Ukufa nokungafi komuntu

OBUYISA AMAZWI kaRev A. MAHAMBA.

Magane,—Wena osilelela isindaba zetu ngalo iLanga lako elinobukosi elisikanyisela kolo lonke iswe, ngicela umusa kuwe, Baba, ngifisa ukubayisa amazi omfundisi wakiti os Dundee uRev. E. A. Mahamba oti umuntu ufa apele.

Hau, ngimangele impela ukuzwa amaswi kaMr. Mahamba. Kuqala umfundisi ungibuza ukuti "lemfundiso yako itosiza ngani abantu bakiti? Ngoba baningi abaiahlekelwa ukukolwa ngokupika izimfundiso zebandhla likaKristu. Lentshumayelo yako ingeke iwuvase ampefumulo womuntu ofile emoyeni ingamnika isibindi esonweni ngoba etemba ukuti umuntu akafi apele."

Law'amazwi omfundisi ayisimangaliso esikulu kimi, songati ngiyaqala futi ukuswa umfundisi etl kuyafiwa nya. Ngalokho ngiyabuza kuwe ukuti po, usifundisa ukuti masenzeni inxa eknqonda ukuti kuyafiwa kopelwe? URev. E. A. Mahamba wahlukene kakulu nabanye abefundisi abasitshela ukuti akufiwa. Wahlukene kude nentshumayelo yakiti yasendalo yokuti umuntu ufa qede sguqake inyoka siondolose abantwana bake nomadeni wakubo. Futi uRev. Mahamba wahlukene kude nentshumayelo kaKristu yokuti, "Mina ngingakuvuka nokuhlala. Otemba kimina nonxa efa uyakuhlala; lowo ohlezi etemba kimina kayikufa ujalonjalo." Umfundisi uyampikisa uJob owati "Ngiyazi ukuti ukona osami, noxuti uyakuma emhlabeni ngosuku olusayo. Nonxa kungati izimpetu sezidhle isikumba san', nonxa sezasqeda lomzimba kanti ngisesenyameni ngizombona uNkulunkulu ngimbone uqobo lwami ngiteho amehlo ami ambuke, angitabo awomuuye umuntu."

URev. Mahamba uyawupika impela amaswi omPostoli asidudusa ngawo okuti: "Po, bayakwenzani ababapatiselwe ubafileyo, inxa impela abafileyo bengavuswa? Inxa eEfeso ngaka ngalwa nezilo,...kungisizani inxa abafileyo bengavuswa na? Asidhle ke sipuze. ngoba ngomuso sizokufa."

Nami ngiyabuza kuwe mfundisi, ngiti, Njengoba wena wazi ukuti umuntu ufa apele nje, po, uzihlupelani ngokuti ulalela abantu imihla namalanga ngokuzigoba kwako uti uyafundisa? Ubafundisa ubatshele ukutini loku kanti wona uyalandola uti koti akodhlula kwetu kulombiaba sipele?

Bheka mfundisi wami, anoti nimpendula nje umuntu entshumayelweni yake nibe niwabakisisile amazwi awakulumayo, ningasimze nitatwe ihlombe njengoNhlasane. Nakuke seutsho osi "Imfundiso kaKristu ivuza abantu abafile esipambukweni masezonweni. Kanti nawe uyazi ukuti abantu bayavuswa. Angazi kodwa ukuti wena uti bavuswa bepi.

Izwi engilikutamile mina, ongiqinise ngalo ngati ngi ngite 'Umuntu kali apele." Angikulumi ngesidumbu somzimba wake, ngikuluma ngomuntu opakati kwesidumbu oyena efuze uNkulunkulu esikuluma singenako ukumbona. UmPostoli nabaProfeti bonke kabakulumi ngomzimba lo esinawo, bakuluma ngomuntu ongabonwayo. Izwi lami engilikulumayo akusilo elezibhalo lezo enizishaya igugu kungeloku azikulunywanga ongabantu abaajengani. Ngiti mina uMenzi usidale ukuba nati sizibonele esiyiko, ngati: Umuntu wadafwa isidumbu sake ngokufuzisa umhlaba esidalwe ngawo. Ngakomba amanzi nelanga nemiti notshani nako konke okukuwo. Ngakomba umoya ovangasayo esingewubone ngamehlo etu. Emveni kwaloko ngabeka elokuti: Umuntu uyehla enyuke njengelanga namanzi kayikupela uyakuhlala ekona njalo kasoze apela. Ngati: uNkulunkulu uebenza imihla yonke, kapumuli, inxa epumula kungaciteka konke loku akudalileyo.

