Abantu

NEMIKUBA YABO

UKUHLAZULULWA KWOHLANGA.

Bentu bakiti, nina enifunda "Ilanga ngi ajabula namuhla ukuba nginitsh ne ukuti ngivigcinile indaba yami enga yiqala mzuku nginilobela nge "Mikuba yabautu bengakatiki abelungu" neye "kuhlazulula uHlanga" ngokuti "Se pumapi tina?" Okute uba ngiziqede leze'ndaba zombili, kwahlaluka abanye ababalisa ngokuti "Singaba abakwa Israel kanjani, loku abakwa Israel baberchlope njena, tina simnyama?" Abs nye baze bangilayela ukuba ngiyotenga imi anekiso nezitombe, okus'ezitolo za belangu, kona ngizaubona umbala wa kwa Israel. Kwabe lapo mina nginga gabile ngemifanekiso leyo; ngoba ngiqonda kahle ukuti ayitatshatwanga usuku bepuma eCipite, namzuku se kulona uDavid nabanye labo, okutiwa yib abangumnyombo wenkosi yetu, eyazalwa ngu Maria intombi engasomiyo, ngamandhla nangokuh akanipa ku-ka Baba Opezulu, enzela ukuza kulungi-ı izwe nabantu abakileyo kulo.

Okwokuqala ngingatanda ukuba kengipinde nginilandise futi ukuti: Wati uba afe uSolomon indodana ka David kwategena indodana yake uReoboar ebu osini: owalalela ukululeka kwawo ntanga yabo; wase nciteka umbuso wake Kwase kuvela uJeroboame low engumuntu wakwa Eferaime(I Amako xii, 20), wahlubukisa ulsraele wonke emzini ka Davide (v. 16-19), kupela abakwa Juda ababesemi njalo nenkos yakabo. Abakwa Israele base bebeka uJeroboame abe yinkosi yabo; "aka ikand'ekulu lake kuqala kulowo'muzi wase Shekeme (v. 25), cwabeul'ikand' ekulu kambe ngapambi kwaleyo'nkati; ngoba kungakahlaluki loko'kuhlubuka uRcoboame indodana kaSolomone, wakulekelwa kuwo (v. 1.), abantu bonke bebatene kona, kungati kus'endawenyob ikosi kwa Israele. "(Amazwi okui cansisela, Gen. pp. 118, 119). Emveni kwaloko'kuhlubuka kambe, abakw Israele ababange besaba'ınqukutu mu nye njengakuqala; bemuka bayakuko nza ku Jeroboame lowo, noma kungabange kusaba kona nkujiya pakati kw bo. Kulotshwe ukuti: "U Israele wahlu uka emzini kaDavide loku kuze kul: namhlanje." (Funda I Amake xii. 16-20.) 2. Ngite mina: Bat'uba bahlakazeke

njala, akwabe kusaba kona ukuhlanga:m nakubo lubo abase bebuswa uJerob ame. Ngiti mina kukuso leso sikati-ke esaqala ngaso ukadinga tina nacanye bakiti. Ngiti Yil loko okwenza ukuba sibe nalolu fuz: lokungahlangani, nolokuba sibe nhlalunhlalu, sifane nendhle yomitini Ng i-ke: Bati aokoko betu uba bacush: kuleyo'ntuba es'enyakato (eceyan q u n y w a yahlanganiswa nga bayenza ulwandhle namulil belungu ber zela imikumbi yabo ukuba inqamule masinyane); bahamba njalo beza ne no. Yabe ingeko indawo eyayingaba vinibela, ngoba lwalungahanjiswa ulwandlile kuleyo 'ngoni, umuntu wabe esa zih mbela ngezinyawo zake, ahambe ew a imifula emikulu kukupela, aze afike kulo leli esikulo namuhl

