Isifundo seSikole seSonto

IKWATA LESINE.

IZIFUNDO ZABANUMZANE KUSUKA KUABRAHAM KUYA KUJOSEPH.

ESOKUQALA: OCTOBER 6.

UAbram emuka kwelakubo. Gen. 12:1-9.

ISITATELO: "Yiba yisibusiso."

Gen. 12:2.

AMANYE AMAVESI AWOTISHA: Gen. 11:27-32; Heb. 11:8 10.

UNkulunkulu usibonakalisa ngokupeleleyo kanjani? Uzibonakalisa ngabantu. Isembulo esikulu pesu kwaso sonke eBhaibhelini ngesikaNkulunkulu nga-Bantu, nomuntu omkulu odlulela bonke asambula ngaye kwaku nguJesu Kristu. Paulani ukuti indaba eningi kuGenesis ngelandwa ngabantu ukuhamba kwabo. Inowadi kaGenesis isilandisa ngokuqalisa kwokusambula kukaNkulunkulu ngabantu, ngako-ke silandiswa kulenowadi ukuhamba kwalabantu abakulu ekuyiyona sisasiyifunda ngeKwata lokugcina lonyaka lo. Pela sisoyifunda ngokuhlola ukuhamba kwabantu laba abakulu okulandwa kuyo sibese sibona ukusambula kuka Nkulunkulu kuBantu.

Esizoqala ukufunda ngaye nguAbram uyise wawo onke amakolwa eqiniso. Ngenxa yokukolwa kwake okukulu kwavuleka indhlela yokuba sonke sibe nokukolwa.

UAbram wab'ake esweni labangakolwayo elinges'eMpumalanga yaseNingisimu ePalestina ngasenzansana kwalapo impi yamaNgisi ilwa kona manje eMesopotamia. Nakati leliswe labe lingelabangakolwayo babe ngesidhlwangudhlwangu, lase likanyisiwe ngesindhlela esiningi. Uma siti elesizwe sisho elisa konza isitombe. Abantu bakona babe konza itongo uMarduk. Ngenkati ka Abram kwakubusa inkosi edumileyo uHammurabi eyabe ilungile ibusa kah'e ibeka imiteto emihle ilinga ukumisa ukutula nokucuma esweni, ekutasa kakulu ukulima umhlabati. Ngako-ke uAbram wavela esiweni esikuteleyo kakulu esinemiteto emihle neqata. Kepa-ke, babengamasi uJehova. Kagculanga uAbram yitongo lesitombe essingenakupila, waqala ukukolwa ukuti makube ukona uNkulunkulu ongabonwayo owenza isinto sonke. Wat'uba umqondo wake ubheke ngasetongweni elinjalo uJehovawas'ambula kuye.

1. Wati mamuke esweni lakubo nasesihlotsheni sake aye kwelinye iswe. Ngani? Ukusungeswa isinto sokungakolwa esweni lakubo nabadumisa isitombe bakwabo kwaku sokwenza nqala kuye ukuba adumise ngenkululeko uNkulunkulu lo wake asemtole busha. Kuhle abe kude nemikuba emidala yokusugakolwa aye esweni lapo eyakululeka ukutonza kahle uJehova ngonembesa okululekileyo.

2. Lesisetembiso ngoobo sesifezekile. Igama lika Abraham likulu nanamhla laziwa wonke umhlaba. Ukukolwa kwake kuyisibusiso esikulu emhlabeni loku umpumela wako omkulu ukufika kuka Jesu Kristu lap'emhlabeni.

3. Labo ababonga uAbraham ngokulandela ukukolwa kwake bebusiseke ngesimangaliso. Sibona endabeni yabaJuda ukuba isizwe sajesiswa zabhubha ngoba zaqalekisa abaJuda abaketwa baka Nkulunkulu.

4. UAbraham wahamba noLot okubonakala ukuti wab'ekolwa kuJehova kepa ikakulu ngokubonela kuyise kazi uAbraham, kepa akamkonzanga ngokupelele uJehova.

5. OAbraham noSara babengakatoli bantwana ngalenkati; abantu laba abashiwo ukuti bahamba nabo kungaba abantwana bakaLot kanye nezisebenzi zemizi le emibili.

