South African Native National Congress.

The fourth Annual Meeting of the South African Native National Congress was this year held at Kroonstad Orange Free State from 30th ultimo to 3rd. instant and was attended by various Chiefs, Headmen and leading Native representatives from the four Provinces which comprise the Union. Revd. John L. Dube of Ohlange Phoenix, Natal, who is the President of this Native National Congress, presided. There were over one hundred representatives some of whom came from the extreme corners of the Union, such as Bechuanaland, Northern Transvaal, Transkei and Zululand. What was noticeable in this gathering was the fact that all the Bantu races of the Union were represented. And this was due to the fact that the Native Deputation from England was expected to give its report in connection with the Natives land Act 1913 which had been passed by the Union Parliament.

Dr. Rubusana of East London, after giving the financial report, gave a brief but exhaustive summary of what the Deputation did in England, inter alia stated that they had exhausted all constitutional means, in this country, for redress of their grievances which were the results of the operation of the Act, the Natives—through their Congress - decided to send a deputation to England to lay their cause before the Imperial Government and the people of Great Britain. What was uppermost in the collective mind of their Congress in coming to this decision was to avert the danger of the Natives being forced to commit acts of violence. They also did that to save the Union from the disintegration which, they believed, would inevitably follow the enforcement of the Act.

The Doctor then dealt with the different sections of the Act which operated unjustly against the Natives, and showed that the operation of the Act had produced six classes of sufferers viz: (a) persons under notice to quit (the farms): (b) persons actually evicted from farms: (c) Migrants to territories outside the Union: (d) Homeless wanderers with families and stock in search of new homes: (e) Persons who had to leave their crops unreaped, or who had not ploughed last season: and (f) Persons who yield unrequired labour. These cases, the speaker, said, are the results of Parliament legislating Natives off the farms without making provision for their settlement elsewhere, and declared that the avowed object of this law was to force the Natives to labour by making it the only condition of their living on a white man's farm, and this was slavery pure and simple.

After the deputation had interviewed the Rt. Hon. Lewis Harcourt, Colonial Secretary in England who stated that he had the assurance of General Botha the Prime Minister of the Union, that this Act was of a temporary nature, the deputation proceeded to address some of the members of the Houses of Commons and Lords and the British public. All classes and shades of opinion in England deprecated the passing of this measure by the Union Parliament and expressed the hope that it might be rescinded soon. When war broke out in Europe, the deputation decided to suspend all operations in order not to embarrass the Government as they deemed that their duty, as British subjects, was to present a united front to the enemies of their King-Emperor.

After discussing the report a resolution was passed thanking the deputation for their services, and the European friends in Great Britain and this country who had rendered them assistance. The English Press of various political opinion was also thanked most sincerely for its whole-hearted support of the deputation.

The Congress then dealt with the financial report of which the initial expenses aroused a storm of protest from some of the members who thought that too much money had been spent in this country prior to the departure of the deputation. After an explanation had been given by the Treasurer of the fund that the expenditure was caused by the collectors' having to cover a wide area in collecting same, the matter, however, was allowed to pass and the Financial statement adopted.

The Congress then dealt with the amendment of the Constitution and a Select Committee was appointed to draft a new Constitution. After this a resolution was passed congratulating General Botha on his splendid victory in German South-West as well as in quelling the rebellion within the Union.

The election of Officers was then proceeded with. This resulted in the election of the following members, Rev. John L. Dube (President), Dr. W. B. Rubusana, Chief S. Mini, P. ka Isaac Seme Esqr., Messrs. S. M. Makhatho, C. M. Mapikela, D. S. Letanka and L. T. Mvabaza (Vice Presidents), Mr. J. S. Twayi (Treasurer), Mr. R. V. Selope Thema (General Secretary), and Mr. H. Selby Msimang (Corresponding Secretary). The Rev. E. J. Mqoboli D. D. and the Rev. H. R. Ngcayiya were unanimously appointed chaplains of the National Congress while Mr. P. Pahlane of Bloemfontein was appointed Sergeant-at-arms. Finally the Congress dealt with grievances with the result that a deputation was appointed to interview the Minister for Native Affairs with regards thereto.

UMHLANGANO OMKULU EKROONSTAD.

