

Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Amazulu, amaMbita, uSikakana uDuma, uGeza, uKeva, uNdlhizi, uMalwane, uKamale, uHlabisa nezinye ezininzi. Njengaloku sengingadisele ukuba kwama ngama Xosa, awati uba apume engon'ali leyo ywandle, hamba njalo zona alibangisa kweliso nish'nalang. Aze atiywa ulwandle. Kepa noma Xosa anezizwe ezininzi ezihlel'okhlobo. Abaka Mahondela laba-ke ngabaNguni abaNtunga futi. KuZulu lapa kupuma uMhlalose no Biyela, isizinda sakona ngamaMhlobo keNtombela, kupuma futi uKanyile, kunjengokuba lapa kutwabe kupuma uZinoma nezinye izindlu zangakona. Ukoko wabo bonke abakwazi nabakwawabe ngu Kusayo. Ngakumetwa kugamuka ezinye izindlu zanga kona. KumaCunu iqumama laba bakwadhlela bakwa Baye. Akengingadisele kancane indaba yokubanga nokuxabana kwabo:—

Endulo balwa kakulu laba'bantwana benkosi use'mantwini; kodwa bakwanga ngokuba lehlule laba bakwadhlela, lapa warwela waba uLembeke ka Nhlama, lokazi yakwadhlela, kuyisihlahla esikhulu esemimfala pakati; ihlali likulu lingugomuzi omkulu, kepa abantu babo'uhlobo loku maCunwini bakile kona edzo kwalo balihlonde; lipakati kweDala neLalana esikaleki seCemvu, ngase mpumama kwamaHlabisa, kwa Zulu. Ute evela uTshaka se'esikona leso sikhlahla. Wati edhila ngokuso ngezinye isikati wati uba asibone wati kuya bonakala ukuti owale eyinkosi enaCunwini kwa kungu Lembeke. Wati ngezinye uLubhoko. Lokazi yabe isho nje, sikhle yini po leso'sikhlahla! Kungatitiki kuzama ukuba isilwene pakati kuso sidhile umuntu, loku kuzo kabe namhlanje siyahlondeba, kutse abangebantw baluto kwo (lo) pakati sinemiti emihle nemikulu kwe-ntw emikh.

Ku Zulu kwamaCunu uSibiyana ngokomabanye bo'itya namahlaha, kanye noHlela, nezinye izindlu zangakona. Kuqamuka uNdlhlovo futi, onezindlu ezininzi naye; uNdlhlovo kaGatseni, uNdlhlovo kaSopela, uNdlhlovo ka Zulu, uNdlhlovo kaZulu. uNdlhlovo sidhile okanye—ngokuswela—umalusi, nezinye ezinye kwake. Ake nginxoxolele kabi ane indaba yokoketela kwalesizwe esaziwa ukuti sasimangadisa anakutye enkantini yokubanga kwaso noma Cunu lapa kwa Nyanda.

UDr. McCord Nesibhedhilela.

Lapa eNursing Home, Ridge Road izinto ezenziwa kona ngezinye izikati ziyamangalisa. Kona kulaliso elidhile izinto ezimbili ezenziwa kona zimangalile ezisibonileyo ngamhlobo. Ngo 20 kuye eflekyo uMrs. W. J. Makanya, emva kokukatazwa ukuba okumile ngapakati, odokotela abati zebefungile bati akuko kuye ukupela ngokunye ngaphandle kokuba loku kufika kukitshwe ngezandhla, yonke imitha yagalapa nangalapa kumaMhlobo.

