"Ukufa nokungafi komuntu"

OBUYISA AMAZWI KA Mr. M. M. FUZE.

Mhleli otandekayo,— Ngivumele ngipendule uMr. M. M Fuze emazwini ake alinge ukupendula incwadi yami eyayibuza.

Ngiyapinda ngiti "Lemfundiso yako ibasiza ngani abantu bakiti? Kumbula pela aulipendulanga leloswi.

UMr. M. Fuze udume aaswi lokuti "Umuntu akafi apele" elipakati kombuso wami. Musa ukungifunsa inkolo namazwi uti ngite ngingakaah-. Utata onke amazwi enkolo yebandhla lika Kristu engilibuzelayo, uti yimi owapikayo. Nanka awami, "Baningi abantu abalahlekelwa ukukolwa ngokupika isimfundiso sebandhla lika-Kristu." Uma lamazwi alotshwa yimi utsho kanjani ukuti ngipika uVuko lukaKristu. "Umuntu akafi apele" inhloko yemfundiso yako.

Uvuko lwabafileyo engikolwa yilo nalu:- Johane 11, 25, 26. "Mina ngingukuvuka nokupila," itsho iNkosi, "okolwa yimi noma efile wopila, nalowo opila ekolwa yimi akasayi kufa." Funda futi ngoVuko engikolwa yilo 1 Korinte 15 20—58. Nenkolo yabaPostoli. Ngiti imfundiso yako iyalupika loluVuko lwabafileyo.

Ngoba uti wena umntwana oselwe usuke wake wabakona emhlabeni ngoba ufana noyisemkulu nokoko wake.

Ngingati omunye umntwana uyaye afane noyise omncane, kumbe noyise bobabili bekona emhlabeni. Noma wena enhliziyweni uti awulupiki uVuko lwenkolo yamaKristu amazwi ako apambene nobuKristu.

Ibandhla lika Kristu engilivikelayo emfundisweni yako likolwa uVuko lunye, ukuvuka komzimba ekufeni, nokupila okupakade.

Leliswi lokuti umuntu akafi apele, ngaliswa endodaneni yomuntu ongaseko uWilliam Ngidi owafunda sikoleni sinye nawe, uma ngingaposisi. Wafela eMsinga esepika ubukona buka Nkulunkulu. Amadodana ake azipete nanamhlanje izincwadi ezipika iBhayibhele, aganwe izitembu, angamakehla. Ayapika uti awuko umgwebo kaKristu. Bati uyise wabo usezalwe yibo kubantwana babo, ngoba bakona abafana naye uqobo uWilliam Ngidi. Nasoke isizatu sokufaka lamazwi alandelayo.

Lentshumayelo yako ingeze iwavuse umpefumulo womuntu ofile emoyeni, ingamnika isibindi esonweni ngoba etemba ukuti umuntu akafi apele.

UWilliam Ngidi bati wafa esezisola ngezimfundiso zake. Kwati uMfundisi wase Gordon Memorial eyoshumayela emzini kaNgidi wafike wamtungela utywala wati akayeke yonke lento afundisa abantu ngayo ngokuvuka kwabafileyo ngomhla wokupela. Wati ayiko into enesipelo. Izinto zihambisa okwelanga lona lishona lipume. Nabantu banjalo abahlali engcwabeni.

Wabuyela ekaya umlungu lowo, wafike wacosha zonke izipikili ezindala ezezagoba nesezatomba wazitumela kuNgidi wati uyamupa zona ukuba enze umsebenzi wake ngazo. Wafike wazilahla uWilliam Ngidi wati azisenamsebenzi nese ngapandhle kokupindeliselwa kubabumbi bazo bazivuselele ngokucha. Watike lowomlungu hambani nimtshele ukuti impilo yake isifana naleso zipikili. Wati lapo esegula uWilliam Ngidi wabona zona lezo zipikili.

Wabona ukuti wase landela inkolo yamaDhlozi. Impela imfundiso kaKristu yehlukene neyakoko.

Ngahlangana eLondon ngo 1917 nomlungu owazi uSobantu noWilliam Ngidi. Wati ngiyamazi yini lomZulu owayehlakanipile kakulu oyena owabuza uSobantu imibuzo eminingi ngesikati beguqula iziBhalo ngesiZulu. Wafa umBishop epika izinto eziningi. Wangikombisa izincwadi ezabhalwa uSobantu ezingavunyelwa ukuteugiswa ngoba zipika ubukona bukaNkulunkulu.

