Emkunjini lEboe eqonde eQuittah, Gold Coast; West Africa

(IQUTSHWA KWELIKA 31st) Oct.

(NGU MISS C. LILLIAN TSHABALALA)

Into yinye evasizayo, ukuba sahlangana nomfana waseSierra Leone owa eyisihambhi njengati elwazi ulwimi lwamaFrench nolwabamnyama. Waba ngumhrmpsheli watu. Saba kulendawo izinsuku ezine, essidhla emahotele abamhlope amaFulenchi (Franch.) Kwati singu July 12th, 19 salibangisa eBathurst iTeku elincane lamaNgisi. Abansundu kulendawo bahlutile kwabaseDakar, babukeka be[illegible]kile ezintweni zonke. Kukona isikole samantombazane nesabafana siqutshwa amaWeseli (Wesleyan Methodist.) Sasuka ku lendawo sahuyela eDakar lapo umkumbhi walayisha amasotya angu 2,000 ansundu ayevela eFrance ebuyela ezweni lawo iSenegal. Kwaba into edabukisayo ukubona izinsizwa eziqoto zingenamlenze, ezinye sezinengalo ngayinye. Laba bantu baluhlasa cwe emigondweni yabo, abakulumi ulwimi lwamaNgisi nolwama French ikupela ulwimi lweeizwe abayiso. Saba shiya eCanearie Senegal lapo baweliswa kuhle kwezimbuzi. Kuse kona izindawo eziningi lapa eNtshonalanga esigena zindawo zokufundisela abantu. Ubumnyama buyesabeka kuleli lakiti.

Emashonalanga zingu July 15, 19. saqubekela eFreetown lapo sangenisa kona ngo July 18th, 19. kusasa Kulomuzi eFreetown, eSierra Leone kwakukona utuli olukulu, abantu abansundu babelwa namaSulumane atiwa amaSyrian. Pela kulendawo yiwona anezitolo zokutengisa ngokudhla. Batengisa kanje:- amakomishi amatatu egcwele ilaisi (rice) ayebiza osheleni abayishumi nambili (from 2/3 to 12/- per cup of rice.) Isaka lelayisi elalitengiswa ngo 7/6 balitengisa ngo £3. Laba bahwebi basebetenge tonke ilayisi kubalimi lingakavunwa nasemasimini. Iudhlala yabangalala kwabansundu abasebenzela, indoda, 1/6 ngosuku kunje njalo lendodo inabantwana abayishumi nabafazi abatatu.

Kona ngazo lezi sinsuku izisebenzi zezinhlobo zonke kanye nesibhalo, bapundhluluka bala ukusebenza bahlala pansi izinsuku ezintatu. Kute pakati kwalolu[illegible]hlilili lababantu abangafundisiwe bomuzi waseFreetown bahlasela amaSyria, izitolo zapangwa Imali ebhange yatatwa abansundu. Elinye lamaSyria lalahlekelwa izinkulungwane ezi isishiyangalombhili (£8,000) amanye ikulu nesindibilishi ezintatu (100 - 3.) Elinye labulawa ngenhlamvu yesibhamu, amanye ahlaselwa epucwa konke okuyimpahla yezitolo, abanini balinyazwa ngezagila.

Amakolwa abizwa ngokutiwa Creo'es izacute ngokwakiti, abayingenanga lenhlakalala ngenxa yezizatu ezitile. AmaSyria ahlezi kalukuni eFreetown abamhlope amaNgisi awatintwanga. Lesisipiti savusa uvunguvungu lobandhlululo ezinhliziyweni zabansundu, bati sebezoqobela pansi wonke onsundu wesifazane abayobabambha nesilisa esimhlope kusukela kulolosuku. Izinsizwa ezimhlope ezingaba kwenyana, haul zatwetwezela, kwakuti uma zipumela emgwaqeni zigqokise okwamanina.

Ngapandhle kwalolutuli saba nendhlela enhle kakulu saze safika eLome, Togoland lapa sawelela kona ngo Aug. 4th 19. Sahlala izinsuku ezine. Kulomuzi sahlala nesikulu sakona esicebileyo sapatwa ngomusa omkulu. Pela lapa sikuluma ulwimi lwamaNgisi ikupela ngenxa yokuba ulwimi lwama Awuna asilwazi. Emva kwaloku saqubekela ensimini yetu, ikaya, safika eQuittah, Zion Mission ngo August 8th 19. Sahlangabezwa imityingo nezigubhu ngabantwana besikole. Pela sasihamba ngesitututu. Lomuzi muncane kakulu uyisiqepwana esipahlwe amanzi, ububanzi iyinxenye yesine yemayela (¼ mile) kepa inabantu abangu 40,000 abansundu bodwa abamhlope abafikile esihlanwini.

