IKonsati eMaritzburg

Mngane,—Ngiti yamkela lemidana ya mi kulomvaba yamadoda eyi"Langa." Ngingumtengi walo ngesikati zonke. NgoMqibelo zingu August 10, besine nkulu iKonsati kulomuzi wamaIsrael eChurch Street. Besihlatshelelwa ama-Kwaya amabili amaMoonlight nama M.C.C., noma N.C.C., amaConductor beku, yinto kaButelesi nento kaPewa, *abasisi bezihlupeki lapa eMgu'ndhlovu.* Yebo ahlabeleia amaKwaya akiti asi jabulisa inhlisiyo zabo bonke ababeko. Ngokufupi siyawubonga umsebenzi eniwenzayo wena mfo kaButelesi noka Pewa. Kodwa nobuye nibone kamva umsebenzi eniwenzile omuhle, kwenze ke ukuba lomusi ume ubange pambili njalo. Nasipa imali engu £2 : 18 : Liti *iswi likaNkulunkulu, Ningadiswa* ukwe nza okuhle ngesikati zonke.

Kukupi okuhle ukusisa ompofu noku siza oyisicebi? Impendulo: akukombo ngo *kuNkulunkulu ngosiza ocebileyo.* Liti *futi* iswi likaNkulunkulu, Ubusisiwe olazisayo ihlwempu, wasisa lowo walenzayo. *Hayi ukuba kzhle nxa* isinsiswa zakiti nesintombi zakiti *zipelele zijabula ngokulunga kwazo.*

Pambili bakiti ! Madodana nama dodakazi akwetu. Uxolo Mhleli, ngesi tuba eside.

Yimina owako,
ELDER S, MDAKA.
No. 86, East Street,
Pietermaritzburg.

Ezase Ladysmith.

(EYOMBHALELI WETU.)

Lelisonto elipele ngo 24th August 1918 bekungelesindaba esinkulu kulo mzusi waseLadysmith (Emnambithi) Bekulisonto isindwendwe zabantu abangaba seWesili behuya ukuvela e Newcastle emhlenganweni wabo okutiwa ngu *NZONDELELO. Sike sabona nabahlobo betu abaningi esingasabazi bedhlula abanye belinde isitimeis ngoba* kulapo zipambana kona ezase Free State naseTransvaal.

NgoMsombuluko sibe nomhlangano omkulu impela wamakosi (Chiefs) esifunda nabanumzane kanye nazo zonke isisebenzi zalapa. Lomhlangano ube umenywe ngu Mr. J. Ray Msimang waseHowick eze kocasa ngemiteto lena emisha esamisiwe, ezokwelulela nabantu ngendaba yemali epete nesinqumo (Resolution) se Executive Committee mayelana nokuti syingebiko iStrike okwamanje futi abantu kuyadingeka beyicelile bonke imali ekupukile ngenxa yokuma kwezikati, ezocela namakosi ukuba *sqapele ingosi etolakalayo* uma nxashana zabantu bawo beya kosebenza pansi kwe Contract. Emva kokukulu ma nokucaza kwake okukulu nasemva kokuba kubuzwe imibuzo ngamakosi nabantu kupaksnyiswe kwasekelwa ukuba abongwe yiwo wonke umhlangano ngokuvezela abantu izinto ebehehlezi bengazasi, nokuti bekunga kuhle shambe ayotyela bonke abantu bamakosi esindaweni zabo namakosikazi onke ngaleli Bhili okutiwa yi Native Urban Bill ngoba ute lapo esecicaza kwabasobala ukuti asisange silifunde, kanti besicamanga ukuti nalo siyalasi. Uma etokozela ukubongwa kwake ute kuhle ngoba bayabona ukuti sikona izinto abati behlezi bacamange ukuti *bayazasi kanti abasazi. Kuyadingeka* ukuba bakutalele yonke imihlangano esuke *ibiswe* ngabaroli ngoba bona (abaroli) bayazasi ngokwanele lezisinto, wacela namakosi ukuba elekelele angene abe ngamalunga aka Congress. Ngolwesibili 26th August besinomhla ngano wabalimi obewonganyelwe ngu Mr. S. E. ka Elijah Kambule nakuwo amakosi abekona nabefundisi ubemuhle kakulu ngomoya obeuqutywa ngawo.