Zikona-ke engike ngazibona zesiZulu zipete imfundiso efana nale yako Mr. Fuze.

Baningi abelungu ababhala emapepeni njengawe eEngland ngapambili kwami. Kodwa bazisola izimfundiso zabo ngempi enkulu esand' ukupela.

Uti wena, "Umuntu wadalwa isidumbu sake ngokufuzisa umhlaba esidalwe ngawo. Ukomba ilanga, amanzi, imiti, notshani.

1) Umuntu umfanisa nokupuma nokushona kwelanga okunganqamukiyo.

2) Umuntu umfanisa nokugeleza kwamanzi ey'olwandhle abuye eyimvula ezehla pezulu emafwini; nokunye njalo-njalo. Qa-ke imfundiso yobu Kristu ayisifundisi lokukubuya komuntu emhlabeni.

Impilo yomuntu neyalezizinto ayihlangani emigwaqeni yonke yempilo. Umuntu wadalwa ngenye indhlela. UGenesisi 1 26. "Wati uTixo, asenze umuntu ngomfanekiso wetu, afuze tina." Wena uti, "Ngokufuzisa umhlaba esidalwe ngawo."

Kukona inkolo ezweni laseIndia nakwezinye izindawo, eti, uNkulunkulu usezintweni zonke. emafwini, emoyeni emitini. otshanini. emanzini, ezinyosini, ezinyonini, upakati kwazo uzintka amandhla ukuba zenze izidhleke zazo, nakumuntu ukuba acabange izinto ezinkulu. Igama lalenkolo PANTHEISM:- Imfundiso eti izwe lonke lihlangene lingu Nkulunkulu.

Lemfundiso yako ihamba ingena esimisweni salenkolo, ngibona umfanekiso wemfundiso yako. Kwafanamisekia ukuti ayimazi umuntu onesizi lwesono esawe nesinhlupeko salo. Imfundiso yobuKristu iqala enhliziyweni edabukileyo nesosizi ngesono.

Eyako iti uvuko lomuntu lufuze ukupuma kwelanga. Baningi abantu abagijimela emfundisweni enjengeyako nale esengiyishilo ngokwesaba ukubhekana nesazelo seqiniso somuhla wokupela.

Uyabona Mr. Fuze kuhle upendule amazwi ungashayi isigabhu ngokubabasa nokusukela isiqu somuntu opendula amazwi ako. Akutaseki loko kubantu abakwaziyo ukubhalela amapepa.

Izinto zako ezinhle ezibhalwayo nazi:-

I) Ukuhlasela kwabelungu kwaZulu 1879.

2) Indaba yamaHlubi.

3) Ukutunywa kuka Sobantu.

Impela usilanda kahle lezindaba kufanele azizwe zitshicilelwe. Ngeswa lapo ulanda icala likaMatshane kaMondise wakwa Sitole ugabona ukuti namaHlubi awahlaba umxwelo ngesesiswe awo.

Kodwa kule "Yokufa nokungafi komuntu." Ayifuneki nempela ukuba kucitwe imali itshicilelwe. Kuhle uqale kuqala ukuti ibasiza ngani abantu bakiti lemfundiso. Pela ngabe ngiyipata ngegama ngesaba ngoba usoyeka yonke indaba bese uti ngiti umuntu uyatshabalala nya. Kanti mina ngipika uvako lwako. Ngiqinisa ngolwebandhla lika Kristo. Pendula amazwi.

Yimi owako,

E. A. MAHAMBA.

50, Victoria St.

Durban.

Ukutunywa kukaSobantu

(IQUTSHWA KWELIDLULE)

UMSHADO WOKUQALA.

