

# Abantu NEMIKUBAYABO BENC AK A BIKO ABE LUNGU.

Inxa kunenye inqina enkulu ezi- ngelwa ngamabandla ezifunda, inxa kukona sifunda esinokuba, kuti nonxa singayibalele inyamazane. Kepa ngoba seibanjwe izinqin, baqinise nje laba abanokuba kuti ihlathwe ngomnye wakubo; kuti inxa abaninjinja ebambe leyo nyamazane bekyekisa. bebuzwa inxaba abayihlathwe kulo, abanolaka bakombe ngapans. bati "nanti inxaba," ngoba bekohlw ukuti konje ozantzi bayihlathwe-pi n? Mhambwe bazingele loobu lokuba unye ibalwe yizinqa zonke, kuba akukutiva "ihlathwe," ingabi naminyiwe ibe ngeyabanu bonke, inqunyanyelwa izito.

Akuk mnuca onga'nyanwa esezidhilela ukudhla okutsha egabikanga enkosini—inxakanga kwawo owenza njalo kaunlwe, ngoba upela uqonela inkosi, uyeleka ngesizani esinzima loku yca ukatshwami.

Kung nzeke ukuba emzini wenkosi kw'aba bantu aha irifebe abaziwayo. Kuyaqondakala ukuti emzini wenkosi bekuba lona mndulu nkulu—amakosana nezintombi zabauumzama ezi isigodilo enkosi—okungafanele ukuba lezo ntombi zazane namadoda ukupela inkosi ydwa. Lezo ntombi, ngenxa yokunqubeleka kwazo, bezivama ukunxanela ukusukela abantu, kodwa abantu bazikweze ngokuzibalekela, ngoba bazi ukuti inxa bevinca bazakubulawa kanye nazo.

Abesi'azana nezintombi babegaza babukeke kahle baqole ngamaka lwa nuka ipunga elimnandi—umungwana nempopo ngobu noma onke amaka okwenza ngawo iusindwane—hai! ukugqok' ukapakisa ojulukayo, owesifazane abesitika iqun elidubula inhliziyo, uti amoya ngaleleka kuwe edhula, kuti hlamba kona manje.

Izwi alikunlwa ngabani abati uTshaka wabe engawo umrao, ngoba wabati nakuqabe owesifazane onitoyi ake abona lapa kuhlala kona umntwana, alib-nakali ukuti 'iy isinyima, ngoba kwati ngesinye isikati, indoda etile yonile iwecala bala lapa isibanjwe isizabubulwa, wabuzwa kuyo uTshaka wati, "Kunje loku us'aukufu nje, ake usitshel' ukuti ushiya-ni emhle embaleni lapa?" Yependala indoda yati, "Nabazizita, ngishiya zinto ezintatu—inkosi, nengane yami eqala ukahleka, nenkon'ane yenkomo yami lapa isihleka." Inkosi yati uyo izive lawa mazi emloda yati, "Muyekeni ahanbe, usahlule."

Aku unyelve muna ukubani afuye umangobe; buningi abantu ababefela ukufuya umangobe—amakati—ngoba pela ku akatwa ngabo—wona pela ama kati lav' abekutiva impaka.

Isizwe sakwa'Nkala, umntwana wakona, ikuba yake kimbela njengezinye izizwe, imukiswa iyiswe emfule-ni iye kudhlwa yizinkalankala ngobu uzelve ngumntu wakubo. Lesi isizwe ngesamaHlubini, nawo abamba ngawo lowo' mkoondo. Inxa inkaba yomntwana imbelwe anga'zalunga lowo' mntwana.

Umsinano lona uvisiqungo esikulu; inxa ikupuma inopi, ubesifazane bafaka ezihlathwe ezitpwevo zentelezi, bafafaze ngawo impi. Naku okumenyweza ngako kwa'Bluca lapa sekunjalo. "Zikishi, nomalenge; ukutshiya kwesidudu kuvuyingwal' Womangonyoko!"—loko kuti "Zikishi, nomalenge; ukudhla kwesijingi kuvuyinglizele!" [inxakanga sitshisa askiva pakati, sikiva emacul-ni. uze uzibheleke, ngakusheke uzipon-pakati ku'bafo.] Ukutshiya njalo loko abesifazane sependulele izikaka: bonke, sebeq-ne bedelile.