Nauko-ke awami. Ngipendule-ke Mfundisi, ngiswe.

Yima,
MAGEMA M. FUZE.

Ependuta uMr. M. M. Gumede.

(Ku Mhleli weLanga laseNatal.)

Ngivumele ngifake amazwana ami engipendula ngawo uMr. M. M. Gumede, wase New Hanover.

Kuhle impela, akutshoyo uMr. Gumede, ukuti makuhlanganwe, ukuze kubonakale inxuso nokungenzuzo okwenziwa izisebenzi. Sengati nga egcine lapo akadhlula. Ngoba ke nami bengo vumelana naye. Uti uMr. Gumede sizozyokani? Siholani? Usebo ke lokkomabhalane. Uti.—Amapoyisa asequtshelwe imali ahola kusuka ku £7. kuya ko £9. Into ke lapa elahleka kona uQwabe isuke imtukutelise lento ukuba amapoyisa negindu a exingazange ziye esikoleni zihole lemali. Nxa uGumede leyonto imtukutelisa akahlale acabange uma kuti esuka nje abezohlukanisa ngokuti kukona abahola imali engabafanele naba ngenamsebenzi wokuwenza ngemali, angazi noma ncabanza ukuti uyena ohola leyomali ngabe uti yena osepetele yles. Uti laba bantu abaku katalele okokunqoka. Bazozykani, bagoke ngani?

Omabhalane sewake wabona nini lemisa izwi linye? Sewake wabona nini abantu abakanyisiweyo, njengoba nibatsho bemisa izwi eliqinile? Obani esebeke bashukumisa iTeku ngamasonto adhlule? Ilabe wena oti abakatalele okokugqoza? Obani esebeke bashukumisa imigodi le kwelisekila? Yibo labo wena oti abakatelele luto olunye oluhle, ngapandhle kwebeshu. Kanti bona badhla utshani yini? Kanti bona ezabo izingane abafani ukuba zibe onobhala noba bona bengebona? Kanti kona nina bonobhala, abelungu benu imali le bayenza ngobani? Ancabange loko nje.

Lesi skwena isikati sokuba uzibone ukuti angunobhala wedwa nokuti ungutisha wedwa, ukuti uwena wedwa ofuna ukupila. Cabanga ngabangeyako onako ukuhlakanipa kwasemlungwini uesbange ngesitukutaka somuntu. Usebensele impamelelo yako wonke oyisisebenzi. Uyisisebenzi nawe, nenduna iyisisibenzi nepolisa lisi sebenzi, nami ngiyisisebenzi ngisebenela impamelelo yesisebenzi. Noma ku esalapi uhlobo lomsebenzi masingashiyani funa kanti sihamba sishiyana aje kanti kwezeta izibani amafuta umoya kanti akulaba esibdelelayo abasemva esibashiye emva.

Ngisho ngoba makutiwa isisebenzi sonke egodini ngeke kusale ngisho nongunobhala.

Sala Mhleli.

MAIMJEVANA ASE NKANDHLA.

Uhambo luka Cele

USOLOMON waseNATAL.

