

Imiti ka Dr. William Makoba.

Kubangwa yigazi elima-nzi.

ABAHLUSHWA ISITUTWANE.
Nanga ke amatatanye esitat wane-ni. Umoti ngokufika nanga afe ngalo ama ukudlula nanga angiba ngenamela. Umoti una nanga ngozok izinyanga kubayo apinde afe. Ngakomoti wami sengisidize abasung abalulwa isitwane.

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Abaningi abantu abalulwa ubuhle ne bamangata babalulwa into engabe ayilupi emi baka igazi. Inza omoti emi wama ngizo (Rheumatism) azubene nezazi elilaba lwomzimba angazwela kwibala ubuhle uphile inza kungat kwakwige igazi.

AmaPink Pills kaDr. Williams aka igazi, nabagoliwa igazi bangebe bayidole ama helings omoti bangalili li elipeleni ibamba abeti bagoliwa unambe lokufika. Ukuphela nokuzalwa ngamaPink Pills anka amadlala ila na kuvonela ukukwela yigazi okuzingizigazi amzimba wamalanga.

Kubantu abane-nka kusima bese bese nabasina ngokwileyo balala in canasa kuble bapate nrokonye beza bezalulwa ngamaPink Pills kaDr. Williams kupela okudingekayo okukhona; abuhlungu nokuzalwa kwakubikela ukukwela yigazi. NgamaPink Pills kaDr. Williams kubonisa wakini na bona kwa Dr. Williams' Medicine Co., Long Street, Cape Town, ngo 3/3 ngenalaba no na ngasizaba ngol- angalikholeli ipati.

Umetlapi wonke epela n-zinqoto zake.

OKWENZA UZAM-BUK ANGAFAN-NE NAMUTI ES'USIKWENI NABEMANXBENI NAZILONDA.

Akako lalo olumangalis ngapuzu kuZam-Buk manje! Lesigoboko esilimileyo emakumbi asidimle elimileyo ezaba noma isilonda, sivalele ukufakata njengoba kweza imiti engeqedi e-hlungu. EkuZam-Buk isit ukulalala aqede ahlaziye irebe noma isilonda abe enza ukupola okuhlahla ngokwemhlabeni.

UZam-Buk akawo isinyanya eyizi 9 zomati eziyisinqelane samafuta esilwane nengama kobe amati wama midabeni. UZam-Buk ungomoti wemvoto wonke otakwe ngamakumbi odwa wonke ungomoti oyi-hlungu, noma engavavalelwa nes'viki amiti onama-ni eselohlolwa ekwelipeni isifo zesi-tula.

Ingqalaze-ivele hotel

INGQALAZE-IVELE HOTEL
Ohlange, Phosiz.
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Ngemvoto bonke abantsundu, ukudlula okubalulekile.

Pakati kokuba kofee, tea, Cocoa nenyanja imihlaba zontsine nezine esingqalazayo. Abasepi isitoko mbi esingqalazayo nona waso. Nje ngoba nani ukuti Hotel indaba isizobonakala kwabanini ukuba ngokwemvoto, ngokwemvoto ngokwemvoto noma emifane indaba izobonakala. Akwaziwa langa linye. Kuni ngi okuzayo.

Dr. WILLIAM MAKOKA

Overport P. O., Durban.

Ukutunywa kuka Sobantu

Nangu ke noGobhaza kaSobantu (P. E. Colenso Paq., Solicitor) kwelalaba kubalwa aDinasora ngomvoto w mvela njalo wazilela ukuba asampiki. Kwasi ngoziwa kwakokukuba wawo wanguwe yisifo njengeyo-ya, kwakokuba ukugoduka kwake njalo eyingane nje engakabi naye-khela elimilaba. Labo kambe abanjalo sityabulekile, yibo laba esit' ngeyo-zi omoti emileyo yabaMartine idomas wena " Bona balwela aNkulunkulu ngobu.

Kungapambili kwaleso sikati okwafika ngawo ubhopho Twells waseOrange River Pres. St., owalika qede wayakungane eSt. Peters kwakokuba lokogamandlala ngenzanyanya likaVryburg. Deun Green, ngenxa ukokwawo kwake amandlala nguBishop Gray Engibona ukuti mias yiko loko okwacutela uSobantu ukuba ammandlalele emajini, ambandlalele kany' nabo bonke abafandisi laba abayona uBishop Gray. Loko kungene kukaBishop Twells eSt. Peters kwawona umsido omkulu kaaba abayona uBishop Kolomo, abebona, ngokobandlala kwami, ukuti inxa beluku beyesentoni nkwesiyana kanje, kwazungeza ukuba ayitole okwakapela uDean Green indaba yeSobantu eSt. Peters, ngaloko wawika ke uSobantu, wammandlala wamkela eSt. Peter's ukutso zonke izindaba ayebekwe kuzo ngamandlala kaSobantu, wamxosha nendabeni lako ayebhala koma eDeansery.