Abesifazane banamazwi amaningi okuhlathwa amnizazala besilisa nabesifazane. Kepa kwenye inkati nabesilisa ba ahlonjwa njengabesifazane, njengokuba:—uMfande inkosi yake Zulu, siyazi ukuti ikona impande yonke; ngokuhlonjwa ibizo lenkosi-ke sesiti, "isiqu, uqgxaboy yonuni;" uku ntolu' sikhlonjwa uku lingo; "inyatuko" sikhlonjwa "uNdhlela;" "idlabantongo," sikhlonjwa uMpisi uyise ka Ndhlela, indan enkulu kaDingane, nokunye okuningi. Abesifazane bahlonjwa kuning' ngapozu kwokwabesilisa njenge loko: "itshati," "ingizwa" izulu "inomnani" "ingcanga" inja; umabi umuzo umntu; umyana, umcana, umfana; ukutaza; ukvela; ikanda, inja "amadoda;" amayiwa, amakweta, amambani-amanzi; ifotozitehe umpundo-umnyango. inezingubo; inezitshel' kono. inzitshel' inkabi; ukufunda. ukumay-nkadula; umgisi-umgodi; n-kunye okuningi.

Isi ute "ukungu-ambusi indhlebe" asikolubi ukuti lowo ng'owakuti: kungalo uNqengqele ng'ise ka Mnyama. wakwa Bwalezi' wati ukuba afike kwa Zulu, enkutini yokubusa kwa Tshaka, eJuma kubu kwaButezi wafika; w'asitshel' kwati ngokutanda kwak: wavela kuTshaka waba yincku yoku amela izinyawo zenkosi inxa ilele gbasuku; kuhambe kwahambe kunjalo

kwasekutiva kazambuse indhlebe, angabi isicute loku ese incku yenkosi.

Ukutimula site kung'ukuba-kona kwomntu. Inxa ingane encane itimula, unina uti kuyo "co!" Okufana n'kutini "tutuka" enkosini: kungaloko ukuba uMfande wabulala umfo wabo ng'ogqungu, owab'esule yedwa kwabanti ababehulewe ngu Dingane; ngoba lati ibandhla libhezi ekudhlweni watumula umntwana wenkosi uGqungu, wati ukuba atimule abaningi bacabanga okokuti kutimula inxosi, bacesetsho njalo bati:—"Tutuka, Ndabezita!" Kwasekuba buhlungu kumfo wabo, wabulalala ke.

Abakwa Ndhlova kabayidhli indhlova ngoba ngeyakubo; inkosi yakona. Kepa lababanti banezinhlalo eziningi: uNdhlova kaGatsheni, uNdhlova ka Zulu uNdhlova—zidhleka-nyoku-swel'amalusi, uNdhlova kaZibula, uNdhlova kaSopela, uNdhlova kaKuba. Bonke laba inkosi yabo enkulu inye, uMpongo kaZingelwayo kaLumula kaNgema; bakanye namaCunu ukudabuka kwabo, ngabaNguni. Kepa kwati ngokubanga kwabo namaCunu, benamandhla kakulu befuna ukudhla, inkosi yaseamaCunwini yabiza iyananga yayo yokwela, eyaqubela uMpongo ingwe lapa kwaNomangezi ngaseNkaudhla; ingwe yafika ebusuku uMpongo elele, yase ikwela pezu kwe-ndhlova lapa inkosi ilele kona. Yamudhla ngaloko izive sakwa Ndhlova salihlaka zeka nezwe lonke, akuko lapa engekoko kona amaNdhlova.

Imvunolo ebhincwa lapa kuyiva empini yilena: Imfene, ingwe, nezinye izilwane ezi yisiququngo, kodwa umziki, nempunzi, nonogwaga, nentesho no cakide kungefawo noyedwa umntu.