Umtshado wokuqala owaba s'Ekanyeni, labo abatshadiswa nguye uSobentu uqobo kwaba ngoka Jojo kaNyangane wakwa Camane, etshada noNomvuzo indodakazi kaFilipo waseLangeni kwaMhlongo, noHlalelwa kaMangcuku wakwa M k i z e e t s h a d a noPayekiwe ka Ndengezi, batshada lusuku lunye. Ubatshadisa njalo uyabalisa, ngoba engaboni kahle ukuti kufanele yini ukuba akwenze loko, ngenxa yokuba ukuhamba kwabantu kwahlukene kakulu nemihambo yabelungu; ngoba intombi yomuntu ilotsholwa ngezinkomo ezizakuyiswa kuyise wentombi ngumyeni: atike uyise amcole umntanake abasemyisa kumyeni, ngapandhle kwaloko angeke ende kuleyo ndoda ngoba emtshadweni lapo indoda ifaka intombi indandato ese iyisibonakaliso nesifungo sokuti ifa lendoda ilinika lowo wesifazana. Inganti ngokwakiti kungeuseke ukuba ifa lomuntu lidhliwe ngumalandakazi bekona abakubo, sengitsho nomndeni wakwondoda nje uqobo. abangesibo abasalana nalowo, eduze. Po! kayakanya kubo bonke abanamehlo ukuti umtshado lo ausebenzi into kumuntu omnyama, akupela usebenza ize lese, inxa kungase wona amanga oqobongoba konke okukulunywa ngumfa: ndisi kulaba'bantu ababili abahlanganiswayo kusuka kungento yaluto. Nayeke kodwa uSobantu wabalisa wabalisa wasa wagcina ngako ukubatshadisa kuyo indhlu yeSonto eSt. John's eqo ada, azi ukuti wenza ize nje, ngoba konke loku engikukulumayo wabe ekuqonda k u s o b a l a kuye ukuti akuyikwenzeka ukuba kuguine ngokugzila.

UBULUNGU.

Nansi-ke enye indaba efaua naleoa yomtshado. Imikuba yabelungu siyilubela ngamandhla, kubelapa singenawo amandhla okuyigcina, kube sekubonakala ukuti senza ubumbulu nokuzenzisa nje, ngoba nati siqonda mhlope ukuti asinakumelana nako loko.

Kute mdhla kufika kimi abanumzane ababili oMr. John Kumalo uoMr. Isaac Caluza, bezekunxusa ukuba ngibabhalele amazwi abo okusola ukupatwa kwabantu nguHulumeni ngo 1875, mdhla kufike inkos'enkulu uSir Garnet Wolseley; wesuka uHulumeni wapendula ngelokuti, bonke labo abatanda ukungena ekuhambeni kwabelungu bavunyelelwe ukukwenza, mabatate INCWADI eluagiselwe loko esenkantolo. Kwase'tuti nikilili abantu bakiti sebeya kutenga leyo ncwadi. Kepa uSobantu wati uba ezwe lawo mazwi akomkulu wayitenga naye leyoncwadi, wafanyanisa k'gewele o k u n i n g i okunzima okungemelane nokuhamba kwomuntu omnyama.

Ake nibone ke niqapelisise kahle kulezi zinhlamvu zombili ezazingakaqami kahle ku Sobantu! Ngitshenisenl ngalapo umtshado wokunikana indandato umi ugakona, loku sebebaningi abafelwa ngabayeni babo, badhlule bangalidhli lelo lifa abafungelwe ngalo mdhla betshadayo. Nabo laba abagijimele u b u l u n g u ngamajubane bengesabakipi naoSixpence bami engangitenjiswe bone ngaoKumalo noSilevana, konje bang'abelungu ngempela yini-ke, angiti bangabantu njengati njena na? Konje yikupi ukuhamba kwabo ngokwobulungu abakwenzayo? Ukuhamba ebusuku sekudhlule unaini kambe? Ngoba ngiqinisile ngiti akuko okunye; nakuko loko bazisiza ngokuhamba bepete zona izincwadi zokupuma kwabo emtetweni wabantu, bangeke bahlale nabelungu bakubo labo ematafuleni. Nabomtshado laba k u s a abone ezinkantolo beyekwahlukanisa, sekulahleke nya ukufunga kwabo aba-