Mhleli Odumileyo,—Ngivumele kengiti fahla kancane ngohambo lwami lwangesonto elidhlule ngihambela kwabaklu. Ngasuka lapa ngaya ngafika ePretoria kuNdabazezwelonke. Ngaqeda ngeza kwenze Mangwaneni ngihambela kona ngezindatshana ezitile. Ngasuka kona ngeza eP. M. Burg, ngahlala kona ilanga labalinye ngihlezi nomfo kaSompangana uMr. Radebe. Singenise kwaMangwe emzini wake omkulu kaNgen'apile kwesangadhlula lapo ngehla eHarrison, yimi lowo kuChief David Cele umumzane ngoqobo owaziwa na abelungu bonke bangalapo Ngamfica emele abantu bake edune nomusi kaShuku, uSam kaJalivana Shangase, abati abantu aBihlambisiny, uDotela wohlanga olumuyama, kanti uma ngifike kuyena seagifike kuNgqingetshe! Umlomo nolimi lwami kuhlangene kuyehluleka impela ukubabasa ubukulu nokupumelela kwaloDotela wakiti wohlanga. Mina ngamfumaniss enguSolomon, lowaya kaDavid owaye nokuhlakanipa okudhlula okwabantu. Kuza kuyena izwe lonke ezolicasela izinto ngesinto enokudhla nemfuyo ebapa abantu ukudhla. Ngiyitonile-ke kodwa into emenze spumelele kangaka. Inhlonipo asuyo ahlonipa ngayo abantu bakubo bohlanga abakulu nabancane iyama ngalisi, angeke angapameleli. Ngite ngisafika kwake loku ubenganginondi engangilinlele "watukutela wafa" ngimehla, ngapezulu ngohlopo olunjena. Wafuna ukuba sibuye kona kunjalo ziwe. Aibo, iqawe leli impela. Ai lapo nami ngasikalela impela ngokuti, Qa Shuku ngiyadhlula impela kona manjena musa ukwona akodhla kweta, sokudhla ngenye imini sinesikati, futi tina sesi abante bamakosikazi asikujabuleli ukudhla okungaka uma ingeko inkosikazi. Kwa sengaloku ingalandwa kona manjena kuShuku. Ai kwapikeka kwase kuwa ezokuputuma-ke sekupekwa sekudilika zinkwa, yonke into, ngadhla esentwala, kanti ila ezo ngicatazela kwelomtwana. Sase spumela ngapandhle. Mame! indaba yeakomo kwembete intaba ngezansi komusi. Mame! indaba yentondolo, yembuzi kuyabubula njena. Ngite ngisati ngibabasa loko wafika umhlambi wake wamahashi lapo kwati angindise mina wansondo sengibona amahashi "ukufa kwami." Impela ngeqiniso syekona amahashi ayi 16 lapo. Wahle wasiketa izimasi zakwabo esimbili esizokwela kuzo uBessie owaykelwelwe yimi, noNaughty Girl owaekwelwe uyena. Usamahashi lomuntu. Agijimisa okwesinkozi njengalawa ashiwo uJeremiah enewadini. Pela usengiyisa la'ngivela kona. Kute ukuhamba kwemeli yakwabo sengihlezi kwakuhle waze washo wati, Qa Cele lizoke lizo kuwena lelihashi. Ngabonga mina Mavel'ebonga. Saya safika la'siya kona. Site sesahlukana wabupeleliselake nya ubukosi bake lapo esengifumbatisa eseti, uze utenge isinkwa endhleleni. Nami lapo ngahamba sengiqoshile ngiyiqude lakwetu. Impela loko engakubonayo ngsmehlo ami ngisho pesheya kwezilwandhle ngofika ngikubabaze ngoSolomon wakiti wohlanga. Nati simelwe uma sinake ocunjena sikupakamise ngoba zonke izizwe ziyakupakamisa okwakubo.

Imina,

Q. M. CELE.

Cook Wanted

"Applications for qualified cook required at School Boarding House numbering 120. Send testimonials, & state salary required to Principal, Transvaalia, Heidelberg, Transvaal, by March 25. Duties to commence April 1st."

Impehlwa isingena ema Bandhleni.

(KUU STITCH-IN-TIME)

AmaBandhla enkolo ayisinto abantu abasiqenyayo ngaso, ilowo mantu ayazigenya ngeBandhla lakubo, nilifisela isibusiso nokukula nokwanda. Itomba leBandhla likubanta abantu, abafundiswayo emakolishi abazokwasi kangcono.

Kushayisa uvalo ukwazi ukuti isikonyane seBandhla lakiti eMerika sifumane isikala sofohla sashiya onina namadhlelo azo, saya kwelinye idhlelo sayodhla kona. Abantwana bakiti nonyaka bagewele eMarianaHill, befunda isifundiso esenqatshwa ngoMartin Luther nabanye, badelwa babulawa, kwase kwavela igama lobuProtestant. Namuhla amaRoma asovesa ubufakazi kubantwana beta ukuti wona abambe kahle, tina sedukile, avamise isingane okwakubo. Inxenye yesingane eziesikoleni zamaRoma sobuya sezidele inkolo yakiti uma kungenjalo yobe isipambene umqondo mayelana nesenkolo. Inkolo nesifundiso sayo ayisiyo into encane kubona ipatwa abefundisi abakulu.

