

Abantu

NEMIKUBA YABO

BENGAKA BIKO ABELUNGU

Uma kuahona umuntu makutabehwe masinyane abanjwe esabhishe, asongwe iziso nozingalo, abotshwe ngenzambomo ezizwe isifingolwana, kungiswele indawo azakukwazi kuyo, ngoba kuzakumbiwa qode igodi kugolwe ngokumba caleni ingosi, eyakuli, aguna ukuhlala isidumbu soleyo, sihlaliswe nengoba ehlizi. Sisekelwe qede isidumbu ngamatahe, kugcinwe ngokubeka itsho elikulu enhloko, andaba kugqitswe ngomhlabati.

Kuti ub. ka-ndwe ukukwaziwa, kugcinwe amahlala amahlala n'kosi (um-pafa), kub ywe ngawo etaneni.

Makuti-ke emva kwaloko kubutshwe bonke abakeleneyo baye esilweni. Mababame bonke udwendwe olude, isilisa nesifazana. beti uba basondole ezizwe kwomuzi lapa kufive kona, baqale ukumenza ngawo elikulu elobakayo lokuti "May, Ba'bo!" bakale kakulu.

Umkubi wabantu wesiliso ng'owendabuko, njengoba nesinkomo ugobu, esiti tina "antubuzi" ngondo. ziyahla inxa sifike lapa kufive kona enye, umuntu uwa umsidoro okulu woku bonva, kugcinwe ngaloko ukuti ikona lakomo efule kuleyo ndawo.

Mzuku loko-ke isicoco (uma kuindoda), nenk'ho (uma kun'gumfazi) siza-kunqunywa sasuswe enhloko angalahlawaso, kuse oku wasitunga.

Kuti inxa kun'inkosi ilahlwe ngapakati esitayoni, babatane bonke abantu bayo baze ngenhu lapa elikulu lempa, bangakali. Kuti inxa kun'umuntu nana alahlwe ngapakati kwesibaya sezinkomo naye, akwaziwe qede kufive. Kodwa umuntu nje alahlwe ngapandhile kwomuzi.

Ngangomso kufike inyanga ezekubonika abakubalo abafelweyo. Kuhlaliswe inkomo noma imbuzi, bathile imiti ngayo. Loko kwenzelwa ukuba izisa zab'felweyo zingakali ngokungena ukuzibamba ngokazi, kuzizangana. Akuzanele ukuba bathile inyanga bengawadlanya amakubalo, ikakulu inyanga er'epakati.

Kuyakuhlala izinsuku ezitile, kungati ezipile inyanga, kuzilwe, engekho umuntu ubalabalelayo; kupacwe emakubala ezicocweni nas'ezinkheleni; abafazi bonfuzi bupede izinkheli; uma ku inkosi, namadoda agude izicoco ase asitunge mla sekuphela ukuzila.

Ngale'langa lokubhubha izinkomo azisengwa ziyekwa nanankonyane zincele, ulisi lungapatawa, amasi angadhliva. Inkomo leyo elahlalwe amakubalo n'ayidhlwe ngalolo langa ipelo yonke kangasali ngishoni, ngoba pela asiseyikuphela ihlwe'manta.

Kuqatshelwe ukuba bati labo abahlala leyonkomo bangabibhosi ngapakati ingakapeli ukubhizwa, ngoba pela ku leala elikulu elilungele ukubhizwa ngento enkulu. Futi iyakuhlala lapa ebayeni ingabizwe kuse kuphela ihora kufive izinyo ye-hora; kuse-ke emva kwalo "silekati" kwengele sora izintombi esitayeni zi yiphale inxa-zombili, uba ihlaliswe ke, uwaize kungaveli isonakali sitate okutitile kweloyinyama sibulale ngokutitile kumbe inzalo yake. Ngalo-ntu ukubhizwa elilapo esitayeni lizakunika umlenze waleyo inkomo endaweni yomkomo, ngoba pela izintombi zibubhiza.