Insele nenyengelezi zilingene ukubhincwa yinkosi, ngoba lezi zinyamazane zombili azibonwabona; imase lena inamandhla amakulu okuqetala indoda iyibulale inxa iyifika imba izinyosi zayo (insele); ayisakubuzwa yona, iyakusize imandeme umntu lowo, imkele izinyawo imlahle pansu, ib'isimbamba ngesidoda imbulala. Insele lena-ke ayi-vami ukubonakala. ifana nedayimani elingabonwabona; oyibonayo uvama ukuba nenhlala enkulu ngangokuba angahlwe avoshe nezinkomo enkosini, kuti inxa kungasabanga njalo. mhlambwe agabuke esebaka isikundhla sobakulu, uyibulala qede umntu ayekuyetala enkosini, ib'siti yona imklomele ngenkomo, kumbe ngenote etile enkulu.

Isilwane esikulu esasihlupa abantu ngokubatumbele abantwana babo kwaku isiququmadevu, esasiti sigafumana abantwana begeza emtleni okulu. sibatate; ati noti uyabuleka, simnce-nge siti abuye, besesimupa ukudhla okumandi, po-ke umntwana ebona nabanye bakubo bejabulile, bedhla izidhlo ezimnandi, naye ahale atule. besesibatata njalo simuka nabo. (Kanti isiququmadevu lesi ngumkumbi lona owabe utata abantwana babantu kuyakutengiswa ngabo; namapaselo izifunda eAmerica.)

Abantwana bonke abasandu kuzalwa—abesilisa nabesifazane—babezala gqede, kudhlula inyanga ibe inye kumbe mbili, umntwana agwetshwe, kukitshile kuye ingazi etshisayo, angazazi ati esekulile ahanbe esezidhlo nje nalapa kungafanele ngenxa yokutshisa kwegazi okobane engawetshwanga.

Umkuba lona owenziwa ng'amakosi wokubeka umntwana ozalwa muva wenzive yikuba ati umntwana ozelwe kuqala atshetshe akule, abesebakuba ukuti konje inxa utaba efa namuhla, yimi engingaba yinkosi, abesezingale izidhlela zokubulala uyise. Injaloko ingwe, ahlali nezinyane lenduna, unina uyafihlala lize likule engalazi nyise.

Isilwanyazanyana esi intulo sil'qili olesabekayo. Kutiva kwati uba kudalwe abantu endalo, kwatunywa unawabu kwativa malye kutshena abantu ukuti bakuzekufa; kepa kwati seluhlabile unawabu kwasala kwatunywa futi intulo kwativa mayijekutshena abantu ukuti bazakufa. Kwati ngokulibala kwonwaba ukufinyelela kubantu yase ifika kuqala intulo kubu, yabatshe na ukuti bazakufa, lize selufika unawabu, iwabatshe na ukuti kabaz' ukufa, bonke abantu base bependula bati "Sesibambe elentulo tina esitshene ukuti si-zakufa; asisalinike elako lelo. Injaloko nenyoka, yam'ohlisa u Adam no Eya ensinimi yase'Eden, intalo injengo Satan ubuqili bayo.

Umlungu angamangali lapa ezwa umntu okutama esola ngezifo eziningi ezibulala izinkomo, ab'eseti "kuletwa ngabelungu." Seloku nako kwokoko endulo akubonange kubakona loku'kufi kwompapa, kwamakizane, kuka rinderpest nokunye konke esiketwako. Sinye isifo esaziwa ngumntu—Unqayala. Siti-ke lezi eziningi ziletwa ngabelungu ngamama benzal' ukupofisa izwe, kona umntu ezakuba mpofa, loku enenayo imali ebhange njengomlungu; kona sizakule sibone-ke ukuti umntu lona uzakukwenza yini ukulihlala ndawonye angasebenzi na?

The Editor does not hold himself responsible for the opinion of the Correspondents.

## ILANQA LASE NATAL

Friday, October 15, 1915.