Imfuyo yabo kwabe kuyisinkomo zonke zubo nezimvu namakamelo, etc.

6. Abantu bokudabuka baleliswe amaKanana. Abanye ababekona kuqala besuka esweni eligudhlene nelakubo kaAbraham bafika bexubana ngokutatana nabokudabuka kuleloswe.

7-8. Ekufikeni kwake eKanana uAbraham wabonga iswe elisha al piwa nguNkulunkulu waka i'ati wamhlabela kulo.

9. Waba yiloku ehla waze wafike kude buduse nalapo kukona iJerusalem manje.

Kuyavama ukubuzwa ukuti mayelana nalesifundo ukuba uNkulunkulu wabe esibonakalisa kanjani ekuluma nabaNumzane labo. Waekuluma nabo ngeswi elizwakulayo yini nabo bamuzwe njengoba siswana manje na? Angasi. Ziningi isindhlela sokukuluma kuzaNkulunkulu kubantu bake. Uyakuluma nati ngokusobala namanje, siyalizwa izwi lake ngapakati kwetu siqiniseke ukuti uNkulunkulu okulumayo kepa asizwa zwi ngendhlebe. Makube wakuluma kanjalo kubaNumzane laba kepa asinakosho ukuti waebuye adhlulise enze njani nokuba uAbraham waeliswa kanjani iswi lake ngapandhle kwoba aliswe ngapakati.

UYATAND'UKWENAMA NA?

Akunacala noma isikundhla sako noma imali yako ingakanani, ungese wenama uma isisu sako singapilile. Inxa ukudhla kuhlupa esiswini isikwamana sesinhlamvana zika Chamberlain zingakukanda ube musha. Zitengiswa yibo bonke abatengisi.

Isigcobo Samakambi. Esitata Kanye.

UMELAPI OYISIMANGA EMANXEBENI NASESIFWENI SESIKUMBA.

Sekuya kuya kubonwa mihla yonke kulo lonke elas'eSouth Africa ukuti uZam-Buk uyimpahla okungenakuhlalwa' ngapandhle kwayo emakaya. Ubaba ubona ungadhlali ekusikweni, etc Lapo esebensa umame umjabulela kakulu ngokuba uyisigcobo sokuputuma umkosi esinamandhla angandile ekushisweni umlilo, namanzi, nesehlo zonke zemihla ngemihla, kube nabantwana basi ukuti uZam-Buk udambisa ukulimala kwabo uvimbele ukulimalana kwabo ukuba kungabi okukulu.

UZam-Buk uyisigcobo esalunjwa ngobungcweti samakambi esiumuti sonke sipela. Kungako sahlukile nje kuso sonke isigcobwana esinenhlenge seyana yomuti, konke okunye kuyisinqumela noma "isandiso."

Ngendhlela yake engandile, uZam-Buk uqeda isifo sesikumba esingxatheni futi ungalimazile isilwebu zenyama esitambile.

Inxa ehlikihiwe lapo usikwe kona noma ukiwejiwe, uZam-Buk uvikela ngokushesha ekungenaweni amagciwane nesilungu enze ukuba kumile ngamandhla nangapandhle kobuhlungu isikumba'esisha esipilileyo.

Idesha likaZam-Buk limumete amandhla amakulu okupilisa ekandene ndawonye. Unjalo nasekwelapeni ukusikwa nje nemiputuluso, nokushiswa amansi nomlilo nasekwelapeni ukuyocuka nomuna nesixixayo nobovu nomcoboko nesihlungu nesangemva. Ubudoda bukaZam-Buk nokusisa kwake kuqama ngoba umteto wegolide wawo onke amakaya owokuti, "Hlal'usihlinse ke ngoZam Buk."

Utengiswa yibo bonke omKemisi nabesitolo ngo 1s. 6d. noma ngo 3s. 9d. ngedosha. Elikulu linopindwe cish'uba kane kwelika 1s. 6d.

Inxa esitolo sakini usupelile ubowubi za ufake nemali yawo ngqo kwa—

ZAM BUK Co.,
No. 9, Long Street,
CAPE TOWN.