Kuzant' uba ihlaliswe ipelo, kukitshwe inyongo nesinyenyele, kuyekutshwa unakoti abongwe kakulu ngoloko opeto inyongo kapapale kahle izintombi zingabamb' izimshayezazi-mhlangeyela endhlini. Uzant' uba amtele amakoti ngonyongo, ezwakale-ke kaloni es'elabalele, okwobane esengumfazi wakulowo must ngalolo ukuba, es'iyakuse afete kona. Kuti uba utshwe ngonyongo umakoti, zipomo izintombi cedhlini zisekutshaya bonke abasifika abahlizi esitayeni. Bonke babuleke basizhiye.

Ipekve-ke leyonkomo, kusale umhlaba loda ozakumuka uye kub' ka'nakoti, upatelwe enye intombi yakona kumbe unina wabo, oyakuti ngolony' umkuba usile utshwa aye kwabong' kwomuzi, noma eya kokubimbuzi noma okutitile okutitile anako. Ziyidhlwe-ke izintombi leyo nyama-ukupela unakoti obongwe wanyidhla. Kuti uba zizigede zibongwe-ke ngegama loda elikulu lokuti:—

Siziyenanela, mngane! Ziyenanela, mngane! Ziyenanela, mngane! Ak'upind'ujube, mngane, Ak'upind'ujube, mngane, Ak'upind'ujube, mngane! Zigi so r'gokuti "Ho! He! He!" Sidiyidhl'ingilane (sifunge mawawo), emva kwaloko sigoduke zonke

kusale ezinge ngaki esitshulhalisa unakoti ngalobobusuku, ngoba pela seku umfazi walapo ngalolo'langa.

Emveni kwaloko sekuhlalele ukuba unakoti asoyaziwe, agubuzelwe; kuse kubuye kufike usuku lokwambulwa futi, kunjalo njalo kahambi ngapandhile emabeni omuni, uhamba emva kye sindhilo, ehamba njalo naleyo ntombizana emhlabalayo, eyakuti maku imnkayo umyeni ayikelele imbuzi noma okutitile, njengokuzwaza komkwenyana nomlami wako.

Kwosakuphela unyaka unakoti engahlali endhlini yake etlala kwabom'eni, aye ngokuyakulala endhlini yake nomnyenti wako. Kunjalo nje kakulami kakulu unyanyanya njalo inxa eku luma nomntu.

Umntwana wokugqala osazulwa yilabo akusiye owabo ngokazi yise nonina. Kuti noma unakoti esese wapama w-paka kwake, kodwa umntwana lowo ahlale kwamnakulu njalo abe umntwana wakona njalo noma esemdale. Pels umi esikndhileli sesinkomo zakwabo lezo ezalobala unina, noma izinkomo lezo zabe zingezodana zamandhla ayo, noma kunjalo, amandhla ayo lawo ng'awaka yise nonina emteweni wakiti wokudabuka.

Inxa bekute lapa umuntu egula kwiyazi ezanseni zifika zanuka amadhlizi, kwasekubhizwa inkomo, kema umntu wadhlula wafu inkomo sehlathilwe, adhlula mntu lapa ekaya, iyahlaliwa nayo njengomntu lowo.

Iziganeko ezikomba ukuti nangumntu omhlabeni pansi kwelanga ziyelezi.—I. Ukuzalwa, ii. Ukutomba, iii. Ukutanga isicoco nokukhela inkheli, iv. Ukutanga umfazi nokwenda, ukugcinwa v. Uknfa.

Umuntu nyalwa mzuku etobayo, namzuku etanga isicoco, kugcinwe ngamudhla etola umfazi wokugqala, namudhla intombi ipuma iyakugana. Kunjengokuba umfazi futi omkulu ngowamudhla etobayo, namhla efelweyo, lapa umntu efanele ukuba ahlale ndawonye etitile, engalutimi namntu engaxabani namntu, ngoba nempela uma eke walanga ukwaziwe leyo mizalo yakudhlula. "Ukudhlula loko kutshelwa kumntu onk'ezinyo, oxabane ngeze nomntu omnyoni o'nhliziyombi ongenako ukuzibamba ngokazi; kulowo onakutiwa: "adhlula" "wasidhla" "wamukela."

