Abantu NEMIKUBA YABO

BENGARA BIKO ABELUNGU.

Ziningi i silwane okutakatwa ngazo umkovu ne nfene nengwe. Kepa zo-ntatu lezi'zi wane ziyisimangaliso ngoba azikulur i, ukupela umkovu wodwokulumayo- ong umuntu, otshwatshwi zayo. Kufi: amuntu qede, izazi ziye zayo. Kuf: amuntu qede, izazi ziye kumbulula isidumbu sake ebusuku zisimbulule qede. zisifute emlonyer waso nas'ermkaleni, ab'ecevuka uniu waso nas'eriakaleni, ab'ea,evuka unin-ntu: at'ub. avuke, zimelape nze abe umuntu njengoba wabe enjalo; ab'es'e-ngunywa u imi lolu, apiselwe ngemsu-kal'wegeja otshisayo ckade ubaselwe, mabonvu' apiselwe ngawo enloko ab'es'eba rifutshanyam abe ngange-ngane; azii:ze es'etunywa-ke ngumi-niyena ukr ba "haraba uye'kutakata kwa'bani b-ni nakwabani bani," uha-mbe-ke nyei ahnlala. mbe-ke uyekubulala.

Imfene nengwe, umtakati ukwela pezu kwaz lezi zilwane njengehashi nje; kepa k nyamangalisa ngoba zinca-ne kangaka noko umtakati uyasizakala ukuba ak wele kuzo, zimtwale,

Enye in oni yabatakati' isikova le sona sivame ukutunywa ukuba siyeku-kala emzin womuntu obulawayo, siye pakati kobusuku. Isikova singanaka ukuyakukali emzini womuntu kusuke kuzakuvela isililo kulowo muzi.

Mayanele ukubulawa nje ingwenya emfuleni, abantu babe sebebutene ko-ma, loku sbatakati sebezakusizakala batabate is bindi sayo lesi, nen yongo kutshiswe emblweni abantu bonke

Inxa se utwese ihlobo makutshe-tshwe kubiswe izinyanga zizekubetel izulu emakaya, loku nanti livuma ukudumela pezu kwomuzi nje. Makuti lingelelesa kulowo muzi, noma linga-bulalanga nuntu, kodwa inxa lapule umuti os eculeni kwomuzi, kungabe kusaya'muntu weminye imici kulowo'mu-zi, funa a ate umkoka. Makubizwe izyanga izekwelapa ibetele, kuze kutike inxa sekupotuliwe kuye-ke abanta

Inxa izr:u like laze lelelesa kulowo muzi, mal waziwe ukuti lilete ubuhle inala nen fuyo kumbe ukuganw okukulu kulowo'muzi.

--:0:--Akufanele ukuba umuntu en ze izi meywara, ngoba uyakuhlupeki a kuvela impi, umkake es'ehambi etwele izingane ngeqoma, noyise es ebe ete enye. Makwelanyaniswe ngango lete enye. Makwelanyaniswe ngango ba kudhlule iminyaka emihlanu nome ey isitupa. umntwana aze aqine, andu ey'isitupa, ba elanywe

Indoda e ele umfana maikulume ne Indona e-zer umrana matkultume ne-nye ezele in-ombazana, icele ukuba enye ivume ukuganisela daledakazi yayo kumfana wayo. Makuti inxa bovume-lana kube kupeille; akukataleki uku-vumelana kwentombazana nomfana inya kun zayumelana sovise nemina Seku indhlu-ke leyo, kodwa inxa indo dakazi ita ida umuntu organankomo, uyise kayi ope itwalwe intombi yake iyiswe kulowo'muntu onezinkomo. Inxa inga umi kuloko, intombazana maibotshw: ngosinga ennaweni, kuta-twe izipon:polo lezi itelwe ngazo emzi-mbeni ziy dhle, ize ivume.