... Ngifisa kakulu ukuh azulula, kenginikombise ngokusobala, ukuti: Ko nke ukuhamba nokwenza kwetu, ngokwama Israele ngako kouke, kuko ko-E! njengokuba senginifundisile nke ngabanta bengakafiki abe angu kuleli lakiti, kuhle ukuba ni funde, nifundisise ngesineke esikulu: kor i nizanbona ukuba youke imikub ena iyenza lena kwabe kuyiyo uqobo eyale yenziwa ng'abantwana bakwa Israele, Wabhekisiseni oake amuzw engiwalobe lapa ngezansi:-

(i) Owesifazane wabe el lala endhli uma ebelete aqede an alanga atile kuze kuwe inkaba enganeni (Lev. xii. 2,3.)

(ii) Inxa kupuma impi kako noyecwa ovunyelwe ukuyaukupama endhliti umkake. (II. Sam. xl. 11-13.)

(iii) Kukona inkata yopuzi (noma isihlandhla). Yisoke leso okwakuhaujwa naso inxa kuyiwa empini. Nani kuvele uTshaka. Naye uTshaka iona

knti kuziliwe. I Amak. xx. 31, 32

(v) "Suk'ume pambi kwempung uhlonipe ubnso bomuntu omdala.'
"Hlonipani kube yilowo unina noyise.' (Funda, Lev. xix, 32, 3.) Yiso leso-ke simemezelo sakiti esidala, sokuba umi ntu ahlonipe omdala kunaye, noma ku ngesiye uyise nonina; engiti: Akuse nziwa, sekupelile nya namuhla aba ntwana betu abasakwenzi nakancan oko. Ake nibheke ukuhamba kwabo nkuti kunjani : basahamba ngako yin ke okwabadala; okwabe kuti nekehla ndoda libaleke inxa libona uvise nomi unina etata induku eya kulo efuna nkulitshaya ?

(vi) "Otaka uyise nonina kabula we." (Funda lapa Lev. xx. 9.) Konje namuhla abantwana benu baniani? Basakwesaba vini-ke ukunitu ka? Yini-ke enhle ebalandela emvi kwaloko? (vii) Umkuba wakiti omdala kwabe kung'ukuhlabela idhlozi; ku-tshiswe impepo emsamo ngodengezi ukuze kube kona ulwasi olumnandi nxa sekutshiswe inyama yomhlwchlwc ononileyo, kanye nempepo. (Funda lapa Gen. xxviii 12-15. "Umpristi afafaze igazi elatini lika Jehova, atshise amafute abe ipunga elimnan ku Jehova. Lev. xvii. 6.) (viii) Kwabe kungavunyelwe noyedwa umuntu nkuba adhle nlibo ingakatshwam inkosi. Kungaloko kusabusa uSiyi ngele, umfazi elamba, kodwa sowomile ambhila esifeni kwake; wati uyeba wapeka umbhila. Kuti kusihlwa ngobututa bake, wosa esinye isikwebi ingakavutwa opekiweyo. Nanko-ko umbhila uguma eziko. Po-ke, loku niyazi nani ukuti amakosi kawanab ubutongo njengati; nansi inkosi izwa kuguma umbhila, yavusa izinceku ukuba ziyekubona endhlini kwalo'mfazi. A! kanti wosi umbhila omutsha. Ngaloko wahlauliswa ngenkabi enkulu. (Funda lapa Ex. xxxiv. 26.)

(ix) Ukulobolisa loku ng'okwakit okudala esaqamuka nako kona le enyakato kanya nako ukutata isitembu oku, kung'urakuba waokoko betu (Ake nfunde lana ku Gen. xxix:15, 21 38.)

(x) Nivazi pela nonke ukuti iyaba ona inyama ezilwa ngabantu ab bangavidhli, ikakulu inxa kuke kwehla sici esitile, njengenkomo efa ixakelwe kanye nalena engapakati okutiwa "amanyikwe," amadilikelwana, etandwa kakulu. Kungaloko-k abakwa Israel babevizila invama ve nyonga, ngensa yalowo'muntu owal mbana no Jakobo ebusuku, okwat lapa sekutat'ukusa, wambamba enyo ngeni, wabe es'exuga. (Ake ufunde lapa ku Gen. xxxii: 24-32.)