### Culture.

In these days of professed culture, and especially since we have had Teutonic Culture thrown at us, people are becoming critical as to the dependability of those professions. There is so little to commend the high assumption of the so-called upper crust of society. When people are let down over and over again, it is not surprising that they should have their doubts about the alleged rules and statements that do not comply with the demands of common-sense. By common-sense, we mean be conscious of common demands for the common good. It is just at that point where a great deal that is held to be culture completely fails to produce results that are good enough to win the respect of people generally. In saying this we are not undervaluing or denying that real culture that appeals to the average human soul and gives a sense of the unity of the human family. That needs no apology, and needs no fear contradiction; it stands substantiated by its good effects. Hence we become aware that there is true culture, and also that there is spurious culture, in much the same way as religion which truly binds the human family together, and religiosity which is only a sham religiousness which raises animosity between human beings. What same man believes in German Culture to-day? It has defeated itself and is going down to its proper level; and so it is with much that has passed as culture, people are finding out that it is but a dainty veil to cover the most pronounced roguery. That falsity, either strong or feeble, must give way is now accepted as a certainty. It is therefore a word in season to advise our Native friends not to cultivate qualities, acts, or aims that will not bear the test of being workable with those two great rules or doctrines, the Fatherhood of God, and the Brotherhood of man. All the pride and pomp of this world's varnish-shop cannot give stability, it can but help to play the rogue and demean. No muntu, who aspires to the honourable position of being a member of the Afro-nation, can be satisfied with a lie, they will bear in mind that it is the truth that maketh free, apply it to culture, religion, to economy or to any other act of ours, it is the only substantial foundation that humanity can ever have.

THE NATIVE IS BLAMED FOR THE fault of his employer Is the Native used Discreetly? or is he not easily convinced of that, for so fixed is his idea of his own integrity that he is fully persuaded that his servant is the fool, and not himself. So often is this the case, that we ask the question, is the Native servant used discreetly? We have an idea that it would pay the Abalungu to be more discreet with their Native servants and also not allow the folly of some of those who are entrusted with the care of such servants. We do not mean that there should be more asperity or severity, but more recognition of what is due to the community of which we are all a part. That in difference to the general good which leads so many astray and helps to beggar society in many of its vocations. Here is a task in which all can take part to correct the bad habit of letting things drift. It will surely pay to be discreet and not go aimlessly about our affairs.

### The Natal Native Congress.

MEETING HELD AT NEWCASTLE ON 5th AND 6th OCT., 1915.

The Annual Meeting of the Natal Native Congress was held at Newcastle on the 5th and 6th October, 1915. There was a very large attendance of Delegates from all parts of Natal, which filled the Town Hall of Newcastle to its utmost capacity. The Hall had been generously placed at the disposal of the Congress by the Borough, and the Delegates were warmly welcomed by the Mayor, Mr. Armitage, on behalf of the European residents of the town. The proceedings were thus opened in a spirit of goodwill and friendliness. Among other things in his address of welcome, the Mayor said:—"It is a good thing to have these Native Congresses, because they voice the opinion of the Natives, and the Government is in a position to know what the Natives want. No Government is perfect, but I feel sure that if your ideas are tabulated and placed before the Government, whose sole aim and ambition is to see you prosper, they will be given due attention. The educated Natives are able to lead the uneducated, so that their grievances and their ideas affecting their peculiar position are presented to Government."

"The Native question is the most difficult one in South Africa, and the Government realise this, and their desire is to see you improve your position make laws after careful consideration. If you don't succeed in getting your wish at first, don't be discouraged, the greatest reforms that were ever made took years of hard work. I hope that your stay in Newcastle may be a happy one."

The Magistrate Mr. Giles, speaking in Zulu, then welcomed the Congress to Newcastle on behalf of the Government, he said:

You have a very good opportunity of bringing your grievances before the Government through this organisation and of leading your ignorant people. I urge you to carry on your work manfully, and always tell your people to be loyal to the Government."

"I have two things to say to you about that I think you should urge the Government to consider, viz: the erection of a Hospital for Natives suffering from venereal diseases, and

### IN THE RACE FOR DIVIDENDS, COMPANIES often overlook what

Mine Companies would greatly strengthen their position; the animal function commonly called hands is sometimes allowed to scrape an existence out of its wages. Now it is time that this matter should be looked into, i.e. if the best is to be done for making labour reliable and efficient. The making of kitchen gardens for the additional comfort of the work people is one of the plans that would soon react in favour of the companies who promoted them, and the work people would soon realize that they were best off in such service. Insitutional managers have not yet duly weighed the value of the love of comfort when combined with a lively interest in pleasing the taste and satisfying the stomach; they will find that average people will quickly respond to it.