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mhalake abantu bakile kakulu kupi- mezi zinyembezi, ati ce'epelwele zinye- mbezi atele ugwayi er'ehlwani kona zi- zaupama; ngoba izinceku zazihambe zibuka abantu emehlweni, ziti singam' zibona engapumi nyembezi abulawe. Ke- pa abanye ababekona bayampikela impela uTshaka, bati kabulawanga ngu yena. bati wabulawa ukurudatigazi. Kutwiba bahamba njaloka laba ababepe- kezela umntwana nomina baqonda enya kato njengokutsho kuka Nandi lapa ku tiwa sikona isizwe sakwaZulu namahlaha nje. Kepa kutwiba futi kwakukona ukwazana kwamaCele namaNgobo nga so isikati leso samandulo. Angazi ni- na ngingekqondo loku, kodwa bakona abanye abadala ababetsho njalo.

KumaNgobo kupuma uTshangase, no Wosiyana namaNgidi lapa akwa- Hlomuka; kupuma futi amaNdelu na- MaMfene. Izizwe zikaNgobo namhla nje zininzi kakulu, kungatshi sezingape- zulu kweshumi elivayo ngokwanda kwa zo.

AmaNqanga lapa akwa Lutshosi maningi kakulu, aliqedi lelonke elase- Ntshangwe, akona kakwezinye izinda- wo futi.

AmaTuli lapa kaMcooty kaMnini ka Manti yibona bantu abasahlha ngoko- rozo oludala. Ezas'emaTulini azibona- ngeke zidhlala, nakuba uTshaka wab' esedhile inkomo zombilaba wonke, ama- Tuli angaba nazo, azifaka otungulwini pezu kwolwandle; loku pela uTshaka wabe es'ake lapa amakanda amakulu ngas'Tekwini—elakwa Kangelwa nela- kwa Dukuza, lapa uDingane amgwaze- la kona (kwa Dukuza).

AmaHlongwa ayekende epetwe ngu- Jali ka Mndindela; kade aka ngalapa ezansi; anezindlu ezininzi nawo namhlanje.

AmaDange ayepetwe ngu Bhoiya ka Mdakuzi ka Dosela; ayelikankase lonke leliya elingaseVoti, nnganeno ko- Tuleka; yiwo okwati uba kufika laba bakwamaFuze, abapaka kahle—kulosa sikati abafika ngaso, bepuma petshaya empumalanga lkwotuleka, bextotshwa umbango wakubo.

AmaNdwandwe ayizizwe esikhulu— uNzumalo—kukona nesikaSotshangane asebeziwa kutwiba amaTshangana asebanjani kwomBuso wamaPutukezi namhlanje.

Abakwa Mpukunyoni, abakwa Kwanazi—bayizizwe esikhulu, esilapaya ezansi ngezandhile, babekade bapetwe ngu Sontsele ka Mveyani; noma engaseko nje uSomkele namhla, obapetweyo yin- dodana yake, ipeto abantu abaningi ngokuba kuyadlwa imihla yonke. Yona pela uSomkele lona uzalwa yindoda- kazi ka Senzangakona eyelamama no- Mpande emhlana, kunina uSongiya, wakwa Hlabisa.

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The Editor does not hold himself res- ponsible for the opinion of the Correspondents.

ILANGA LASE NATAL

Friday, November 12, 1915.

What is the good of it?

To ask this question about the many events that affect the life of a people is to ask of what use those events are in developing the characteristics of that people. To be conscious of the fact that a series of events are so acting enables man to appreciate the collective uses that arise from them. Events may appear to be beneficial to one people and disadvantageous to another people, but the appearance does not always disclose the full intention of that power that overrules the mortal effort for cupidities sake. The self centred will not allow that there is such a power although they are often admonished of the truth; but the wrong impressions are so many, and so frequent that people generally go on their way with confused ideas, and in so vague a manner as to be blind to the notable fact that "there is a power that shapes our ends, rough hew them how we will." Taking this view of the case, we do not ask the question—Cui Bono—in vain, for we perceive that there is some good in it, be the circum- stances ever so trying, for it to have been allowed by that highest and most real power that man can conceive of. Holding this to be the truth, we accept the doctrine, that our troubles are for our teaching and not for satisfying any form or degree of ruffled temper. Our troubles may be very great, but if they are not allowed to improve our charac- ters in some way, of what good are they? But it may be asked, what about those persons who deliberately make trouble? It may be replied, (a) that goodness does not originate trouble. (b) that any person thinking well of disorder, in any form, is a maker of trouble, and that it is right for such to be checked and corrected by the consequences of the mischief that they have done. From this consideration it may be seen that we need not ask the question, what is the good of it? We can be assured that there is great good hidden under the veil of our troubles. But no one need expect to be justified so long as the desire to injure the neighbour holds. It cannot possibly be maintained by any appeal to Christia- nity that the neighbour means only your own kith and kin, or some particu- lar clique that you approve of; but all persons upon whom you can act. To act upon any of them injuriously is disorderly. To act according to order is good, and that only is justifiable.