b kwenza mzuku benikana indandato Kodwa kwaziwa mhlope ukuti lo'mkoba wokutshado qine ngokwabesifazana kakulu ngenxa yokuba becabangabeti umtshado ubopa abesilisa ukuba bangapindi batate abanye besifazana. Kanti-ke qa! akunjalo. Nasendulo baningi ababetata bazihlalele naomkabo abangabedwa, bahlale kahle, betandana, bezwana, sengitsho nabo abanumzana abafayileyo. Akuyi ngokubotshwa ngumtshado waseSontweni. Kepa mina ngingati kungcono kumantu ukutata abafazi abaningi kunokuba atshadiswe qede nalowo oyedwa ahambe esenyonyoba evalela abantu ebusuku esingela abafazi bamanye amadoda. Ingqondo kaSobantu k a m b e y a t e inkulu kakulu; yena wabe ekwazi konke okuyakugcina ngokuvela emveni kwelesi sikati nalapa sekudhlule iminyaka eminingi enzaseko uqobo lwake. Kunye kupela abe ekupisekele ukukufundisa abantu: ukuhamba ngokulunga emhlabeni, nokuzwelana umunye kwabo bonke, kwazo nke izinh'obo, nokukuluma isiminya emhlabeni efana ukuba batatele ekuhambeni kwaLowo Oweza kufundisa indhlela yokuya pambi k u k a Nkulunkulu. Ukulwile loko, wakuzama ukukwenza, kepa noko izwe alikuvumanga; waze waba ngumuntu omubi impela kwabanye ngenxa yokwenza kwake ukulunga, ikakulu kubelungu; noko wadhlulela pambili njalo yena waza wagoduka suza kona-loko.

VIII. Lapaya e m z i n i osenzansi kwa'Ekukanyeni, lapa kwakubizwa kutiwa kos'eFarm, kwaku umuzi wesindana nezisebenzi, kugcwele abantu nabeSutu, ababesebenza; i k a k u l u umsebenzi owabe utshe kunye yonke kwabe kungukubumba isitini, sibinjwa qede sibaselwe umlilo omkulu sitshiswe, ngobanela zabe ziziningi izinkuni ezaziletwa zi amafiara zipuma ehlanzeni emKambatini, ziletwa yizinqola zendu-na yemisebenzi yonke, ababeyibiza beti uSihetshana, beyibonga tati ngu Ndevu-zebhala uMatshi'shilisa (Mr. Ryder,) owabe pete wonke umsebenzi lapo eFarm; kukona futi uMr. Albrough nendodana no Mr Bloy, kanye noMr. Borain, no Mr. Stalkes, no Mr. James Roberts nabanye.

Impahla: kwakugcwele izingabo izinkabi zokulima, evinye zitwala izinkuni zokwotiwa nezokutshisa isitini, kwamukeliswe nezisebenzi futi nabelungu bonke abase Farm. Amahashi ka Sobantu abe edhla pezu kwentaba emKambati, emaningi kakulo, ema kona. Izimvu zazimi emGungundhlovana, zipetwe yinkosi uMngonono (Mr Eastwood.) Yena wabe evama ukuza njalo Ekukanyeni, ikakulu ngesikati sika Christmas; babetandana kakulu noSobantu. Kepa indusa lena uSiretshana wabengumlungu onenhliziyo embi inxa izisebenzi sezipete umsebenzi. Ngikumbula mdhla kufika umSutu osebenzayo emgence ngesara esandhleni, wamlimaza kabi kakulu. Kwaba kubi impela loko. Pela uSobantu yena wabe engancengi nakumlungu, wabemsola naye njengoba esola kumuntu owenze okubi. Kodwa abantu, ngokungezwani kwabo bodwa loku, basebemnika izibongo lo'mlungu omubi zokuti "Indhlovu edhla ngesara kubeSutu."

Aonina bezingane babevunyelwe ukuzakuzibona inxa betaada. Ngaloko babevama ukuya Ekukanyeni bebatwalele ukudhla—amasi, nemfe, oombila—nazozonke isikundhlwana lezi zijabula, zibona abazali bazo. Kwaza kwati loku kwakubi kabo bonke onina mdhla besasuka emakaya, kwaqala ukubakuhle kubo kaloku, lapa sebebona ukuti kwaku amanga ukuti izingane z a b o ziyalahlwa. Kwati ngokubona loko manje, baqala kaloku laba ababeti kumukiswa izingane zabo ziyadukiswa, ukujwayela Ekukanyeni.

Nango-ke umfo kaZatshuke wakwa Ngubane, uVelemu ibizo lake, ongowomuzi wase Mtintanyoni, okunguyena eyinkozana kayise, esefika ezizela ukuzakufunda, ngobä esebona ukudhlana kwomfowabo uNdiane ongowomuzi wakwa Sijabhile ongapansi kwowakubo Uputuzela esezizela njalo, unina naodade wabo oNomakwengco banqabile mdhla uyise eti makuye yena ukuyakufunda Ekukanyeni, yena emkulu, njengokutsho kuka Sobantu. Yebo, kuleyo nkati kwasekutandeka kwabaningi, kungasacunuli njengamdhla kusaqalwa ukumenyezelwa k u t i w a makubutwe izingane.