Abantu bajabula ngokufika kwetu, izinkuku nezitelo namaqanda, nokoko nezinye eningazijwayele, ziletwa masonto onke. Kwati ngangomuso, uChief Akalatse, wakulendawo watumela indandato yake yegolide. Kwa ku ukusibingela kwake. Ngesonto ntambama saya kombona.

Lomnumuzane unobudala obuminyaka ingama (80) omunye walawomaKosi ayetengisa ngezigqili kwabezizwe ngeminyaka engamashumi amatatu eseyadhlula. Akabazi aba amakosikazi ake ubuningi bawo. Unamadodana ayikulu, amantombazana awaziwa ubuningi. Pela abanye abantwana bake abatiwa izigqili batengiswa, owonina babe izigqilikazi. Lomfo sewa penduka, uyayitanda indaba endala kaJesu. Uyena owanika indawo yesikole setu kanye neyeSonto. Wo! wati ukusibona wajabula.

YAPENGULELWA IKRUPU.

Imikwazi yokuqala yeKrupu ukusha kwezwi. Inxa umuti kaChamberlain wokukohlela upuziswa umntwana lisha nje izwi lomntwana ukuhlabeka kwake kungavinjelwa. Utengiswa yibo bonke abatengisi.

AmaHlubi

(NGU M. M. FUZE.)

Konje bangaki kniaba esesike sabe zwa owazidela inhloko yake ngomuntu paqa, wahlukana uqobo nezihlobo naba ngane bake ngomuntu nje enge ini na ye njengoSobantu njena? USomtseu noSobantu babetandana umuntu emu nye bahlukene ngamakanda; kodwa kwati ngokubulawa kukaLangalibalele bahlukana. Nenhliziyo yake ngokunja lo yaza yangena nasenzalweni yake, yamfuza nayo ngokuhaukela umuntu ohlupekayo, kwati nokugoduka kwake kulomhlaba kwabangela umuntu wo nke omnyama isilingozi sokuti "Konje usishiye nje asisenaye umbuzeli oza kusizwela ezinsizini zetu esikala ngazo kulomhlaba osibandhlululayo."

Kanti-ke qa! masitembe, njengama zwi alowo wasendulo, owati ngokute mba kwake wati: "UYAHWE uya ngaluza, angiyikuswela luto. Nonxa ngihamba esigodini setunzi lokufa angiyikwesaba okubi nakuloko" Ma sikumbule ukuti kakude nati uBaba wetu, usipete sonke imihla ngemihla, nonxa sesihlukene nabo bonke abakiti

Isahluko XIII.

UMUZI OWAPELEZELA ULANGA LIBALELE.

Abapelezela uLangalibalele kwaba yindodana yake uMalambule (owabe ebekwe icala lokubulala umuntu.) no nina omncane uNokwetuka 'oka Jozana' kwabuya kwalandela enye inkosikazi uVokwe, owabe impeleki yeNdhlovu kazi okaSobhuza; kwabuya kwaya oka Silele noka Sinoko 'ababese batsha bobabili.'

Wahlala kona lapo esiqingini eRobben Island, waza wakululwa yizwi lika Lord Carnarvon owabe ngu Secretary of State for the Colonies ngaleyo nkati. Bakululwa qede esiqingini lapo bafunelwa umuzi pakati kwomuzi eCape town. Okwaza kwati ngo 1880, ukuhambela kukaSobantu eRini mdhla ebizelwe ukuya kuginisa abeBandhla lase Church of England kona, epelezelwa yindodakazi yake uDhlwedhlwe, wadhlula waya kubabona, sebe kunye nenKosi yamaZulu uCetshwayo. Wabafunyanisa behlezi kahle betokozile bobabili, indodana noyise, bezwana, behambelana kunye nemizi yabo, loku pela indodana yabe inomuzi omkulu kona le; ati uyise angapisa utshwala nendodana itshelwe iye, kudhliwe kuhleziwe kanyekanye; kuti ngenye inkati uyise aye kona. Abelungu baseNatal kambe babeko kela abase Kipi njalo imali yokwondhla uMutimkulu ngokulondwa kwake. Kepa kwati ukufika kukaSobantu wakuliswa umuma wemali waza waqeda isandhla '£500' amakulu sompondo. Okwahamba kwahlupha kwaza kwa qcina ngokubacunula abapati bezwe laseNatal, babona ukuti bayadhleka ngokuhleze bekokiswa imali eningi kangaka ngexegu elingase namkuba elingeze lenza luto olubi noma libuyiswa, bambuyisa weza lapa kiti. Loko ke kwenzeka engaseko uSobantu ngo ba pela wagoduka ngo June 20, 1883, inganti uLangalibalele angahle abe wabuyiswa ngo 1884 kumbe ngo 1385 nxa ngingaposisi.