Akuvuyelwe nakuncane ukuba owe sitazana "umka'muntu" sifunge uyise wondoda ngamanga; noma umfazi emanga kakulu anenge amfanga uyise wondoda yake, kunjengoba umfazi anenge alibiza igama lika ninasala, ngoma ukuba ase abulawe engalibizanga, kepa elazi.

Hon Marshall Campbell's Cup.

EZEBHOLA EMANZIMTOTI. The Plan Shooting Stars Vs. Bush-Bucks Bush-Bucks Vs. Pirates Pirates Vs. Shooting Stars. Results Shooting Stars 2 goals Bush-Bucks Nil. Referee-Rev. Onslow Carlton. Pirates 2 goals Bush-Bucks 1 goal. Referee-Rev. Onslow Carlton. Shooting Stars 4 goals Pirates 1 goal. Referee-Mr. Charles J. Mtsheni.

COMMENTS:—Njengoba nibona ngaphezulu ama-Bush-Bucks ahlulile. Abengaphelele lapa ngoba imvama yabo abantu abakonzelubungu e'kwinini nakwezinye izindawo. Futi bayaqala ukudhlala nabanye abafundile ibhola kodwa mina ngiyababamba laba befana. Umfundisi Carlton obasizayo owasiza kakulu nas'ekwenziweni kwenzelwa yemitote yebhola s'fanele ukuba abongwe kakulu ngoba abote imali ngako konke loko. Iholo lake alitandayo ukubhizwa lomdhlalo nezinto ezikupela izizwe ezimhlophe nokubhizwa izizwe zamanye ukuzo atole ituba lokushumayela ngoba ezikoleni abasah abasatandi ukuba esomkweni baye bakete igwebu abaningi kunalo.

Usisa nabantu base Fafa ekulimneni umhlabeni. Ufuyez izinkuku zemali ebona-ntengisa ngazo kubantu enzela ukuba babenazo ukuzo abantanda ukuzifuya basole ngazo. Ama Pirates nama Shooting Stars, bekubangwa umfala. Anqabile ama Shooting Stars ukuba bakipe ipayipi lawo enhla nomfala njengoba nibona uye bebedhlale idraw, bati isidhlalwela sawulela ipayipi, abatele omehlweni amanzi, abafaka ama goal amatatu bahamba sebepele inkani.

Owako, Omncane, F. M. MZONELLI.

(KU MHLALI WE "LANGA.") Mngane, nam ngiyabuzwa ubuhlu ngu ngokufika komvama ka Tabete. Izinkomo ezifana naye sisebese nati, zise tshenze ngobukubi ubuhlabani. Siya dabuka impela kakulu. Imi, JOBE CONGO.

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

ILANQA LASE NATAL

Friday, September 10, 1915.

Nationalism.