(xi) "Lesi siy'isivumelwano sami pakati kwami nawe neuzalo yako emva kwako, enivakusigcina; bayakusokwa abesilisa bakini. Niyakusoka onke inyama yejwabu lenu; kube upau lwe sivumelwano pakati kwami nani. Gen. xvii:10, 11. Yiwo lawo-ke ama zwi esasiloku siqinise ngawo, kuseloku kwabe kusendulo, kwaze kwavels uTshaka, wakucita konke loku; kwasale sekusalela izizwe zabeSutu zodw nezabanye abatile, ezazingengapans kuka Tshaka, ezisawubambile umvalezo waleso'sivum-lwano sakwa Israel; kwasale sokuma endaweni yo kusoka, umkuba wokucumbusa indhle be. Kodwa-ke wahlukile kakulu kulo wo wesivumelwano sakwa Israele, ngo ba nabesifazana bayacumbusa nabo akuko kwahluka. Ngitemba ukuti senikwazi norke, ukuti, kwakusokwa kiti. Lowo'mkuba kambe upele uba

seniyazi-ke ukuti kwati ngempi yokugcina emva kweyase Sandhlwana, undu
na-nkulu uMnyamana ka Ngqengelele,
wabaleka nesihlandhla somzi, mhla
uZulu esenqotshwa okwokupela eDudusini (kwa Kambule). "Mabenze
ikesi ngomuti womtshita." Ex. xxxvii. 7(iv) Nxa kufiwe akuvanulwa kiti,
kubbinewa amanikiniki, kupucwe sma
kanda, abesifazana batwale izintambo
emakanda, bagunde ızinkehli; okuyisibonakaliso sokutshena ukuti kufiwe, no
kuti kuziliwe. I Amak. xx. 31, 32,
xxi. 27.

(xii) Omunye umkuba omubi owabe wenziwa endulo yiwo lona wokupuca kanda emacaleni lizungezwe. Lo'mku-a omubi odinekayo wanvame kakulu mana Habara ninnonkuba nanku nakumaHebera, njengokuba nanku na-muhla suvame kwabakiti. (Funda lapa: "Ningagundi amakanda enu ni-sungeze; ungoni isilevu sako emacaleni empela." Funda lapa, Lev. xix. 27. —umkubi omabi owabe ulijugu lapa wenziwayo, ose uligugu ontsheni yana-nuhla, nawo lona wokupuca isilevu, indoda ibe isifana nomfazi—umkuba owabe usoleka kumaHeberu, otandwa kakulu ngamaNgisi.

(xiii) Niyayiqonda kahle imikuba emibi eyabe yenziwa emigonqweni inxa kutombe intombi—izitombiso zo-nke, nokuhlabelela kwezintombi ngaike, nokupiaceteta kwezinomia ngamangamanyala, ehlazo; nokuya magama angamanyala, ehlazo; nokuya mezinsizwa kusihlwa ogelweni; nako conke okwakwenziwa abafana namanto-nbazana emgonqweni lapo. Funda lambazana emgonqweni lapo. Funda la-pa, (II Amak. xv. 16, 17.) Upinde ulalele law'amazwi futi OKUCASISEulalele law'amazwi futi OKUCASISE-LA. Genesis, p. 132, para. 290, lapa kuti: "Zazikona izikonzi kwa Juda ezase zipete leyo'mikuba yokukonza kwezizwe zakwaKanana, zikonza u YA-HWE kuhle kwelanga, nanjengoKemoshe lowo kuma Moabe kul'ilanga, no-Moleke (ukuti "inkosi") kuma Amon kul'ilanga, no Baale (ukuti "mmini' kuma Kanana kul'ilanga, ling'umnini-zwe lonke lelo lakwa Kanana 'uNkulu-kulu wezwe' II Amak. xvii. 26, 27, no Asatorete kuyinyanga, zikonza tAshera, isifanckiso esitile esifanisa ckulu wezwo II Amak. xvii. 26, 27, c. a satorete kuyinyanga, zikonza c. Ashera, isifanckiso esitile esifanisa ckwo wesilisa, zisiza ngokukonza kwazo iuxa kuhlatshwa kutshiswa abantwara, zenze imikuba youke leyo yehlazo ziti angakonzwa uYAHWE ngobufebe nangobusodoma." Weti uba nqede uku wafunda lawo'mazwi, ube usuzibonela cawe ngokwako, ukuti nembala kanti lemikuba yemigonqo sabe siyenza njeemikuba yemigonqo sabe siyenza nj na, sabe sisabambe kona loko okuda kwabe kwenziwa yibo labo bakiti ab gapambi kwetu.