XLI. Ngilanda lesi nje kambe ngiti kungakulula ukuba ngizokwela indaba enkulu yokuqokulwa kwake ngalabanga, okwase kwapona ukuba bambalule ngenzandlala. Kute nje kuzo lezo zikhiti indaba beSobantu John Joseph Meek owabe besepete impahla lepapa eFarm, kwasi umlungu Fkukanyeni, walis wipko pela nje ukuya enkosi. Abantu abebekens koni lopo, bebons ukwawo kwake nokukulama kwake kubanga lango nobophala, kabaze bayama ukunyisa, kodwa yena wawama okuziyela ngomvoto. Yat'aba ibone loko indaba ukuti umlungu upike lele akuya enkosi ngobandlala yambamba kaloko yambuyisela emvoto sataba ke kaloko kamlungu lo'ngant' kababoni nje upete isibhanyanyani lesi engangenzandlala abasibina ngokuti ipistoli ngokwemvoto emab'ntshini ke: uhlayi lwanga emab'ntshini kaMeek. Kw'aba zibone isen'ant' ezizalipo zambamba kaloko zamanze isantshane, zambekisa kude le kwakokukulalala itaba lobaba khulahlahle unkon' eMga'dhlova. Batika bamata. Kwazungeza isala lokubalula uMr. John J. Meek. Lamahlalowo mlungu: wahlalewa izindhlekile zecal.

Uzantso

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Uma esecothwa ekokwenkwenkweni-yokubona amani nomilo, uZam-Buk ubandimbisa ngokwemvoto abuhlungu, akwileke ukugang-awa yisifo ukulaluma ngomvoto kwakokubona. Ema-naboni akawo ngapuzu uZam-Buk qale sang' ubava nyanja ihlanzekile ngokwela peli andaba e qale ukopolisa.

Njalo uZam-Buk aye aize emakumbi weso qade amangwama es'viki ukulawula nokwawo loko yizicadi ezalwa nokwawo ukopolisa kuZam-Buk kobe nomoto wonke abuhlungu ngokwemvoto kwake.

Yiko loko futi okwase kung-buye ke nake izindaba nem oboko nezango mva nomvoto emileyo una wazalwa kwake ngokwemvoto ngalaba uZam-Buk omamandlala ngokwemvoto. Ureman' eliluki futi okwemvoto nenzoni umilo amani nokwawo kwakubambambo nokwawo, nokwawo lwakulawula yizizak-zana. nezinye wobuhlungu, etc.

Loko wenzwe kupela ngamakumbi awanawo kamkazi wamafuta esilwane nesinxube esimbava esimbavini. UZam-Buk akapela komati opolile nokwawo ezilala ulungile wokubhala ubekiwe.

Noma kukona manye uZam-Buk ngokwemvoto abantu ukuba bapate izizoboko esingangenzandlala esilwane ngomvoto zamafuta esilwane avandlali nemti engalungile yokwawo emab'ntshini amime-hlanzekile kwisifo zosimbamba Ekwemvoto-ndaba ngokwemvoto ozalungelani nokwawo. Kuba nje ngaloko okubonakali wobangweti wokwela kw'aba.

Kabo bonke onemsi nezitoloko ng'aba noma 3/9 ngokwemvoto ng'aba ng'aba 3, Low Street, Cape Town.

Nzondelelo wama-Depende.

Umbhlangano engasemhlabeni yebandlala Independent Methodist Church of Africa ibihlangene eLennoxton, Newcastle. Umbhlangano umamkele ngokubhalwa uMr. A. Kumalo weAfrica Presbytery (Upumo) kwaNtseba myama.

Aqala umbhlangano ngoAugust 31st. kuya ku Sept. 6th. 1920. Impato emi yonandlelo M Sitele nendabala isaba nzondelelo wabonga nezinkomo zanezo maku.

Umikotelo kaNzondelelo wanonyaka unimlekile kaluku ingati imizi isem hlabeni. Imali esakelako 2ipounds 13s sefekwheke 5pounds 16s 3d isindhlekile kufekwheke wokuhambisa izwi, nemfundun' kokunye eNatal.