The House Fly with its Unpretentious appearance

generally gets the blind side of people, especially lazy people, for it is so small, and so ready to fly away, for it always has a few eyes open watching your approach and so you seldom catch him; and to some of us it is so much trouble to effect a capture. But nevertheless, if you do not kill him, he will do his best to kill you. He is a notorious scavenger and gather up all kinds of filth with its millions of germs which you and your baby may be made to carry away quietly enough but which will result in bad health or miserable death. You would not like a boy who had fallen into a cesspool to near you, why then allow the fly which is a great deal worse. Do our schools not keep supplies of fly poison at a trifling cost? True cleanliness means no flies.

The Editor "ILANGA LASE NATAL"

Sir,—The Natives of Johannesburg have been very fortunate in that a Native Interpreter whose qualifications even the "Sunday Times" though evidently dissatisfied with the appoint- ment, eulogises, has been appointed to fill up a vacancy occasioned by the retirement of one of the many European Interpreters in the Magistrate's Court of Johannesburg. It is not the first time that a Native has been the occu- pant of such an office. Mr. John Noah had been interpreter in Johannesburg Court for some years but became a victim of the colour prejudice that is demonstrated in the following article appearing in the "Sunday Times" of Johannesburg. This worthy African gentleman is, as a result of the recognition of his services, now a teacher in the Deeploof Native Reformatory Convict Station.

In these days events come on us

in great clouds, and people get as often bewildered as enlight- ened by them. But it will be well to calmly consider how advisable it is not to be distracted by events, and to try to understand them so that we may get the best instruction we can from them. Do not fancy that you can afford to ignore them, for they may prove to be a cloud of witnesses either for you or against you, and that will depend upon how you treat them; if you have profited by them and are therefore better able to recognise your- self as one of the myriad of human beings, one of the great family of the All-Father, then the swing of events are in your eternal favour. But if not, then a mountain of difficulties are be- fore you, the trouble and sorrow of which are of you, and which you must then bear. Events of uses or mis-uses are for our instruction.

IMITATION IS SAID TO BE MOST FLAT-

tering, but the flattery is of a decidedly flat nature if that which is imitated is not for the common good. The value of any imitation lies in the fact of it being useful, and in propor- tion to its usefulness. None but vain fools will imitate the vain man or woman, be it in dress, style or habit. We know there is a great deal of imi- tation on the part of our people, some of whom think that anything that the Mlungu does is worth imitating. It should be remembered that every nation has its follies, and that no nation can

gain anything worth having by imi- ting anyone who is not working for the common good. By common good, we do not mean that which is intended only to benefit the class to which the operator belongs, but for the benefit of all persons no matter whether they be black, white or grey.