(xiv) Ukukonza amadhlozi loku ku-yinto eqine ngqi kubantu bakiti. Ngo-ba, noma umuntu enenkomo inye esi-bayeni sake, kuti inxa kutiwa ifunwa idhlozi, ayidele, ayihlabele lona; akukataleki noma nga empofu kangakanani, kuhle ihlatshwe, loku ibizwa nganadhlozi. Funda enewadini yabaHluli, Judg. xi. 30:40. Ubnye udhule
ufunde Amazwi OKUCASISELA Gen.
p. 135, para. 249, lapa kuti:—"Kepa
ngenkati engapambuli kwokutunjwa,
imikuba yokukonza kwezizwe vabe vakwaqamuka intombi yake, iza ihlabelela, itshayanisa okunzencezayo; ai-ke
wayihlaba, wayitshisa ngomlilo, wakonza uYAHWE ngayo! Amak. xi. 30-40.
Nako esabusa uSaule, uDavide enaoterafime endhlini kwake. I Sam. xix. 13!
Nako futi esefile uSaule, uDavide inkosi, elulekwa zikonzi zaleyo'nkati, waba-nika abantu base Gibea amadodana nika abantu base Gibea amadodana amabili ka Sanle nabazukulwane abatu bake, ukuba baye kubabhudhlela ezincitshini pambi kuka YAHWE, beti bakonza uYAHWE ngaloko. II Samxii. 1-9! Ai-ke! nangezikati zonke waze kwabhubha iJerusalema, iningi abantu bakwa Juda nabakwaIsraele bagila njalo leyomikuba yabezizwe za-wa Kanana!!

(xv) Ukutata umfazi ngokuzitande a kwake loku amuntu akusiyo imvelo yakiti. Umkuba wakiti owaziwayo kwabe kuyilona:—Ukuba kuhlangane abazali babantwana bobabili abazakutakwabe kuyilona:—Ukuba kuhlangane abazali babantwana bobabili abazakutatana—abazali bobabili bomfana nabazali bobabili bentombazana—bazikulumele baze bavumelane bobane—ngisho
uyise nonina bomfana naoyise nonina
bentombazana—kube sekuba yirdhlu
enlile-ke leyo. Akuwo umkuba wetu lo
osewenziwa namuhla. Kungaloko
ukuba sekuvame ukuba kuti abantu
besandu kutatana, nbe us'ubuya nzwa
sekutiwa sebahlubene, sekuyiwe ezinkantolo bahlukaniswa. (Funda lapa
ke, Gen. xxiv: ulalele indaba yokwenda kuka Rebeka ku Isaka. Uyakundula futi, ukuti, naye uJakobo nga kuka kebeka ku 19aka. Oyaku kumbula futi, ukuti, naye uJakok lowo oy'indodana ka Isaka, kazitatela nga abafazi laba ngokuzitandela kwa , walayelwa nguye uyise nonina, bat kayekuganwa koninalume, kungumkuba owabe wenziwa emaHlutshini nakubeSutu. Nawo futi lo'mkuba wokuba umakoti agubuzele. akusiwo owanamuhla, ng'owase-ndulo. (Funda lapa, Gen. xxiv. 65.) Uyakuzwa kahle nangelobolo 'uti kuzo

