Sapumapi Tina?

UKUHLAZULULA UHLANGA.

AmaZelemu, amaMbata, uSikakana uDuma, iGeza, iKeswa, uNdhlazi, uMalwane, aKamisile, uHlabisa nezinye ezininingi. Njengalokhu sengihlaundisile ukuti kwapuma kuqala amaXosa, awati uba apume engonini leyo yolwandhle, ahamba njalo kona alibangisa kweling se'ntshonalanga aze atiywa ulwandhle. Kepa namaXosa anezizwe eziningi ezi'zinhlobo'nhlobo. Abaka Malandela laba-ke ngaba'Nguni abaNtungwa futi. KwaZulu lapa kupuma uMhlalose no Biyela, isizinda sakona nga Mahlabo ka Ntombela, kupuma futi uKanyile, kunjengokuba lapa kuQwabe kupuma uZincuma nezinye izindhlu zamakona. Ukoko wabo bonke abakwaZulu nabakwaQwabe ngu Kuzwayo. NgakuMtetwa kuqamuka ezinye izindhlu zanga kona. KumaCunu kuqamuka laba bakwaNdhlela bakwa Bayeni. Akenginilandise kancane indaba yokubanga nokuxabana kwabo:—

Endulo baiwa kakulu laba'bantwana benkosi yase'maCunwini; kodwa kwagcina ngokuba kuhlulwe laba bakwa Ndhlela, lapa wanqobelwa kona uLembede ka Ndima, inkosi yakwaNdhlela, kuyisihlahla esikulu esinemimfula pakati; ihlati likulu lingangomuzi omkulu, kepa abantu balolo'luhlobo lwase maCunwini bakilo kona eduze kwalo balilondile; lipakati kweTala neTalana esikaleni sa Bomvu, ngase mpumalanga kwamHlatuze, kwa Zulu. Ute evela uTshaka sesesikona leso sihlahla. Wati edhlula ngokuso ngesinye isikati wati uba asibone wati kuya bonakala ukuti owake eyinkosi emaCunwini kwa kungu Lembede wabe'engesiye uLubhoko. Inkosi yabe isho nje, sihle yini po leso'sihlahla ! Kungatiti kuzauqamuka isilwane pakati kuso sidhle umuntu, loku kuze kube namhlanje siyahlonitshwa ukutesa abange'bantu baluto kuso (loku pela sinemiti emihle nemikulu ete-twi emide).

Ku Zulu kuqamuka u Sibiya-nga'nkomo-abanye bobiya ngamahlahla, kanye noHlela, nezinye izifunda zangakona. Kuqamuka uNdhlovu futi, onezindhlu eziningi naye; uNdhlovu ka Gatsheni, uNdhlovu kaSopela, uNdhlovu ka Zibula, uNdhlovu ka Zulu. uNdhlovu zidhla ekaya—ngokuswela—umalusi, ezinye ezipansi kwake. Akenginixoxele kancane indaba yokuciteka kwales'sizwe esaziwa ukuti sasinamandhla amakulu enkatini yokubanga kwaso nama Cunu lawa akwa Nyande.

Inkosi yales'sizwe sakwaNdhlovu kwaku uMpongo ka Zingelwayo kaLumula ka Ngema. Yena wab'enamandhla awesabekayo, enezinyanga ezinemiti ezilukanipile kakulu. Endhlini yake'enkulu wabe enezingqungqulu ezimbili ezilalala naye, abuye azitume futi ngenye inkati ziye kokwenza imisebenzi yake yobukosi. Ekulweni kwake nenkosi yamaCunu—engilinganisa ngokuti ngu Lubhoko—wa inganisa ukuyahlula. Nango e uLubhoko ati uba abone ukuti eyake impi iyahlulwa ngeka Mpongo, waya kweyake naye inyanga eyaqubela ingwe kuMpongo ebusuku yafika ekele ntutongo endhlini, kwaNomangci, ngase eNkandhla, yamudhla wa pela uMpongo. Nanko-ke amaNdhlovu as'ecteka nezwe lonke, abanye baqonda e Sutu, abanye kubaTshweki, abanye kuma Mpondo; akuko lapa amaNdhlovu engeko kona.