Umsebe zi omkulu webafana abalu amatol nezimbuzi nyowokutiya nnyoni endhle, bazitiyele aoyise. Kako noyodwa umfana odhla innyon ayibambile /o esifwini sake, uzetula zonke kuj ise noma ziziningi kangaka-nani; ukupela yena wazi isito sinye esing esaka kulezo nyoni zonke, ukuti. amakanda azo zonke. Umfana oweb zabanye ezifwini zabo endhle kutiwa uyanyonkala, katandwa muntu. Lisuka lapo-ke izwi elitshiwo kumu ntu owen imiteto yekuhamba kwabe-nbu, lokuii: "Kayikazidhla izinnyoni zabantwab ke:" liti, kayikukula aze abe indoda syakudhla izinnyoni zabantwana bayo.]

Nanti ikubo elikuin labatakati ababelihuba ::mva kwoba kufike uSom-tseu kulo' nhlaba :---

"Qini a, cinisa, babamkulu! Ukor u'Somtseu, asiyikwen

Babegid : ngalelo'hubo sebehlangene hlana chla ani. --:n: --

Izidhlo ezazisiza abantu inxa ku indhlala ydezi: Intebe namahlukwe ayo awafa a nombila: ubhoqo, ombi-wa pansi enekwe, ome qede kuvutahwe ngaro amasi; izinklele nama-bhelebhele amakiran bhelebhele amakiwane ne zzintongwa ie namatunduluka izintongwa se namatundeluka : izinyo-si, nemim iuo yonke yas endhle, iko-kwane nen shungu nembati nendiwatshana ne ogwe; kumbiwa futi izino-ngwe nez iqate, badhlo qede abantu basinde kuze kafike inyakenye.

Inyoni nkulu enesitanzi kuzo zonke, ingqungqulu, okabenakala ngayo bewutwele.

ukuti kuzanba kona impi ezweni eti ingashaya amspiko pezu komuzi, ikale, kwaziwe ukuti kuzanpatwa izihlangu. Iyo futi edhla iso

--:0:makubulawe elinye lifakwe igade empinjeni, ngoba ku umhlola omub loko, inxa bemi bobabili labo'bantwans kuza kufe uyise wabo.

-:0:-Kukona izibonakaliso erikombe oku amaqiniso emzimbeni womuntu. Ukuruda, nokudikiza kwokope lweso nokuzwela amakaza kuko mba ukufelwa ishlobo sako sokuzala na; ukudikiza kokope olungapez kweso kukomba ukuti uzakubona umu ntu oyisihlobo sako. Kepa ungeng ne emanzini agcweleyo ufelwe, ung muka kona manje.

Inxa ekona owakini owaka wadhliwa ingwenya, ungalingi ungene emfuleni onszo, ngoba ingeke ikushiye ingwe-nya, izakukudhla, ngenxa yokube yaka yadhla omunye wakini. Injaloke nenkwazi, ungasondeli, lapa kupetw kona izikali kuyiwa kulwa izikali ziza uqala ngawe, loku waka wanyisa ama futa enkwazi, nti ufuna ukutandw izintombi, xwaya, ungayi.

—:0:—
Insingizi yinyoni ebika ukuti lizau kuna izult, ubuhle bayo obukulu ngo bokuzingela izinyoka, ilwe nazo izidhle kuti inxa libalele kakulu ngenyang yokukahlela komunga (Masingana) kusuke izintombi zesifunda salapo ziziyokuka amahlamvu zike kanye namakaba ombi msenge. awase edhliwe isangcokolo, zikipe izi nkomo zouke emizini yas'emakubo; zi hambe zitwele loko, sezibhince imitsh yabanewabo, ziye kukulahla emfulen kude wezinye izifunda, zihambe zihube amagama lawa ezitombiso. Kodwa muzixwaye kungaboni izintombi zaku-eso sifunda okulahlwa loko kuso, funa kulwiwe. UNomkubulwane lowo.