Izinto siya ngokuya sikula. Pambili muntu omnyama. Aligcwaliseke elika MAFUKUZELA lokuti umuntu omu mnyama mabe munye. Kuyatokozisa ukubona amakosi esolalela evumelana *ngaloluhlobo. Kusobala ukuti iNkosi* uSomandhla ungakiti usikumbule. Aba *ntu abebesemhlanganweni bebesemaku* lwini amane (400).

Ku Mhleli we"Langa"

E, Mhleli ake ungipe isikalana kwelo dumo ngiyayibonga kakulu imihlangano yase Tekwini eseyenze washayelwa ihau lesipitipiti nesitraiki ongazange ukuiume nese ngako. Po, Dube kade *sakukulekela nansmbla sisakuleka* ukuba upumelele emusamweni wako olukuni onsima *wokukupula lesisiswe* ekutyoneni kwaso okungaka. Nanambla siti uNkulunkulu lo wawobabamkulu akuhole njalo akupe isibindi *noma se*kumunyama. Abelungu abafuni uku ba abantu babe nabaholi babo bokubakulumela. Ca bafuna silale ubutongo njalo sibe isisulu sabo nabantababo. Se besejele oLitanka no Mvabaza okade ubahola ku S.A.N.N Congress ngenxa yokukalela isizwe sakubo.

Kepa iGatsha lsiapa eMgu'ndhlovu lisimele kabi sesiyabaleka kulo. Itshe limi ngoti Nkombose kababa.

Yimina owenu,
ISAIAH H. MKIZE.
P.M.Burg.

Opendula uMr. F. J. Linda NgeziNgelosi Ezaqomsayo.

Mngane,—Mr. Linda, ngiyizwile kahle yonke indaba yako ebisepepeni lika August 2, ngesiNgelosi esaqomisayo. E, Mr. Linda ngiyabona ukuti uyaduka impela nalawomavesi nko ongikombise wona akusho neze ukuti zaqomisa izintombi zika Adam. Ngisho ngoba uNkulunkulu walidala lizwe elingabonakaliyo nalo. Ngisho imimoya emashumishumi ebizwa ngegamu lokuti isingelosi esiningi zonile zaponswa esihogweni. Lezozingelosi ziyebizwa ngegama lokuti amademoni loko ukuti imimoya emibi. Po yizipi izingelosi ezaqomisayo ngoba kukona ezinhle nezimbhi? Futi lamaswi okuti amadodana ka Tixo akusho ukuti yizingelosi. Okutiwa ngamadodana yilabo ababe hamba endhleleni yake begcina umteto wake kungako bebiswa ngokuti ngamadodana ka Tixo. Mr. Linda angiboni ukuti ungaquba kahle yini ubhekene nabantu ababili njengoba nibisene inselela no Mr. A. D. Mxakaza ngabafileyo ukuti bapi. Kuhle ukuba kenigede leyondaba kuqala kengayeke mina ngalena yezingelosi. Ngokuba kukona into enkulu oyi fumbhete esifunbeni sako osasoyikuluma kungako ngisakunikela ituba noMr A.D. Mxaka kaza ukuba niqede leyo eyenu ngabafileyo.

Yimi,
S. F. J. NGWENYA.

NgoBhapatizo Opendula uBhulose

Ku Mhleli we"Langa."