Angazi ukuba ukutokoza kwenkosi kazi namakosazana nabantu bakaSobantu kwaba ngakanani, bebona umse bensi omkulu owabe ulwelwe ngu Sobantu ufezekile. Kwajabula abantu bonke, angiwapete amakosikazi ake nabantu bake, loku pela bahegcwele kona lapa eKukanyeni. Kwawa enkulu inkabi kumakosazana ehlabisa inKosi yamaHlubi kwawa futi enye yomuntu wasemaHlutshini, unina kaMatshinda na, umuntu wake.

Isahluko XIV.

UBUNGAKO BAMAHLUBI EKUKA NYENI.

Amakosazana abes'Ekukanyeni yila wa:- '1' UMzamose 'oka Sobhuza' unina kaSiyepu noNceku noZiwelile; '2' oka Mandhlangampisi uninawamadodana omabili; '3' oka Ndumndumu unina kaZatshuke noMnukwa; '4' oka Mboni unina kaNoziposo noMbulawa noZifoso; oka Malunge unina kaGabandwana no Jabhisa nodadewabo omkulu; '5' uVokwe 'inkosikazi eyabuya yalandela oka Mdakane yayenKosini eRobben Island.

Isaziso

UTINI NGEZINKULUNGWNE EZINGU 26 ZOMPNDWE?

Amaxoxo, ezinkulungwane ezingu 26 zompondwe ayokulunywa ngoMgqi belo singu 15th kuleperulu esikoleni sabantwana esiku Grey Street, eduze kwase Zihlabatini, Durban kengenwa ngo 4. p. m. kupunywe ngo 6. p. m.

Ilanga lase Natal.

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

ILANGA LASE NATAL

Friday, Novermber 14, 1919.

A NEW DEPARTURE.

NATIVE TEACHERS' JOURNAL.

WE have received a copy of the first number of "The Native Teachers' Journal" from the Education Department of Natal, and we extend to it a hearty welcome and wish it a long, happy and useful life. It is a quarterly production, edited by the chief Inspector of Native Education, assisted by Inspectors of Native Schools, and others engaged in Native Education. Its avowed aim and object is to benefit, help, and guide all who are connected with this work, and to promote a feeling of co-operativeness between all teachers of Native schools and the Department concerned. If we are to judge from the articles and other literary contributions contained in its first number, we are of opinion that this Journal will succeed in attaining its end.

It may be interesting and stimulating to our readers if we notice in detail a few of the outstanding features in this first issue. Dr. Thomson, although burdened with other duties, has found time to contribute a short but very useful and much needed paper on the "Prevention of Disease." Here he calls attention to the necessity of concentrating on the "cause" rather than on the "Signs and symptoms" of all diseases, and he gives the best advice for the extermination of those germs and microbes which surround us on every side, and which are really the cause of enteric fever, cholera and dysentery. "For instance" says, "plague is carried by the flea, typhus by the louse, and relapsing fever by a tick." Seeing that Influenza has played such havoc with our Native people we hope he will at some future time publish helpful information on the best treatment for combating this terrible scourge by possibly simple means within the reach of the poorest Native.