Umhlangano wobune ewe National Congress waba se Kroonstad nonyaka eFree State kusukela kolwamashumi amatatu kwetle kuze kube kolobutatu kwepezulu. Wauhutanelwe amakosi eadawo ngendawo, nezinduna, nezikulu ezipuma ezifundeni ezine zeNyonyana. URev. J. L. Dube, was'Ohlange Phoenix, Natal, onguMongameli weNational Congress, wapata isihlalo.

Ababekona babe ngapezulu kwekulu bepuma ekupeleni kweNyonyana, njengase Bheshuana, eNyakato neTransvaal, eTranskei, nakwa Zulu.

Okwabukekayo kuloku kuhlangana ukuba zonke izizwe zohlolo lwaBantu pakati kweNyonyana zazikona. Loku kwabangwa ukuba amaNxusa abuya e England abehlonyelwe ukuba ancome ngokusebenza kwawo ngomteto wamazwe owabekwa ngumPakati ngo 1913.

UDr. Rubusana wase East London, lapa eselandile ngemali wance walanda noma akufungqa ukulanda kwake, wakuqeda konke uknsebenza kwamaNxusa eEngland, eti bazihamba zonke izindhlela kuleliswe ukuba kulungiswe izikalo zabo, ezavezwa ukwenza komteto, abantu ngo Congress, batumela ama Nxusa eEngland ukuba baye kubeka pambi kuka Hulumeni pesheya usizi lwabo napambi kwezwe lamaNgisi.

Oknkona kwakukukulu ekuqondeni kwe Congress kwaku ukuba abantu bapepe ukwenza utuli, bakwenza futi bepepisa iNyonyana ekuciteni abakolwa ukuti kugavela ngokucindezela komteto.

U Dotela wabuye wacasisela izigabana ngazinye zomteto ezipete kabi abantu, waveza ukuti ukwenza komteto sekuveze izigaba ezisitupa ezen'zihlupeki lezi: (a) Abantu abavalelisiwe ukuba basuke (emaplazini) ; (b) asebecitiwe impela emaplazini; (c) abasukela nemizi kwelingapandhle kweNyonyana (d) imihambinа nemizi yayo nemfuyo, ifuna amakaya: (e) abashiya ukudhla kwabo bengakakuvuni, kumbe bengalimanga nyakenye; (f) abantu abasetshenziswa kungantuleki. Wati konke loku kungukusebenza komPakati wenzela abantu imiteto yokubasusa emaplazini bengalungiselwanga ndawo yokuba basukele kuyo; wati okuqondwe yilomteto ukucindezela abantu ukuba basebenze, ngokuba iyona ndhlela umuntu angaka ngayo eplazini lonalungu, lokuke bugqila ngempela.

Lapa amanxusa eseyile ku Rt. Hon. Lewis Harcourt, umPati wezindaba zakomKulu eEngland, owati usezwile ngo General Botha, uNdunankulu wele Nyonyana, ukuti lomteto owesikatshana nje, abuya adhlula amaNxusa ayakaxoxa namanye amalungu omPakati wedhlu zombili, ongapansi nowezikulu. kanye nabantu bapesheya futi. Bonke eEngland bakusola ukumiswa kwalomteto umPakati weNyonyana, baze bati betemba ukuti nzanbulawa masinyane.

Kwati uba kuvele impi eEurope amaNxusa anquma ukuti kuhle kuyekwe ukukuluma ngalendaba okwamanje, kona bengayikupazamisa uHulumeni, noko bekubuka ukuti kuyimfanelo ukwenze njalo, loku bengabaka King, ukuba babe munxa munye pakati kwezita zika King.

Lapa sekuxoxiwe ngamazwi okuncoka kwamaNxusa, kwase kunqunywa ngazwi linye ukuba kubongwe amaNxusa ngokusebenza kwawo, kanye nezihlobo kwelamaNgisi, kanye nakwelineno, abasisayo. Amapepa amaNgisi awo onke amabandhla ngamabandhla ngezindaba zombuso, abongwa kakulu ngokusekela kwawo amaNxusa.

Umhlanganoke wabuyela kwezemali kwaba kona ukusola kwabanye ukuti imali yacitwa kakulu kuloleli kungakasukwa. Kwati lapa sekulande umPati sikwama ukuti izindhleko kangaka zabangwa ukuhamba kwababuti bemali izindawo ezibanzi, ngaloko yase iyapela njalo sekwannkelwa loko kulanda.

Umhlangano watabata umsebenzi wemiteto yokumisa uCongress, ngaloko kwaketwa iKomiti ukuba lilungise imiteto busha.

