence of "just grievances which should be removed in so far as it was possible.

In this connection he foreshadowed the establishment of a "Native Commission, whose functions would be to advise the Prime Minister on Native affairs." To-day, messages from South Africa inform us that these reforms were mentioned in the Governor-General's speech in the opening of the Union Parliament. It is proposed, we are told, to establish a "Native Commission and Native Councils in large native areas to help the Government in connection with native administration in the country."

The announcements, no doubt, are hailed by many people in this country and South Africa—people who are interested not only in the welfare of the native people, but also of South Africa in general—as the right step in the direction of the solution of the Native question so-called. There can be doubt that this hopeful view of the situation is inspired by the fact that General Smuts during the war distinguished himself as the champion of liberty and humanity. His stirring farewell message to the people of the British Isles, in which he pleaded with beautiful phrases the cause of the Central Powers and Russia, has proved him to be of a magnanimous disposition. But it remains to be seen whether or not he will approach the coloured question in the same spirit. It is an easy matter to advocate a conciliation between Briton and Teuton, the Bolshevists and Allies, but it is a difficult thing to bring about an understanding between the European and the African. So far as this subject is concerned, it is not saying too much to aver that the General Smuts of to-day will be found to be the same advocate as the Jannie Smuts of twenty-five years ago. That is to say, he still holds the same views on the subject as expressed in his famous Kimberley speech in 1895 "Parallel institutions" is the principle underlying his policy as it was expounded in his Savoy speech in 1917, and also at the Bloemfontein Congress

Let us see whether this policy will bring about the solution of the problem or not. To begin with, it is not a new policy. It is embodied in the Native Affairs Administration Bill of 1917. The Bill, it will be remembered, aims at territorial separation of the two races, and it carries out the recommendations of the Natives Land Demarcation Commission, appointed under the Natives Land Act of 1913, to whose cruel operation must be attributed the present constrained relations of the two races. Now, the natives are strongly opposed to this Bill, and if the proposed "native reforms" means that the Government intends to proceed with it, it is, perhaps, no exaggeration to say that that will be but the beginning of the racial strife. The principle of 'territorial separation' is unacceptable not only to the natives but also to the whites, who object to "natives being granted large tracts of land, which might enable them to work out their own destiny, and thus deprive the agricultural and mining industries of cheap labour" And it was this opposition of the whites that made it impossible for the Land Commission to demarcate the land on the principle of the Transkeian territories. Hence the land reserved for native occupation is not only inadequate, but is mostly situated in the malaria and barren districts. Now, to carry out the principle of "parallel institutions and racial separation" will mean, if justice is to be done, the creation of the Native States, which must eventually become constitutionally independent of the European State. To do this, land—sufficient and fertile land—must be found; there must be an absolute impartiality in the demarcation, but this impartiality cannot be secured in a Parliament of white men only, who, after all, are only there to guard the interest of the white electors.

If the proposed policy is to solve the so-called Indian problem, it must aim at applying the principle of self-determination to the natives As there can be no parallel lines occupying the same space, there can be no "parallel institutions" within one Government and under the control of the same Parliament. It follows, therefore, that the proposed Native Councils must eventually evolve into Native Parliaments with legislative powers. Is this the object?

At the root of native disabilities and troubles in South Africa to-day, is the "colour bar" in the South Africa Act. If natives were represented in the Union Parliament, there would have been no grievances and no unrest, because their interests would not have been neglected. It is a well-known fact that no two peoples can live in the same country without a clash of their interests. Now, how is the Government going to overcome this difficulty? It must be understood that the natives can never tolerate the idea of being under the control of the white Parliament in which they will not be represented; nor will they be satisfied with the quality and quantity of the proposed "Native Areas," and government by proclamation.

As to the proposed Native Commission, I am struck with the absence of native representation. If the Commission is to accomplish its object native representation is absolutely necessary. Unfortunately, there is an erroneous idea that white men know more about aspirations and wants of the natives than the natives themselves. It is essential that the Prime Minister should get his advice direct from the natives.

Having criticised the proposed policy, it is only natural that I should make suggestions. It must be admitted that for the solution of the native problem the co-operation of the two races is essential. General Smuts, to my mind, should have conferred with native leaders and those Europeans who are "competent in native affairs" before embarking on this policy, so as to obtain their opinion on the matter. Mr. J. Tengo Jabavu once suggested that in view of the difficulties of the land question a convention of the leaders of the two races should be summoned and be presided over by the Chief Justice. This, I think, is the only course that will bring about an understanding which might lead to the solution of this complex land question. It must be remembered that the natives look upon the country as their home, and any attempt to alienate the land they occupy is viewed with suspicion. Further, I think the extension of the Cape franchise and the Transkeian Council system to the other Provinces is the only possible solution. Qualifications for the franchise should be based on a higher standard of education and civilisation. I know there are two principal objections to such a policy. The first is that the blacks, being numerically superior to the whites, would convert the country into a "black republic;" and the second is that with attainment of political power, the native would claim social equality. Well the first objection can easily be met by immigration, while the second will depend on education. In the Cape the natives have had the franchise for fifty years; and there is no record to show that they have at any time attempted to swamp the whites or claim social equality. The fact is, the natives of South Africa are as proud of their race as the white are of theirs This is shown by the fact that they still retain their own native traditions and names; and, in fact, the tendency nowadays is to do away with European Christian names altogether. The educated Africans of the sub-continent have no desire at all to encroach upon the society of the whites. Consequently, I think this policy can be applied without creating any social equality.