Akukishwa luto olunye ngePosi. Amadosha amakulu amatatu angu 10s.

(Ku Mhleli weLanga lase Natal)

Ngangiti isimanga zapela nabantu basendulo kepa zehla zonke kulemiyaka emibili emitatu. EzamaJalimane ngingazedhlulisa ngokuti zenziwa yimpi, po lezi zase South Africa siya ngidida. Into engibangela ukuba ngibhale ukuxakwa umbiko kaMr. Moffat iKomishana. Kusobala ukuti lomnumzane ubonile ukuti asipetwe ngandhlela asinamkulumeli kepa kona lapo ukala ugabantu abafundisiwe uti badukisa abantu bekubo. Lapo bebadusa kona kukupi naye ebona nje? Uti futi emihlanganweni kaCongress bakuluma base beqise usho engasange aye kona eswa amaswi aoFokisi nje kupela. Mina okwami ukubona lomnumzane ulibonile iqiniso lapo likona kodwake njengomkuba owasilile nowenziwayo, "Akuko Nkwali ipandela enye." Naye ubeketwe nguMbuso, noko uma umuntu esecwaningisisa uyabona ukuti ekuboneni kwake isinto nasekuzibekeni epepeni kukona umuhlu ko omkulu. Liti ipepa i"Mercury" abantu badonswa yi International Societist, lisho into elingeke liyifakase, Lihisangana naye uMr. Commissioner Moffat kwelokuti asinale tina manje itemba embuseweni nakubaPatiswa Ndaba zaBantu. Loko ke basola isefundiswa ngokuti zedukisa abantu. Ngiyamangala impela ngoba abelungu bonke noma ingxenye yabo isola umbuso ukuti kawetembekile. Loko kuyabhekwa, kuti uma iningi livumelana kuko upume lowo mbuso, kodwake uma tina 'ndhlu emnyama sikomba ngesizatu esiqinisile ukuti asipetwe kahle nabakwa Mpatiswa Ndaba abanalo uswelano nati kutiwa sedukisa abantu. Loko kunjenga mazwi empenduke yabefundisi base Koloni ebhalwe yabbengeswa emapepeni ngesandhla sikaMr. Dower okutiwa ibhalwe yinkosi uGen. Botha ukuti umteto kal913 wamaswe wasuka emcabangweni ohluzekile wabelungu abatanda abantu. Angisho mina ukuti noma bakubhala loko babelindele noyedwa ukuba akolwe yiloko ngoba nabo bayalazi iqiniso lokuti lowo Mteto bawugijimisa kanjani emkandhlwini nokunyenya kwawo wetukwe seupakati nje. Uma kwakuyinto enhle iqonde ubuhle yaiyobhengezwa unyeka noma imiyaka ngapambi kokuba yenziwe umteto. Ukuba mubi lowo Mteto bbekani ngenkonyane yawo u1917. Sekungelesitatu leliKomishani kepa ayehluka omatatu. Ngibonga amaswi eMercury ka10 Septr. abonisa ukuti noma bekuluma kakulu bayabona ukuti iNdhlu emnyama iyaqubeka ekukanyeni, batike bona ngolwakubo iEvolution. Ngigcina ngokucela wonke umuntu ukuba azitengele umbiko kaMoffat odida iBhuku. Uxolo ngokwelula Mhleli.

Owako otobile,
J. RAY MSIMANG.

HLIKIHLA.

Baningi abantu abati isifo samatambo asinakwelashwa ngapandhle kwokudhla isihahadolo somuti. Oka Chamberlain wesigcabo sobuhlungu uma uhlikihlisiswe wangena esikumbeni sewelapa esiningi isifo samatambo pesu kwemiti efakwa ngapakati futi sahesho atole ikefu. Utengiswa yibo bonke abatengisi.

Imibuso Emibili.

(Ku Mhleli we "LANGA.")