Another interesting and instructive paper is contributed by Miss E. H. Hopkinson on the "Equipment of a Native Teacher's Kitchen" showing the essential articles required and how Native crafts and Native materials can supply many household requirements

An extremely important contribution on the "Present State of Native Agriculture" comes from the pen of Bernard Huss, and the subject is of national importance, so much so, that his close observation and knowledge of the subject should rouse not only interest but a complete reformation in the methods at present prevailing among our Native farming population. Indeed their ignorance, their want of method, and their general slovenliness are the result, for the most part, of conditions over which they have little or no control. The Bantu race until recently have not interested themselves in agriculture; they have been a pastoral people, and, therefore, they require training, education and guidance in the working of their lands. They cannot compete with the Indian in the market. "When" he says "we pay a visit to the market in Durban, we shall find that it is the Indian not the Native who stocks those markets with his vegetables." Education in Native schools hitherto has been too "bookish" and many half-educated Natives have been on this account, inclined to despise manual work. The unsatisfactory system of land tenure has been their greatest drawback. He says on this point:—"By far the greater part of the Natives live in locations, under the tribal system, or on European owned farms as tenants. In the location the chief can give or withhold fields almost arbitrarily, while the position of Natives who are tenants on a farm is not much better. Apparently the only satisfactory system to which the march of civilization must eventually lead is individual tenure or ownership."

If however the Education Department or the Union Government means to help the Native in reforming his methods of farming, far more must be done than merely affording the Native schools a smattering of agricultural knowledge. We would strongly urge the establishment of Native Agricultural schools, where a knowledge of modern farming in all its branches embracing irrigation, fencing, manuring, wind-mills etc. could be properly taught. In fact such a school might very well have a separate Department where Native nurses and Native surgeons could be trained under European supervision and instruction. The sanitary and present health conditions of the Native population require immediate attention, and it would pay the Government and South Africa generally to spend more money in the establishment of such Institutions for Natives.

We notice also, with some astonishment and dismay, it must be confessed that this first issue of the "Native Teachers' Journal" contains a number of Inspectors' Reports with the names of the teachers and the names of their schools published in full. With all due deference and with a sincere desire to further the helpfulness of this Journal, we may point out that criticism and the publication of criticism, if constructive, is helpful, but it would be equally helpful and less offensive if the names of schools and teachers were omitted. In no other department of public life is the weakness of the worker published broad-cast among his fellow-workers. Such a policy is neither kind nor wise, for it by no means helps that spirit of co-operativeness and sympathy between the Department and its teachers, which is so desirable for real progress and the fostering of which is one of the expressed aims of the Department in this Journal.

At the same time we wish the Journal every success and congratulate the Department and the Inspectors on the new departure which is bound to advance the cause of Native Education in every way.

Wanted Now

Ten bright boys for special work for fees. Blacksmith, woodwork and the Standards taught. High school next term. Industrial teachers trained.

W.S. Hoffman, M. A., Principal, Izingolweni, Natal.

Health Notes

By Hygienist No. 39

I was asked the question, Can a man be physiologically defective without at the same time being psychically defective? I had to reply no! The one (physical) depends on the other, (psychic). That is the reason we find reference to it in the Bible. The physical human body, is not only the outcome of the psychical body and any defect in the one produces a corresponding defect in the other; even in the case of an accident, say, loss of a finger, the physical finger could not be lost if that part of the soul had also not been lost. But it must be remembered that there are many short falls that some persons would call accidents, viz. loss of health, paralysis, etc. We are not accustomed to call these accidents. To the human these can be what are styled accidents but to the super-human there are no accidents, mistakes or chances. The circuits of action are variant in harmony, but never random or muddle. It is only in the three lower degrees of the soul where ill-health, in purpose and confusion can take place: hence if we do not incline to those degrees we do not absorb their folly. Confusion of ideas is madness, confusion of purpose is ill-will, badness and trepidation. All this was embraced in the statement that God is the primus fonnt of health. Approach to the Divine is so much or more health. The Doctors are really more significant than policemen Civilization can be truly summed up by the proportion of the health of the whole of its population. But never forget that the effect is of the cause, never the reverse.

Letter by Quiz

No. 93.

The humanitarian remarks of Gen. Smuts lead one to hope for a great deal, but are we to go on expecting the good things if we see but little approach to that standard from which all right action proceed? There was some stir in England at the close of the war regarding the general welfare of the people, but it looks as though people are not in a hurry to get the better state of things. Whose fault it may be is now the question before the world. Perhaps it may be found that there are more people to blame and certain Institutions also than was supposed. However, we may not expect that one man without the aid of others can move the obstructing mass of folly. The great effort, then, shoul be to get in to touch with those who have the knowledge and goodwill to help in the great efforts that have to be made. One of the chief preventatives is clinging to old ideas that have fed the rascality that now makes our present regrets. As we age we reflect the more and sadness will increase unless we decrease the old traditions that have never rested on the foundation of truth: not being free, bondage hath scared our skin, and although we still smart, many foolish fellows shout, Liberty! as though we had it. No one can have liberty unless he desires it for all others. If it fits in not with the Alltruth, it becomes merely a snare trimmed with loquaciousness. Beware of grinding the faces of the poor! For hell is beneath that smooth surface of duplicity.

