Ukutunywa kuka Sobantu

(Iqutshwa kweldhlule.)

Kukuzo leso ke izinsuku zokugcduka kwake, esewasebenzile wawufeza umsebenzi weNkosi yake wokuhambela bonke abablopekayo, okwat'uba abone kutukoswa nim nya ngamanga, wayilo'ba qede innowedi yamazwi aleyondaba, wayileta ePrinting Office lake Ekukanyeni, kubaciadeseli bake enze l'ncuba alandisa abakubo petshe ya imicuba emibi eyensiwa lapa eNatal. Ngitemba ukuti leyonowajuna wati egoduka wabe eseyitumelele, noma yabe isesesandhleni sake ngingeqinise lutu, ngazi nje ukuti wabe eseyilungisile.

Kepa kwakute ngapambili kwaloko wamema umhlangano wake weChurch Council opete isindaba seBandhla, etanda ukahlela okufanele ukuba kuze kusile kwenziwe emva kwake. O'o isibonakaliso esikulu kimi ukuti uk'a akunqumanga ngempela, noma kumoe kwamfikela kwaba ojengoku lala nje kuye. Ngoba washiya emise imiteto etile pakati kweBandhla lake, eliqondisa okuyakufanela ukuba kuze kuhanjwe ngako.

Babekona abafundisi bake abatule ababekona kuleyonzati, oRev. Dr. Rkin neArchdeacon Garde nabanye, kwabamblope, bekona oMoses Sibisi noSotem'a Keswa nabanye ababe ababe at ashumayeli abamnyama (Catechists). Ibandhla lo ke elimhlope nelimnyama lalisemi kahle liqintile. Kwati ngo luuye nauku evela eTekwini njengokujwayela kwake, wafika enomkah anyana odelele'ileyo, waba nyamqinisa njelo. Kwati loku nendodana yake uMnyama (Dr. R J. Colenso) ongudokotela abekona lapo eTekwini kule yonk ti, wamfice enzawawezi ukukuluma. Kwati neNxusa lakwaZulu uMfunsi wakwaXulu, owabe engenise emsini kaManzele wakwaNzama, abe cte kayobizelwa yena ampatise tse amazwi ake okuvalelisa kuddo na yake uCetywayo, kabe esamfunyanisa. NoSir Michael Gallwey noHulomeni uSir Arthur Havelock kabamfunyanisanga.

Kwati ngobuhlanga benhliziyo kahagema, ukuba enze ukuti kasko uyise owamondhla wamkweza wamfundisa wasa waba ngumuntu, etanikwe nguyise uMagwaza kaMstomela wakwa Ngcobo, waquleka. Kwati ngangomuso uDr. Colenso wasishiya isidumba sikay'se wap'tuma ukuyakwelepa uMagema wata wasioda. Ngaloko kavalelisanga ngamehlo u'qusibona isidumb'y futi; wakitah'wa p ndhle nje ngenecmhlomunye, ukufika kuKulumeni namasotsha eselande isidumbu ukuba siye kulendoluwa endhlini ye'oato eSt. Peter's, P. M. Burg, lapo amatambo ake elele kona Lelo langa lokumuka kwake (June 20. 1883) siyelasi ngo'ulih'onipa sonke tina esisekona esilesiyo. Kepa kwaba into edonsa emehlo omuntu ocabu rayo ukuba kati ngalelo langa lo kumuka kwake kuswakale isizembi umuz wonke wasiMgu'ndhlovu, kuti nge ngomuso kusile umzi wonke kuvalwe isitolo, izisebenzi zonke zaya emakay kubo zaza zibuya ngomsombulweke, laganti bekutiwa yiyokosi yetu sedw ; sabona ngaloko ukuti abe yiqiro yetu sonke kanye nabo laba abebe impiko, beku isikwele nje.

Sitembile ukuti uSobantu wa izwa ukuba acodake apunyuzwe ebanz meni abe ebutwele imihla yonke. Siyazi ukuti ehlezi usendweni uYise amlungisele yona. Singetsho ukut kwakuyitina kepala esasitunyelwe uSobantu. Baningi bangangotshani abantu bakaNkulunkulu okufanele ukuba izi'ozku zake zibusize zibelekele, namuhla nangemiyaka eyizinkulu nawane eayo. Uncahlanla lowo oyokupinde ambone!