Ingqaizivele Hotel.

Ohlange,

Phoenix.

Isaziso

UMrs. Gumede uvule iHotel lokudhla okupambili. Kupeka yena uqobo, kuweta izintombi. Ngenani nizwe indaba yenyama, isitshulu noTosi, amaklentshisi. amakeke oSwidi, tea, coffee, cocoa, bread, jam, nokuningi oku usize kwabakude nazitolo. kuhaputume Nanto iHotel lokuqala lendhlu Emnyama, likuliseni lande livezu izindhlu zokulala nisizakale ebusika.

A. M. G GUMEDE.

OTUKULULAYO·

(UMATUKULULA.)

INKOSI YEMITI YONKE

Ilanga la-seNatal.

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

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Correspondence to be addressed to the Editor, Ohlange, Phoenix. 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 our respondents' opinions.

ILANGA LASE NATAL

Friday, April 23, 1920.

BANTU INDUSTRIES.

(Continued from last issue)

WHAT results might be looked for from such a venture? If our vision come true, regular and good wages with a share in any profits will have a marked effect on the progress of the native employee. We may look for a rapid growth in self-respect, for better houses and better home life, better food and clothing, better education, better support of the Church and of missions to other parts of this continent.

No doubt short-sighted farmers and other employers of native labour will be inclined to oppose any development of this kind because of its tendency to raise native wages. But they will come to see that cheap labour is, in the long run, the dearest because it is inefficient: that it is true economy to employ fewer, but more intelligent and capable, men at a higher wage. And that after all it is a pretty low down ideal for a white man to set himself, that of growing rich on the labour of the native, for whose social, intellectual and spiritual advancement he not only makes little, or no, provision, but whom he selfishly wishes to keep down as a helot.

To whom may we look to launch such a venture as we have outlined? Letters received on the subject from laymen in Britain show that, in their opinion, it is up to the Christian business men of South Africa to shoulder it and carry it through. There are in the Eastern Province, and especially in the Border towns, business men of high character and ability whose family traditions link them to the Missionary enterprise and the advancement of the Native. Might not they pick up the mantle of their fathers and grandfathers and wearing it adapted to this modern Missionary call, take the responsible lead, inviting the Christian laymen of South Africa to back them?

"Lord, give me courage—strength to do the deed
From which flesh shrinks, nor choose the easier way
Of dalliance and self-sparing—Lord, I need
Thy Sprit to sustain me day by day.
And give me courage, both to see and do
The rightful thing, whatever else I rue."

NATIVE POLICY

BISHOP FURSE'S PLEA.

OPEN LETTER TO PREMIER.

Grievances of the Voiceless People.

(Continued from last issue)

THE REMEDY.

What then, do I propose as a step in the right direction?

(1) The appointment of, say three men of high standing and proved capacity in the Union, one of whom should, I believe be a Native) as Native Commissioners for the Union, who should be appointed for a period, say, ten years at least, and be irremovable from office except by the vote of both Houses of Parliament.

These Commissioners should advise the Government of the day on all matters relating to native questions, and their advice should be made public: if the Government did not see their way to taking it, at all events both white and native citizens of the Union would know what advice it was the Government had refused to adopt.

(2) The establishment in every province of the Union of one or more (as circumstances necessitate;) of a Native Advisory Council, elected by the natives themselves, and nominated merely by the chiefs.

I say this because there is a growing feeling, whether right or wrong I do not say, among the better educated and more thoughtful and progressive natives that the chiefs tend to be merely tools of the Government officials set over them. These Councils should meet regularly and be presided over by the Native Commissioners for the Union, and if possible once a year by the Minister of Native Affairs, or the Prime Minister himself, if he does not happen to be Minister of Native Affairs. What the natives want is to be able to get straight to the man whom they look upon as being the person who is really their chief for the time being. The members of these Councils should be allowed to bring forward any matters which are relevant to the political and social condition of the Native people, and be given full opportunity for giving vent to any grievences which they may have, or feel they have.

All contemplated legislation dealing with native affairs should be laid before these Councils before being laid before Parliament, for their advice and suggested amendments.