Mngane,—Ngitanda ukuquba lamaswi kaFuse ombuso omdala nomusha. Yebo wena kaFuse ngiweswile awako kodwa noma ngiweswile angasi ukuti use wati ukuluma kangaka nje wena ubucabangela. Kodwa ngibuye ngikutetelele ngoba ngiyasi wena ukuti ukupila kwako kutandaza ukuhlala ngokuhlela imiqondo yabantu ngabantu. Yeboke uti wena kuhle sikete umbuso omuhle komsha nomdala. Uma ngiketa omdala ngingati ngoba ngiwuketile bese ngiwutola yini? Ngingeke ngiwutole futi ngingeukete ngingawasi, ngiwuswa ngendaba. Ungaketwa ubawasiyo mina sengiyizalo yalapa esilungwini. Mina ngingati ukusuka nje Mr. Fuse ngikulume ngemiteto yaseiLungwini ukupela yona engiyasiyo, noma ngiti muhle ngisho ngiwasi noma ngiti mubi ngiabo ngiwesi. Nangakoke angisuketa luto lwawo ngoba uye uti uma usuletwa kutine upanjaniswe nemiqondo yetu, kuti uma uyiswa ngakwabakubo abamhlope ugondiswe ngendhlela yawo, nakitina ndhlu emnyama ngakube ngiyaketa uma kuhanjiswa njengoba kuhanjiswa kumlungu. Ukubendhlulula kuyasahlula napesu kwakutolwa kwetu sihlupana sibulalana sodwa singenangqondo. Kuhle pela, seba sefundisa ingqondo yakubo kuhle basipate ajengokuba bepatene. Sisopatana ngani nokusikipa kwabo ekufeni uma nabo bengasihlabi mxwele nje? Nawe Fuse uti ukuluma kabengeko ongababek'isici bonke ubabeke isici sabo ngemibuso yabo, into kodwa nje ofike wati uyisho yasokwenyelisa kakulu ikubuni nobani lilena yokubulawa kwabantu. Kodwa ke nawe uyabona nje ukuti uyakuluma njalo ngobugqu bako bokukuluma. Ngokwetu tina asisafuni ukuvuselwa izilonda esidala zaokoko sibe sesisembuseweni wesinye isizwe esasifikela nemikubakuba yakubo yonke esingayasi kungetina esawela ulwandhle sayakoti, Tola wena waseNgilande siyabulawa kwelakiti, bafika sihlezi. Kuhleke basipate kahle nati—ngemiteto yonke yakubo ikona sesizode sibatusa kahle kwabakiti. Uti kuhle ngiti uma nginecala nomlungu esikundhleni sokuba nga limisahla lilahle mina, ananguse intombazana yakiti angensiwa luto mina ngiqanjelwe intombazana yakona iti ngiyesahelile bese ngiba ingqondo mhlaumbe ngise ngifel Uma ngibonwe ngesuti kade ngisipusela ukudhla sengiyabochwa njalo. Nginge yiqede imikuba abasenza yona nawe uyasi ukuti abantu futi ubalinganiswa nemiteto yaokoko nje ngaske besabuyela kuyo sebefundisiwe bonke ngisho kwa Zulu ngisho ahabhinenayo noSolomoni uMntwana uma nabo betaheiwa kahle imiteto yokupata ngokwesilungu bangapatana kahlenje. Kako umuntu osayobulawa manje ngisho uHulumeni uKing wakiti singabusa kahlenje.

Yimi,
CHARLIE MNYAMANA.

Abantwana Ab'etukayo.

Ukwetuka kwabantwana kwenziwa ukusebensisa kakulu umqondo noma ukusebenza kakulu ngamandhla. Noma kungabe kubangwa yini kodwa kufanele ukubhekisiswe ukwetuka kwabantwana. Ukubatetisa akusizi luto ngoba akubapilisi, futi nokubajesisa kuyingozi. Ukusebensa kokulinganisela nokusebenzisa ikanda ngokwanelayo kuhambisa igazi kahle kwenamisa nomzimba ekuhambeni emnyango. AmaPink Pills kaDr. Williams yiwona okusiza uma kunjalo, awanaluto olulimasayo afana noshukela usawudhla okokuqala lapo ulifaka emlonyeni. Uma umntwana enokwetuka mpuzise amansi ashisayo bese umlalisa umnike amaPink Pills kaDr. Williams. Kuyamangalisa ukwazi ukuba isikati esiningi kangakanani osekwelashiwe amaPink Pills ka Dr. Williams ngokusuka wona alungise igazi nje kube kupelh. Bonke abatengisayo bawatengisa ngo 3s. 3d. igabha lilinye asitupa ngo 17s. noma utumela kwaDr. Williams Medicine Co., Long Street, Cape Town, kungabiswa luto ngeposi.