Ysbo wasishiya olungileyo yedwa kwabaningi, engingabazi mina abanye ababelungile, ngazi munye kupela owafika eze kasifundisa, ngitsho lowo abeti bonke abalungileyo batat'e kuye. Kwati nonza abantu bake belila beziqqubuza pansi, banqaba nje abantubake abakula oDhlwedhlwe noMayaiza bati kubo, "Qabantu bake babe, m ezani ukuzibolala ngoka'ila okukulu; ubaba kaSile. Loku okumuk leyo akusiye yena, beku izingabo nje ebezisemzimbeni kuye; yena ubizwe nguyise ukuba amtume kwenye indawo, ayekuswa abanye futi abahlupekayo. Ningalili kakulu."

(Isaqutshwa).

Obhubhile

Ubhubhile uMrs. Martha Magidi Mnganga wase Adams M. S. ubhubhele kwa ndodana yake uRev. P. Mnganga eMgungundhlova ngo lwesibili ngomhla ka21st Sept.

Izihlobo mazaneliswe ilo mbiko.

UMBIKO.

Kaseko uMhambi indodana yesibili ka Jonas Lutuli ongaseko wase Groutville Ushonele kwadadewabo eNoti ezandhleni zomfowabo uE J Lutuli Izihlobo azanelisiwe ilombiko

Umshado

MBHOTO—NGCAMU.

UZIBULILE uREV. M. SIBISI.

Ngolwesibili, Sept., 14, 1920, eSt Mary's, P. M. Burg, bekutshada uMr. Petros Mbhoto kaSonakile, oseneminyaka e38; etshada noMiss Dinah Ngcamu kaJonah Ngcamu wase Slangspruit, oseneminyaka e25.

Beku umtshado wokuqala wokutshadisa kuka Rev. M. Sibisi seloku ebekiwe eBandhleni lase Church of England in Natal elingelika Sobantu. Kwakubutene abantu abaningi endhlini yeSonto, kukona nenkosazana uDhlwedhlwe ka Sobantu, kanye namakosikazi namakosazana nabanumzana abeluugu.

Umtshado wangena eSontweni ngo 11 o'clock wakusasa. Emva kwoba umfundisi ashumayele amazwi okubikela ababoteneyo umsebenzi okubutenelwe wona, wenza yonke imisebenzi yokuhlanganisa laba ababili; kwasekukulekwa. Emva kwaloko umfundisi wahuba ihubo lokuti, "uNkulunkulu kasipate ngomusa, asihlab'inhlanhla tina," &c., kwaduma indhlu yonke.

Emva kwaloko konke izintombi nezinsizwa zavuma amagama obutsha bazo, zavungama kamnandi kakulu, umuntu wezwa sekuti kenwaye isipundu wati nobe engazi wazibonela nje ukuti "kuyakulakula, akunganga izolo," iyakula intsha, umuntu omnyama uyaqubeka uya pambili. Loku pela becwaza bevungama kancane njalo, bavunule bayacomsa, ngingasampete umlobokazi nomyeni; sokusunze kwamuka amaka odwa endhlini. Hai-ke! nabuka sadela kwaba mnandi, kwahlwabusa.

Emva kwaloko umfundisi Sibisi waponsa amazwi kumyeni, eqondisa ukuti njengoba namhlanje es'etshadisiwe nale'ntombazana ese ingumfazi wake, kuhle aqonde, nziewecwe kubafana akumbule ukuti use yindoda njengawo onke amadoda; ayeke ukuzinge ehlangana nabafana, bekuluma izindaba zoutsha. Wati loko kungagcina ngokumngenisa ezindabeni zonafana naye. Wabuya wakuluma wabhekisa kumlobokazi, wanyala naye ngawo lawo'mazwi, emluleka ukuna angabi ngumngane wamantombazana, loku yena usepume nya ebuntombini namhla. Kodwa inxa ejwayelene nokuzinge exoxa izindaba zatatsha, uyakwetuka eseponseke pakati naye; loko kumlimaze, apoise intembiso sake.