AMONG OUR MANY SHORT COMINGS

there is one class of actions that may be distinguished by the term, poverty-breed- ing; it is that class of acts that helps to nullify those deeds that are helpful to life, that coincide with the general comfort. The leakage of a family's comfort will often be found to be a hundred little follies that slyly eat into the daily round of duties; that is to say the many unnecessary things that people will go out of their way to get, not that they need it, but just to please some fancy; perhaps for which justifi- cation could not be found. That vague silly way in which some of our people go graying round the Town desiring a thousand things that would only leave them empty, if they got them, and with a craving for more. The Towns superfluities can never satisfy the human soul. Do we ever discipline ourselves in those matters? Do we ask, of what good will it be if we get this or that? Or what is proper for us to do in these circumstances.

The Winged bringer of Death.

THE HOUSE FLY WITH ITS UNPRETEN- tious appearance generally gets the blind side of people, especially lazy people, for it is so small, and so ready to fly away, for it always has a few eyes open watching your approach and so you seldom catch him; and to some of us it is so much trouble to effect a capture. But nevertheless, if you do not kill him, he will do his best to kill you. He is a notorious scavenger and gather up all kinds of filth with its millions of germs which you and your baby may be made to carry away quietly enough but which will result in bad health or miserable death. You would not like a boy who had fallen into a cesspool to near you, why then allow the fly which is a great deal worse. Do our schools not keep supplies of fly poison at a trifling cost? True cleanliness means no flies.

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to the prisoner or the witness in the guise in which they were dimly seen through half-shaded eyes. The thing is too absurd; the Kafir, we are told, is encroaching daily on the white man's preserves, but let us at least keep the courts of justice free from his mistakes."

Those of our people who believe in the decency of language must feel a shocking disappointment in the diction of the above communication, but they will always find it to be the safest course to follow the example of the representatives of civilization in this country. If they teach us what they do not practice, and tells us to do as they say and not as they do, whatever may be the fruits of such irregularities the fault will lie at the door of the sower of the seed responsible therefor. At any rate the Government may be congratulated for once displaying a sense of duty to the Natives and let us hope that the elimination of white interpreters will become universal in South Africa. That is surely the right beginning of things, and may it continue to be so until no White Interpreter stands beside a Native prisoner in the Courts of Justice.

Yours etc.,
H. SELBY MSIMANG,
Corresponding Secretary,
S.A.A.N. Congress.

"The Natives of South Africa after the War."

To the Editor "ILANGA LASE NATAL".
Sir.—I would beg a few lines of your valuable paper, as an asset, towards an esoteric discussion which I am desirous of bringing before the powers that be.

From the Cape to Zambesia, there is a good percentage of Natives, especially in the Union of South Africa, who have done their utmost to make their sacrifice for patriotism, even against their very people.

The trenchant question is asked, what is going to be done, when the crisis of Nations is over? "Shall we mingle with the freed?"—or shall we be told,—"let the heroes have the preference?" or, there will be some medium arrived at, by which we may gain some little consideration in our fighting superiors' eyes, for remaining in a state of seem- ing torpor and desuetude, as compared to those lucky Indians and Coloureds, who are serving the "King" and "Empire" in this sanguinary warfare. If the Prussian hydra-headed mon- ster is to be destroyed with his hireling armies, which have been so disciplined and armed, that the rights and liberties of the democracy are inevitably threaten- ed.

It is at climax that our political leaders should make strong representations instanter to the Government petitioning the Natives—"Call to Arms."

In German East Africa the fighting is practically between the Natives, our "King's African Rifles" are playing a paramount part at the scene. Through little Englishers and Afrikaners the Natives are strategically debarred from showing their unswerving loyalty to "His Majesty" and "Empire."

Despite colour prejudices in the "work-spheres," "taxes to the Re- venue," and multitudinous disabilities upon the Natives financially, also, the obvious Natives' Land Act, 1913, yet, the Natives of all classes have voluntarily responded to the War-Funds exceedingly well.

With oneness all Natives ask why are we excluded from the privilege of materially showing our indebtedness to the Union Jack? This will be asked down to posterity.