Paedient yonyaka esyo uRev. P. J. Ngwenya, inobhala wonyaka oz yo, Rev. J. N. Mhlango UNzondelelo eVictoria Hill ngo'agust 1921. Umvoto kaMr. R. Sitele laculele UNzondelelo kamandlali. Kwavavwa ngoGod save the King.

LWAVINJELWA UHLUPO.

Lowomkhalomvoto nampho obuhlungu ngalo kuble utshelwa kusenza pansi hlese enye kanye okubi. Para okaChambelain koti zonke izibhaleko zabo zibhalalisile. Utengiswa yibo bonke ababngisi.

Isaziso

Ngitungenisa ngawo lami elisoWanti amanye ayiluhlu 10 acres). L'ipama emifaneni Ohlange, linobhona-nemiti emincane yezitole nokwela lika maba, imbono. Lihle kanti. Ngifane imali ikotwe yokwengone nomdaboli ngandlala kwatolele £60, ikweneta neifana £70. Emava kweminyaka emibili loba libhamba e£100. Nango inhlalaha nina m'ndigangwayo. Tamelani ka.

AFRICA GUMEDE, 375 Point Road, Durban.

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Isaziso

Bayazawa bonke basabulale ngo odhla eyakwayo eGarden kaEda V noVI ukuba abentlalo imali bayinike uMr. Josiah Nkabinde abaseleloke noma iselelester Farm, bayinike uMr. Ezra Kumalo abaseShop Allen bayinike kulase Mabaso. Lokote kushub' ukuba bashlabe bakipe nobe bongakile lapa eGardeni kodwa abantwana bona bafunda kona nendaba yakelwa bona abantwana bona. Sizani bakiti nense isizofano seno.

Yimina,
I. S. MABASO.
(uKobhala.)

Gardenaville, AlcockSpruit.

Kufuneka

Into nbazawa enguHouse Keeper. Ihlo layo iyokulizwa koma kamlungu noma eyefakuzeki ehlekanipile ene simito. Cetani ku

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A Native with some experience in Chemist's Native Department as interpreter and to make himself generally useful.

Apply to:
ERNI ST TYSON, Chemist for Native People,
293 Point Road, Durban.

Kufunwa

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Compound Manager,
Natal Cambrian Collieries,
Dannhauser

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WANTED, native girls, 18 years of age or over, who have passed standard VI and can give testimonials of very good character, willing to be taught midwifery for two years. Provide house, uniform and £2 per month in place of food.

Write to:
D. A. BONFA, Umzinto

Kufunwa

Izizizwa amajaha okubenza emgaweni wesitimela ihlo ngenyanga ngo £3 10 umbenzi wexibusuku elishumi. Lobelani noma naye ku

C. C. CRAIK
Inchanga,
Natal.

Kufunwa

Impiki owasi kohlwa usebenz' (isikulu umZulu). Ihlo £4 ngenyanz' nendawo yokuhlala.

Buzani ku
MANAGER
Bridge Hotel,
Newcastle.

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

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Friday, September 17, 1920

SIR H. JOHNSTON'S "ALLEGATIONS"

It is not to be wondered at that those charges levelled at the European exploiters and oppressors of the Natives in some parts of Africa by Sir H. Johnston should be labelled "allegations" and that there should appear voluminous correspondence in the Press attempting to refute them. Indeed we expected all this contradiction. It has always been so. It is a vain and futile effort to try to build up a belief that the European "can do no wrong." Our experience has been that few of the wrongs suffered by the Natives of Africa at the hands of the Europeans ever reach the papers and appear in books. The little that penetrates and comes to the light is at once styled as "allegations." Sir Harry Johnston is not out grinding and only speaks the truth as he knows it with a desire to barmhaz any one out of mere anguish. It will never hold water to continue to set the part of the monkey who hides himself with a few leaves after pretending some roquary even after being found out.

Whatever the objections to Sir Harry Johnston's charges may say we prefer to believe him as telling the truth to the world. The African Natives are no longer the dupes of thirty or fifty years ago but they now see when they are well treated or otherwise. The human race is subject to the same passions and weaknesses whether the race is white or black. The tendency of the strong to lord it over the weak is as old as human history. The European in Africa is no exception. When conditions of life are so different from those in existence in Europe men are apt to act as they find the conditions prevailing there. To say as one of them writes that there was practically nothing to complain about from the Native standpoint is to confess to be living in a different sphere altogether from that of the Native. This is also not to be wondered at. When Natives agitate for more wages the very masters who a month before have been moving heaven and earth to secure a substantial increase to their wages are surprised when the humble Native daigns to plead for the same consideration on a much lower scale.