Kute uba upele wonke umsebenzi o'be wenziwa, umyeni nomlobokazi bapuma kaloku, lokupela soku unxibenxibe lokugaxana imikono. Kwasokupuma abantu bonke. Bapuma njalo sokuni nama'ahlj emnyango, elomyeni nomlobokazi kanye namanye omtimus. Uzwani-ke! Sekuhanjwa njalo, sekuqondwa eSlangspruit emzi kaJonah Ngcamu—loku pela imizi lena ibekelene—owakwomlobokazi nowakwomyeni.

Into-ke engiloba ngitusa yona, yiloku: uMr. Petros Mbhoto uyizibulo haa Sonasile, noMiss Dinah Ngcamu lona naye uyizibulo lixa Jonah; sutatana abantwana bamazibulo bobabili. Uyise womyeni kaseso, usekona owomlobozazi, ungumshumayeli eSt. Mary's, P. M. Burg, pansi kuka Rev. M. Sibisi Isona sodwa nalapa eslangspruit indhlwana yeSonto emele eyase St. Mary's kulabo abasute bengayile emGu'ndhlovu.

Ubuhle engibubute ku ulu kambe mina sihambi, nampu: ukuba siye emshadweni opolileyo wabantu ababili bengebatatu; loku imitshado yabantwana bananhlanje setvame uauba kuqutshwe abantu abatatu; abantwana bamanje sebevame ukupaisa yonke imiteto yabazali, sebeqala ngo ugcinwa ngako, abasenawo amanlonu ekudelela ababaleleyo. Kwoba kuhle sakulu inxa ezute ukuhlangana kwo utatana kwabo kwahamba njengokusuya awako pansi, awaza kwaya eampeleni. Pela abaningi bayatsho ngomlomo nje bangaswenzi, loko okutshiwo ngomteto lowo omuhle wabantu baka Kristo. Esesikubhese kulaba ababili namuhla, sesibhese inhlamvu yesisu, nobuhle obuzasuletwa kubo nguYise owabadalayo, ongabacumisa ngokubona kwase, njengokwenza awake kubo bonke labo abatandayo.

Yimi,

ISIBUKELI.

Abantwana besikole abapapatekileyo.

Le vikati yonyaka epapatekisa abantwana besikole. Bevalekele endhlini amahora amaningi ngwaku kolongisa izifando ngakusihlwa, mhlanube begubeka ekutoleni ukuxosa izi imizimba ngokwanele paudhle igazi labo liyahlweza. Ake nqatanise ohoo bombosako nobabuyiko ngehobe elidhlulile. Katisimbe sakubonanga ukuti igazi selihlweze kanjani ngoba ukupendulwa kwalo kwaya ngokuya.

Inxa umtwana okude ecuile epare me eseqanqile, seku amebenzi ukudhla kuye esaqoma ukuhlala pansi afunde kufanele ukusola ukuti igazi liyahlweza nokuti umtwana upel'ana ndhla.

Ngenye inkati kubakona ukukwelwa yikuda nokupama umongozima. Loko kufakazela irsolo leyo.

Lesisimo sinenqozi esingi ngoba igazi elilala li umnyago ovalekileyo esifweni eziningi ikakulu ngenkati evamise ehlangqula umoya. Ke isimo esolapeka salula inxa siputumukile. AmaPink Pills kaDr. Williams angaloakala nakumupi umkemisi noma ngqo kwaDr. Williams' Medicine Co., Long Street, Cape Town ngo3s 3d ngydosha libe liuye noma abe yisitupo ngo 18s ungalikokeli iposi. Igabha linomuti olingene ukwelapa amasonto amabili. LamaPills angabaki abakula begazi nabahlumisi. Ayiwona 'muti du wamandhla ongabilile odingwa abantwana.

Umsizi owaziwayo.

UKUPILISWA KWESIKUMBA OKUMANGALISAYO NGU ZAM-BUK.

Uma kungase kubalwe izingozi zokulimala okuncane kodwa okusigcino sako sesabekayo abantu impela bangaqala ukubona ukuti bafanele ukugcina eZam-Buk akona nlungele ukwelapa ngisho nokuhlwetheka nje okuncane.