Yonke imisi yakiti bapumile ngabane, ngesihlanu, ngasitapa abanye yilapo beyayo, sebesilungiesle, kepa kukona isikole kiti esiswele abantwana. Nanamhlanje uHlange lungemukela amantombazane au 50, kanye neNanda Seminary ngisho kulabo abasefunda oo, 6 no7. Kwabase Normal ngisho akuti uMr. Atkins angenqaba umtwana wamaBandhla akiti eugenasici. Sizo sebenzela amaRoma, abantwana bafundiswe emakilasini baze bangeniwe nasebandhleni.

Ukuya kwezingane zakiti akwezwi akuba zisonde inkolo yodwa yakiti, kepa kwenza ukuba kupele ub dhlelwane pakati kwabo nesihlobo sabo esingama Protestant, intsne ingabe isadhlala kanye neaye emicutweni ajengoba ihlese yenza esuke ivela noma ikusipi sesikole sakiti esinkulu. Loku intsha iba umsebenzi omkulu onkolweni igwangqwa, izobanjani-ke manjena?

AmaRoma indhlela yawo yokwafundisa inkolo yawo ayala isikole asebenze kakulu esefaka infundiso yawo kwabafundayo. Namhla atole itaba lokuba kuse amaningi asezita inkolo yawo pakati kukaZulu. Uma izikole zawo sezicicima asobisa amanye andise izikole pakati komhlaba.

Asingabuki uhlangoti lube lanye ake sibheke okubalekisa abantwana esikoleni sakiti. Mhlaumbe abefundisi bakiti atasekatali ngati. Kepa uma kunjalo sekungase kuvaleke abantu endaweni yabo, yini kungakulunywa kulungiswe okuhlupayo? Inkomo ingase ikishwe emzini wayo iyosiswa, aveuxa yodaka kungakishwa udaka lolo. Indaba mayihlolwe nase sipati maadhleni zesikole. Nempela ngesinye isikati abantwana base Melika sebevinjelwa abamanye amahlelo esikoleni saba ngaba sekufuneka igama nodumo. UMiss Clarke wase Inanda Seminary uti nqala ngezakubo ukwamukela, sasMerika (iBandhla) kasiyeki xidinge afake esamahlelo amanye. Kuyabongeka loko, uma bonke bense ajalo ngakabe kuhle. Okunye, labo asebefuna umsebenzi tbafanele abantoli, kepa kungene abamanye amahlelo, namhla abanye bakiti sebesebenzela amaRoma namanye amahlelo. IAmerican Board icabanga ukuti sefundiswa izikole zakiti, futi sisebenza kusona. Ngibhekisele kini Mission nabefundisi bendhl'emnyama nabaholi abanye. Ngiti akwelishwe nansi impehlwa isopehla amabandhla eAmerican Board. Uma bekungenseka bekufanele singapindeli kona isingane sata.

Ngiyazi njala ukuti sengizimomela ukukulnma.

Umuti wamandhla obilileyo.

Ukupelelwa amandhla akusifo sasito sinye somzimba kepa kuba kuwo wonke umzimba. Kuyiagosi ngoba kwehlise amandhla omzimba okuvika ukufa.

Inxa upelelwe amandhla kulandela isifo esinamandhla umuntu uyepuza ukululama, amandhla angabuyeli njengoba kufanele. Uma umuntu ekede eguliswa yiGirip uvama ukupelelwa amandhla okuhlala isinyanga esitile.

Wenke umuntu uyabona ukuti umuti wokupelelwa amandhla ngakwaka igazi ngoba igazi lihamba kuwo wonke umzimba, inxa sekungcono loua kazwakala kuwo wonke umzimba. Indaba ilele ekubeni kuye wonke ogulayo stole uto oluzonotisa igazi.

AmaPink Pills kaDr. Williams afanele abantu abaningi ngoba awanaluto olubilile al'aka ngoqobo igazi aqinise imizwa. AmaPink Pills kaDr. Williams ayasiza kubantwana abasakulayo nakwabadala besilisa nabesifazana abamizwa yabo ikandhlekile. Adinga ukutengwa uqobo ngay' wenke onemizwa ebutataka negazi elilula.

Umtengisi wakini uyatengisa ngama Pink Pills kaDr. Williams, noma kona ngqo kwoDr. Williams' Medicine Co., Long Street, Cape Town ngo3s. 3d ngegabha noma ngasitupa ngo18s iposi ungalikokeli.