Ngasemuva kwaloku kwavunyelwana ukuba kubongwe uGeneral Botha ngokunqoba eamaJali, kanye nokwahlula kwake amanbuka kwele Nyonyana.

Ekugcineni uCongress wakuluma ngezikalo, kwase kuzo kuketwa abatunywa bokuyaubonana nomPati wendaba ezipete abantu (uGeneral Botha).

In the matter of

THE TRUSTEES OF THE FARM "KLIPPOORT"

versus certain

DEFAULTING PURCHASERS of the said Farm.

Mr. J. McKENZIE, duly instructed by the Registrar of the Native High Court, will sell by Public Auction at Dundee, in the Province of Natal, on the 8th day of September, 1915, at 11 a.m. the following Subdivisions of the farm "Klippoort," which is situate about six miles from Waschbank Station:

TOWNSHIP LOTS. Nos. 7; 8; 10; 11; 12; 16; 17; 19; 20; 21; 22; 23; 24; 27; 28; 29; 31; 32; 37; 38; 39; 42; 46; 49; 52; 54; 56; 58; 59; 61; 62; 63; 64; 66; 67; 68; 69; 74; 75; 76; 78; 82; 84; 86; 88; 90; and 96; each one acre in extent.

SUBURBAN LOTS.

No. 104	in extent	54	acres
105	„	36	„
107	„	54	„
108	„	27	„
109	„	31	„ 2 roods
113	„	27	„
114	„	31	„ 2 roods
116	„	27	„
117	„	27	„
118	„	22	„ 2 roods
119	„	27	„
120	„	45	„
121	„	63	„
124	„	40	„ 2 roods
125	„	36	„
126	„	90	„
128	„	40	„ 2 roods
129	„	27	„
134	„	36	„
135	„	22	„ 2 roods
136	„	31	„ 2 roods
139	„	40	„ 2 roods
143	„	36	„
146	„	36	„
149	„	22	„ 2 roods
151	„	22	„ 2 roods
153	„	27	„
155	„	27	„
156	„	18	„
158	„	27	„
159	„	22	„ 2 roods

SUBURBAN LOTS.

160	„	22	„ 2 roods
161	„	18	„
163	„	27	„
164	„	22	„ 2 roods
165	„	45	„
166	„	31	„ 2 roods
171	„	36	„
172	„	45	„
173	„	36	„
175	„	22	„ 2 roods
179	„	31	„ 2 roods
181	„	27	„
183	„	49	„ 2 roods
185	„	58	„ 2 roods
187	„	22	„ 2 roods
193	„	31	„ 2 roods

The lots will be offered singly and sold without reserve.

TERMS: cash on day of sale:

All expenses of Transfer and diagrams shall be paid by the Purchasers.

The Transfers shall be prepared by the Plaintiffs' Attorneys. These Lots carry with them the right to a Commonage in extent about 2439 acres.

The Deed of Trust and a plan of the farm may be seen on application to the Auctioneer or to the Plaintiffs' Attorneys Messrs Allison & Hime, Box 24, P.M.Burg.

The Auctioneer is authorised to state that the Chief Native Commissioner for Natal has intimated that in case any purchasers require monetary assistance in connection with the purchase of these Lots that the Minister for Native Affairs will recommend to His Excellency the Governor-General, that his permission be given to the passing of Mortgage Bonds by the purchasers on the security of any of the Lots purchased.

The farm "Klippoort" is owned by Natives, consequently in terms of the Native Land Act, the Lots now offered for sale can only be sold to Natives.

(Sgd.) ALLISON & HIME.
Plaintiffs' Attorneys,
24 Timber Street,
Pietermaritzburg.

(Sgd.) H. C. LUGG,
Actg. Registrar,
Native High Court.

Oyimpi Ekaya

U Ignatius Tribick Lincoln, okade engowo mPakati wamaNgisi, emele isifunda sase Darlington, eHouse of Commons, waguquka inhloli yamaJuli, (imali yansondo) wati uba abone ukuti wahlulekile ubezingela impi ka King yamanzi, weqa waposeka eMelika, useti elapo usebanjwa ngegama lokuba ashiya eEngland asebenza ngegama lomunye, isandhla sake sisobala, kusitele indaba kupela.

Inqina yokuzingela izingwe.