"From the African World" by R. V. SELOPE THEMA, Secretary to the South African Native Deputation.)

Slavery.

"To the Editor Ilanga lase Natal."

Parliaments may proclaim emancipation of Slavery as did the British early in the nineteenth century but cannot abolish it except in name. One who has no opinion of his own but of others is a slave in every sense of the word. He drags chains of slavery and they best time to every movement he attempts. Chains round a slave at one end are chains round his master at the other.

Colour Bar, with its satellites, self aggrandisement, avarice, and all exploitation by the ruling caste at one end, chains us to unsatisfactory Land Settlement. [illegible] wages, etc. at this end.

These unscrupulous elements, violent in their pursuit of gain, know no bounds. They are real masters of the sub-continent continually perpetrating perpetual atrocities to the interests of its swarthy-complexioned sons and daughters.

As long as these elements remain stock-brokers we are slaves of slaves for a price.

About a century ago slaves in this sub continent were driven with whips to their work, now they are intimidated, threatened and shot with bullets.

The blows are still politely administered in various civilised ways, and the echoes reverberate with groans of discontent in the Eurafrican settlements. The world dare not dispute the valour and tenacity of our victors in warfare, history holds them out vividly before every terrestrial eye, but one thing, they are slaves to selfishness and respond freely to its biddings in times of peace.

Our only alternative is to take refuge in fear, and whether this is an efficacious remedy to keep the native in his place, time alone is the best judge. Fear is a rebel of all laws.

SIMON NKOSI.

Salisbury,

Rhodesia.

General Notes.

Awards of money to the members of the Native Contingent who went Overseas (in the same way as is done to the European and Griqua Forces), is being asked from the Government, by the Transkeian Territories General Council.

Transkeian Territories General Council has requested the Government to instruct the District Surgeons of the various districts to visit Native institutions and attend scholars in the same way as they attend prisoners in gaols.

The Native Committee of Durban Town Council have refused to grant permission to a Native clergyman to solicit contributions from the Natives in Durban towards the erection of a tombstone on the grave the late King Dinizulu.

The Railway Administration is being urged to make it possible for Natives to open coffee stalls to cater for Native passengers at Komgha, Kei Bridge, Bityi, and other stations on the Amabele-Umtata line.

NEW BISHOP OF PRETORIA.

Arrangement are still uncertain, but it is expected that the Reverend Neville Talbot will be consecrated in S. Alban's Cathedral shortly before the Lambeth Conference. He hopes to sail for South Africa on August 20th.

PASS COMMITTEE'S REPORT.

We understood that the Native Pass Laws Committee handed their report to the Government for consideration on the 24th March last.

LORD BUXTON.

The Governor-General and Lady Buxton accompanied by Major FitzRoy, passed through Bloemfontein on Thursday by special train for Basutoland, where they will be the guests of the Resident Commissioner, Colonel E. C. F. Garraway, at Masera. They will return to Capetown on Monday May 24. On the 24th July he will visit Durban.

NATIVE WOMEN'S HOSTEL.

It is proposed to erect, on ground belonging to the Town Council between Avenue and Msia Roads and Roy and Raitt Street, Johannesburg, a hostel for native women.

NATIVES AND TAXATION.

An interesting calculation regarding the extent to which the Native population of the Union contributes towards the Government revenue is made in the latest report of the Commissioner for Inland Revenue. It is estimated that in the financial year ended March 31, 1919, the natives paid in direct taxation to the Union revenue the sum fo £927,630, of which £458,825 was drawn from the Transvaal. This works out at 3.94 shillings per head of the native population and 17.49 shillings per head of the adult male population. In the Transvaal the natives paid 6.41 shillings per head of the population and 23.84 shillings per head of the adult male population. Including special direct taxation (mainly in the Cape and Natal) it is estimated that the native population paid 4 72 shillings per head, and 20.97 shillings per head of the male adult population. The direct taxation of the natives is lightest in the Cape.

R. D. Mail.

The Retirement of Mr. Gebers.

"The Editor Ilanga lase Natal."

I have read with much interest Mr. A. G. Mude's letter of May 14th on the above subject, and I am glad that from a veteran like Mr. Mude has come the practical suggestion that the Native Teachers' Conference should take in hand, at their meeting in Durban next July, the question of taking action to show Mr. Gebers that his invaluable services to Native Education for 17 years are not unappreciated or forgotten. May I suggest that any presentation should take the form of, or at any rate include an Illuminated Address, which would serve as an ever connecting link between the profession and Mr. Gebers and a constant reminder to him of the gratitude and the affection in which he is held by native teachers throughout Natal and Zululand? For "the Father of Native Education," could we do less than that? Is the small sacrifice suggested too much for the man who has fought and sweated for us for 17 trying years? Herein is our opportunity to show our European brethren that we know how to appreciate true worth and merit; that we know how to be grateful; and that we know how to translate our appreciation and our gratitude into action of a fitting kind commensurate with Mr. Gebers' sterling and invaluable services to the Native Community for so many years. Fellow-teachers! we must be up and doing as Mr. Mude invites.

Yours etc.,
30 YEARS A TEACHER.