Indawana Baba,

Qa, Bengisa tanda ukukanyisela uMr. Bhulose ngendaba yake yombhapatizo ngoba ngiyabona ukuti noma wangiswa engi kushoyo kepa sengati akeswanga ngokupeleleyo ngoba uti ngiswi le abe sebuya eti mina ngati benza *kahle labo abati kumuntu penduka* ngoba aucwilisanga, abe sebuya eti *mina ngiti nofafasiwe nocwilisiwe* ufezile intande kaTixo. Ikona lapo ke lapo *ngiti akangiswanga kahle,* ngoba ngati mina izindhlela zonke siya ekaya- Mark 9. 38 39. Ngalamaswi ngangibonisa ukuti mina angisondani namabandhla la kaKristu njengoba ngasho ngati nawe inkulumo yako yayingalungile ngoba wakuluma wena Mr. Bhulose ngokubadela labo. Ngati nabo angibavumeli kuloko kokuti penduka ngoba aucwilisanga ngoba akulungile loko kukuluma. Ngangiti uyangiswa, Ngati *kokulotshiwe* ngisoba vumela. Ngati nangesikati sompostoli uPaul babe lasi kanjalo leliswi Rom. 6, 1:13. *UPaule wakufaniso nokumbelwa* kwesidumbu esifileyo esho kubona aba becwilisa ukuti *abangavusi isidumbu* esambelwayo. Naloko ngangenziwa ukukuluma kwako Mr. Bhulose bengitule nje kuti mangingabe ngisa loba ngalokudaba kepa ngeswi lako lokuti uti wena *nofafasiwe nocwilisiwe* ufezile, amanga, imina engangizame ukuti ngikanyisa ukuti asi yeke kona lapo ngoba funa kungati siya tukana. Qa! ke namanjena *ngissho ngiti* lendaba masiyiyeke ngoba funa silibale *lyona, futi kungene abaningi bayixove* nodaka. Lesi isikati sokukuleka noku tandana kwamaKristu angamalungu omunye kwomunye kube umsimba munye eNkosini. Ngakoke ibandhla *lake linye emhlabeni wonke nakuba* linamagama atile, ngisho labo abaselwe *ngeswi lake abako'wa uKristu ngapesu* kokukolwa ibandhla lakubo kwake umuntu. Abaselwe ngeswi lake nangegasi lake nakuba bekulipi lama bandhla bayi bandhla lake Ngisho abakolwa egameni lake, Johane 1. 12 13 Ize. 4-12 John 5: 24, 8, 12. Qa ukulandela izimiso zabantu kepa ukulandela yena.

Yimi,
M. N. MFEKA.
Isipofu.

UNzondelelo e Blaubosch

IMVUTWANA.

Bampate kahle kakulu abaseNewcastle and Charlestown Circuit uNzondelelo oqale imihlangano yake *eBlauwbosch ngo13th* August wase waciteka ekuseni ngoAugust 19.

Amalungu ikaNzondelelo ambuke ngobuso obumamatekayo uMrs. W. G. Mtembu nabalandelikasi bake lapa ewahabulisa iTea ekufikeni kwawo.

Ubungabona uMr. Robert Kumalo iDeleketi, laseNewcastle and Charlestown, ehla enyuka nencwadi yake, loku pela uyena obe ngumabi wabantu.

Ngokushona koMnumzane owayeketelwe *uKONGAMELA* ngalomnyaka uMr. Azariah Nathan Msimang wase *Driefontein, imiteto kaNzondelelo* ibuye yakwelisa yena wanyakenye uRev. John Mafongqo; kwati uRev. Seb. Msimang wabe ngu Ex-President.

Izisatu sokungabibiko emhlanganweni zitunyelwe ngabaputi ngoSecretary uRev. C. C. Nyawo.

Esiblotsheni saMalungu kaNzondelelo abhubhe ngalonyaka, nasemaSeketini shiushwe umkuhlane wesintwala, anjengoDundee noNyanyadu, kutunyelwe izincwadi sezililo nezokuswela ubuhlungu.

Bati kuqala ngekanda ukufa kwezi ntwala, kuze emhlonzweni, kwapule ukalo, kubambe egilweni, abe useyape *ia njalo umuntu ngesinsukwana.* Kuzo ndana nenelila.

Ngomlomo kaRev. A. Mtimkulu, uNzondelelo ubonge kakulu uMr. E. W. Msimang ngokupata kwake okuhle, nokuncomekayo, iSikwama, asesdhlu lisela kuMr. Nkehli emveni kweminya ka eminingi.