Akukutalesile noma umame anaqepela kanjani ukuba angalimali lapo epeka ukudhla noma elungisa ekaya, umelwe ukuba sekwe, ashiswe umlilo noma amaza, kanti futi nesingane zivame ukulimala ngokurasuka nokushayeka emzimbeni nokutola is fo sesikumba njalonjalo.

Kukona futi ukulima'a kulabo abasebenza emashubu. Loko ke kudinga umpilisi ohlanzekileyo, nongenabulungu nokona igazi.

Kukona izinto ezimbili ezingatendokiyo kule eminye imiti egcoshwayo namblanje. Okokuqala naku: Lemiti inamafuta esilwane angahlali emasha kuyo kodwa ashesha ukungabi nalusiso nempela. Okwesibili ukuba inesihlungu esimbiwayo esingezwani negazi nempela.

Umpilisi woqobo uZam-Buk. Wona ungumuti wasendhle ngokwemvelo uhlanzekile. Awuko omunye umuti owaziwayo ekwazini konke okukona kubantu opilisa novimbela isifo esikumbeni njengo Zam-Buk. Kahle njengemvelo yawo uZam-Buk ukudonsa kahle ukufa noma isilonda ucese ingapakati laso kahle kakulu, ngisho nokufa okuvuta esikumbeni njenge Eczema uZam-Buk awunakulinganiswa naluto. Ukipa isihlunga nokungalungile esikumbeni; uqeda amahala okuqotaka ekanda kubantwana; opilisa lapo sekwehlulekekile. Zonke izinhlobo zezilonda ezisqeda ngokushesha futi kawubisi nempela.

UZam-Buk usisa kangako kuzo sonke izingozi esincane nesinkulu semihla ngemihla ngangoba awuko umuzi opila kahle ngapandhle kwawo. Wotenqeni esitolo nasemakemisi onke. Ubiza 1/6 noma 3/9 itini noma uwutumele kona ku Zam-Buk Co., ku 9, Long Street, Capetown.

Imiti kaDr. William Makoba.

ABAHLUSHWA ISITUTWANE.

Nangu ke umatatakanye esitutwaneni. Umuti ngimfaka ngelanga afe ngalo uma sekudhlule usuku angibe ngisamelapa. Umuntu owa ngazo zonke izinyanga kabuye apinde afe. Ngelomuti wami sengisindise abaningi abahulawa isitutwane.

Abafona ukuishwa isitutwane £1 2s 6d. inkokelo yentomo £5. Umuti ozonda inyongo ozonda ububi esifubeni ngisho esiswini uyayilanda upume magapansi, inani lawo 3s 6d, uma ustumela ngeposi 3s 9d,

UMUTI WESILUMO inani lawo 6/- igabha elikulu 12/- uma situmela ngeposi 13/6.

UMUTI WEBALA ESINYENI igabha elincane 5/- elikulu 10/- uma situmela ngeposi 12/6.

UMUTI WEMPEHLWA 19/9 kanye neyeposi.

UMUTI WEDROPA igabha elincane 4/ elikulu 8/- sekuhlangene neyeposi 9/6

Inani likaMatatakanye esilondeni selo.bo 5/6 sekuhlangene neposi.

Inani lokubetela umuzi kukataza izitwane £5 uma sekuhlangene neZulu £6.

Inani lomuti wokuvavuka umuntu epuma amazi emzimbeni 17/9 kuhlangene neposi.

Inani lomuti wenteio emehlweni 3/6 kuhlangene neyeposi.

Inani lomuti womzuzo umuntu uma ezusiwa utywala bumgulisa inani lawo 10/9 kuhlangene neyeposi.

Inani lomuti ozonda isibhobo 3/6

Inani lomuti ovimbela idhliso 10/9 kuhlangene neyeposi.

Owomzimba omubi 5/6 ngeposi.

Owenkwantshu 4/6.

Inani lomuti womoya 5/3

Inani lomuti wesiqakazo 5/3, kuhlangene neyeposi.

Inani likaMaduma esifubeni £1 10 6d.

Mantombazana nina enihlutshwa umbayizo ubungoono nampu la bukona.

DR. WILLIAM MAKOBA
Overrett P. O.
Durban.