GENERAL NOTES.

Mr. R. M. Siboto has referred to what may be termed the religious aspect, and we know that there are large numbers of Native people who strongly object to being impounded in any foreign fold.

o o o

R. M. Sibolo's statement in our issue of the 17th Oct. invites comment from our readers. The subject dealt with by him viz--Bantu sociology is one that is affecting a large number of our people and we believe that although little is published, yet a very great deal is being thought about it. The Bantu is a Nation in the juvenile state and apt to give inaccurate expressions of itself, yet that will not excuse those who make a practice of acting meanly or tyrannically with them. But will this not put such people on their guard in an undomineering way?

o o o

Mr. Siboto has made the venture, but it truly expresses the feeling of a great number of earnest and well-living native people of South Africa No truly reasonable person will take exception to this attitude, for it only suggests the propriety of acting in a manner that would be good for all persons in South Africa to adopt, and put an end to the degrading practices that are continually causing European colonists to growl, complain and to threaten the powers that be. To-day so called civilization is not commendable, and that is why some do not see the wisdom of trying to get blood out of a stone.

Native Practice.

(Reprinted from the South African Medical Record).

Sir,

In this Division (Alexandra) there is one private native hospital, with about 18 huts and accommodation for about 36 patients, attendants, and four nurses, also one Indian hospital where about 30 natives or more can be accommodated.

In cases of infectious diseases in kraals, the Magistrate sends the District Surgeon out to diagnose and supply medicines if necessary, but in cases of serious disease, where surgical treatment is absolutely necessary, the native very seldom goes to the doctor. He has much more faith in his own native doctors. I will refer to two cases I had lately. A man had his leg crushed between two trucks of sugar cane, amputation above the knee was absolutely necessary and I strongly urged him to have it done in the Indian hospital, where he was. Every thing would have been done free. He absolutely scorned the idea, and asked to go away to his own native doctor. Eventually he went, and was treated with muti) until he died a month later, with the leg just dropping away in bits from him.

Another, a patient in my private hospital, had been sent by a white man from Umtwaluni. He came in, with a big abscess and and suppuration extending to the whole of the foot. I made two large incisions, but no more because he was nearly dead. A week later he was much better, and then asked to return home, where he wanted to be treated by his own native doctor with "muti". He is now dying, with practically no hope of recovery.

The institution of Native hospitals where cases can be treated free at Government expense, is absolutely necessary, but this is not sufficient Special care has to be taken not to offend native susceptibility, and native nurses ought to be employed at such hospitals. Besides that we must educate Natives to appreciate such native hospitals, and this can only be done by educating the native medicine man on European lines. The first thing to be done is to make it illegal for any Native medicine man to practise medicine unless he has a diploma. The two above referred-to cases would have eventually followed the advice given by me, if no native doctor practising medicine had been available. All Native doctors must be taken away, as they are generally much worse than nothing at all. Natives will then naturally go to properly qualified doctors for advice.

How can a Native ever appreciate treatment of an European medical man when he can get treated by his nearest neighbour, who will promise him the most wonderful results from the special "muti" used? As in all cases of illness, several will get better in spite of the absurd treatment, and the native herbalist will then glorify himself on the splendid results.

As a further proof of the fact that natives do not appreciate help on European lines, I will refer to the case of a fully qualified native nurse and midwife, who was going to settle on a Mission Station. The people there asked her what she was going to do, and she said, she was going to treat patients.

But they said, What is the good of you although a nurse, if you were not taught to examine patients, and give them medicine? We can look after our own patients ourselves."

"But", she said "I learned how to attend to women in labour". For that, the others said "we have our own native midwives" (meaning some old native women who treat confinement cases in the most barbarous and inhuman way.) Even a free dispensary, where natives could be treated and receive medicine for nothing would not be appreciated by the natives I had a free dispensary in Zululand, and very seldom I had any natives come to me. The Native is accustomed to pay very high fees for the "muti," and it is quite natural for him to think that the white man must have some reason of his own for dispensing medicines free, and more often he thinks the medicine is just cheap stuff, and hardly suitable for the case to be treated. If the native wants to be treated well he will pay me for my medicine, but more often he will go to his own medicine man, his family doctor in some case and in some other cases the so-called "specialist" and he will travel scores of miles to see this kind of specialist, when just a few miles from his place he could have found an European doctor who, for five or ten shillings would in the great majority of cases have cured him.