Ngonyaka ozayo koZondelelwa eIndaleni M. S., kongamele uRevd. Jas. Mngoma, was'e Ndwedwe, kubhala uRevd Mr. S. G. E. Majozi, wase Georgedale M. S.

OMessrs. E. J. Kuboni noAlbert Lutuli, amaTisha as'eBlauwbosch, bata kazelelwe kakulu ngokucula okumnandi kwamaKwaya abo.

Emhlanganweni wokunambitana obe*kusihlwa ngoMqqibelo, izibongo, nge*nxa yamalungiselelo nempato enhle, *samkeliswe* umzi noSuperintendent, uRevd. W. G. Mtembu, nguNsondelelo, Iloku URevd. W. G. Mtembu uhlala eNewcastle, ngemihla yomhlangano ubese Blauwbosch nabantwana. Abebehlala kwake kabakohlwa okumnandi abebe kulolongelwa nguMrs. Mtembu.

Kwatiwa oRevs. Kumalo, Mngoma, Matibela, Mtimkulu mabaxoxe esom *hlangano emapepeni o:—Bantu-Batho,* Churchman, Ilanga noLiso leSizwe.

Pezu kwesimo esingemnandi seliswe, umsebenzi kaNzondelelo ubonakalise inqubo enhle, kwatokonisa futi ukuba lela umbiko womsebenzi ufundwa, beuqokelelwe ngobe nguMbhali Malu ngu uRev. J. Mngoma.

IZINCWADI! IZINCWADI!

AmaBhaibhele NamaCulo esiNkonzo zonke neziNgoma ZamaChoir zitengiswa lapa ngu:—

F. M. CELE,
ABANTU BOOK-SELLER,
Native Market, Victoria Street,
DURBAN, NATAL

MUS'UKUZIFAK'ENGOZINI KANSUKUSHUMI.

Susa wonke umkuhlane ngokushesha, ungumanduleli wako konke ukufa kwamapapu nonsukoshumi angase akukulele ngamahorana ayingcozana. Puza owokukohlela kaChamberlain. Kuyinto elula kanti umsebenzi wako uyamangalisa. Utengiswa yibo bonke abatengisi.

Amanzi Abilayo.

Ku Mhleli we"Langa."

Mngane,—Nginjengomuntu ongasaziwa yiso zonke isihlobo zami ukuba sengashonapi. Ngisekona noma kungaziwa lapo ngikona. Uhambo lwami lube lude kakulu ekusukeni kwami eRandfontein ngoJuly 1917. NgoSeptember 1917 kuse kube ngoNovembar 1917 ngangise Natal, eNeille Valley kanye ne Newcastle ngasuka ekupeleni kuka November 1917 ngaloluhambo nanambla engikulo. Nasi isindawo engihambe kuso:—Ladysmith, Harrismith, Warden, Bethlehem, Kroonstad, Winburg, Randfort, Bloemfontein, Thabanchu, Kimberley, Warrenton, Taungs, Christiana, Klerksdorp, Potchefstroom, Ventersdorp DeiaRey, Schweizer, Reneke, Pudimo, Tiger Kloof, Vryburg, Mafeking, Zeerust Jo'burg, Vereeniging, Evaton, Roodepoort, Ermelo, Kroomkrans, Carolina, Waterval Boven, and Onder, Machadodorp, Belfast, Middelburg, Witbank, Crown Dougias, Pretoria, Jo'burg, Warmbaths. Lencwadi ngiyibhala ngi *lapa eWarmbaths kwaMans'ashisayo* engifike anga tanda ukuswa ngendaba. *ukuba amansi ngempela ayashisa ne*bala?