Ocazela uMr. M. M. Fuze.

(Ku Mhleli we "Langa")

Ngicela iswana baba ngibhekise kunsiswa endala ubaba uM. M. Fuse Esq.

Ehene! Mr. M. M. Fuse, ngabe siyeswa ukuba aunscala elikulindile; uma seuhambile pakati kwetu tina bantwana bako.

Ngisho ngo "gwayi" osenhloko kuwe, ongafuni kuwushiyela bani. Ngilibona nje—elenkonyane eti masingeselele—emalini yamapepa. Owenu bafa bengayasi incwadi imvama yabo, wenake, wasi yonke indawo inhlangoti zombili ebumnyameni—nasekukanyeni, ngisho ebuZulwini, bakweZulu. Ngiti ke, use uqapele kahle pambili hleze ufike ulitonise lelicala.

Nati sinecala oBabamkulu noBaba abayosibusa lona ngawe ukuti sayekelani ukukipa imali esikwameni zetu sikunike nawe udhle isinyoni zabantwana bako ngomqondo wako njengesinye isizwe ezihlakanipileyo? Wena ke, kwotiwa kuwe,—

Wabanika iZulu History abakwaZulu emhlabeni njengoba safa wena wake wasala nabo? Musa ukukutsiela inkonyane yepepa kanti uyasi kahle ukuti ukuiala yikufa futi senivela kancane kona lapo nibuswesi.

Kiama, inani leZulu History ngoba le, sesiyihlole sabona ukuti iyatunisa.

Aukamangalelwa bantu kuba "Meleli" ngalendaba. Wena ucabanga ukuti awunacala nga lemfihlakalo yetu esekanda kuwe ofuna ukuze ufe nayo? Benganti, uti, nxatshana ulanda ngemvelo yakiti wonke ubani abene dhlingosi akumbhule u/ise no nina?

Unecala uqobo naseZulwini ngaloko ukungensi iBhuku nawe onga pilayo ngalo pakati kwetu.

Impela Mhleli nawe uyabona ukuti uBaba uMr. M. M. Fuse, ufanele ukufakwa icala kulesi siposiso sake.

Yimina otanda ukupila njalo Xegu lakiti.

WILLIAM MKASIBE.

P. O. Box 4
Cleveland.

IQOLO ELIBUHLUNGU.

Isigcobo sikaChamberlain singumuti odhlula yonke ongatolsakalayo inxa ushile, namabele abuhlungu, nesimfa esandhleni nesilonda.

Ezase N. Rhodesia.

(NGU DAVID N. MOYO.)

UHulumene uti otisha bonke ababe namakosikazi. Impohlo engakaganwa ayivunyelwe ukuba ifundise esikoleni sayo yodwa.

Kwaba namakosikazi uti bangafundisa bahlale kuleyo ndawo bake kona pansi kwenkosi yaleyo ndawo ibepe indawo yokulima.

Ngesintombi uti akuqutshwe njengemikuba yabantu nabakolwayo balandele imikuba leyo yikona emva kwaloko besotshada.

UHulumene kasenandaba nomtshado ngeyabefundisi bodwa.

Uma uTisha ensa isono uyakhokhwa ihlaulo lake £25 uma engenalo ubotshwa asebense kansima.

Uma abantwana besikole bona endhle leni bepuma esikoleni litetwa icala kufumaniseka ukuti bakwejwayelesiyazvalwa isikole leso.

Niyabona lesisiswe (samaZambesi Potonga) sipansi impela ngemikuba emibi. Ngenxa yokunciba kwepepa ngibamba ngidupedupa ngoba ngingatata indawo enkulu.