True as it is, that—"Without the shedding of blood, there is no remis- sion of sin."—Condensing,—"With- out the Natives' shedding of blood for the King as all his subjects, there is no emancipation from the many unscrup- ulous laws until the milleni- um."—the "Shed- ding of blood" is the Biblical datum, and upon this, lies the basis of eman- cipation.

I am afraid our stoicism at this juncture will lead to the realization, after this War, of South Africa a "White man's Country, as the desire of selfish Europeans, who have strenu- ously worked to make South Africa their Paradise."

Thanking you, Mr. Editor, for the instrumentality of your paper.

Yours etc,
ABRAHAM Z. TWALA,
Mashonaland,
30th October, 1915.

GENERAL NOTES.

The dearth of water in many parts of the Union is proved by sad experi- ence, would it not be advantageous to cultivate the art of building reinforced concrete tanks? How helpful the Pretoria makers of cement could be in so great a matter. It would be good if that Company would teach any body and every body who would come to be taught. That company should undertake to make 1000 or 2000 gal. tanks for farmers etc. and not be afraid to employ coloured men and

Natives for the work according to ability. What an opening for Missions Stations and large schools to have young men capable of doing such work. Teach them, yes teach them! The country would profit largely by such useful work, the boys would be worthy members of the Union.

The Labour Party have learned a lesson in Sociology in that a sense of loyalty can be stronger than the getting questionable trade advantages. The freedom of labour should be strong enough as a falcon for labour to lever itself upon, and should not require any artificial political propping up for its catlike sake; rabid self- seeking has let it down but we presume only a few of that party will admit that.

Numerous complaints have been made, during the war against shop- keepers and traders generally, as to what is called war prices; but it does not seem to have occurred to the complainants that the want of morality has not increased, it is just as it was a year before the war, and will be so years after the war unless it (the im- morality) is absolutely given up. If it was good enough two years ago, it should be good enough now.

Trade and altruism do not go hand

in hand, but of course, if the private are sincere and feel that they must have altruism, then they will have to find a new political basis to enable it to exist, as the present basis is able to bear only what it is accustomed to.

Advocate Stuart the Member for

Tembuland, is a nephew of the Hon. W. P. Schreiner. He holds the same broad and liberal views as we have been accustomed to associate with the names of the two Schreiners. The Natives of Tembuland are indeed fortunate in having such a man as Adv. Stuart to look after their interests in Parliament.

Mr. Dewdney Drew is one of the

ablest of the new members. Unfortu- nately, he represents a Transvaal constituency, where Colour prejudice is intensely bitter. It will be remem- bered that the A.P.O. tried very hard to have Mr. Drew nominated by the Party for Newlands. But, being practically unknown to the members of the local branch of the Unionist Association, he saw that there was little hope for this being successful. So when an offer by the Unionist Party was made him to contest Germiston, Mr. Drew wisely accepted the offer. Of course he would rather represent a Cape than a Transvaal constituency. From our point of view it would also have been better if he could have found a seat in the Cape Province, for he holds such broad and liberal views and is so intensely sincere, that sooner or later he must come in conflict with the opinions of his constituents, who are, of course, all white. Still, we have no doubt that he will prove to be one of the staunchest friends of the Coloured people in the House.

The Election has turned out very

well, a more decided opinion has been evinced; the bond of loyalty has de- clared itself and a working Administra- tion made practicable. The character of O.F.S. has also declared itself, but if it will not be sufficiently re- spectful to the Premier, it ought to be cut out of the Union, and isolated on its own demerits.

To the African Students of Every Tribe.

(REPORT OF THE LAKE GENEVA CONFERENCE BY SIMBINI NKOMO.)

June, 1915.

The spirit that moved our first American Missionaries to come and preach the gospel of Jesus Christ to us in Africa and to establish the School in which we could go and learn how to read the Bible has not faded away from the minds and hearts of the young African generation. For sometime the native born African students, attending schools in North America have been planning to hold a conference to pray for Africa, and then organize themselves into a Christian Association whose object and purpose is to promote unity and love among all the students from different tribes of great Africa. We felt that

one man, it does not matter how much learning he has, cannot save or help Africa alone. It needs all African students to participate in rescuing her people from the clutches of Satan.