Ngafumanisa umhlolo amansi ayabila ebilanje awabaselwa muntu. Kepa pela abelungu bayinsangu yini, qa, abansangu. Kode akelwa kwase kwenzi wa izindhluyindhlu zokugezela lapo bonke abagulayo, bafike bayokwela, tshwa kona ngokuya kwogesa nje Ngakumbula lelo cibi laseBethesida laseswani laseJudia kwelaePalestine. Kukona abagulayo abesa bepuma ezindaweni ezikude neziseduse nabapu ma le eRhodesia nase Natal naseKoloni napi napi abesa kulamansi ashisayo ukuse bafike belspeke. Ngingatini *ukubalisa ummangaliso onjengalo!* Hayi ngobuye ngiwulande futi.

Ngisekona noma senganyamalala nje.

Yimina owenu,
C. BARLEN DHLAMINI.
Warm Baths.
Aug. 23, 1918.

Uvumela uMr. M. M Fuze

(NGU GQAMZA'KAPELEPELE.)

Ku we"Mhleli Langa"

Mngane,—Impela baba, endabeni yokwenesezela i"Langa," ngendaba yenkonyane, ngiyakuvumela njengamagama ako abese"Langeni" lesonto elidhlule. Endabeni enjalo ngowami umqondo ngiti kungasale sekunyamwe selwa nje kuze kupele lonyaka, ngani ngoba kungam'meta kalukuniyana umpati we"Langa," ukuba akwazi ukucindesela abafundi, bakokele inkonyane *njengoba* nawe wazi ukuti *likokelwa* ngonyaka nange sinyanga *mhlasimbe.* Kuhle uMhleli ahlabe umkosi kusemanjenje wokuti wonke umuntu *maksqonde kamhlope ukuti* ngonyaka osayo i"Langa" lisobisa u6d sekufakwe inkonyane.

Futi nangendaba yesinhla sesiNgisi ngingacitshe ngikuvumele baba, kodwa ke, sesinganqunyelwa siyekwe amakanda ums sekukitshwa olwesiswe? Loku pela kuye kuti uma siswa ukuti naku sesibindwa bese siti fahla kancane *ngoiwesiswe kona* besobeshe beswe.

"Owamike umqondo umi kanjalo."

Ukatala njalo?

Kuhle ukukatala ngesinye isikati inxa kade uxukuza umsimba ngokwaneleyo ubese uawa udinwa ngokuhle kwompilo.

Kepa kuhle uhlunyelelwe yikupumula, Ukuhlala ukstele *okungasspeli noma* kade ulele kusihiwa akundhlela. Kusho ukuti igazi lako lihlwesile lipela amandhla nokuti udinga umuti wamandhla ukukwaka uqinise umsimba wako ungangenwa yisimo esinjalo. Inxa ungakwensi loko umema *isifo ngoba* igazi eli amanzi lisho ukuti isivikelo somsimba ekuhlaseleni kwesifo zehlisiwe.

Igazi eliiula kuvamisa ukuba kube yicala lomninilo. Kuvela ngokudelela ngoba igazi leli lingakiwa. AmaPills kaDr. Williams afaka yona iminombo edingwa yigazi yokulinotisa litope nokuba libe *namandhla okwamkela* umoya omningi. Ukwaka elibomvu igazi kuiula kepa ngoba igazi eliiula alimemesi ngaluto livama ukudelelwa. Imbala uke ucabange nje ukuba uke uselape ngalamaPills enza igazi? Inxa usatandabusa loba utshelwe.

Umtengisi wakini uyatengisa ngamaPink Pills kaDr. Williams, noma kona ngqo kwo*Dr. Williams Medicine Co.*, Long Street, Cape Town ngo8s. 3d, ngegabha noma abe situpa ngo 17s. ungakokeli iposi.

ISAZISO.

KWA MAQINASE

(I. S. BHOOLA)
TONGAAT, NATAL.

ISulumane elipambili lapa oTongati Youke impahla yokuggokwa kusuka esicatulweni kuye kufike esigqokweni. *Ezomshado futi nazo* zikona nazo zonke isinhlobo. Wozani nizosibonela oTongati (Tongaat).