ABABULALI. Amacala okubulala lapa awapeli. Omunye wabulala umuntu wake. Kwafika uhlungu etenga isinkomo wati "ngifuna umuntu okwasi ukudubula wamnika isibamu" waba mba waya usingela.

Kwati ngolwesibili emini wati akaye lapo kupuswa kona emisini yakubo. Bapuza lase latshona wati eya ekaya wa esayimpupu. Bambamba bambulala bati ulahlekile, wati umlungu "upi lo muntu kamina?" Tina siyasi, yena lahle kile, Basi" "Hamba funa yena buyisa lo sibhamu kamina" "Ya Basi." Kwanjalo isineuku esiningi "Tina ayikona bukile yena."

Inkosi yatuma amapolisa abafikela abababamba abatahaya bass bamkipa lapo bambeka kona. Isimpisi nase simdhlile, batwala amatambo.

Yati iNkosi "yimyamasane bani le. Wambulalelani?" Nkosi ibole lami. O! Watuvutela wafa umlungu. Yidhla inyamasane yako. Wasilasila. "Tebaya polise," Lataho kakulu. O! Wandhla waku. Kusa leminkantsho.

DAVID N. MOYO.

Ovumela Epikisa uMr. D. D. Mkabela.

(Ku:-Mhleli weLanga lase Natal)

Indawana Mhleli espepeni lako lodumo, ngisuswa amaswi ka Mr. D. D. Mkabela engiwabone kulo i"Langa." Inkulumo yako Mr. Mkabela ngiya yibonga engitemba ukuti bonke abantu asebe wubonile lomkuhlane opunzele abansundu bafanele ukuyibonga njengami. Kodwa ke, mina ngiyaku pikisa Mr. Mkabela uma uti lomubuso owobuKristu, sunalo ubandhlululo, awunamona, utata umuntu wopke njengoba noKrestu ensa njalo pambi kwesingcwele esulwini. Ngitemba ukuba wokumbula ukuba kudala kwakukona iNkosi yomlungu etile, eyaba konsisa isitombe setye abantu bayo, kodwa abafanyana abatatu bala ukulikonza itye lelo, wase bafaka esiko lomlilo, ute eyakubona ukuba bayasha yini, wabafumanisa sebebane. Uti ke, kwababe naye, "beningafakanga yini amadoda amatatu esidhlangalaleni somlilo. Owesine uyafana neNdodana kaTixo."

Lamadoda, ayeshile ukuba angesitamele isitombe, ngoba akotsmela uTixo. Wati kuwo, ungubani lowo uTixo onganikululela esandhleni sami? Kodwa uye futi oseti, owesine uyafana neNdodana ka Tixo. Oka Krestu umubuso useza:—bheka ku Danyela 2nd Verse 44.

Yimi,
Wm. G. CHAS. NXUMALO.

UKUVIMBELA ISIFO.

Lowomkuhlanyana nompimbo obuhlungu kuhle kutityelwe masinyane funa kututuke kuqombe isifo esibi. Ubode upuza oka Chamberlain wokukohlela okukuhlupayo kahlanguka ngokusheshe. Utengiswa yibo bonke abatengisi.

Ocependukile

(Ku Mhleli we "Langa.")

Mngane,—Epepeni lako elapuma ngo August 30th ngangifakile amaswi atile ngoMfundisi Edward Magangas D.D., ngati wabeshwa, wafakwa esibhedhlela esinhlanga engenali ndawo. Ngangiswile leko ngendaba nje, ngoba mina ngangingesho kuiel'iswe ngaloso sikati. Kanti sengizwa ukuti akunje ngokuswa kwami, wa egula impela. Abakulu abampeteyo bati uma epila usopuma impela. Ngakoke ngiyawabuyisa otke amaswi ami engangiwafakile epepeni lako lka August 30.

Sengiyema,
Yimina owako,
EDWARD ZANDAMELA.

P. O. Box 2,
Point,
Durban.

[Woqeph ngomso engalobi ute ongalaqondisisi kanti usobuye usisole.]