The estimate of Sir H. Johnston as to the four-fifths who are for the good of the Native and the one fifth oppressors is hardly correct. We think the reverse is the position. When all has been said the humane portion are a redeeming quantum and we are thankful for them as showing nobility and sublimity of character, men who will speak the truth come what may.

Report of the Cape Commission on Native Education.

The Commission held its sittings at Pieterita and King William's Town in June and July 1919. It was remarkable in that it contained four Native members, as well as missionaries and representatives of the various Departments of State concerned with education and with Native Affairs. The Commission was presided over by Mr. Viljoen, the Superintendent-General of Education.

By the terms of reference, Native education in all its aspects came under review by the Commission.

MISSIONARY CONTROL.
On the subject of control the Commission does not accept the suggestion that the appointment and dismissal of teachers should pass out of the hands of the missionary superintendents, but recommends missionaries to avail themselves of the school committee system as circumstances allow.

DISTRICT COMMITTEES.
Then follows a new and important proposal, namely the establishment of District Education Committees, representative of Native Councils where these exist and of Native parents, representative also of the Education Department, and including Missionary Superintendents, and the Magistrate of the district being chairman. It is proposed that these Committees should be only advisory at first, but might later be given control. This proposal strikes us as most valuable. These committees will bring together people who, though working at the same task, are at present entirely isolated from one another. Consultation and united responsibility in these committees will we feel sure make for harmony and mutual encouragement, stave tendencies to overlap, facilitate the opening of new schools where needed, strengthen the hands of the missionaries and parents in their efforts to secure a proper standard of character in teachers, encourage and facilitate industrial training, and what is perhaps more important of all, give the teachers the feeling that their work and their interests are under the supervision of a body which represents the best and most sympathetic opinion of their district. It is to be presumed that in every case the Department will see to it that on these committees the teachers are in some way or other represented.

A CHIEF INSPECTOR OF NATIVE EDUCATION.

As regards the Province as a whole the committee recommends calling triennially an advisory council of teachers, missionaries, and others constituted much in the same way as the commission itself, the appointment of a Chief Inspector of Native Education, and the Union of the whole system of Native with that of European education under the control of the Department of Public Education for the Province. In the matter of a special head being appointed for Native education, the Province of the Cape of Good Hope has lagged behind Natal. The desirability of the appointment is obvious.

ASSISTANCE TO INSTITUTIONS

A long chapter of the report deals with finance. It is recommended that elementary education be made free. This we are glad to see has been already given effect to.

It is recommended that institutions be allowed a maintenance grant of £4 a year for each pupil-teacher in training and that "sympathetic" consideration should be given by the Department of Public Education to the heavy expense involved by the clerical work and the boarding supervision of Native Institutions with a view to financial assistance being given on a basis proportionate to the actual expenditure by the institutions under these heads.

TEACHERS' SALARIES

The Commission "under a pressing sense of their importance" adopted the following resolutions on the subject of teachers' salaries:

"That the Commission is of opinion that the present rate of emoluments and pensions of Native teachers is inadequate."
"That a graded scale of Native teachers' emoluments and pensions should be instituted."
"That in such a scale of Native teachers' salaries and pensions due regard should be had to teachers' academic and professional qualification, and successful teaching experience."
The following scale was then recommended:

(1) For the uncertificated teachers as at present
(2) For lower-grade certificated teachers, £42 to £122 10s., rising by annual increments of £6, with intermediate barriers according to position and class of school.
(3) For higher-grade certificated teachers, £60 to £144 rising by increments as in (2).—"The Christian Express."

(To be continued.)

Harlem Negro Colony. NEW COMERS FROM JAMAICA.

James W. Johnson, who was American Consul to Nicaragua not so long ago and an author of note, is a member of the colony. There there is Frederick R. Moore, editor of the New York Age, which is the oldest Negro paper in the country. His paper has recently acquired a modern plant in West 135th Street. Charles W. Anderson, former United States Appraiser of this port under the Roosevelt regime; William Piccini, former dean of Morgan College of Baltimore, and Ferdinand O. Morton of the District Attorney's office all have homes in the colony.

There has recently been a large influx of Negroes from Jamaica. They are showing a progressive spirit and the first thing they set out for is a career in business. Since the establishment of the Black Star Steamship Line, which has vessels now making regular trips to Africa and ports of the Latin countries, many Coloured persons are coming to this city to establish homes. The market for Negro labour is increasing here, especially for longshoremen.