KUFUNWA ABANTU

Abalisa nabesifazana abakuteleyo babe abakulumeli. Iholo elihle kwabafaneleyo. Umuntu azisele yena kwa,—

50, Anglo—African House,
Smith Street,
Durban.

MUS'UKUKOHLELA.

Ku ubututa ukuyeka usi luhlale lumi lukehlenga ukupila kwako ube okaChamberlain ungase ukwelape. Kawasi yini ukuba unembe lwosi lungaye lukufikisepi! Mus'ukuyeka umpimbo wako namapapu kungenwe *yisifo kube kuyinto elula* nje kangaka ukuba uye kwamKemisi ufune igabha lowokukohlela kaChamberlain. Utengiswa yibo bonke abatengisi.

PIMPLES

ARE you troubled with Pimples, Blotches or Blackheads? Such ailments are most quickly cured by Zam-Buk, which gets to the root of the trouble. Zam-Buk rouses the skin pores to healthy action. This promotes a vigorous circulation which carries off all impurities and a smooth, clear skin is the result. *Of all Chemists and Stores.*

Zam-Buk

Ngomfundisi Owaboshwayo.

(REV. FATHER EDWARD MNGANGA)

Baba Mhleli weLanga laseNatal,—Ngitanda ukuba sibe nomhlangano tina baseRoma ngendaba yalobu buhlungu obungaka ukuba kuboshwe uMfundisi wetu engenalo icala isikati eside esingaka. Sekuyimicyaka eyishumi nesihlanu. Ngokwami ke bengingajabula ukuba sibheke loku ngenhlangano yetu tina abamnyama beBandhla laseRoma *sifune imalana ukuba simkulule.*

Pela angapuma uma senza inhlangano yetu tina abamnyama njengokuba abelungu sebehluleka. Futi amuko umuntu ofundise okwake uDr. Edward Mnganga uMfundisi wetu otandekayo kakulu kangaka. Indaba ebuhlungu kakulu kitina baseRoma lens.

Lo Mfundisi uFather Edward Mnganga, waseMhlatuzana, umfo ka John Coffie owafunda iPesheya isikati eside *kakulu,* wase wapasa ukuba udokotela ekufundisweni kwake. Ekufundisweni kwake ubequba kahle isikati eside ke, abakiti (abamhlope) base beti akakwazi ukufundisa uLuhlanya. Ngokusho kwabo *kanjalo ke, base bamteta bam* yisa eZihlanyeni eMaritsburg, lapo ehlezi *kona namanje sekuyiminyaka* engu 15.

Ngako ke mina ngokwami bengicela eBandhleni lakiti eliyingcwele laseRoma, ukuba sifune imalana nje, ukuba simkulule ngokuba kubuhlungu loku. Njaloke kusobala ukuti akalona uhlanya umuntu oplle kahle nje.

Bayamazi nje bonke abaseRoma uku. ti uFather, ufunde kakulu kunabanye amuko umuntu ofundiswe okwake. Sengiyema ke, *Baba Mhleli weLanga.*

Imina Ositotsileyo,
EDWARD ZANDAMELA.

[Asiyazi lendaba. Umhleli weLanga.]

OBHUBHILEYO.

LAWRENCE KUNENE.

Utshonile u Lawrence indodana yomufi uMoses Kunene ubese gule isikati. Ubhubhe ngolwesiTatu ekuseni, 21st August 1918. Zonke izihlobo asaneliswe ilombiko. Wasihiye nezindaba esitokonisayo esikomba ukuti nye ekaya.

Dundee.
24. 8. 1918.

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.

Iziza zaBantu eMpapala Esifundeni sas'Eshowe.

UmPati Ndaba zaBantu Pietermaritsburg ulungele ukwamkele isicelo zabantu amasonto asitupa kusuka ku*August 22, abafuna ukuqasha isiqiti* No. 81, saseMpapala esifundeni sas'Eshowe, kwaZulu, esingama eka angama 21, 2roods, 3 perches ngentela ka£2-18 ngonyaka sekunkanye nesindhleko zomdabuli.