UMBIKO

Kaseko uMrs Zipangile Mtembu, inkosikazi kaMr. J. Mtembu wase Ixopo. Ushone ngo21st Sept, wehliswa ese isidumbu wayiswa kotsha lwa kubo eMvoti Wahlanga bezwa eStation. isidumbu safikela kwa Chief Lutuli ongaseko. Walahlwa umfundisi Nzama ngo 4 p. m.

Ilanga la-seNatal.

A progressive Zulu English journal the advocate of the best interests of the Natives and authorized medium for the publication of Government notices to Natives throughout the Union.

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Correspondence to be addressed to the Editor, Ohlanga, Phoenix. Remittances to Rev. J. L. Dube. Ditto: All communications intended for publication to be accompanied by sender's true name and address even when writing under a nom de plume, true name not to be published. The Editor is not responsible for correspondents' opinions.

ILANGA LASE NATAL

Friday, October 1 1920.

What Should Be Our Policy?

The natives of Natal and Zululand have been called by the Native Congress officials to meet in Durban on the 4th. instant with a view of discussing The Native Affairs Act recently passed by Parliament. The run of events forbids wasting of time or opportunity. The new Act giving the natives the chance of improving their condition of life, demands that all of us should help to think out the vital points that the Administration can reach. To let things stupidly slide is to give a set-back to sympathy that may be felt for us, and we may not dare to treat it so. What then is to be our policy as natives of the Union? It should at once be considered what should be our policy. There is so much to attempt, so much to avoid, so much to bear patiently for a while; but the principle of doing the right thing must be clearly recognised, and followed with a united determination, not to open the way for any kind of self-seeking. That is the fungus of rottenness that mars and kills our progress. Self, self, the accursed self-hood, that is constantly thrusting its head amongst our leaders, perverting the way of progress and the way of united action. If we as a people cannot hold the monster down we shall surely retard our progress. Political advantages cannot be of use to persons whose brains are befooled by mere sensuous impressions. Moral reason is absolutely necessary for getting advantages of political opportunity. We must therefore get into touch with each other, and stop running each other down in order to gain our selfish ends. Let District by District get together and find out from this Act the good we wish to use, and bring to the Congress the voice of the people.

The return of two Friends

It is always a pleasure to welcome back from overseas such true friends of our people as the two who have recently come back to Natal. In the cases of Dr. McCord and Rev. Le Roy, who have during the past month once more taken up their work here, it is a more than usually pleasant act; for these two men have, by their ability in the work they have done for us, won the respect and admiration of the European community also. In a Colony such as this, where the European usually looks with suspicion upon the missionary, this fact carries more than ordinary weight.

We do not, of course, know the plans for the future these two good friends have made; but we may judge from their past work that each will within a short time begin something new for the benefit of our people. Dr McCord established his dispensary when he first came here years ago; after a trip to America he founded his hospital; we hope that he has come this time with ideas for a further step in advance. The work of improving our health has grown to such an extent that we trust he will soon have a large staff of assistants. In this connection, we recall that, just before he went away, our Doctor published an article suggesting that the time was ripe for the training of Zulu doctors, to practise among us. May we wish Dr. McCord all success if he can now undertake this task?

Of Mr. Le Roy's efforts and success in aiding us there are so many that we cannot speak of them in detail. Our own minds incline to think most highly of all his success in persuading many of our people to enter upon sugar farming, and we hope that he may use his influence to promote more of this and also any other similar activities that shall make us be considered more worthy people. If we are to hold our first place in this country, it will be done mainly by our making of ourselves worthy members of the community. One successful Zulu farmer, one Zulu operating a good dairy, one Zulu building good houses for his own people will do more to gain respect for us as a people than anything else.

We cannot let pass this opportunity of giving voice to our appreciation of important parts of the work done by our two friends. We welcome them back to Natal, and with them we welcome two other good friends: Mrs. McCord and Mrs. Le Roy.

ROLLING STONES?

The Editor, Ilanga Lase Natal,
Sir,

Although I hold no brief for either clergymen or teachers, I think it only right that the assertions of my worthy friend, Mr. J. Mapumulo, should be refuted.