In conclusion, the providing of free hospitals and dispensaries is a necessity but will not be used freely by the native unless the practising by native doctors is made illegal, and natives are taught to appreciate treatment on European lines by providing a sufficient number of native nurses and medicine men with diplomas, obtained in European hospitals after a number of years of tuition.

Yours, etc.,

A. BONFA M. D.

Our Neighbours.

(BY LOKWABITI.)

The right thinking statesmen of the British Empire the greatest Empire the world has ever seen took exception to slavery and arrested its progress. They preached EMANCIPATION throughout the length and breadth of the Empire. The authorities of the Good Queen Victoria were vested with plenary powers to preach Liberty and Equality, irrespective of colour and creed and the Boers of the Cape resenting the British sentiments shook the dust of the colony, packed pot, brushes and all to re-establish might in Natal, Free State, and the Transvaal in the precarious days of the thirties. After the great Boer exodus of 1836, the franchise which is now a thorn on the side of the existing form of Government, was given to the natives of the Cape.

In 1842 when a sinister sentiment similar to the Land Act of 1913 threatened the Natal Natives, the British sent Capt. Smith to uphold their word, and Colonel Cloete in the name of Her Majesty proclaimed "There shall not in the eye of the law be any distinction of persons or disqualification, founded on mere distinction of Colour, Origin, Language or Creed."

How noble, how just, how clear the British sentiments, which have now imperceptibly merged into force and sjambok government have been!

British and Boer now rally and press together behind the stubborn Colour Barrier leaving the Native to whine and wail from their galling grievances. "Do not point out where the shoe pinches you Black—only follow what is cut and dried for you" they say.

During the sjambok regime a Native was taught to say "Dankie Baas" for every stroke administered. But was he really thankful?

If the administration is questioned by the native proletariat, native chiefs are summoned not for their opinions; but for the conventional "Dankie Baas".

ISAZISO

ISILILO SIKA MR. SAUL MSANE ONGASEKO.

Tina Zulu oseGoli ngom'memo siyanazisa ukuba nibe kona emhlangaweni omenyelwe eSontweni kwaRev. F. B. Bridgman 45, Van Beek Street, Doornfontein. ngombla ka26 kuyo kona epezulu kaNovember 1919.

Niya menywa nonke ukuba nize nohlamvu uknzoponsa igade. Kuyobakona amazwi ayoponswa emhlangaweni.

Kuyobe kukona nommeli wodumo uMr. P. ka I. Seme, naye uyoponsa amazwi.

Kuyengenwa ngo 7 kusihlwa kanye nekonze, kuyopunywa ngo9:30 p m.

Le into yenu bakiti.

It na abenu ngesiyalelo seCommittee,

E P MARTZULU, Vice-Chairman
D. L BOPELA, General Secretary.

KUFUNWA.

Umuntu okwazi kahle ukwenza izicatulo ezisha. Kulobele ku
J. N. NGWENYA.
c/o Sir F. J. Newton,
Salisbury,
Rhodesia.

WANTED IMMEDIATELY

Educated Native girls to train as Nurses, 6th standard certificate essential.

Three years Course Certificate granted after passing satisfactory examination.

Salary 1st year £12, 2nd year £24 3rd year £36. Uniform given.

Apply with references to
MATRON.
Crown Mines Central Hospital,
Johannesburg.

Wanted

Two Teachers for the Wesleyan Native Circuit, Middelburg, Transvaal, Salary from £2 to £3 per month according to qualifications. Members of the Wesleyan Church preferred. To commence duties in January Apply Rev. A. J. Johnson, Wesleyan Manse, Middelburg, Tvl.

HLALUWUNCOMA.

Kwash'ukuba kuze zonke izigodi ubakona ewasind swa ekufeni ngomuti kaChambalain [illegible] ukuhlambula Abantu [illegible] abaputelwa [illegible] lokuwa [illegible] elekukuncoma yawandhla awo angajiyo yiko okweuza utandeke tengaka. Utengiswa yibo bonke abatengisi.