Ilanga la-seNatal.

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

Subscription-within the Union 13/- per annum.

„ outside the Union 15/- „
„ within „ 6/6 per six mos.
„ outside „ 7/6 „
„ within „ 3/6 per quarter
„ outside „ 4/- „

ADVERTISEMENT TARIFF.

Single insertions 2/6 per inch single Column. Repeats half-price up to 5 insertions.

6 insertions	2/-	per inch
12 „	1/6	„
26 „	1/3	„
52 „	1/6	„

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 correspondents' opinions.

ILANGA LASE NATAL

Friday, April 9, 1920.

BANTU INDUSTRIES.

THE April number of our contemporary the Christian Express is replete with excellent articles on the Native question. In one it touches upon the above which is a subject next to our hearts and in which lies the path to Native progress and the solution of the Natives' proverbial poverty. The article speaks for itself:—

"The Governor-General's speech at the opening of Parliament frankly admits that a new stage has been reached in the development of the Native races. The progress achieved demands new opportunities. We invite an expression of opinion from Missionaries and others in touch with native life and thought, and from educated Natives who read the Express, as to whether the time is ripe and opportune to start, in the areas where the native population has become too dense to live by stock raising and agriculture, industries, financed conjointly by whites and natives and worked on a profit-sharing basis.

The colour bar and segregation amply justify such a departure. Many natives are quite capable of doing skilled labour; were they allowed to do it, their earnings would be increased. If the white man denies to them the right to do the skilled labour they are capable of doing on the mines, he cannot have the face to say that they shall not do it at their homes. To give the natives in their own parts of the country suitable and remunerative employment would result in a large measure of voluntary segregation, which should help to obviate the clash between white and coloured labour and greatly benefit the native by keeping him away from degrading influences of town life, as well as by making it unnecessary for him to break into his family life by long absences.

The spirit of the age is calling for profit sharing—that the man who by his hard toil wins the wealth should receive a fair share of that wealth. This has been in large measure conceded to the white man. Is it righteous to deny it to the Native? If we sit still and allow this injustice to be perpetuated without making a determined effort to put it right, are we not culpable? Cain's world-old question, "Am I my brother's keeper?" is but a sorry subterfuge.

(To be continued.)

NATIVE POLICY.

BISHOP FURSE'S PLEA.

OPEN LETTER TO PREMIER.

Grievances of the Veloriam People.

My dear General,—Before leaving South Africa to take new work in England, I am venturing to write to you on a subject which I know to be one of the greatest possible concern to yourself, as it is, I believe to every man and woman who loves this country; and who cannot fail to do so who has ever had the privilege of living in it even for the comparatively short time of nearly 17 years during which I have lived and worked in South Africa. It is the subject of the future policy of the Union in dealing with the native question.

I address myself to you, because you are a man who has realised, as I believe few have done the principles underlying the idea of the League of Nations which I take it, is based on the belief that every nation and race and people on earth has not only an alienable right to exist but to live the fullest possible life, and to be free to develop into what God means it to be, and thus make the fullest contribution to the welfare of the whole human family. I address myself to you also because I believe you have those qualities—fearlessness and driving force—without which no one will be able to carry through a far-seeing native policy in this country.

The special circumstances of my work and office have brought me into close touch and a personal relationship with all sorts and conditions of natives, not only of the Transvaal, but of other parts of the Union generally, which have at least made me aware of the injustices under which the natives themselves feel they labour, and of the grievances which, whether in fact, real or imaginary are very real to them.

FACE THE FACTS.

I am personally convinced and so are many of your own most far-seeing native officials, that only harm is done by crying, Peace, Peace, where there is no peace. If we want to save the native of South Africa today from the most hot-headed among his own people, and so save this country from serious trouble, the only way is to be honest enough to face facts and call them by their proper names, and thereby back up the wiser and saner leaders of the native peoples that such measures ought to receive to-day, who are seeking constitutionally for the redress of grievances which most undoubtedly exist. We have too long indulged in suppositious notes of the ostrich; it is high time we got our heads out of the sand.

In this matter, I am only trying to voice the feelings and aspirations of the best and sanest, as well as of the most loyal and law-abiding of the Bantu peoples of South Africa.