Ngomuso loku, August 14, umfo ka Curry uMr. Frank Curry, uneme inqina yokuzingela izingwe emKobeni. Kuza ukupuka abase Mgu'ndhlovu, nabavela kwezinye izindawo bayekuzingela.

EZase Swazini.

J. M. M. KUMALO.

Nginesifiso namhlanje ukuba ngikulume nawe ngoba side isikati ngitola ipepa lako; kodwa angizange ngikulu me into noko. Ngiyajabula kakulu ngalo. Ngiti akungifakele amazwana epepeni lako, kepa ngiyazisola, ngoba angikwazi ukubhala kahle ukus'uwafa ke kahle epepeni. Into ekimi yile: Ngiti akungahlukanisele ukuti umuntu angawakonza yini amaKosi amabili? Sipakati kwezwe lakwaZulu nela se Swazini. Singaba kwaZulu.

Poke abelungu basehlukanisa ngesiko nkwane, sitela ngesandhla saseSwazini. Manje kutiwa eSwazini asigcine imiteto yakona abakwenzayo sikwenze. Poke simangeie ngoba isandhla setu sikwaZulu. Sitwele izinyembezi zokufa kwezwe lakiti kwaZulu, siti sokutini konke loku, singaba kwaZulu tina.

Sala, baba, nhleli

Isicasiselo.

528 Church Street,
P.M.Burg,
Aug. 1, 1915.

Mr. Nyongwana,—Ngicela kuwe ukuba ungalibali ukufaka lawa'mazwana asele endabeni esengayileta kuwe. Emva kuka Paragraph 17, kulotshwe ukuti: Lapo ke uMandhlenya wabe esevama ukuyakuhlala ehlatini acatshe kona, kuti ngesinye isikati uMagwaza amtabate ayomfihla kwowake umuzi Ekukopezeni. Makulandele lawa ke:

Kwakukona inkabi Ekukopezeni, eyabe ibizwa ngokuti "uNovukelizikele na'mhla kunge'ndaba," eyabe ilizwandaba, okwabe kuti inxa amaBhunu ezauhlasela, inkabi leyo ibuye endhle izekonya esibayeni, ishiye ezinye endhle; yabe yanela ukungena esibaye ni yodwa, ikonye isikati eside, kuze kube buhlungu enhliziyweni zabantu, babone ukuti iyakulumu, babone futi ukuti impi iyeza' uMagwaza abeseyi mukisa njalo inkosi uMandhlenya, ayomcashisa ehlatini.

Anduba kungene loku ukuti kwahlala kunjalo waza wabona uMagwaza ukuti konke loku okukuwe lapo.

M. M. Fuze.

Umshado eMngeni Nongoma

Indaba yalomshado yabhalwa ngu-Kaisarie Mbangulana, kepa kayiswakali neze, bekungaba kuhle kubhale omunye, isandhla sake sisobala, kusitele indaba kupela.

Konje Angahle AbeliJali

Kukona umlungu ofike eDalagoa Bay wacela ipasi kulowo olipini lama Ngisi, ohlala kwelamaPutekezi, ukuba aqonde eEngland, ehamba ngendhlela yase Johannesburg, etwele isiswenya saqondwe abengamakulu amatatu bamaNgisi.

Yena uti ungowase Swede, kepa ngokuba inhliziyo yomnike ipasi ingafi kahle wase eti uba amdedele akwele esitimeleni esiqonde eJohannesburg, wase utshayela amabuto ucingo eJohannesburg, eti kuhle ake apenyisise, songati uliJali. Katisimbe usuka emkunjini lowo wawo osaqeda kufa iKoenigsburg yena uti kade elima umoba kwelama Jali elingalapa kwazitapele eAfrica eEast.

The Editor does not hold himself responsible for the opinion of the Correspondents. . . .

ILANGA LASE NATAL

Friday, August 13, 1915.

National Spirit.