PEOPLE have spoken of nations as though they were facts instead of them being mere cases of exploitation based upon private and semi-private intrigue and deception. The political compounds that have passed as nationalities, are now found to be mostly the hunting grounds for rogues, this awakening to the truth is one of the outcomes of the dreadful war that is raging, but it is worth all the trouble that has been and is being borne, to become cognizant of the evil that has been tolerated so long. That nations are now seldom found to be of a blood or ethnic quality is generally accepted, consequently notions to-day are mostly political combinations, co-hering for the common good. Because of this the ancient feudalism has become obsolete, and a new basis of common rights has come into vogue. Now it is because of those common rights that nations are acquiring strength both for evil and for good, and it is here that the great point of disincorporation occurs, for the leading characteristic of the evil trend is the rapacity of private gains; so much has this trend dominated the people that even public service has to some extent become obsessed by it. The contra of that evil trend is that of public good, which in other words is national welfare. The supposition that a nation can be all that it should be by the glorification of a privileged few is now demonstrated to be a huge fallacy. Vide the German mistake. Yet that mistake is not that of the German only, it unfortunately is the common mistake of all nations. They desire to build up strong nationalities on false premises; here it is where they have to be corrected, for it is impossible to have a strong nation made up of a clashing factions. And they who oppose, what is here suggested, will bear in mind that if right principles are not adhered to, the effects will ever be mis-leading and ruinous. True nationalism is worth striving for, but pride bounce and rapacity will not serve as scaffold poles in the building of it. Humility and a willingness to serve God's cause is absolutely necessary for the making and upkeep of a nationality that stands for true manhood and womanhood that are so dear to the All-wise Creator. With that brand a nationality can stand and be a blessing to all of its neighbours.

IT HAS BEEN RECENTLY POINTED OUT by certain writers how Natives at advisable it is to make Arms. use of the Native for matter of defence, either for Imperial service or for the Union, and the question may well be put, why not? The way in which events are shaping does not in any way preclude the idea that they may be wanted, perhaps very much wanted. As to their courage they have proved that and as to their reliability, the Nongqazi gives the answer. The fear is not on the side of the Native. Our people have learned to know that there are principles to fight for, and anybody that would damage the loyalty of British subjects are foes well worth contending with. The Government should bear in mind that the Natives are quite loyal.

CERTAIN CHIEFS AND THEIR SONS

appear to be bent on doing what they can to prevent the new associative idea taking root in the minds of the Bantu. They do not seem to know that they are playing into the hands of the enemy everytime they quarrel. If there is anything that will crush out hereditary chieftainship it is internal conflict. It is not rowing over cattle, it is national criminality, it is making a gap in the strong wall of national dignity for the enemy to walk through. Is that what they want? Or is it the outcome of crass ignorance? Possibly it is personalism gone crock. But can a nation live on that? We say emphatically No! Improvement means discipline, without which discipline of self, there is no getting away from lack of confidence, stagnation and political death. The Basutu and others should know what they want and provide for it like sensible men.

THE SOCIAL POSITION OF THE GERMAN, when the war is over, has to be considered, for although it is imperative that German militarism and its nobility must be put down, yet so far as the German people as a whole are concerned, they have to stay, and that means that provision will have to be made for them. In the economic mass of Europe they are an important factor and as such they will have to be dealt with. The Allies will probably have a grand opportunity to institute a better set of conditions for the German people than they have ever had before; if they, the German people can be relieved of supporting a huge military system, or a system of that sort at all, then they will have gained an advantage from the Allies that was not expected by them and which would be enjoyed with great satisfaction. That would bind the German to the new order of things in a way that no other method could. In that would be a guarantee for peace.

A New Reason.

THE TRANSVAAL Labourists as a whole insist strongly on what is known as "the colour bar" on the mines. This bar is merely a custom, sanctioned by a regulation which I believe is absolutely without legal validity, whereby Coloured men, no matter what their qualifications, are excluded from skilled employments. They cannot be engine drivers, fitters, drillers and so forth. I do not anticipate that this custom can stand much longer, seeing that it is to the common interest of mine owners and Coloured men to make away with it. Moreover, the injustice of it is so patent that Mr. Crewe has been drawn to say he is willing to reconsider the whole question as soon as the end is made to indentured labour. Much can be said both ways on this last named matter, and from the view-point of Natives as well as Europeans. Personally, I am coming to the opinion that Mr. Crewe is right, though I foresee the grave danger of a financial crisis, flinging many Europeans out of employment whenever effect is given to his view.

THE REMEDY.