I am of opinion that Mr. Mapumulo an old and experienced teacher, has jumped into conclusions and allowed his good self to be influenced by hearsay which has thus led to his disappointment.

Rev. Ernest Cape Msimang of Edendale has not been a Rolling Stone teacher. It was the wish and desire of his late father, Rev. Luke Msimang that he should become a minister of the Gospel. This he predicted whilst the son was still an infant and christened him 'Cape' in memory of the Wesleyan Conference held at the Cape the year he was born. The call came to Rev. Msimang at his youth and to do him justice, he ever was a flower and a beloved one at that, with all and every one that came in contact with him

With regard to the other person—"with a chieftainship hanging before him," etc, I am afraid my friend Mr Mapumulo is betraying the confidence and trust given to him by this person if there is ever such a person. He tells us of what this person anticipates which surely must have been conveyed to him privately but he now divulges it before the public and before it has materialised. I admit as every other body will admit, that Mr. Mapumulo has proved himself a success in the teaching line but when he attempts to attack teachers and ministers of religion I am afraid he is treading on holy ground and may find himself in the soup. There are many subjects to be discussed without the whys and wherefores of teachers becoming ministers, and that being so will Mr. Mapumulo kindly withdraw the allegations which are a sore to the tender foot.

Yours etc.,
J. Ray Msimang.

Native Church Initiated.

The Presbyterian Assembly, lately in Session in Johannesburg passed a Minute initiating the Native Church in South Africa. When the United Presbyterian and the Free Church joined to form the United Free Church in Scotland, it was then decreed that in South Africa the Natives would form a Native Church of their own. But difficulties interposed, until now the Assembly has offered the solution now announced. We (Imvo) wish our Presbyterian friends joy of their new privileges, which we trust may be exercised with wisdom and discretion.

Natal Native Football Association.

DURBAN MUNICIPALITY INTERTOWN CHALLENGE CUP.
(Season 1920.)

The date for the replay of the drawn game between teams representing the Durban and District Native Football Association and the Northern District Native Football Association for the above mentioned Cup, has been fixed for Monday, 4th October, 1920 at 2.45 p.m. on the Native Football ground, Eastern Vlei, near the Native Location, Durban.

SIMON S. MALINGA.
Box 92,
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Admission to ground...6d.
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South African Native College.

Fort Hare, Alice, Cape.

OPENING OF "STEWART HALL"
by the Rt. Hon. F. S. Malan, Minister of Education,
Wednesday 12th Jan. 1921.

Preliminary Announcement.

PROGRAMME.

Friday, 7th January to Sunday, 9th January.

Conference of Students' Christian Association and Teachers' Christian Association.

Monday, 10th January to Friday, 14th January.

SUMMER SCHOOL.

Open to all Native Ministers, Teachers, Clerks and Agriculturists and others interested.

Write for special syllabus and terms.

Five lectures on each of the following subjects will be given:

1 Evolution and the Social Conditions of the Native people: Rev. B J. Ross M. A.

2 Native Agriculture: Rev. B. Huss, Principal, Native Training Marianhill.

3 Field and Animal Husbandry: Mr. P. Germond, Lecturer in Agriculture, S A Native College

4 Bantu Languages: Mr D T. Jabavu B A, Lecturer in Bantu Languages, S. A. Native College

5 Bantu History: Miss Christine Roberts, Lovedale

6 Hygiene and its Relations to Native Social Conditions: Dr Neil MacVicar, M D Victoria Hospital, Lovedale

Wednesday 12th January: Formal Opening of "Stewart Hall"

Thursday 13th January: Native Health Society Annual Conference.

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NO FAIR-PLAY FOR NATIVES.

In a leaderette the "Star" alluded to a remark recently made to the effect that the unrest at present existing amongst the natives was due in some measure to their realisation that they were not getting value for money paid. It may be news to those not directly affected, but this is at the bottom of all the dissatisfaction with European rule and is not found only in trading transactions but in the whole round of concerns which affect the native, from Government taxation downwards. The differentiation is patent to all. The remark, "Do you take me for a Kaffir" is often heard where a trader offers an inferior article. In railway compartments there is a European and native class whilst the fare paid is the same. In the stores you find the same partiality for the white. Yes, the native has come to realise it now.