Abafazi bay'izinyanga ezinkulu ku Acarazi bay izinyanga. ezinteita kyaqiniswa ukuti inxa indoda inesitembu kepa kukona omunye pakati kwabafazi onentando, indeda angayelapa ingabe isapuma endhlini kwake, ipenduke itotolwana nje, akulqtu noma umfazi lowo el'inuku, elivila, indhlu yakwake ineta, noko indoda iyeka ukuyakuhlala kulezo'ndhlu ezinhle, ihlala kwalowa, "nfezi onestrando." cwalowa'mfazi onentando.

Abafana abalusayo bayalezwa kaku-lu ukuba bangalingi bayibulale indhlu la ukuba bangalingi bayibulale indhitu ka Tekwane, ngoba owenze loko nge-mpela kuyakutsha indhlu yakwabo. Lenyoni inomhlola otile. Inxa ijwa-yele ukudabula pakati kwomuzi, ikala yazini ukuti ibika intombi ezogana kuowo muzi, kumbe lowo muzi uzaudhl wa lizulu inxa ungatahile ngengezi etile yomlilo. Ngaloko utekwane uyietile yomlilo. Ngaloko utekwane uyi-nyoni enkulu noma emncane nje yena ngomzimba, inemicamelo emibili owendoda nowomfazi, igudulwe kahle nga-pakati njengeyabelungu; akusiyo into encane ukubulala indhlu ka Tekwane

Inxa inja itshikiza ngegonondo pans makwaziwe ukuti ukona oyisihlobo oza-kufika; kunjengokuba iaxa ubona leli tsheketshe elinombalala omhlope, oku-tiwa ibika ulibone lihanba, likubikela indaba etile—enhle noma embi— ulibulale kutshetehe kuvele loko. njengobulembu ob hla pezulu eudhlini bukubikela ozakufika oyisiblobo.

—:o:— Igula elinesenzenjani liyageqwa ngenxa yokuba liyawona amasi abe muncu kodwa inxa libe lisageqwe lidhlule libe naso, liyabulawa kutiwe akugula laluto ngoba liyawona amasi.

Intombi, inxa iqonywe lisoka isenca-ne layenza ingoduso ingakatombi, kuti mdhla itombayo kuyobikwa kwomyeni kuhanjwe kwenziwa wona amahubo lawo ezitombiso, sekubutene izintomb zakwo ngoduso, kutiwe kumukiswa
"isibhekuza." Afike umyeni akipe
imbuzi "yomhlanyane," izintombi zibuye nayo ziyekoyihlabela emzini wakubo kwa'ngoduso.

Inxa kuyozingalwa enqineni, kepa kuvuke ucakide esikungweni sokuqala mabadele ukuti kabasayikupinde bayi-hlabe neyodwa inyamazane; ucakide unesisila esibi, ngangokuba inxa uke wambona nje noma uzihambela, unga-he ugonde nawe ukuti anyozy wakuto. hle uqonde nawe ukuti ausoza wakute la ndawo ukudbla woza upindele ekay kini ulambile, loku ub bogcololo, umahlab'indeda isemi, umpe pi wenduku zəbafo, iqili elikulu elaz ukubulala imamba, ngcba ublakanipile Ukon uSomtseu, asiyikweuziwa impela ucakijana, unesisila esibi futi.

lnhlango (umziki) yinyamazane engaiani nezinye; kurgenzeke ukuba umziki nfele lapa kungeko'manzi; no. nxa umuntu ewuhlate wawahlula,— ngomkonto noma ngesibhamu,—kodwa wona uzakuzama ujalo ukuba ufele ecibaneni nonxa lilincane. Inxa kuke kwenzeka ukuba ufele lapa kungeko-amanzi, obala yazini ukuti kukona umuti otile owaziwa ka culu yizinyanga ezizanti uba zitshelwe isikundhla kuso. zimbe kuleyo'ndawo zize zikipe lowo muti. Umziki susiwa utwelwe lowo muti. Umziki susiwa utwelwe njengezinye izinyamazne, kuyale kutshelwe abesifazane, bapume bonke ekaya bawuhlangabeze, behlabelela beti "Ningezi naye ckaya." Bapendule bati abesilisa "Siza naye." Kume loko baze bawungenise ekaya umziki.