One of the outcomes of the terrible war is the waking up of the idea of National unity, a cognition of the need of united action as the only possible way to secure that independence and fairplay that is so precious to any fellow worthy of the name of man. And this awakening is going to revolutionize things generally in Britain and elsewhere; for it is impossible for the Mother country to vastly improve her outlook without her oversea Dominions being affected thereby. We find now that what was looked upon as the moral and valid a year or two ago is now held to be highly immoral and intolerable. The national thought has changed, and that means that other things will have to be changed that they may be kept in line with the new national thought. Anything that is found to be acting contrary to the new faith will be held to be at emnity with the welbeing of the nation. This of course is a logical way of treating the matter, but it will no doubt be hard upon those who prey upon national wealth and ignore national health. It will be found that there can be no room for a select privileged few who imagine themselves to be vastly superior to the average man, and who hold that they have a right to exploit and enslave him. The strong tendency to prey upon poverty and defencelessness shows the low culture of the civilization that is so often boasted of, and it is therefore well that a reaction is setting in, or there is no saying how far down the anti-religious mania would have gone. The many ill-natured remarks that have been made in this country against the neighbour simply because those neighbours were not of the same complexion as the ill-natured ones; proves how little hold religion had of them, yet the depraved could not see the futility of kicking against the pricks, an admonition that all persons more or less ignore who act against national unity. They suppose that only their own variety can form a nation, they should remember, however that modern nations are political nations, not only by blood or kin—and the political nations are more positvely collections of various peoples who combine for general benefit. In this sense there must be a clearer vision of the economic parts, and a resolve for even-handed justice for all persons. It is the thievish injustice that has led the awakening in Britain. The man who cannot understand the sign of the time will suffer for his folly, for the inevitable progress of humanity will not tolerate the skulker, even though he skulks for his own ends.

As a Member of the Durban Town Council. Mr. C. S. Jameson said "No reliance could be placed upon the Native press." Now as "the Native press" means "Ilanga lase Natal," we have a right to take exception to Mr. Jameson's opinion, and we therefore ask him kindly to specify any statement of ours that not agree with common sense. On the subject of which he was speak in, viz. For Mr. Donovan to have control of Native Barracks, we do not agree with Mr. Jameson, as it would likely produce entanglement between Departments. Our idea is that each Department should do its own work; for as soon as simplicity is departed from, complication ensues. The dividing up of the Native Administration will be bad for Durban as it affects so much as Durban's economic affairs.

Mr. C. S. Jameson's Idea

The senior attendant at Matyeni has been transferred to Market Master of the Indian Market Durban, thus the dealers and customers at Matyeni have a controller of great experience and kindly disposition. The Bantu frequenting Matyeni are conscious of having the good services of a very able and deligent Officer who has greatly helped to keep the Corporation and the Native people in peaceful touch with each other; this

Mr. Donnelly.

(KuMhleli we "Langa.")

Mngane,—Ndipe isituba apo kwelo pepa lodumo ke ndibonge abantu bakwa Zulu Eshowe Mission Station. Bendise Eshowe ngaye uJuly lo; ndi hambele uDadewetu uMrs. Zungu, intombi yakwa Njuza eXoseni. Hayike, Mhleli, ndafika bandipata ngobabele obukulu. Ndanga ndingu mtwana wenkosi. Kwati ne-Head man yakona uChief N. Cele. wandipata ngoko muntana wake. Kwati nolusha lwa kona ndanga ndikule nalo. Ndake ndalubona nosapo lwesikole (School Children.) yati ne head Teacher yakona uMr. M. Mpanza wandenzela umusa kakulu ngengoma. Ndibuye ndinovuyo olukulu Langa, banga busiwa abantu base Eshowe.

Mna,
Sergeant F Nxazonke.

Box 639.
Jo'Burg.

Forecasting in a sermon at the Temple Church (London) Dean Hendson pointed out the future of the New Europe that will emerge from the War. He said "that the final result of the immense conflict will not be favourable to ecclesiastical Christianity as we have known it hitherto. One reason for his belief is that ecclesiastical Christianity is coming out so badly of the European crisis is that its services to the highest interests of mankind may well be challenged." A second reason is that religion has been proved by the test of war to be independent of denominational limits. "In support he instanced the failure of the popes to rise to the height of the authority which it claims to possess," for it has fallen conspicuously behind the rest of the civilized world in not perceiving and repudiating the moral turpitude of German diplomacy and the horrors of German warfare." Rather strong of Dean Hendson, but who will prove him to be mistaken?

Ecclesiastical Christianity.

Work for Rent is a recognised condition under the Natives Land Act, but although the value of the work is assumed to be of somewhat uniform value, there is yet a greater assumption, and with far less grounds to support it, viz. that the value of what is rented is also of a comperative near value. Now in both cases the alleged acceptable value is such that no respectable commercial firm would do business on such lines. And yet the Parliamentary element did not see it, or the M.L.A's thought anything was good enough for the mass of unskilled workers, who sustain the Labora basis of the State. It is about as unwise as starving the milk cows upon which your family is depending. Is it not possible to get proper reflection on the matter? Does the Act reflect credit upon the framers and supporters of it? That terrible analytical future will testify, probably to the dismay of those infatuated with it

Work for Rent.