OBHUBHILEYO

Ngomhla ka 18th September 1918, uBewo uSamuel Yeni wakwa "Mehlomoyama"—(Emmanuel's Mission) ugodukile waya kuYise ongunapakade; uTixo-Esuti, iNkosi-Yokutsala, Amen." Yamkelani nonke zihlo lombiko.

Owenu eNkosini,
JOHN S. YENI.

Mehlomnyama P. O.
Via Batstone's.

Impapala Native Lots.

ESHOWE DIVISION.

Applications will be received by the Chief Native Commissioner, Pietermaritsburg, Natal for a period of 6 weeks from the 22nd August 1918, from Natives desirous of leasing Lot No. 81, Impapala, Eshowe Division, Zululand, in extent 21 acres, 2 roods, 3 perches at a rental (inclusive of survey fee) of £2:18:0 per annum.

A specimen copy of the Certificate of Occupation which will be issued to the successful applicant can be obtained from the undersigned.

(Sgd.) C. A. WHEELWRIGHT,
Chief Native Commissioner,
Natal.

Pietermaritsburg,
16th Aug. 1918.

Izi'za zaBantu eMpapala Esifundeni sas'Eshowe.

UmPati iNdaba zaBantu Pietermaritsburg alungele ukwamkela isicelo sabantu amabeneto esitupa kusuku kuAugust 22, abafuna ukuqasha isigiti No. 81, saseMpapala esifundeni sas'Eshowe, kwaZulu, esingama eka angama 21, 2roods, 3 perches ngenteela ka£2-12 ngonyaka sekukanye nesindhleko somdabuli.

Ofuna ukubona umfanekiso weSiqiniselo sokwaka kona esiyonikwa ovuyelweyo singatoiskala kwolobe igama lake ngapansi

C. A. WHEELWRIGHT.
Chief Native Commissioner,
Natal.

Pietermaritsburg,
16th August 1918.

Carlton Preparations.

Nervine is a sure remedy for nervous debility, indigestion, Neuralgia Hysteria, Sleeplessness, Loss of Appetite, Premature Decay, Mental Exhaustion, Maternity Weakness, Rheumatism, Brain Fag, Anaemia and Sciatica. Nervine lends fresh vigor to the body and gives that feeling of well-being which makes life a pleasure. Nervine costs 3/3 per Bottle. 6 Bottles for 18/- Post Free.

Radum Healing Salve. Heals like magic, Sores, Wounds, Cuts, Burns, Scrofula, Scurf, Rough Skin and is also a splendid Hair Grower. No home should be without a tin of Radum. It is made in two sizes 1/6 and 2/9 per tin. The large size contains three times as much as the small.

Bile Beans for Bilious Complaints. Set the Kidneys and Liver in Order. Prevent and cure bile. Assist the digestion and keep the stomach free from painful flatulence. Price 3/3 per box. 6 for 18/- post free.

Vemata Pills. The proved and safest specific known for all female irregularities such as Anaemia, Painful and Irregular menternation, Periodical pains, Pelvic Pains, Leucorrhœa, Hysteria, Headaches and Nervousness. Thousands of Women are now using these pills because they never fail to give relief. Price 3/3 per doz. 6 for 18/- post free.

Kidney, Backache & Bladder Pills. These are made on the prescription of a great English Doctor and have been successful in giving the utmost relief in thousands of cases. If you suffer from pains in the back, kidneys and loins, painful or restricted Urine. Puffy swellings of the ankles or legs or eyelids, Rheumatism, Sciatica, Inflammation of the Bladder or any trouble caused by deceased kidneys. Take Carlton Kidney and Bladder Pills and you will have the best remedy that money can buy. Price 3/3 per bottle. 6 Bottles for 18/-. Post free.

Blood Purifier. This valuable medicine absolutely cures Eczema, Scrofula, Glandular Swellings and Sores, Dropsy, Pimples, Black Heads and any disease contained in the blood. It effectually drives the poison out of the body and leaves the skin clean and the blood free from poisonous matter. Remember nearly all bad health is caused by impure blood therefore a course of Carlton Blood Purifier will make the blood pure and keep the body free from disease. Price 5/6 per bottle. 4 bottles for 20/- post free.