Co-ordinating Forces. all the turmiol of this age of w

common purpose; whatever that purpose is, be it for good, or be it for evi the common purposefulness will determine the affinity of such forces. Hence the oppositions are collective, and as such they put forth tremendous t support or destroy certain principles It is in seeing this that people ar getting fresh knowledge that will no tolerate the continuance of past blunder tolerate the continuance of past bunder-ing. It is because of the new thought thus acquired, that the wofieshness of the greedy manufacturer and dealer is seen to be most dispicable, and the extravagance of public bodies in their ust of fashion and mean folly, do not te to increase the burden of the When the war is over poor. Bay the mean hearted, "things will be all right, we shall settle down again to our usual affairs." Will it? They reckon without their host, probably there will be no settling down as they imagine, the war is not going to leave such a clean sheet, the settlement will involve so much debtor and credito obligations, not only of the economic kind, but also of social standards that the perplexity of the smartest men will be greater than ever before. It will not be the enemy afar, but the thousand focs of ones own camp. It will be the contention of the duped against the collective dupers, desirable honesty gainst instituted rascality. against instituted rescality. Consider then which country is free of baneful rapacity, and the smag dishonesty of caring only for oneself. There may be a grand array of respectability, a long le titles and enough pedigree of he tinselled institution every degree and rapacity, but, the ere still tal requirements of sociology. remains the honest concept of a bright future for all men, and that with all its collective force will fight its foe to th death. Cant, humbug, and fraud will have to fly before the victor. The gregation of co-ordinating forces ans all this, and the smashing of dominant militarizm is only opening road for civic rectitude to proclaim it own, and word unitedly for it.

THE PEOPLE OF GERMANY HAVE LAUGH ed up their sleeves at the French people's indifference to petting How Germany Helps France. of children : but th

war has brought abo ut quite a new ide on the subject so far as the Frenci people are concerned. The Nationa Alliance for the increase of the Frenci population is now an established fact, for it is truly popular. If the rapacity of the German had not broken loose it is questionable whether the French people would have bestirred themselve to counter-act the restriction tendend The military fostering German will fee fit to eat his brass bonnet when he find that he has been instrumental in con verting the French women to favour motherhood. It is these half hidder facts that will stir nations up, and make the rapacious chew their tongues from sheer vexation. What a lesson of "man proposes, and God disposes." en do not learn quickly. But some

THE NEWS FROM ENGLAND STATE The Harder having their supply of shorte grain order of the Gover

be saved from being put to pernicion purposes; such is the hard rule of war that men are obliged to do less wrong, and yet men ask, "Why does God permit this war?" If the beautiful body is treated with scorn, if man will not however his wonderful physical body teeming with God gifts, will he not be left to the rains of his own making? Not only war but atthousand other mishaps must be guarded against—"Come let us reason together, said the Lord." But if man will not reason what is to be done? The hard less and the harder lesson must be learned and whiskey for war, and war for penor must be understood. Is there any victory for them who defy usness? Be it Briton or Banta righteousness? Be it Briton or Bantu in such case they dig a grave to bury former accomplishments. It is indeed a hard lesson to be reflected upon for many years afterwards.

edly economic; but is there any reason why the Banks should have all the It would be more in balance if the Government issued no AMID all the turming or an age or war balance if the Government assume more gether, that there is an affinity so to speak that binds them together for a common purpose; whatever that purpostal and fiscal institutions ample means for discharging its note circula-tory function; it therefore, seems a pity not to make such use of them. The most people, that an enhanced mea would be surprised at the increase of acilities. We trust the Government facilities. We trust the Government will do this, and thus make their note legal tender as compared with Bank notes which are courtesy and confidence ccentance.