Isizwe sama Mpondo sikulu kakulu kupuma kuso uXulu ka Madango—amaMpondo'nde, kupuma futi amaMpondo'cusa, namaNgcoya, nabakwa Nquku; ayazalana namaXasibe lawa akwa Ncele, inkosi yabo okunguJojo; kade kwakuliwa njalo kubangwa ingxabano vele ize yaqedwa ngamaNgisi.

Izindhlu zamaCele zaningi kakulu namhlanje. Yibo laba pela eyati intombi yakona (kwa Cele) eyabe ingu'mndhlu'nkulu enkatini yokubusa kuka Tshaka. yamita kwafihlwa; ngoba pela uTshaka wayengatandi ukuba nendodana. Kwati kufihlwa nje kwenza unina uNandi ngoba azi ukuti kuzauti uba izwe indodana iyibulale ingane. Nembala wuhambe kwahamba umntwana elihliwe waze wakula-kula. Isalukazi esunina ulu sasiloku sisizakele, siti, angebuzwe umntwana womntanase. Kwakenziwe umgonqo ngapakati kwendhlu lapa umntwana ehlala kona, ukuba abone njalo anga'bonwa'muntu noyedwa ngoba kwaziwa ukuti nga'mhla uTshaka embonayo, seku'mzuku eyakufa. Uzwani-ke! Kute ngolunye usuku uGqainyanga bambikela uTshaka ukuti siyabona ukuti esigodhlweni lapa kukona ingane ezinge idhlaliswa ngunyoko indhlovukazi, kanti aoGqainyanga abo babika nje, sebekade bebonile. Kute ngolunye usuku indhlovukazi isilibele ukusinisa umntwana, kanti nangu uTshaka usembonile. Nansoke indhlovukazi ibiza abantu abayizinceku zaye masinyane, yabaquba yazi mabalambe nengane leyo kanye nonina baqone envakato, kabayikudhliwa yiluto ngoba iyazi yona ukuti loku indodana yake isimbonile esinisa umntwana nje umuhla, emtanda, uzakubulawa. Bahamba njaloke. Kwati emuva kwoba bampetezele uMacele njengokutsho ku ka Nandi, wasala wambulala unina uTshaka, wambulala qede wafihla kakwaziwa kakulu loko. Mdhla ambulala-ke wahlupa abantu abaningi ngesiko, eti makubalelwe unina. Nembalake abantu bakale kakulu kupume izinyembezi, ati cs'epelelwe zinyembezi atele ugwayi emehlweni kona zizaupuma; ngoba izinceku zazihambe zibuka abantu emehlweni, ziti zingam'bona engapumi nyembezi abulawe. Kepa abanye ababekona bayampikela impela uTshaka, bati kabulawanga ngu yena, bati wabulawa ukurudatigazi. Kutiwa bahamba njaloke laba ababepekezela umntwana nonina baqonda enyakato njengokutsho kuka Nandi lapa kutiwa sikona isizwe sakwaZulu nanamhla nje. Kepa kutiwa futi kwakukona ukwazana kwamaCele namaNgcobo ngaso isikati leso samandulo. Angazi mina ngingekuqonde loko, kodwa bakona abanye abadala ababetsho njalo.

KumaNgcobo kupuma uTshangase, no Wosiyana namaNgidi lawa akwaHlomuka; kupuma futi amaNdelu namaMfene. Izizwe zika Ngcobo namhla nje ziningi kakulu, kungati sezingapezulu kweshumi elivayo ngokwanda kwazo.

AmaNganga lawa akwa Lutshozi maningi kakulu, aliqedile lonke elase-Ntshangwe, akona nakwezinye izindawo futi.

AmaTuli lawa kaMcotoyi kaMnini ka Manti yibona bantu abasadhla ngokezo oludala. Ezas'emaTulini azibonange zidhliwa, nakuba uTshaka wab'es'edhle inkomo zomhlaba wonke, amaTuli anqaba nazo, azifaka otungulwini pezu kwolwandhle; loku pela uTshaka wabe es'ake lapa amakanda amakulu ngas'Tekwini—elakwa Kangela nelakwa Dukuza, lapa uDingane amgwazela kona (kwa Dukuza).

AmaHlongwa ayekade epetwe nguJali ka Mdindela; kade aka ngalapa ezansi; anezindhlu eziningi nawo namhlanje.