These Councils might, I should hope, in time be further developed, both up and down. That is to say, more local Councils dealing with local affairs might be brought into being and a central Council representing the whole Union might be developed from the Provinical Councils. At first their functions would be purely advisory, but those who know the natives best would, I believe, agree that even so, their establishment would go a long way to removing that sense of "voicelessness" which is one of the greatest grievances to-day among the native people, of the Union. Later on I see no right whatsoever why greater power should not be given to these Councils on purely native questions.

(3) The Government should lay annually before Parliament two sets of estimates (1) European revenue and expenditure. At present the Native is strongly under the impression that he is being taxed for the benefit of the European, and that he does not get full value for his taxation, more especially in the matter of education. Whether he is right or wrong is another question, but under the present system nobody can prove that he is wrong, simply because there is no distinction made on the estimates which could do so. I have not by me the latest figures, but a few years back the natives of the Transvaal were paying £360,000 per annum in direct taxation alone, and they were receiving in grants for education a sum of about £1,500. That sum has now been raised to £2,500.

If the native was shown that as a fact none of the revenue derived from native taxation was spent on anything else, except that which directly concerned the native people, and that if he wanted more he would have to pay more in taxation, I believe myself that in course of time he would be perfectly willing to do so, provided he knew he was getting value for his money.

If this method of presenting the annual estimates to Parliament was adopted (and I am told by those who ought to know that there is no insurmountable reason why it should not be,) and if the Native Advisory Councils were established, and a general supervision of the whole business entrusted to these Independent Native Commissioners, in course of time when circumstances warranted it (which I believe myself would be sooner than many might think,) a real voice might be given to the natives themselves in the question of raising revenue by taxation and expenditure of the same.

(To be continued.)

Citation

IN THE NATIVE HIGH COURT, PROVINCE OF NATAL.

Addressed to Nomadubeko alias Jessie Goge, living under Chief Zinti of New Hanover, Division, Province of Natal, and latterly residing at York, Natal, but whose present address is unknown.

Take notice that by a citation issued from and now filed in this Office you have been cited to cause an appearance to be entered at this Office on or before the 17th day of May in an action, wherein your husband, Ndaua alias Joseph Goge, residing at York, aforesaid is the Plaintiff, and you, the said Nomadubeko alias Jessie Goge, are the Defendant, and wherein the Plaintiff claims a decree of restitution of conjugal rights, failing which a divorce a vinculo matrimonii on the ground of desertion for an uninterrupted period of eighteen months and over.

Take further notice that you will sufficiently appear for the purposes of this citation by appointing an attorney of the Court to act for you and who shall so act, or by causing to be entered with me an address in Pietermaritzburg for the service there in this action of notices or the like to you; and that in default of appearance the action may be proceeded with, without further notice to you.

Dated at Pietermaritzburg this 7th day of April 1920.

E. N. BRAATVEDT

ACTG. REGISTRAR OF THE COURT.

REGINALD TOMLINSON

Plaintiff's Acttoney,

CHANCERY LANE,

PIETERMARITZBURG

NATAL.

Health Notes by Hygienist No. 56.

The more of truth the more of health, may be taken as a motto, for never sickness came to man except as contingent to falsity. You students will see how necessary it is that we should avoid that which is not true, but also every shade of what is false. This can be proved by practice. Now as this note may be my last to you for a long time, let me beg of you to think seriously over what I have advanced to you, to assist you in your studies. You know, as an old friend, I have your welfare at heart and nothing will give me more pleasure than to know that whether at school or further on in the way of life, you are still learning how to keep in line with what the Lord God radiates, viz. Truth, and when we remember that holy means healthy, we can understand that illness is not of the Lord but of man's faulty ideas and actions; hence we must avoid the folly that makes mankind sad We must love our fellows and do our best for their good health, for that is the high road to a healthful and honourable life. Our people the Bantu can only reach the heights of excellence by being the repositories of that which is good, i. e. non-selfish, which means that we must be agreeable to the Lord God Messiah Jesus Christ.

The Tassela Letter.