Ofuna ukubona umfanekiso weSiqiuiselo sokwaka kona esiyonikwa ovunyelweyo singatolakala kwolobe igama lake ngapansi

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

Pietermaritsburg,
16th August 1918.

MUS'UKUDANGALA

We, Qumbayo, ungetande ukuzwa ukuti zonke izifo zesisu sako sesipelile ? Ungase ukuzwe loko. Inhlamvana zikaChamberlain zelapa mihla yonke abagulis'okwako. *Zinik'ikefu njalo futi* ziumshana omnandi kakulu odhliwayo. Utengiswa yibo bonke abatengisayo.

ILANGA LASE NATAL

Friday, August 30, 1918.

THE Rev. J. L. DUBE AND HIS CRITICS.

THE "Advertiser," in its issue of last Saturday, commenting on our article of last week under the above heading, states:—"In his Native paper of yesterday's date, Mr. Dube enters upon what he called his defence." It is not very scrupulous to thus deliberately invent a name to provide the groundwork for an attack. The case against us must be very weak indeed if our critics can do no more than invent phrases, which they put into our lips and then devote their whole time to attacking their own inventions. Of course, the "Advertiser" was working on the principle that few, if any, of its readers were likely to see our article at first hand for themselves, and this will account for the many garbled quotations, without reference to their context, and the careful suppression of all statements likely to throw the search-light of truth on the case in hand. "What is Truth, said Jesting Pilate, and he would not wait for an answer." The motive behind the word manufactured and put on our lips is only too clear—"He who excuses himself accuses himself,"—but it does not speak well for the trustworthiness and good principle of our contemporary.

Is it worth our while to attempt to meet charges and insinuations repestedly made in this spirit of hatred, malice and all uncharitableness by people who are resolved not to be convinced? What will it profit us to keep on stating that we know nothing of the amaSocialists except what we have learned of them through the Press?

Legal proceedings were recently taken in Johannesburg against the International Socialists, and their Native converts, and it transpired during the evidence that the meetings held by these people had been under the watchful eye of the Native Affairs Department in conjunction with the C.I.D. ever since the beginning of 1916. Mr. J. L. Dube spent the year 1916 in Johannesburg as Managing Director of the Native Farmers' Association, and if he had ever identified himself with the International Socialists, or come under their influence, it is passing strange that his name did not come out in the evidence of the police in the proceedings we have just referred to. This fact speaks for itself, as the vile insinuations repeatedly cast at us can never do. Who is the sinister figure in the back-ground superintending all this mud-slinging at us? Mas quietly remind the "Advertiser" that naked insinuations, however oft repeated, do not constitute proofs, any more than a number of rotten eggs will ever grow into one good one, and that it is an axiom of British Justice that no man should be condemned until the case has been proved against him. The burden of proof lies with our opponents and not ourselves, We can only say finally that the allegations of conspiracy with the Rand Socialists, for any purpose whatsoever, are utterly false, and that the alligators concerned, in their hearts, know this to be true.

Adverting to our article of last week, what we did write was not a defence, by name or implication, but a plain and straight-forward statement of policy on the Native question, without venom and without apology, designed for that class of European who honestly wishes, with ourselves, for a better understanding between the two races, but to whom we are often wilfully mis-represented and mis-quoted.

We do not wish to retract or add to what we have already stated, except to say that, as a British subject, the Native should receive a fair hearing of his case. Always poorly paid for his labours, he is feeling it all the more keenly now (in common with the labouring class of every country) owing to abnormal war conditions. He is crying for justice and we identify ourselves with his cry. We did not make him cry, but we cry with him. His craving for enough to eat and clothe his back, for the bone of comfort from under his employer's table, are the real ring-leaders in this agitation. His lot has never been cast in an earthly paradise from the point of view of worldly plenitude. Down he has always been uncomplainingly, but not so down as the war has cast him down to-day. He pleads for justice—which he regards as his heritage and his inalienable right,—and a helping hand, and we cannot believe that the fountain of British Justice is running dry, or that the "Curse on Ham" should retard its flow.

MORAL BACKBONE.