There exists, however, a simple principle, the operation of which would safeguard the instant removal of "the colour bar" on the mines without waiting for the abolition of indentured labour. This principle is that work should be graded and paid for accordingly without reference to the colour of the worker. We have this principle in the distinction of able-bodied seamen and ordinary seamen in the marine merchant world, and of fitters and improvers in the mechanical shops. The A.B. will get, say his £5 a month, and the ordinary seaman £2/10. A black man may be drawing the higher wage and a white man the lower: it all depends on their rank as seamen. In the same way why could not different kinds of work be classified on the mines according to the degree of skill and other qualifications they require. Engine drivers would probably be one class fitters might have two or more. The wage paid for a given class of work should be the wage which the workers capable of doing it would agree to accept. In order that this might be a fair wage they should form themselves into a trade union and bargain collectively. The admission of the Coloured workers into the Trades Unions usually meets with difficulty. Of course there may be some employment of which a limited number of white workers have been holding a monopoly, and which have been over-paid, regard being had to the general standard of remuneration in other employments. No doubt the admission of qualified Coloured men into such employments may involve some reduction of pay even if the Coloured men joined the Unions. But my point is that an artificially high wage cannot be permanently maintained, and that the inevitable reduction will be bigger and sharper if the Coloured men are out of the Unions.

THE SEGREGATION SCHEME.

So far, unfortunately, the Labour Party has not as a whole got beyond the policy of segregation as regards the Coloured folk—a policy which only needs to be studied without embellishment to show its impracticability. This is it: Keep the Coloured workers out of the industrial system in South Africa. Shut them up in reserves where they may live as peasants, but without permission to compete with the European operatives in the white man's part of the country. The whites number, by the way, is one-fifth of the population, but the white reserve is to be four-fifths of the country! Stated thus, the segregation idea becomes monstrous, though in a modified way it might be helpful for both white and Coloured. It is well that the Natives should have their tribal lands, where they can enjoy local self-government and develop their own life. At the same time, for our benefit as for theirs, they must be free to participate in our industrial system. They can take their wages home to their own territories when their contract periods terminate, and the trade thence arising with the European areas will re-circulate the coin. The Coloured folk, considered as a special class, form part and parcel of the white man's civilisation, and cannot be segregated. This, then, is the relation of "Labour" and "Colour" that the former as an organised minority of workers, try the policy as towards the later, who form the great majority of workers of a relentless repression, aims to rob them of their livelihood through-

Parties and the Elections.

—LABOUR AND COLOUR.

In my previous article I dealt with the Labour policy and the programme of social economics supporting their proposed millennium to be stageable. The readers of this paper might like to the following question: In the workers' paradise, thus proposed, what place is there for the great majority of the workers of this country—the Coloured and Native workers? Here, again, the Labour Party have a practice and a theory. The former we see illustrated in various acts of the Labour majority in the Transvaal Provincial Council. When they vote money for the building of roads they do it on the condition that only white labour is employed. The members of the party, both in the Provincial Council and the School Boards, are generally inimical to Native education, and sometimes take up the extreme position that no Coloured child shall be allowed inside a school so long as there is a single European child outside! This was the preposterous reason given quite lately by a Transvaal School Board who refused to build a much-needed school for Coloured children within their area, although money had actually been provided by Government. The treatment of the Coloured folk manifested by the Labour majority in the Provincial Council had on one occasion a somewhat humbling effect. The vote for the Government offices at Warmbad was passed with the provision that all Native servants were henceforth dismissed. The Administrator protested but the majority ruled and the dismissal took place. Thereupon it was found that no white labour was obtainable to carry on the sanitary services! To such an exigency even the decrees of Labourist tyranny had to give way. Colour prejudice was killed by a prejudice yet stranger. The Labour members of the Johannesburg Town Council have been notorious for their special bitterness in decrying to Coloured rate-payers the use of the Municipal cars. White men, however dirty, and white women, however respectable, may at all times board these cars without con-

dal or question, but the cleanest and most respectable of Coloured men and women were at all times off—or, at least, they used so to be until they took a test case into the High Court. To-day I understand some kind of compromise has been arrived at; an arrangement similar to that which obtains in Durban, where a certain portion of each car is available for the accommodation of Natives and Coloured men. Probably the Rand Labourists will leave this arrangement undisturbed—at any rate until the elections, until which period it is not desirable that labour candidates at the Cape should be handicapped by acts which would draw the attention of the Coloured electors here to what was going on there.