Ukuhamba ukubona.

We! uyadhlala umuntu. Ungabona la a eMdhioti abantu behambi nge ukuti bapilile. Kanti atshi baya pumputeka njengevondwe. Loku pela ngingumfiki kuleli lasogwini, ngifana nenkuku inqunywe umlomo, kanti ngiya o ngiwolela nangezi

Kusand'ukuvela enye yezimeshe zala bazali osongati bayazi bengazi kodwa

Ite enye inkosikazi (umakoti belo) yaiumWeseli kuqala kodwa kwati uku fika kweBandhla lamaNdiki kodwa lons ibe liti lielika Nkulunkulu, lapuma lel 'lady'kanye nomuzi walojiangena kulelo Bandhia lamaNdiki. Kuhambe kwaha mba wabona umakoti lo ukuti qabo so ngati kunuka santungwana lapa. Ha angibuyels kwetu eWeseli. Nembala yayozilanda kumfundisi yati:"O Mfund si! ngiya:labuka kakulu, kodwa sengizi si! ngiyasabuka kakuru, aoona tahayile, ngiyabona ukuti ngatatwa ido mela ngalahleka. Po Mfundisi ngabe nerisatola sikundhlana njena na ? Yebo utsho urafundisi,-mfans, gijima utsh

amagosa abambe itoyana lelo elinz sitokoze ngoba ku ukutokoz aseZulwini ukubuya kwendodakazi eb silahlekile. Yeboke akala amaxilong amakoti wa ca esiunina sesideke itafu a sayoziva'ela ekamaleni. Kwas⇒ ku hlala pela ikuba naye ezokudhla wafici eceleni I we sitsha sake ipeshana eli lotshiwe ngapansi ku kona igama liks shana lali nela mazwi:-"UmGreek akanakudhlelana Msamarin."

Yamargala intombazana, yamb ukuti loku kutini na ? Sala esiu nina sati, ungumWeseli wens, ngako kawu naku dhlelana nami. Mina ngiwu Mpostoli. Base behxina njalo, yashe inqindi, savuka isalukazi. Bati befiks abalamuli yayopa indodakazi ebis bhekene nabaPostoli ababili, beti boni bemshaya bebeti, "Umoya uti kasi kubulale." Mamo, ngafa ! ngafa !-Kanti u makoti ute ngibonwa yini ngezinyo nmakoti ngerinyo lakwabo. Bhasop, isalukazi. Ngibhala nje umakoti yens naye isandhla siyintaba. Kubangwa

Sizwa ukuti abafundisi baseBandhlen labaPosteli ikona befika namhla. Setemba lotetwa lelo cala kukishwe sxabanisa umuzi. We yi okobonwa uNkulunkulu ngoba kona manje sengati kudhlalwa ngaye nje. Sekuvamile kulamaSonto ati apiwe uMoya ukuti nje enza izinto ezimbi abeti "Umoya ka Nkulunkulu uti angenze ukuti." Ngitsho fana n:ca beqomisa ungezwa beti entomba::aneni "Umoya uti ungowami "Umoya uti asiyo tandazı Kuqamba ngakona ukub umshumayeli nce edhliwa iPlan abod hamba ukubona.

Umfana wakwa Masondo wenzelwe eEstcourt ezibiza ngo Solomon ka Dinuzulu.