### IN A RECENT COPY OF THE MERCURY there was a suggestion

Municipal Insurance. Insurance on the ground of economy now such a proposal will scare not a few of the dander heads who are afraid to go off the beaten path, and we may be sure that parties benefitting by such private venture will do their best to oppose any Municipal business of what sort, but that is only a proof, that would pay Municipalities well, and benefit the country generally. The proposal is quite practicable and should appeal to all who want the means of exchange kept well within their own range of commercial effectiveness. After the war it will be incumbent on all of us, both privately and Instita-

tionally to conserve our economic process, if we do not so, we shall suffer dearly for neglecting to guard ourselves when we had the opportunity.

### THE NATIONALISTS APPEAR TO HAVE adopted the roll of the

Are they much injured party, Victimized? and of course their partisans believe that they really are a much injured people. To support their delusion they look back, far enough to suit themselves in holding a hostile position to anything that does not fit in with their own tradition. Strongly imbued with the rightness of their exclusiveness, they become observed with a low down mania of religiosity, and then with consummate impudence turn round and ask, Are we not victimised? And man of good judgment would observe that they have always victimised themselves they out-reach themselves with low cunning like a certain prominent body in Europe whose technique out-runs his potential, that is usually the way with the people of that sort, they are not equal to discovering the source of potential, and so they go on blaming everybody but themselves, and when a rebuff comes, they fancy victimised by others, when all the time they have duped themselves.

THE NATIVE IS BLAMED FOR THE fault of his employer Is the Native used Discreetly? or is he not easily convinced of that, for so fixed is his idea of his own integrity that he is fully persuaded that his servant is the fool, and not himself. So often is this the case, that we ask the question, is the Native servant used discreetly? We have an idea that it would pay the Abalungu to be more discreet with their Native servants and also not allow the folly of some of those who are entrusted with the care of such servants. We do not mean that there should be more asperity or severity, but more recognition of what is due to the community of which we are all a part. That in difference to the general good which leads so many astray and helps to beggar society in many of its vocations. Here is a task in which all can take part to correct the bad habit of letting things drift. It will surely pay to be discreet and not go aimlessly about our affairs.

He also spoke of the excellent accommodation in Durban for Natives working there, but thought that it was a pity the Natives did not make more use of these fine buildings recently erected but preferred to live under unhealthy conditions mixing up with low whites, with the result that their girls became ruined with this connection with the undesirable section of the white population.

Rev. John L. Dube, on behalf of the Congress made an address in reply to these three gentlemen. Referring to the Mayor, he said:—

"We wish in all our towns we had such white Mayors, and that they took such deep interest in the welfare of the Native people as Mr. Armitage does. His words were most inspiring to us, and his giving of the Town Hall is most highly appreciated by all of us. It is such acts of kindness on the part of the Europeans that make the Natives love the white people and bring about mutual understanding."

"Referring to what the Chief Native Commissioner said, on behalf of the Meeting he wished to warmly thank the Commissioner for taking the trouble of coming all the way to Newcastle to represent the Government. This is the second time that the Native Affairs Department has recognised our Association in this way, by sending one of its officers to our meeting. This is as it should be, and we trust the day is not far distant when the Chief Native Commissioner will preside over us as a Native Council, officially recognised by the Government as part of the Constitution with its own definite place in the political life of the country."

"He then said he regretted very much that the Commissioner had not said more about the Natives Land Act. This was the most important matter in the Native mind at the present time. In the large audience before him there were hundreds who had been driven away from farms and made homeless, before any provision was made for them. They cannot be accepted by white people as rent paying tenants, but must accept servile conditions under European landlords. This was specially to be deplored as it was understood by the Natives that during the war the matter should be held in abeyance pending the publication of the report of the Commissioner."

Mr. Dube said furthermore that he was glad to hear that the Commissioner was interested in Native Education, but he regretted to say that the educated Natives are debarred from holding Government positions, such as Zulu interpreters or Clerks.

After Mr. Dube had spoken Mr. Mtembu, the local Chairman of the Newcastle Branch of the Natal Native Congress, said that he was very glad to see the Chief Native Commissioner, and that one of the local Chiefs Nkabanane had given an ox to be slaughtered for him, and that the other Chiefs had given Mr. Dube an ox for slaughter. There was a recess and the two oxen were quickly killed, fires made, and the meat was roasted and eaten by a big crowd.

that effort should be made to stop the spread of this scourge. I see a good deal of it in my district, in the neighbourhood of the Coal Mines."