THE great war has pulled up the nations a bit, and one of the outcomes is to see what moral backbone they possess, for upon the state of that backbone of morality depends all the good that can be put in their way for the general advancement. So great a matter cannot be left unnoticed; it concerns others, and therefore must be dealt with manfully, fearlessly, knowing as we do the folly of the soft-soap dodge of humbugging the neighbour. We are the more prone to speak out and to speak far, to go into the soul of things, and not be scared by the untoward events that worry the lives of average men. We know that a better state of moral courage is needed to keep South Africa potentially afloat; we therefore boldly declare that Righteousness must not be allowed to simmer down to suit the behests of the cruel and exploitative. If you want to keep clear of strikes and other nasty results, there must be an avoidance of those acts that are intended to cripple freedom. Such as the Pass Acts and the expulsion from the open market which Europeans enjoy. Those niggardly expressions of hostility do and must rankle in the soul of every man worthy of the name. The moral status of a nation defines their ability to conduct the affairs of the land according to the Law of the All-Wise, and there is no other safe way for mankind to act upon; we should therefore forswear cunning.

Mr. Dube's visit to Pretoria.

In connection with recent developments in Durban for the increase of wages by Native employes and also in connection with the grievances regarding the ejectment from farms of certain Natives in the Umvoti and Tugela Districts, Natal, Mr. John L. Dube accompanied Mr. Attorney Msimang of Johannesburg had an interview with the Secretary for Native Affairs in the absence of the Minister for Native Affairs (General Botha) who was ill. The interview was taken down in shorthand in order that it may be submitted before the Minister. Mr. Dube first spoke in regard to the ejectment of certain Natives from private European farms under three months' notice, and urged that the people affected were entitled to a year's notice. He pointed out that in the Umvoti Division there were no locations and that the Natives occupying the land there were at the mercy of European farmers, and instanced the tribe under Chief Funizwe all of whom were on private farms and large numbers of them were given three months' notice to remove. He dealt at length with the position of the Amakabela tribe under Chief Mkuzangwe in the Krantzkop District. A number of krsals in that district were asked to quit on a short notice from the farms in close proximity to the Amakabela tribe. He pointed out that that Chief complained to him that the Location was totally inadequate to take in numbers of his people living on private farms; and that it was the Chief's wish that the Location should be extended. It was also Funizwe's wish that a Location be created for members of his tribe. Mr. Dube urged the Minister for Native Affairs to intervene in behalf of the affected Natives, as the season was rather late for finding other places and for removing and ploughing.

The Secretary for Native Affairs was very sympathetic, and pointed out that the Government had no jurisdiction to interfere between landlords and tenants; but he would do his best for those Natives. He wished Mr. Dube to clearly understand that the Government had never any intention to give land to Natives. If the Chief of the Amakabela tribe wanted land he would seek to buy it in the proposed Native Areas and the Government would endeavour to assist him where possible. He also said the Government was prepared to assist Natives who wanted land by purchase and lease within the proposed Native Areas, and he suggested that the Chiefs should utilise this advantage.

Mr. Dube then submitted the position of Durban Native workers, who asked for an increase of wages at the rate of 1/- per adult males and 6d. per youths and females, by reason of economic pressure and the high cost of living.

Mr. Dower said he had already considered the petition that had previously been forwarded to his office; but he disagreed with Mr. Dube and others who asked for an all-round sum of 1/- for all the various classes of workers indiscriminately. He said the Government was sympathetic and it fully realised the economic preassure on all sections of the community, and that the Government was considering the question of wages on its own side as an employer.

Mr. Msimang asked when the report of Mr. Moffat would be available; Mr. Dower said it was expected any day.

GENERAL NOTES.

The continued victories of the Allies make a great difference of opinion among the lukewarm groups of might-be adherents, i.e. if it suited them, but there is one thing that has been overlooked, namely, that the Britain of the near future cannot be the Britain of four years ago. Ideas have changed, and the pilfering trickery which obtained then will be hardly acceptable when Britain is reinstated. What a