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ANOTHER OFFER REJECTED.

Write for special syllabus and terms.

Five lectures on each of the following subjects will be given:

1 Evolution and the Social Conditions of the Native people: Rev. B J. Ross M. A.

2 Native Agriculture: Rev. B. Huss, Principal, Native Training Marianhill.

3 Field and Animal Husbandry: Mr. P. Germond, Lecturer in Agriculture, S A Native College

4 Bantu Languages: Mr D T. Jabavu B A, Lecturer in Bantu Languages, S. A. Native College

5 Bantu History: Miss Christine Roberts, Lovedale

6 Hygiene and its Relations to Native Social Conditions: Dr Neil MacVicar, M D Victoria Hospital, Lovedale

Wednesday 12th January: Formal Opening of "Stewart Hall"

Thursday 13th January: Native Health Society Annual Conference.

Johannesbug, Sept. 27 (Special).—Presiding to-day at the annual meeting of the Native Recruiting Corporation, Mr. C. W. Villiers said the Native labour position on the mines, although rather better than last year, at the same time was yet far from satisfactory. Had not 2,250 Natives re-engaged from the closed mines, the situation would be very acute.

Continuing, he said the shortage would become more acute as the Indian labour in Natal was repatriated. It was estimated that, taking into consideration the extra efficiency of the Indian labourer and the length of time he continued at work, compared with the Native labourer, sugar estates alone would require about 24,000 Natives to replace the Indians now at work. Further estimating on the same basis the railways, municipalities, mines and other industries in Natal would require 23,250 Natives to replace the Indians they now employed. A total, therefore, of about 50,000 Natives would be required to replace Indians in the near future, all of which would have to be drawn from the same supply as the mines drew their labour requirements. The extension of the coal mining industry both in the Transvaal and Natal was also going to make big demands on the Native labour supply in the nearer future.

He regretted that the Government had not yet raised the embargo on the recruitment of tropical boys, and said that unless something was done quickly it would be impossible for some of the low-grade mines to continue at work, even with the high premium on gold. Had there been an adequate supply of boys nearly all the whites thrown out of work at the Knights Deep could have been absorbed by the industry. It was a grave responsibility for any political section of the people to place obstacles in the way of procuring an adequate supply of Native Labour which would help to carry on the industry and develop other essential industries of the country. There were thousands of Natives to be obtained if only Parliament would grant the necessary permission to open the road for them to mining and other industries.

Umshado

MFUSI—VILAKAZI.

Ngo 31st August 1920 Esididini, Kalabasi kwakutshada uMr. Wilfred Mfusi noMiss Florence Vilakazi inkosazana emzini wesikulu sakwa Vilakazi. Ifindo lobotshwa ngumfundisi Rev. E. A. Mahambe. Kwakuhlabelela amaChoir amabili beb'aningi abantu. Zabe zaningi izipo zikamazoti ezinzingalotshwa epepeni zonke kungase kupindwe kabili.

Nazi izipo:—uRev. E. A. Mahambe noMr. Mahambe, incwadi yokuhlabelela enkulu ensemnoti no 2/6 nenye impahla. Mr. Joshua Mavimbela 10/- Mr. Zebulon Mavimbela 10/-. Mr. Kunene 10/, Mr. Johannes Vilakazi 5/-, Mr. Slambi Kumalo 5/-, Mr. George Molife (Teacher) 2/6. Nemali eningi encane zasingi izipo £1/13/3d. Yonke imali ibe uE3:18:3d.

Izingi impahla enjenga mapaleti, namaKomishi, nemese, nezimfoloko, amacansi nezitebe, izinkatu, izimvu nokunye okuningi okwaba isipo sika Makoti. Tetelela Mhleli ongivumi ukuhlupa.

Yimi,

ISIBUKELI.

UYATANDA UKUJAJA?

Vize numa unemali engaksnani umkulu kangakanani ngeke uncibilike uma ukudhla kungahleleki kahle esiswini sako. Inza uyisigull ngesiso isikwamana sezibhamvana zika Chambe lain ziyakukuksnda ube mosha. Zitengiswa yibo bonke abengehi,