In conversation with Mr. Gordon Potest, travelling secretary of the Voluntary Movement, at his visit to Greenville College, I referred to him the desires and plans of the African students to unite themselves into an African Students' Christian Association. After our conversation, Mr. Potest wrote to the "Committee to promote Friendly Relations among Foreign Students" about the desires of the African students to hold a conference for the purpose of promoting unity and love.

As a result of his writing about the subject in question, on May 21, 1915, the African students received an invitation to attend the North American Students' Conference at Lake Geneva, Wisconsin, beginning June 10th, and ending June 27th. The foreign or African delegates were to be given free entertainment throughout the entire time they remained at the campground.

I left for Lake Geneva conference on June 16th, stopped in Chicago to visit the General Conference of the Free Methodist Church which was then in session, and then proceeded on to Lake Geneva, Wisconsin, where I arrived at noon June 18th.

The first meeting was held in the evening of June 18th. The outline below will show you the schedule of the daily programme which was followed at the conference.

LAKE GENEVA STUDENTS' CONFERENCE

June 18-27, 1915.

DAILY PROGRAMME.

a.m. 6:00	Rising Bell.
6:15-6:45	Morning Watch.
6:45	Breakfast.
7:30-8:20	Bible Study.
8:25-9:15	Association Methods
9:20-10:55	Mission Study.
10:10-10:55	Evangelista.
11:10-12:30	Platform Meeting.
p.m. 1:00-5:00	Recreation.
5:00	Normal Bible Class.
6:00	Supper.
7:00	Life Work Meeting.
8:05-9:00	Institutes.
9:15	Taps.

The meeting or conference as a whole was one of the greatest blessing to all (800) eight hundred young men who came from nearly all middle west colleges and universities. At the conference many young men found God and others received new life and definite spiritual help from the Creator of earth and sky. Many of them gave themselves to become missionaries to the non-Christian lands.

The great teachers and preachers rendered unexcelled help in their expounding the truth to both American students and foreign delegates. The whole theme of their teachings was how to win men and the people of non-Christian lands to God. The subject was presented so clearly that every delegate saw his own responsibility and opportunity to do good to God.

On June 19th, in behalf of the native born African students attending colleges and universities in America, I presented to Mr. D. Willard Lyons our desires and plans to organize an African Students' Christian Association. Mr. Lyons was very glad to hear what the African students are trying to do. On account of his going to China, he left the matter in the hands of Mr. C. Henry who will succeed him. Mr. Henry said he would do all that he could to encourage our boys who are so scattered in America and if possible to bring them together.

At the conference there were 38 Chinese students, 18 Japanese, 1 Korean, 2 Indians, and 1 African. I learned from official source that Chinese and Japanese students have very strong organizations in this country for mutual aid. At the same time I made special inquiries from both Chinese and Japanese leaders in reference to their organizations and I found that their organizations are infusing new strength and life into the minds and hearts of our young brother.

African Students, I send you this report so that you might know and understand what the African students are trying to do; on the other hand, that you might see what relation you sustain toward American students. This is the first time in the history of the world that African students have been invited to such a conference. I as African delegate, representing the African students, thought it best to submit this information to you. I, as delegate from Africa, received all the best courtesies that could be extended to my respectable person. Further- more, I did all I could to maintain the honour which was mine as a delegate.

While we are yet looking to the time when we as students shall unite together and spread the gospel of Jesus among our own people let us constantly look to God in prayer for guidance, wisdom, power, and love, in our relations to the whole world.

It would be in order for African students in various schools to write to the members of the "Committee to promote Friendly Relations among Foreign Students" to express thanks for extending invitations to the African students to attend this conference.