It is half feared that neither Colonials nor the Government are aware that the gambling tendency is growing among a large portion of the Native people, and it will probably be to much trouble, for we know there is no greater incentive to dishonesty than the love of gambling. The Government should not only forbid the Native and all coloured persons the privilege of such [illegible], but should make it penal for anyone to abet or aid in such transactions. The position of the great bulk of these people is that of employees, and the labour of the State, for that reason suppression of anything that will injure the fidelity and dependability of the labourer is warrantable. The matter is very serious and therefore should be treated seriously.

Natives Gambling.

Resolution Passed by the Native National Congress.

At the Annual General Meeting of the South African Native National Congress held at Kroonstad from the 30th July to the 3rd August 1915, under the presidency of the Rev. John L. Dube, the following resolutions were passed, and ordered to be submitted to the Government and to the various Municipalities:—

(1) That the Congress having heard the report of the Deputation to England on the Native Land Act respectfully requests the Government to suspend as far as possible the operation of the Act with regards to purchasing, leasing and hiring of land by Natives until the Native Land Commission has reported and the Parliament acted.

(2) This Congress deplores (a) the unhealthy conditions under which Natives live in the Municipal Locations, (b) want of suitable accommodation for these Natives who have to live in towns (c) the difficulty of providing decent boarding houses for respectable Natives within the Municipalities and (d) the difficulty of securing Licences by Natives to establish for themselves boarding houses within the Municipal Areas.

This Congress therefore resolves that for the proper accommodation and housing of Natives: Townships should be established within Municipal Areas where Natives could purchase building sites and erect suitable houses: And that the whole sale arrest and prosecutions of those Natives who are found residing in towns without permits be suspended until provision is made for the establishment of townships; and, that the principle of trading by Natives within the Municipal and Government Locations be extended through out the Union

(3) That the Government should encourage the employment of educated Natives in the various civil Service Departments, such as Interpreters and Clerks, and that the existing policy of substituting white Interpreters for Native Interpreters in Law Courts should be abolished.

(4) a. That the Government should bring in legislation at the next session of Parliament to repeal Pass Laws against women in the Orange Free State: and (b). to pass Law to do away with the Night Pass regulations against women in the Union.

(c) Further that the Government should bring the legislation in the next session with a view of making exemptions held by Natives in one Province be recognised in the other Provinces.

(5) That the Law against cohabitation between black and white be amended and be made operative against the white man so as to ensure the protection of black and coloured women.

John L. Dube,
President S.A.N.N.C.

R. V. Selope Thema,
General Secretary S.A.N.N.C.

GENERAL NOTES.

A new restriction is being put upon trained Native in the way of dealing with the main body of the country in every mechanical and building calling. "Illiterate" is being discarded in Britain as unworthy of the position that the great war is producing.

* * *

Not only men are being revalued, but women and children also: that of course is a natural sequence but it is one the less gratifying to find the old mercantile and inhuman calculation giving way before an enlightened idea.

* * *

The fact is that the British as a Nation is getting confidence in itself, and that of course means more self-respect. Now that is just what is wanted among our African people, the intelligence to realize that personal worth can only be had through their Nation's increment of worthiness.

* * *

It is probable that one of the great triumphs of the present period of great events, is the discovery of the intrinsic worth of an intelligent and healthful population, now that apples as much to the Bantu as it does to the British.

* * *

The reasonable members of what has been said are, that you cannot waste the manhood of the country without wasting the country itself; and the greatest waste is brought about by letting people grow up stupidly indifferent to the country's needs.

* * *

The economic board should be enough to cause men to avoid all triviality, immorality and falsehood: and that is just where the Churches have failed, not having a proper sense of the necessity of the economic basis.

* * *

Human life on the physical plane is governed by the economic needs and by objective things, and it is by those means that the psychic side of life can be truly understood and used in a world such as ours.

* * *

The great war that is so hemmed in with disputes as to the means under which it is to be carried on, the men of the people, and the right in a practical condition, "thou shalt love thy neighbour as thyself." With that principle enforced on us, we as a Nation could well, because of the keen appreciation of justice that we should have.