(CONTINUED)

My friend said, you are opening up a great matter, but do you really believe that we Africans people will ever be able to understand so much? I said, why should they not? If they were fit for bringing to the world the first Religious Association as a means of enabling God's angelic servants to proceed with the betterment of mankind (the making of the Church Adam) why should they not be fit for the realising of the finer concepts of a truly religious life? Yes, but what about other nations? said he. I replied, well they have had a long series of opportunities. Why has Africa been so long in the dark? Moulting as it were, or like some precious flower taking a longer while to bloom but when it does, repays for the waiting. Can God think so well of our people? He humbly queried, I said, sure the Sacred Scripture saith "Ethiopia shall soon hold forth her hands unto Thee." How gracious is the Lord! Yes, far beyond our imagining! said I Was the prophet Elijah like unto Melchizedek as to his coming to earth without parents? Asked my friend. I said, yes that was so. Then said he, why did not the Lord Jesus Christ come in that way? I can explain, but as it will take much time we must defer it for another occasion. You astonish me, said my friend, but I gratefully look forward to your explanation.

Strikes.

(CONTRIBUTED.)

(Continued from last issue)

How are the striking workmen supported when at work? Sometimes they are not helped by their Unions, but have to fall back on little earnings which they have saved for the future. If a Union is very strong it generally has a large fund saved for the purpose of helping its striking members. This fund is used as a bonus fund. So much per week is given to strikers to keep them from starvation. In England it is customary for strikers to to receive from this fund about 10/- per week "Dispute Bonus" money Sometimes this runs up as high as 15/- if the Union which is striking is a National Union i. e, if it has branches in other places, and if these other places are not striking, frequently a levy is made upon members of the Union who are still at work to support the strike at a local center. In 1897 when the Amalgamated Society of Engineers had a big local strike in England it levied the sum of 2/6 weekly on other members in other places who were still at work.

When a Union lacks this big fund to pay to its members during a strike, it is difficult to keep a large number of its members from going back to work when they begin to feel the pinch of hunger. The Unions then resort to "picketing," placing men at entrances to the grounds to inform intending workers of the merits of the dispute and try to persuade them to stop trying to go back to work. Literature is also published in the form of small newspapers and hand-bills to keep strikers informed of the progress of the strike.

Public Opinion is always valuable and both strikers and employers aim to get the sympathy of the public on their side. Unions frequently issue manifestoes, or statements, giving the strikers, view of the differences. These statements are circulated far and wide among the public. Sometimes an offer to arbitrate will be made by a Trade Union solely for the purpose of getting public sympathy on their side.

The effect of a strike? A strike in the nature of things is wasteful. Time and money are lost in a strike that will never be made up. In a strike which covers some time it is probable that individual strikers never fully recover from the loss which they have sustained financially.

LAWS OF THE UNITED KINGDOM REGARDING STRIKES

Striking in Departments which may result in endangering Public Health such as strikes which shut off the supply of water, or gas, etc., are made punishable offences throughout the United Kingdom.

The clauses of the Law dealing with strikes which are most important in Trade Disputes are those which subject to a fine or imprisonment every person who, with a view to compel any other person to abstain from doing or to do any act which such person has a legal right to do or abstain from doing, wrongfully and without legal authority.

1. Uses violence to or intimidates such other person, or his wife or children, or injures his property; or

2. Persistently follows such person about from place to place; or

3. Hides any tools, clothes or other property owned or used by such other person, or deprives him of or hinders him in the use thereof; or

4. Watches or besets the house or other places where such person resides, or works, or carries on business, or happens to be, or the approach to such house or place; or

5 Follows such other person with two or more other persons in a disorderly manner in or through any street or road.

VIOLENCE AND STRIKES.

In many large strikes in America and England much bad feeling has resulted during the strike and frequently Government troops have been called in to protect the public from the excesses of the strikers. Acts of injustice have often been committed by these soldiers leading to still more bitter feeling. Acts of violence have never been encouraged by responsible Trade Unions. But officers of Unions are often able to control the rough element in their membership and unfortunate things have happened. When acts of violence occur on the part of the strikers it often means that the sympathy of the public shifts to the employer and away from the Unions where such outrages occur. Illustrations might be given where strikes have been lost largely through the inability of Unions to control their members and keeping them from thieving, arson, and worse crimes during the strike.

OTHER WAYS TO SETTLE TRADE DISPUTES.

There are countries who compel Unions and employers to submit all questions of dispute to the government or to what are called "Arbitration and Conciliation Boards." New Zealand, Australia, New South Wales and Canada are some of the countries which compel workmen and employers to submit their dispute to arbitration without going to strike. In some of those countries the right to strike is made a criminal act punishable in some cases by imprisonment and heavy fines.

(To be continued.)