There are any number of musicians, artists, composers and professional men in the colony who have achieved fame and money. The late Philip A. Peyton, who was a wealthy real estate operator did as much as any Coloured man in the city to help establish the colony. It was through his efforts some years ago that the Coloured people began their settlement in Harlem. The Coloured branch of the Y. W. C. A. has a fine home in the district. The workers connected with the branch have been successful in placing young girls in positions as stenographers, maids, clerks in stores and in many other fields of employment.—"From The New York Sun."

'Rolling Stone' teachers.

I read with deep regret in the "Native Teachers' Journal" that Mr. Ernest Maimung of Edendale Institute is resigning his post, and exchanging it for that of a Wesleyan minister. Among the Wesleyans it seems to be an unwritten law that whenever a Native teacher has completed a certain number of years without a stain on his character, he should abandon the teaching profession, and adopt the ministry as his calling. They make teaching a stepping stone to the ministry. It is a great pity that the Methodist denomination have no Native veterans among its ranks who have adopted the noble profession as their life work. Other Societies possess such veterans. Foremost among the American Zulu Mission is Mr. Makisa, G. C. Mhlango, who, I believe, is still in harness, although grey-headed. Then we have Messrs. N. Mfeka and N. Lotoli, who have been teaching for more than two decades. A call or filling is a divine thing, and must be obeyed. Indeed the sacred word calling seems to have lost its meaning now-a-days. People hear no voice summoning them to the appointed field, but drift into this or that, as happens.

To illustrate my point, a few years ago a very successful native teacher gave up teaching and took to the cloth. He was drawing a good salary—£96 a year—and was a great favourite with the children's parents who recognized his great ability. However, he made up his mind to become a minister of religion. I have been closely watching his career in the ministry, and have recently been informed from a reliable source that the minister contemplates resigning. A churchmanship is held largely, it is stated, before his eyes. A man should not push his way into a calling, but suffer himself to be led into it.

My advice to our young male teachers is, choose your employment because you like it, and not because it has some external promise. It is fundamental that there should be in the main accord between the man and his work. But having got into some occupation that is raising in the direction of your inmost heart, you get to it. If it is altogether disagreeable after fair trial, throw it aside, and start again. No one can row against the stream all his life and make a success of it. I don't blame the native clergyman for his apparently extraordinary conduct, on the contrary it should be highly commended than condemned. It is the only honorable way to pursue in such circumstances. Before committing one's self to a pursuit, one should make a very thorough examination of himself, and get to the core of his being. It may be quite right to train a boy to a calling, but never to the exclusion of his personal choice; if for the ministry, and he deliberately prefers to become a teacher, or a farmer, or a brick-layer, it must be soffered. The great C. H. Spurgeon in "Jehon Floghman's Tale" says: "Many preachers are good tailors spoiled, and capital shoe-makers turned out of their proper calling."

I am, etc.,
JOSIAH MAPUMULO.
[We disagree with Mr. Mspumulo's sweeping remarks as to the intention of the Wesleyan Church regarding its teachers' profession. Mr. Maimung is old enough to judge for himself.
Ed. Ilanga.]

General Notes.

The new Native Administration Act offers many good opportunities for progress among the Native people, and it is desirable that they should be well aware of what it really means. If they enter into it with the resolve to do their duty, they will soon find themselves capable of doing many a good deed for their people. They must be firm with themselves as dealing with the Government and their people; recognising principles and go by them.

As a good admonition for a large number of our people, we may quote: "Waste not, want not. You'll never miss the water, till the well runs dry." We have to be careful with what we have, if we are to be hopeful of good things in store for our people.

We wish the Government would put its regulating hand on soap. The Doctors' work would not be so trying if soap were cheap. Natal has always been behind in this respect.

How is godliness getting on? A nice question to be asked, but it was asked, and for a good reason, namely for the people's health's sake. The soap question was a leading article, greedy commerce should not have its claws on it. The other point was the value of "Imbuba." As a green vegetable all our people know it, but they don't know its value in using it as food.

Change of Partnership.

We see in a recent issue of the "Natal Mercury" that the Official notification that Mr. Frank L. Dawber the Proprietor of Lacombe's Drug Store and manufacturer of Lacombe's Remedies so well known to many Natives in Africa, has taken into partnership a Mr J. E. Allen. This gentleman has had many years experience in the Drug Trade in England & Africa and passed through a thorough training in Pharmacy & Optics in England.

Recent alterations to the Premises and improved methods of business, with up to date drugs and remedies should merit the continued support of the Firm's many clients in various parts. These and new friends will be carefully attended to as this Mail Order Department is one to which Mr. Allen devotes his special attention and knowledge.—Advt.