TYRANNY OF THE COLOUR BAR.

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Treatment of Natives in Magistrates' Courts.

GUMEDE AND THE NATIVE AFFAIRS DEPARTMENT.

[Mr. Gumedé has forwarded the following correspondence between himself and the Native Affairs Department, for publication.—Editor "Ilanga."]

New Hanover, 8th July, 1915

The Chief Native Commissioner, P. M. Burg.

Sir,—I have the honour to say that on last Friday Mr. Paul Naele, Miss N. Nxele, Miss S. Mkina and myself all of Geordale were at the Court (Camperdown) to obtain a marriage certificate. We arrived at Camperdown at 9 a.m. Through we went inside the Court House at 12 o'clock, the marriage certificate was issued at between 2 and 3 o'clock after a great trouble. When Mr. Nxele and I went inside and we waited a long time to be attended to, while on the other hand the Court Officials were only talking between themselves. The Court Official when attending to us told me to go and get three 1/- Stamps from the Post Office and when going there I was unable to get the Stamps and went to report same at the Court, and again I was sent back with the following words written on a piece of paper viz: "3 Revenue Stamps @ 1/- please." After walking some miles from our place of abode and waiting such a long time at the Court not attended to and when we have dared ourselves and went in, I was sent out for the stamps and have more delayed. Is it not the duty of the Magisterial Offices to keep Stamps to meet the convenience of the people? If it is so why does not the Camperdown Court keep same? If it is not then why the New Hanover Court keeps them and yet both these Magisterial Offices are in the Natal Province? I and the Native people who travel from great distances to come to the Court for some reasons will be greatly indebted to you if this matter will have your attention.

Thanking you in anticipation, I have the honour to be, Sir, Your Most Obedient Servant, M. M. GUMEDE

Union of South Africa, Department of Native Affairs, Pietermaritzburg, 19th July, 1915.

Sir,—With reference to your letter of the 8th instant, I have to inform you that, after enquiry, I am satisfied that there was no undue delay on the part of the Court Officials at Camperdown in attending to you and other Natives who accompanied you to Camperdown on Friday the 2nd instant. On the contrary, they did all in their power to expedite the business you desired to transact.

Neither postage nor Revenue stamps are stocked at Magistrates' Offices, such being obtainable at the Post Office. The one at Camperdown is only about 300 yards from the Magistrate's Office, and any delay which may have occurred was due to your being unable to obtain the requisite stamps at that office.

If you desire any further explanation regarding this matter it is suggested that you call upon the Magistrate, Camperdown.

I am, Sir, Yours faithfully, R. H. ADDISON, Chief Native Commissioner, Natal.

Mr. M. M. Gumedé, New Hanover, 19th August, 1915.

The Chief Native Commissioner, P. M. Burg.

Sir,—I have been away from work since 29th June. I returned to my work on 9th August.

With regard to your letter of 19th July I will be very pleased if you will kindly furnish me with a copy of the reply you received from Court Officials, Camperdown, when after receiving same will write to the Magistrate Camperdown as suggested by you.

I am, Sir, Yours obediently, M. M. GUMEDE, Union of South Africa, Department of Native Affairs, Pietermaritzburg, 14th August, 1915.

Sir,—With reference to your letter of the 13th instant, I have already informed you that, after enquiry, I am satisfied that there was no undue delay on the part of the Court Officials at Camperdown in attending to you on Friday the 2nd ultimo.

Your request to be supplied with a copy of the reply from the Magistrate, Camperdown, is not one which can be entertained.

If you will again refer to my letter of the 19th ultimo you will find that I suggested that if you desire any further explanation you should call on the Magistrate, Camperdown, but I did not suggest your writing to him.