Kwamabili adhlule, kuyo le, kute ku hleliwe nje kutiwe du eEstcourt nase zindaweni zangakona, abantu bezwa se kutiwa nje:- "Nangu umntaka Dinuzu lu uSolomon ehia kwesivela eTekwini ungoqonde eGoli, kodwa uzohamba epa mbuka ukubonana namakosi atile.'' Iloku pela baningi abantu abafisa uku mbona lensizwa eyikanda lendhlu emoyama. Kuse kuti niki amadoda, ne, izinsizwa nezintombi kuqondw omame, izinsizwa nezintombi kuqondwe lapa kubikwa ngakona izinyane lesilo-Bahle bati besati nje qamu, balibona li landelwa umbhu wodibi lwamakehla, lihamba pambili licanasa, likokomele limamfu:a usikaleti, lehlisa umgwaqo kube ilowo nalowo akolwe ukuti impels uye lo uSolomon ka Dinuzulu. Emveni kwalolo, wahlala izinsuku eziningans emakosini naku banumzana ehlatshiswa zimvu nezimbuzi, epiwa nemali. Kute mojolunye usuku, kwewakala sekutiwa:
"Nangu sekwela eqonde ngase Pasiwe!
Abanye abashayeli sebezwe loko bashi
ya pansi zinqola baputuma kona esite
shini ukobona iVelakanci. Bamfice epahlwe izintombi nezinkehli sezizo mkwelisa Kuti lapa esekwela ku3rd. class uZulu osebbekile, ankonone ngo Buntwana balomfo. Ingebe abamblope bancinzwa ubani ngokuti: "Nanti ishi nga lidida abantu," asazi. Kutiwa banga indua abantu, asazi. Autuwa n mfice kona ngase Pasiwe eteta icala ela be seledhluliselwe kuyena inkosi elabe seliyihlule. Ute esepakati nokuliteta, amakehla nabanye besalalele, zase zim-tatile ezimhlope zaye zamvalela ejele eEstcourt, Kanti ungu mfana wakwa masondo, iloku pela kubuye kwafika uMr. Pixley Seme ummeli omaziyo louMr. Pixley Seme ummeli omaziyo lo-mfanyana. Embuzweni uti:—Bengi tamfanyana. Embuzweni uti:-E nda ukuba ke ngi kulekelwe.

NTAMINEMIDWA

The Editor does not hold bimself res. ble for the opinion of

Social Parasites.

Friday, October 8, 1915.

IT is sometimes wondered why p do not get along better than they considering the effort put forth, ar the poor success resulting, many of u have concluded that there is a screen cose somewhere. Possibly a thousa screws may be loose when the magni sude of the drawbacks is noted. Nov what is that acts so perniciously again the welbeing of the industrious side of society? It is not the evil of collective parasitism? Wherever we turn our attention on organised life, and see hose organisms flagging, drooping or dying, we sooner or later discover tha those bad conditions are brought about mostly by parasites; and sue case with society in general, the people do not seem to be aware that they are suffering from parasitism. If there is a cholera scare on and persons are dying by the score closely, the cautions get nerveous and think of quitting the neighbourhood; it does not seem to ccur to them, that to avoid the men of the parasite you must not abet its cultures; if you foster it by stupid disdain, or shortsighted indifferen you are culpable, and by the law of universal adjustment will have to pay the cost of neglected duty. The foolish impression is very common, that one part of a community can escape trouble if another part is degraded and that silly notion plays right into the hand of the parssites for they are so prove to levy tax on the other fellow that they seize upon every thing which the suppose will help them in their soft job of sucking the vitality out of someon else; and they fake up classism with all its tawdry settings thinking that that will help to support their preda ciousness by putting the neighbour off his guard. But will not the despoiled wake up? Will he not say we have had enough of this? Yet there is on thing that even he must do, and that is not to be a parasite himself ; for if you breed lice you must expect them to bite you. He must be prepared to do bound together by obligation fulfilled.

Makers of Loyalty.

They will know what is meant by "if

each about his own door swept, the city would be clean." This is one of

the lessons that people have to learn.

To the Editor "ILANGA."