AmaDange ayepetwe ngu Bhoiya ka Mdakuza ka *Dosela*; ayelikankase lonke leliya elingasemVoti, nganeno koTukela; yiwo okwati uba kufike laba bakwamaFuze, abapaza kahle—kuleso sikati abafika ngaso, bepuma petsheya empumalanga kwoTukela, bexotshwa umbango wakubo.

AmaNdwandwe ayisizwe esikulu—uNxumalo—kukona nesikaSotshangane asebebizwa kutiwa "amaTshangana" asebepansi kwomBuso wamaPutukezi namhlanje.

Abakwa Mpukunyoni,—aba Kwanazi—bayisizwe esikulu, esilapaya ezansi ngaselwandhle, babekade bepetwe ngu Somkele ka Mveyani; noma engaseko nje uSomkele namuhla, obapeteyo yindodana yake, ipete abantu abaningi ngoba kuyandiwa imihla yonke. Yona pela uSomkele lona uzalwa yindodakazi ka Senzangakona eyelamana noMpande emhlana, kunina uSengiya, wakwa Hlabisa.

UDr. McCord Nesibhedhlela.

Lapa eNursing Home, Ridge Road izinto ezenziwa kona ngezinye izikati ziyamangalisa.

Kona kulelisonto elidhlule izinto ezimbili ezenziwe kona zimangalisile esizibonileyo ngamehlo.

Ngo 20 kuyo le edileyo uMrs. W. J. Makanya, emva kokukatazwa ukufa obekumile ngapakati, odokotela abatize sebefungile bati akuko kuye ukupepa ngokunye ngapandhle kokuba loku kufa kukitshwe ngezandhla, yonke imiti itshaya ngalapa nangalapa kuko kumilile.

Pela kusandu kwenzeka okukulu, okwase kufakazelwe nje ukuti, noma kungenziwani ku ntaka Mankengane obengu Mrs. Sh. Zama, akusatembeki. Nembala kwehla okwahlupa abantu bonke emva kokuhlinzwa kwake

Izihlobo zika Mrs. Makanya zafika zamgcingela ziti uyazidela na? Bulawa kanye iko ukufa. Wati "Mina sengizwile kubo abaningana so dokotela beti ayiko enye indhlela ngapandhle kokuba ngizinikele ngihlinzwe, uma ngibizwa ngako kulungile, kunokuba ngihlale iminyaka ngisebuhlungwini, isigcino sinye." Wabapikisa wazidela waya ngo 12 p. m. basondela kuye ao dokotela, uDr. McCord, ongu dokotela wake wati, "Esther, uyesaba yini?" Wati qa. Bambhemisa umuti lo umafavuke hau walala, po kuyatandeka ini. Bamdabula; amatumbu bawaguqulela ecaleni bapenya baqonda pansi lapa kukona isigaxa bakipa esikulu esesingangesandhla sifunjetwe nezibili ezingange nhloko yesitupa, umuntu kanti unohlonze esiswini njengengulube.

Kwamtata ama awa amane andukupapama esinxini somuti lowo. Siti izihlobo zake mazazi ukuti usesemkatini wezinkalo zombili, kepa noma kade kubonwa kusa; kumnyama—kuqalisa itemba lokuba angapepa uma kuvunywa ngapezulu

Ngesonto elilandelayo isimangaliso esinye esenziwe uDr. McCord kufike owesifazane epekezelwe umyeni wake ezobeleta, usepinda isu lesibili, kwati elokuqala wadhlala abesifazana bakubo ingane bayikipa isizicucu ngezitwana namhla ke wezwa ngoDr. McCord ukuti kake ayombhlola uma umikanjani.

Udokotela ute kayiko indhlela yomtwana ukuba apume kuyo zafika izinsuku ukuba abelete seku iko ngempela, yawutata umese into kaMcCord enomnnye udokotela yahle yabonisela ezansi kwenkaba yehlisa ingcozana yamkipa umtwana, isimangaliso.

Mukulu kabi lomntwana wentombi unina wasetungwa njalo, ezwa luto nje unina, uti uzwa izintambo ezitungile; nomntwana uyakula kahle. Abelungu bakwefunda ukwenza abayekwe. Nga koke nakuba izingozi zike zivele impela abantu ngabe bonda ukuti lukona usizo kulo Dotela McCord, unokunakekela okumangalisayo.