The confidence which many of them have shown me during the time that I have been a citizen of the Transvaal and of the Union of South Africa, I feel lays upon me a very special obligation once again, before leaving this country, to try and plead for a more generous a more far-seeing, and a more human native policy.

Those who have closely watched the natives of the Union since the peace of Vereeniging, and more especially since the Act of the Union was passed, will, I believe, agree that the growth in race-consciousness of the Bantu peoples, as a whole, throughout South Africa has been most remarkable, and side by side with it the growing desire to rise in the scale of civilisation and progress. They are no longer content to-day to be mere "hewers of wood and drawers of water." They are becoming increasingly alive to the value of education, both general and technical; they want it for themselves and their children, and they mean to get it. What decent human can blame them for so doing?

THE NATIVE CONSCIOUSNESS.

They realise that the material progress of South Africa is largely dependent upon them, whether in agriculture or industries. They have an innate sense not only of justice, but of freedom. Through contact with Europeans, the word "exploit" has come to have a very real meaning to them; they resent, and I believe absolutely rightly, the idea that they exist in South Africa merely for the exploitation of their labour for the white man's benefit. They have a stake in the country and they know it.

Except for some in Cape Colony who have a vote for representatives in Parliament, they are as they often say themselves, "a voiceless people."

Wanted

Capable Native Saddle and Harness Stitchers. Apply by letter to Greatrex Limited, Box 71, Durban, or in person to Greatrex Limited, 444, Smith Street, Durban.

SPORTSMANSHIP.

(By H. M. TABERER OF THE RECRUITING CORPORATION)

(Given before the Gamma Sigma Club of Jo'burg)

(Continued from last issue)

And what is true of individual men is true also of nations. There have been nations which have had no feelings of sportsmanship at all and their race soon vanished. I could tell you tales of a race of white men who set sail in their ships long years ago, and came to a new land where they found happy contented natives living very much as you live in your kraals to-day. They were friendly to the white strangers, gave them food and admired their bright clothes. But unfortunately these natives had found in their streams what these white men were seeking—gold; and lizing the bright metal the natives had made ornaments of it. These the white men coveted and stole, and placing their greediness before their sportsmanship, they made the natives find more gold, and because they could not find enough they beat them with lashes, tortured them, and the natives ran away to the forests. So the white men hunted them down with great dogs who tore them to pieces. The power of that race of white men is completely gone to-day because they were not sportsmen, they were not fit to rule. I refer to the Spaniards in Mexico and West Indies. There have been other nations who believed in training their bodies to be strong through sport but they forgot to train their minds to be fair, to "play the game." The ancient Spartans are examples of this. When each young Spartan was 7 years old, boy or girl, it was taken from its parents and trained through athletics and games of all sorts to be strong in body and endure pain and the boys to become eventually great soldiers. But they were not sportsmen to the races they conquered and enslaved, and all their power died, for it was based on mere military strength, and not on sportsmanship. The great Roman Empire was great as long as the Romans themselves indulged in sport and manly exercise, but later they became indolent and let others fight their battles, their army became full of slaves, and so Rome fell before the Goths.

A South African Dutchman said the other day that the British Empire was the free-est in the world. It is composed of many peoples and many lands and all look up to Britain as a true sportsman.

Britain can afford to give freedom to the peoples she rules because she plays the game, and they realise they can trust her, and that their best interest lie in her keeping. They cannot stand alone, for other races, perhaps those who have no true sporting feelings, would conquer them. Britain's power is great because she has been the home of sport for centuries, and her sons have learnt to hit hard, but her power is greater because her sport has taught her how to make a friend of a fallen enemy. She fights and fights hard when she has to, and then shakes hands. She has earned the right to rule for she knows what "sportsmanship" and "playing the game" mean.

There may, of course, from time to time, be individuals in power who forget the rule of the game, who are not fit to rule.

Their power never lasts, they must in the end give place to the man of fairness and justice. This last great war well proves that true sport must win in the end. It was the sportsman who won this war for, having entered it to save little Belgium from being enslaved, he fought with clean hands, treated his enemies well when he captured them, and destroyed as little as possible; and when he had conquered tried to make [illegible] that would give his enemy a chance to recover. Sportsmanship must win in the end. It alone commands respect, it alone can rule. And so it must be the aim of all to play like sportsmen, to work like sportsmen, to rule like sportsmen, and even to obey like sportsmen.

The Tasisela Letters.