Sir,-Let me speak in English. I se many men saying "I am loyal," but what does loyalty mean? The people of Hertzog mean one thing and the people of General Botha mean some-thing else; can people make what they like of loyalty? It seems to me tha loyalty means being true to our purpose, then we have to find out what is the purpose of this or that party, and so a man is not true to the purpose of his people he is disloyal to his people I saw in Cele's Stall, Ematsheni, a sor of motto in Zulu it says, "Ngi pilek abantu bakiti!" That I think mean oyalty, it includes the political power hat governs for the welfare of people. That breathes practical loyalty

B. M. INDODA.

Are we Ready.

country, is heard, but if it is suggeste that the amount of discipline that would have tobe faced if such a programme were allowed, were put into operation were allowed, were put into operation in making ourselves a more capable people, it would go much further than going abroard on service. We are rather given to depending on others for initiating deeds of progress, and it is time that we seriously consider the necessity of leaning upon ourselves, not only in thinking shead but also in going ahead, for the future is always upon us; how shall we be fed, or how maintain our liberty if we do not act.

discipline ourselves for the future. I am your national brother,

IsiZulu.

To the Editor " ILANGA."

Dear Sir,-Your corre C. Wilcox, in your issue of the 24th of September, has touched upon a very C. Wilcox, in your issue of the 24th of September, has touched upon a very important matter, namely the orthography of our language, no doubt he is correct with regard to the writing of that language being due to the Missionary effort to reach the people; and the interference with the good work is a mistake. I should like to point out that the three letters c y and x were judicionaly retained for indicating our three clip a, and that there is no need for I or k to precede the x. Sometimes the purpose for confusing language is for an evil purpose, and we as a people should be on our guard. I think Mr. W. C. Wilcox was quite warrantable. ILANGA LASE NATAL ahould be on our guard. I semantal.

W. C. Wilcox was quite warrantable
in his remarks. We ought to bear in
mind that our people can have enemies
even in matters of language, especially
so when probably they have other serve.

I am yours truly, M.A.M [Our correspondent missed the mark. Ed. "Ilanga."]

GENERAL NOTES.

The great war moves along slowler it should be remembered that host of contingent events are moving with it, we may there see the other view

It seems difficult for some Durbanites to steer clear of extravagance, as soon as they resolve to be non-wasteful, they break out in another form of spend thriftiam. Is it a microbe or must it be put down to the climate?

It would be well if we and our neighbours could keep quite clear of mob-rule, and go in for judiciously adjusting things. We have not for-gotten the 13th of last May, which was goven the 13th of last May, which was a sample of neglected opportunities; many other howlings and growlings have happened that could have been prevented in the Coast Town and elsewhere, if there had been forethought and reasonable adjustment.

The Durban people have not yet taken seriously to the suggested Train-ing School for would be Native domestic servants. One would have supposed that enough dire experience had been had by the good be wives of Durbar to have urged them to resolve that such troubles must be ended.

The old idea of the police lopping mong the branches of socially negle trees, should suffice for all norma conditions of domestic service, seem to be an exploded argument; but why not go off the old adopt some plan promising?

We are sorry to hear that the new Native Location at Depot Road, is no being more freely used by the employ ers of Native labour in Durban. It is ers or Native labour in Duroan. It is a pity that there is so much private opposition to communal interest, one or the other will have to give way, and oonsolidated private interests have not yet won public approval, it is more often cursed than blessed by the average

One of the strange things connected with the exodus of many men from South Africa because of the war, is that the business affairs go on very much as usual; it is not possible that much as usual; it is not possible that so large a body of men have no econo-mic value, therefore it must be one of the flaws in our adopted system of of doing things. Perhaps a look into the matter might help-us a bit.

٠٠. Possibly that modern conceit, "tha Possibly that modern concert, "than we know all about it" leads many man to shrug his shoulders and refus the mental exertion of duly looking into things to see if they are right "It is so much trouble you know and the might interfere with what we are do-(?)

A Scandal.

To the Editor "ILANGA."