I am, Sir, Yours faithfully, R. H. ADDISON, Chief Native Commissioner, Natal.

Mr. M. M. Gumedé, New Hanover, 19th August, 1915.

GENERAL NOTES.

The idea of the Nationalist Party is that there should be a preponderance of theirism in the combination that they are agreeable to. They do not appear to have got a true value of themselves as a practical factor.

THE DISAGREEABLE COLONIAL ELEMENT.

The disagreeable Colonial element seems determined to make itself as objectionable as possible, those people do not seem to set any value on the loyal services of the orderly type of South African Colonials, however, this last type has the satisfaction that they are dutiful, whereas the others are not so.

How is it that out of all our coal mines there is not one tar-producing plant set up? The proprietors of those mines should know that the tarring of roads in South African Municipalities is an institution that has come to stay, and that an increasing motor service makes it imperative that the roads should be treated with tar, that being the best method up-to-date, and quite hygienic as well.

It may be of interest to our school-boys of to-day, to know that the Quagga was known as the pluckiest of the Equine or horse family. The Boers in the early days of the Cape Colony used to keep a few tame ones to protect their horses and cattle from the wild beasts that prowled about at night. Quaggas always stood the attacks of the wild dogs and hyenas, successfully.

As a sampler in the world's economic chivvings, Germany was, twelve years ago, the greatest happy-hunting ground for trusts. Even U.S.A. was surpassed in that questionable ilk, and now behold; what with commercial and religious roguery the days of disaster have come. Let others beware.

Not all the horrors of the great war stop the mad race for pleasure. The tremendous obligations of neighbourship appeal in vain to the masses of people bent on pleasure: it seems as though the love of the neighbours had gone down to zero.

Are we on the brink of the mighty change? Not a few thoughtful persons think we are, and that most of us will get a rough awakening from the dull and uncharitable state that man has allowed so long.

Bret Harte's Last Poem

In the "Victorian Age."

When your men bowed heads together! With hushed lips, And the globe swung out from gladness To collapse, When your drums from the Equator To the Pole Carried round it an unending Funeral roll, When your Capitals from Norway To the Cape Through their streets and from their houses,

Trailed their craps, Still the sun awoke to gladness As of old, And the stars their midnight beauty Still unrolled, For the glory bron of goodness Never dies, And its flag is not half-masted In the skies.

[The above poem is here published as a fine sample of poetry that is truly educational.—Ed. "Ilanga."]

(Ku Mhlali we "Ilanga")

Mngane,—Ngakutumela ireport yalomhlango weZulu Industrial Improvement, owawukona ngomhlabi ka 3rd August. Ngiyadabuka ngoba swayicidzechanga njengoba bebani ngabuzwa ukuba kuzo nokwawonywa inkampane futi kuba fanele ukuba bukwazi. Manje ke sengingati nasinomhlango omhle kakulu. Kwawonkwa ukuba wonke amazwe asegame ni lami, abizwe ngegama lenkampane. Loku akuzange kwenzwe nxa amazwe esatungwa ngoba inkampane yayingakwa cindzelwa kwaIzulumeni. Futi kwawonkwa ukuba uM. Dube owaketa ukuba iPresident ngu January, Ukutwe ukuba umhlaleli ukulungisa zonke izindaba ngokutengisa izwe. Manje ngimawo ukuba ngisho ukuti uyavuma ukwenza loku, kodwa kodwa isikati njengoba engumntu ohlala exonkile. Uncinimemo njalo ezindaweni ngezindawo. Ngalesisikati samanje sinakusho lato oluacike kodwa siyabuzwa ukuti umsebenzi ngubeke ngokunoliseyo nami ngiyabenza ukukuphela ama tile alabo asebaqeda masinyane. Imina,

W. C. Wilcox, Umbhali wenkampane.

[Kwazange sanukelwe incedwani epuzwa ku-ve incinane ukusebenza kwalenkampane.—Mhlali]