Continuing from my last I pointed out to my enquiring friend that the All-wise is not, and need not be changeable in any way. "How then comes the many changes that we are conscious of?" That comes of our finite need, our perceptions are affected by the general tendencies of our being, but, I said, that is our trend, not God's. "But did Adam know all that?" He asked. I replied that if Adam had been one man I might have ventured to say, No! But the fact was Adam probably stood for millions of men and women, and possibly there were some of them who had the company of angels and these were highly intelligent, and possibly did know. "How then come the Sacred Scriptures to be written as they are?" Mankind were in early ages reflected on what they were told by God's servants the angels who were ever busy helping man. That, said he, sounds good, yet how come about the woe of which we have heard and felt so much? A great question, said I, which needs a long and definite answer, or as I should say, many answers. However my friend bide a little, and if you continue desirous of knowing you shall get what you seek. But, said he, please do not bring in the fruit of the forbidden tree; it suited Milton but will not do for Africa.

Notice

IN THE SUPREME COURT OF SOUTH AFRICA, NATAL PROVINCIAL DIVISION.

Ex parte application by ESAU KUMALO and 7 others joint owners of the farm "CLIFTON" in the county of Klip River, Province of Natal, in extent 1665 acres 1 rood 38 perches registered in the name of the Estate of the late ISAIAH KUMALO for an Order authorizing the Registrar of Deeds, Natal, to register the transfer to them of the said farm "CLIFTON" (in shares) upon ledgment of Power of Attorney signed by the said ESAU KUMALO in his capacity as Executor Dative in the Intestate Estate of the late Isaiah Kumalo authorising the said transfer.

Notice addressed to the heirs and/or next of kin of

1. JACOB HLUBI.
2. SAMUEL MSEBE.

Natives, sometime living on the said farm "CLIFTON" in the Division of Dundee, County of Klip River, Province of Natal, in terms of an Order of the Supreme Court, of South Africa, Natal Provincial Division dated the 16th day of March 1920.

Take notice that the heirs and/or next of kin of the said Jacob Hlubi and Samuel Msebe are hereby called upon to show cause before the Honourable the Supreme Court of South Africa (Natal Provincial Division) at Pietermaritzburg on Tuesday the first day of June, 1920 at 10 o'clock a. m. or so soon thereafter as Counsel can be heard why the names of Jacob Hlubi and Samuel Msebe should not be removed from the list of members of the Clifton Syndicate, their shares in the farm or any portion thereof and any moneys paid by them the said Jacob Hlubi and Samuel Msebe, on account of instalments declared forfeited and why transfer of the said farm "Clifton" (in shares) should not immediately be paid to

1. SBAHA SIBONYONI
2. SAUL HLANGOTI
3. JOSEPH MSIMANGA
4. GININEZA MBATA
5. CHARLES NKABINDE
6. ESAU KUMALO
7. NATHANIEL MOLIFE
8. RAMAN MOLIFE

Dated at Pietermaritzburg this 17th day of March 1920.

Sgd.) K. W. McALISTER.
Registrar of the Supreme Court of South Africa.
Natal Provincial Division.
Herbert Murray,
Applicants' Attorney,
Pietermaritzburg.

Strikes.

(CONTRIBUTED.)

What do we mean by "Strike?" The dictionary term is defined as this: "a stoppage of work by common consent or agreement on the part of a body of work-people for the purpose of obtaining or resisting a change in the conditions of employment." The essence of a strike is a refusal on the part of a number of workmen collectively to renew contracts of employment except on certain changed conditions.

What are the causes of strikes? A study of the history of strikes brings to light the fact that most of the strikes which have occurred have been over the question of wages; a few strikes have occurred over the question of hours, and some have been brought about as the result of other causes such as the refusal of one Union to work on the same piece of work with a non-Union man or man of another nationality, or color, or creed.

How have strikes been ended? What are the methods on settlement? In some cases strikes have gone on for such a long time that employers have been ruined, and the strike has brought about the ruin of the business and the closing of the works. In many cases the places of striking men have been filled with other men who were not striking. This method of bringing a strike to an end has been used largely by employers in fighting against unskilled workers. Many strikes have been settled by a mutual arrangement or compromise between strikers and their employers. This has resulted in a return to work of the men and the end of the strike. Figures show that fully three-fourths of the strikes occurring in America and England have been ended through compromise through an agreement reached by employers and workmen.

(To be continued.)