Sir,—In my previous writings, I dwelt on the question of the Civil Serfront and do battle for our King and country, is heard, but if it is approach. population in the Union which are authentic and unimpeachable having organise, only to me omitted because of 1911

which form the bulk of the Native population in that Province and from our interests, to turn us out from the which the Government derives stupend. Civil Service, and to take all the money us revenues by means of taxes Laws, Railways vs, Railways etc. Happily, I have been in Pretoria a few months in I felt quite convinced that it an important junction for the Natives.
For this reason, the administration separated the Third Class (Otherwise, the Native) Booking Office by many yards. To my deepest regret and sid disappiontment, I found a European disappiontment, I found a Europeanin charge of the Office, and the poepl for whom it was created being faces m it was created being faced with the difficulty of making themselves understood by the said clerk. I then passed on to Germiston. Here the inconvenience was aggravated by the fact that the Native Booking Office is hundred yards away from the Station, the Natives being for many Main idden from using certain thoro fares-chiefly those nearest to the plat-forms. I was shocked to find a white clerk in charge of the office and perfectly ignorant of any of the Native languages. This Station is the princi-pal junction connecting the whole Union with the Rand and at which Union with the Rand and at which there are daily arrivals of Native labourers from all perts of the Union and territories. I could not understand the apathy and inconsiderateness of the Government in placing the material needs of the Natives to nothingness. There is not a single Station in the shote Union which calls for the immediate appointment of two or more Native. diate appointment of two or more Na-tive Booking clerks, each possessing knowledge of three or more Native lialects, more than Germiston. But the Government does not trouble in the

least and is satisfied to engage itself in
the squables for greatness. It is a
shame and a disgrace to civilisation.
Maritzburg is another one of these
notorious Stations which boast freely
of the maintenance of the Colour Bar. I
say nothing of Durban and Ladysmith
for they are just as lad. Of course
Natal has been so deluded with its own
vanities that, seconding to a general vanities that, according to a general consensus of opinion, every Dick, Tom and Harry wearing a white skin and and Harry wearing a white skin and able to say, "Ipi hamba wena" is an accepted linguist. Prejudice is an awful monster for it devours the hearts of men like a cancer. The officions ness of these clerks will stab any patrio to death. To see the Natives crowded at the Booking Office an hour before the train and yet have to be kept waiting without being served until the very last minute, is indeed worse than barbarism. And, again, when they are barbarism. And, again, when they are being served, they are so hurried that they scarcely could count their change as required by the administration. I would not be surprised to know that the clerks find at the closing time a nice bonus of surplus going to their pockets. And yet such misdeeds are

It has been indicated elsewhere that the Transval has 1,219,845 natives and 953,398 in Natal. These are the people for whom the S. A. Native National Congress pleads for representation in the Union Service. I am fully alive to the fact that the Native Affairs Deputment has never represented. fairs Department has never represented the Native interests in any shape or form. Under the laws of equity, j. st-ce and righteonsness, therefore, I appeal with earnestness for the repreentation of these masses in all the Civil departments of the Union by employ-ing their own people who will under-stand, tolerate and bear with them in their sorrowful ignorance. What gain does any man have for his prejudicial inclinations? They are only a manifestation of barbarism and inhumsuity. restation of barbarism and inhumanity.

There is scarcely any need for me to notelogical investigations have been state, for these sons and daughters of Africa have never known the light of what is the vegetative life principle. civilization or the existence of freedom under the Union Jack. They are known only as "Kaffirs" and as toown only as "Kaffirs" and a Kaffirs" they must have all these disabilities.