"The second thing is with regard to beer drinking which I consider is at the root of many crimes and faction fights. You should call the attention of the Government to the necessity of more stringent control of beer-drinking. Your people are a fine race when they are sober, but when drunk they are like wild animals. In olden times the young boys were not allowed to drink, and even old people were more moderate than they are now."

Mr. Addison, the Chief Native Commissioner then spoke. He said:—

"I was invited by the Chairman of the Natal Native Congress, and I am very glad to be here and see this great gathering of Natives. The first thing I wish to speak to you about is the War. "You all remember how General Botha went up to German South West Africa and conquered that great territory for the Empire, and there is to-day being waged in Europe the greatest war that the world has ever seen. The people engaged in it are counted by the millions, but we trust that we shall soon be successful. Sir John French says he thinks success is near. The second matter concerning what I want to speak to you about is the Natives Land Act."

"You all know that Commissioners have gone through the country and are soon to present their report to the Government, and Parliament will act upon their report. The Chairman of the Commissioners took a great deal of trouble to explain to you the objects of the Act, and I shall not have anything to say to you until the report is published."

He then spoke of the diseases of cattle and how the dips are a means of preventing these diseases. He spoke of the education of Natives and said that he was very much interested in this question, and that he has discussed the matter with Missionaries and others as to the most useful form of education for Natives, and he had come to the conclusion that industrial training was essential, and that this did not only apply to Natives but was of general application.

He also spoke of the excellent accommodation in Durban for Natives working there, but thought that it was a pity the Natives did not make more use of these fine buildings recently erected but preferred to live under unhealthy conditions mixing up with low whites, with the result that their girls became ruined with this connection with the undesirable section of the white population.

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## The Natives Land Act and its New Phase.

The Editor "ILANQA."

Sir,—If you will allow me I propose only for a time—and whilst I am making further enquiries as to the treatment of Natives in various departments of life—to defer the question of the Civil Service in order to bring to the notice of your readers another phase of the inquiry of the notorious Natives Land Act and the possibilities under which the enacting methods of carrying out the most sinful ambitions of the White Race shall be prosecuted with success. It is all very well to speak of territorial segregation between the aliens and aborigines as being the only salvation for the Natives; and, to think that the Natives could improve better under these conditions than when living in close contact with the aliens or adventurers. Such an idea can be fostered by a coward or by one who would rather do murder than abandon the best for iniquity and verocity.

The provisions of the new law give license to the Missionaries to have access in the Native areas, as also the traders. I do not wish to be abusive, but it is a fact that in the existing Native areas or Reserves (as are generally called) in Natal, where the Missionaries hold titles in trust for the Natives, the people at the instigation of the Missionaries are made to pay a tax of 30/- a year, half of which goes to them (Missionaries) and another half to the Government. I understand that the Government is holding this money in trust for the Natives, and the Missionaries are receiving the other half to be expended solely for the benefit of their trusts. Whatever the Missionaries have done with this money Goodness alone must know. Of the other half in the possession of the Government, nothing has been heard of what happened to it nor has there been issued a balance sheet showing how much has been paid to the treasury and what the treasury has done with all deposits. When the Natives were made to pay this tax, it was explained that it was to the advantage of their posterity and to improve lands and etc. The beneficiaries have now come forward to claim the money held so many years in trust for them. Mr. Addison, an officer of the Government and in whose office this money is payable and administered has replied very coldly as one with power to waste the money regardless of the beneficiaries.

This is one of the cases in evidence of what shall be the fate of the Native in the Scheduled Native Areas. The hungry tiger at present caged and starved in anticipation of the demarcation of the Native Territories shall have plenty meat to satisfy its greed. To these Territories they shall come with their Churches seeking fat salaries and yet to starve and rob the Natives. Of course the Natives Land Act as General Botha often tells us is the first instalment of the Native legislation under contemplation.