The Editor does not hold himself responsible 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 circumstances 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 characters 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 vail 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 Christianity that the neighbour means only your own kith and kin, or some particular 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 Cloud of Events.

IN THESE DAYS EVENTS COME ON US in great clouds, and people get as often bewildered as enlightened 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 yourself 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 before 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.

Mere Imitation not Creditable.

IMITATION IS SAID TO BE MOST FLATTERING, 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 proportion 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 imitation 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 imitating 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.

Poverty Breeding.

AMONG OUR MANY SHORT COMINGS there is one class of actions that may be distinguished by the term, poverty breeding; it is that class of acts that helps to nulify 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 justification could not be found. That vague silly way in which some of our people go graping 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 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 appointment, 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 occupant 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 gentlemen is, as a result of the recognition of his services, now a teacher in the Deepkloof Native Reformatory Convict Station.

The following was published in the "Sunday Times" of the 31st ultimo:—

"Interpreters at the local police courts are not at all pleased with the recent move which has resulted in a burly Kaffir occupying the position of interpreter in "E" Court. This Kaffir is a police boy with a very fair knowledge of English and naturally with an excellent knowledge of his own language and its allied dialects, but the question arises whether it is fair to allow him to displace a European. There are plenty of white men competent to undertake the work, and at least one of those engaged temporarily some litte time ago showed quite unusual ability. The salary paid white interpreters is so low that the economy of employing a Kaffir in place of one of them would be too small to be a practical consideration, even if money alone were in question. When it is remembered, however, that the interpreter often plays a very important part in a case when his services are requestioned, one is given additional reason for urging the employment of whites in this branch of service. Anyone who has had to attend police courts regularly will readily understand what harm an improperly qualified interpreter may do, and will agree with equal readiness that if black interpreters become common there may be frequent miscarriages of justice. Suppose—it is an almost incredible supposition, but let as suppose it—that an unscrupulous attorney were to become attached to the Transvaal Side Bar! What a field for exploitation would be the Kaffir interpreter, who, himself confused by artful questioning, would pass on these questions to the prisoner or the witness in the guise in which they were dimly seen through half-savage eyes. The thing is too absurd; thd Kaffir, 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 civilisation 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.N.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 uttermost 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 seeming 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 monster is to be destroyed with his herculean armies, which have been so disciplined and armed, that, the rights and liberties of the democracy are inevitably threatened. . . . .
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 Englanders and Afrikanders 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 Revenue," and multitudinous disabilities upon the Natives financially. also, the obnoxious Natives' Land Act, 1913, yet, the Natives of all classes have voluntarily respended 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 remission of sin."—Condescedingly,—"Without the Natives' shedding of blood for the King as all his subjects, there is no emancipation from the many unscrupulous laws until the millennium." . . . . . . the "Shedding of blood" is the Biblical datum. and upon this, lies the basis of emancipation.

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 selffish Eoropeans, who have strenuously 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 experience, 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 Mission 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.

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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 fulcrum for labour to lever itself upon, and should not require any artificial political propping up for its cattles sake; rabid self-seeking has let it down but we presume only a few of that party will admit that.

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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 occured 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 immorality) is absolutely given up. If it was good enough two years ago, it should be good enough now.

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Trade and altruism do not go hand in hand, but of course, if tha 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 abl to bear only what it is accustomed to

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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.

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Mr. Dewdney Drew is one of the ablest of the new members. Unfortunately, he represents a Transvaal constituency, where Colour prejudice is intensely bitter. It will be remembered 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 bread 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.

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The Election has turned out very well, a more decided opinion has been evinced; the [illegible] loyality has declared itsel and a working Administration made practicable. The character of O.F.S. has also declared itself, but if it will not be sufficiently respectful 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 American 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 chains of Satan.

In conversation with Mr. Gordon Poteat, travelling secretary of the Volunteer 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' Christain Association. After our conversation, Mr. Poteat 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 18th, 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' CONFRENCE

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
	9:20-10:5	Mission Study.
	10:10-10:55	Evangelism.
	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.
	9:45	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. Hurry who will succeed him. Mr. Hurry 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 yellow 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 any respectable person. Furthermore, 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 Relation among Foreign Students" to express thanks for extending invitations to the African students to attend this conference.