As for Natal, it is absolutely in conceivable why they should thus be ignored. What Natal is guilty of, I ignored. What Natal is guilty or, am sure, no savage government could conscienciously do. In the long run the Transvaal could be excused considering that the majority of the laws there, although quite adverse to British laws are merely tolerated to pacify the "schallions Roors. Wintever excuse are merely tolerated to pacify the rebellions Boers. Whatever excuse Natal may have for her Germanic Native policy, is yet to be discovered. At any rate, it is time now that the whole system of government should be undertained as a constraint that the constraint of the constraint that the state of the constraint that the constraint that the constraint the constraint that the constrai evolutionised so as to recognise the indigenous rights of the Natives. If this war must decide between

vice of the Union and criticised the policy of exclusion of the native and employment of incompetent and unsympathetic white interpreters and clerks instead. To substantiate the reasonableness of the grievance I gave certain figures showing the Native of course we have severaled to the substantiate of course we have severaled to the union as continuous continuo and we know why this Force was organise, only to make the Imperial Government think ill of us. It is been taken from the census of 1911. Government think ill of us. It is forgress, and it is riously consider the gupon ourselves, not shead but also in the future is always all we be fed, or how ty if we do not act res for the future. In national brother, QAMANGAMANI

our interests, to turn us out from the Civil Service, and to take all the money from us, without a single kind word of from us, without a single kind thank you"? the yet you will not fin Ticket Collector in that Train. Consequently one will find Natives so congested as to make it impossible for them to sleep. I maintain them to sleep. them to sleep. I maintain, it that the Natives had their Native To Collectors, such a congestion in the trains would not be, for what whiteman

is there to symputhise with the Natives as a Native would do. I repeat, Sir, that unless the Government reverses its policy so as to admit in the Civil Service a certain class of Natives, especially where the vital interests of their fellownen be concerned, the whole country with civilisation will stand condemned all the laws of equity and fairplay.

Yours etc.. H. SELEY MSIMANG Corresponding Secretary S. A. N. N. Congre

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assumption that vegetable

The assumption that vegental species arise from the more general kinds, as in the manner set forth by professor Charles Darwin, may not be taken as without challenge. No doubt taken as without challenge. No doubt the idea that species are derived from genera, and genera from orders is by far too easier concept, that is from the least and is satisfied to engage itself in sensions observation point, but it does not follow that judging from effect to cause gives a more reliable explanation in Botany than it does in Astronomy, the rational concent in science is always in Botany than it does in astronomy, the rational concept in science is always qualifying the observations of the senses. The opposite idea is that the origin of veretation has been intensely various and has gradually coalesced : were into more inclusive forms; use what are known as species, were seuse what are known as species, were refore genera, and genera before orders before genera, and genera before orders and so on. The classifying may prove to be only the manner of treating the subject. Some persons suppose that there is only one way of reasoning, and are surprised when they find that they were mistaken. Look at the wonder fal diversity of some of the Orders and the very close resemblances between members of different orders. This so often happens that a great number of names have been given that according names have been given that according to the natural system of Botany are common mistakes. Evidently we are still in the early stages of the study of Botany. Perhaps we shall not get the key to our Botanical knowledge until the haw of canation is ther known. Although it be wrong to deny the Botanical classification known as the Botanical classification known as the stages. matural system, yet it may also be wrong to s pose that nothing can be added to it; but if it should be proved that orders have been made up by affiliation of similitudes of species of original projection, it would not nullify of the eminent botanists who formulated the natural system on the idea of the ideal flower, yet it might interfere with the Darwinian assumption. It must be remembered the cryptogamia do not fit in with the theory of the ideal flower, they apparently, being the denial of it being everywhere applicable. In the future a neans may be discovered by which an attenuated flowers form may be in evidence. Chemistry has had to adopt a new plan, why should Botany be left

Original Poetry.

IF I HAD KNOWN.

If I had known that in the long years gone by, That gracious God did keep our mutual

I then had strove to save thee many a sigh.

And kept thee as the treasure from above :

And years of pain might then have been but few,

Had I have known, there was a love so

And since then dearest, we a sorrow sigh, Although the holding power of God's

leve.
Still keeps the recompense of love near

Assuring us it will be well above Where neither loss nor restraint can be known.

Batween two son's that in God's love

have grown.