It is indeed to be regretted that the children of civilisation instead of attending to the vital questions of the day should indulge upon squabbles which can only be the game for the innocent children. Last year, Parliament was busy centuring Hertzogites for their infidelities and in order to pacify the majority who were being threatened by the infidel party General Botha's government conceived a plan the result of which was the passing of the Natives Land Act. Indeed things seemed to be quiet then and on General's mind became easy. The same thing will be the striking feature in the politics of the country in the coming Parliament—I don't care who the Premier shall be. It behoves the Natives to be very cautious and watchful. Anything worse may be expected. I understand the Commission has accomplished its work and will submit its report next session. The Government owes the natives in the Mission Reserves considerable sums of money, and I would advise those Natives to see that a statement of account is presented to them ere long. Moreover, I have come to be aware that the Maritzburg Office of Native Affairs is fit to be ignored by the Natives because it has never disguised the fact that it is there to stigmatise them and to terrorise them in any way possible.

I am surprised to see the Natal Native Congress allowing itself to be bullied by the Maritzburg office. Moreover, I understand that the Natal Natives invited Mr. Addison to attend their meeting held at Durban to discuss the questions of these reserves. The outcome of that thoughtless invitation has been the most discouraging and unsatisfactory letter of Mr. Addison. It is never a good policy to show your cards to an enemy. I think, Sir, the time is ripe for the Natal Natives Congress to use a strong hand, and to cease to make an "Lakosi" of every one. We live now in the age of civilisation and we should reason being treated as barbarians by the people who bear not honourably maintained the best principles of their common law. Let us remember that English is sacrificing millions of her best lives to retain her freedom, and we certainly must make some sacrifices also in order

to bring about our immediate emancipation. Yours etc., H. SELBY MSIMANG. Corresponding Secretary S. A. N. N. Congress.

[The dictum of our correspondent has been such that we have been compelled to delete portions of his letter. Ed. L.]

## Courts Held Up.

SERIOUS SHORTAGE OF INTERPRETERS.

BUSINESS DELAYED.

The following discovery has been made by the "Sunday Times." The past week has revealed a serious shortage of interpreters in the Johannesburg police courts, with the result that business has been held up, and the cost to the country has been increased. In the course of promotion one of the competent interpreters has been sent away. In the effort to replace him two other men were employed, but it was found that they had not command of a sufficient number of Native languages and dialects to carry on the work. At least one more man who knows the requisite number of dialects is needed for the courts. It is a remarkable fact that to be of value in the Johannesburg courts an interpreter requires to know English, Dutch, and four or five Native dialects. Mr. McCormick, the Supreme Court interpreter, has seven or eight Native dialects in addition to English and Dutch, and it sometimes happens that in a single case he is required to use his knowledge of the two white languages and four or five Native dialects. In a very large number of such attainments a very scarce and in the majority of cases the linguists find lucrative employment with mining companies or other commercial concerns. The reason that highly qualified interpreters do not very often get into the Government service is to be found in the fact that the pay is hopelessly inadequate. They have to start at 12/6 a day, and, after several years' service, they may get as high as £25 a month. Apart from the fact that the wages are so low as to be unattractive to highly qualified men, there is the question of the fair treatment of prisoners and the whole matter of justice. An interpreter should be in a position not to be tempted by a small bribe to influence the course of a case.

## GENERAL NOTES.

The great war continues to rouse great thoughts in men's minds, over to the dismay of many of the over riders spells a bad time to come; for the average man push enough will a waken to the fact that he too has rights as well as the other fellow.

It is held that not one of the European countries, within five years after the war, will be; or can be as they were a year ago.

Among the great changes that are upon us there is probably none that will exceed in importance the change that is coming upon religious institutions; it will look like destruction, but it will be preservation of what's really needful for the public good. Intellectual facts will have to make way for really useful facts.

The Kaiser's smashing ability will be most ironical to himself, for it breaks up those things most treasured by him and such creatures as himself. The lesson is a bitter one, but there is no better way of learning if it has to be learned.

And how are the Bantu doing dur-look all this turmoil, are they learning anything? Yes, they are going through their part of the mill; they are making their mistakes and feeling the pinch of them too. They are becoming conscious of the "facity" that has fooled them so long, that to quarrel like a lot of idiots is laying the lash on their poor backs freely. They will show their appreciation of the truth by acting consistently for their own general welfare.

And so the leaders of the Administration are finding out that they have been nursing a viper in their bosom, the robes whom they were so lenient to because the rebels were of their kind and kin, are found to be dangerously spiritual, and are already separate from them. Let us hope the leaders of the Administration will be true to themselves and not be deceived any more.