Pumax Herb Extract. Is the most valuable medicine made specially for Coughs, chest and lung troubles. Will cure your cough. Heal the chest and lungs and will prevent Bronchitis and pneumonia. Coughs are nearly always the beginning of consumption. Cure your cough and prevent consumption. Try it and be convinced. Price 3/3 per bottle. 6 for 18/- post free.

Special Note. Next week we are publishing special testimonials which we have received from sufferers who have been benefitted by the above medicines. Watch this space and see how every sufferer has been cured. If you are convinced "then go thou and do likewise!" Write to-day, CARLTON REMEDIES, Box 1717, CAPETOWN.

ILANGA LASE NATAL

Friday, September 27, 1918.

INDUSTRIAL TRAINING IN NATIVE SCHOOLS.

PERHAPS one of the most pregnant developments of Dr. Loram's appointment to his present post has been the recognition of the need for more specialised training for the native child to better equip him for the very narrow and restricted sphere of activities open to him after he leaves school. The old tendency was to run native education on purely European lines, without any regard to the peculiar and unusual circumstances governing the after life of the Native, with the result that a large number of our young people were turned out annually through the borrowed European school sausage machine and placed on a market where they were not wanted, owing to their skins. The consequence was that many found themselves stranded, with a boat in their hands, but no unforbidden stream to exercise their rowing powers. Naturally dissatisfaction ensued, and this feeling of just resentment found a ready channel for articulation in their misdirected education. We feel that Dr. Loram with unerring accuracy, has laid his healing finger on one of the sorest spots in the political body of the Native. Our readers must not imagine that Dr. Loram has any desire to stifle general education in our schools. That still has an honoured place in our school curriculum on broader and wiser principles than prevailed before his advent; but this in future is to walk hand in hand with practical technical instruction specially adapted to the avenues of employment open to our children after leaving school. The special function of the latter is to supplement, not to supplant; to open up possibilities, not to shut the door on them.

A leading idea in the new scheme is to clothe labour in the garb of dignity and render it an object of liking to the native. The time to inculcate that idea in the mind of the Native is at that period in his life when labour and grim poverty are not so closely allied, but when the associates of industrial effort are an impressionable mind, spirited rivalry, and a happy environment. A love for manual work and a due appreciation of its dignity born at this period will take healthy and firm root and grow into a strong and vigorous plant. Nature has been bountiful in her gifts to South Africa, and its soil offers to the Native the best and by far the freest scope for his intelligent industry. For those who prefer indoor work there are the inducements of the workshop. The majority of the people of every country must be labourers and artisans, for wealth and prosperity are the offspring of labour, and these are two of the factors that make for a nation's stability and greatness. There is no reason why the Natives of South Africa should be an exception to this universal rule regarding manual work unless their education is to prove a curse to them rather than a blessing. They are naturally fitted for healthy outdoor work which the effeminate and and anæmic white clerk or counter-jumper could not do. There is a pride and glory in manly strength which is not often found lurking behind shop-counters and in stoffy offices. It prefers the fields and the sun. And it would be well to add that the school education he has received is not an unrealisable asset to the student who chooses manly outdoor work. Acting in conjunction with his industrial school training it "realises" for him every day of his life by enabling him to bring more intelligence and acumen to bear on his work, which enhances his value and increases his pay, as well as by making him a more valuable member of society, and giving him a broader and better outlook on life.

We vote for the fields and the sun. We want to make our people into a nation of sturdy farmers away from the contaminating influences of town life. All honour is due to Dr. Loram for the able and vigorous manner in which he is grappling with his new task, and we hope that he will meet with every support and encouragement from the Government and from the general body of Natives throughout Natal and Zululand. His appointment will mark an important epoch in the history of South African Native education.

WORTHY LABOURERS.

IN the rising of certain industrial works in Natal, it probably will be found that Native labour will be to some extent desirable and that it will be profitable to have decent accomodation for Native families on the estates of such firms. We feel that no better plan could be adopted for securing not only a regular supply of labour but also be a means of making the rising generation on the spot, familiar with the necessary technic, and thus prevent the waste of time and patience which has to be expended with raw hands. Technical School teachers are deeply interested in