> faults to be passed over with the remark The Major and "that it does no matter," simp'y be-cause it is not a Wrong. glaring and impressive fault; and so people get into the bad habit of under-estimating what they believe to be a minor wrong. In this connection we nay ask if it would be conducive to the king of elaborate machinery to neglect the less important elements of its make up? Or is it desirable to ignore the relationship between major and minor wrongs, as for instance the denia pen market to the Native people in chasing land tenure? In this case ot open ma the minimising the human status of th Native is contrary to sociology. The anative is contrary to sociology. The old saying that "two wrongs will not make one right" should be kept in mind for it bears upon some of the most important facts of life. Authoritamost important races tive determination is very questionable with the fundament

THE GREAT CHIEF OF THE BAROTS has left the scenes of his earthly labours;

this is not exactly af fresh news, but it is well to keep the sevent in mind as it signifies so much to the Native people of Africa. It should be remembered that the African is a sort of democratic royalist, they the Africans, believe in an aristocracy of able men, and they are particularly faithful to those of their leaders who are worthy of allegiance. As an able Leader who studied diplomacy, Lewavika was very successful, and enjoyed the confidence of his own vast people and the British Government. He may be taken as a sample of what the large Native Governments in great Africa, can be, if wisely conjoined by Britain and France by a policy of international protection. This will have to be referred to again in our columns. fresh news, but it is well to keep the event in mind as it signifies so much to

pride and folly of those whom he wish-ed to lord it over. That the Allies have ome out as well as they have is mor than might have been expected, and it is a mercy that so much of the nation character has been revealed that the astate German had not recko Goodness in his outrages intentions and so, if people will not learn persua-sively, they have to learn by hard facts Britain is also learning much, as shown by her economic refo ms, but will sh doing? If she does not, she will have to pry heavily for it. She has grown so used to her trifles and pleasures that

Paper Currency.

THE PURPOSEFUL INCREASE IN THE cause of civilization and true religion, paper currency of the Union is not regret.

Currency.

THE PURPOSEFUL INCREASE IN THE cause of civilization and true religion, paper currency of the Union is not regret. them or harm their work by adverse criticism. Facts, however, reveal the true state of affairs, which, show that if the German Missionaries work were he German Missionaries work placed on the scale, all their good would be balanced and more than balanced, indeed weighted down by their true German spirit of worldness, money-making, and exaltation of Germany at the expense of Great Britain. All the German Missions in South Africa will not make the Natives disloyal as a whole. Isolated cases may occur where a few ill-informed and ignorant Natives may believe what these Missionaries may insinuate; but Germany here, as elsewhere will fail completely. The average Native knows the friendly hand which defends his freedom sympathisewith his best aspirations and welcomes his moral and spiritual development, and that friendly hand is the hard of Great Britain—the champion of the enslaved and the oppressed!

I have had the oppressed!

I have had the oppressor of visiting several German Missions, and the first thing I noticed was the prevailing custom of having German Mission stores or shops on the premises under control of the Missionaries themselves.

Truly the German has one eye open for most hard earthly things, and with the rould be balanced and more than alauced, indeed weighted down by their

control of the Missionaries themselves. Truly the German has one eye open for earth and earthly things, and with the other eye he looks to heaven! If the Missionaries sent out here by America or the London Missionary Society or any other British Society dared to open shops and both preach to and carry on trade with the Natives, they would be immediately dismissed! It shows the

o shops and both preach to and carry on trade with the Natives, they would be immediately dismissed! It shows the mercerary spirit of German Missions when no distinction is made between the trader and the Missionary. Perhaps this is only another method of carrying on the German principle of "peaceful penetration" and pushing of German trade under the cloak of religion.

I beg, however, to state some rather startling facts, which I can substantiate fally, as I was on the premises and had the information direct from the German Missionary himself. There is a Mission not 100 miles from Kimberley, belonging to the Berlin Missionary Society. In a conversation with the head Missionary there I remarked that information had been given me that he held a liquor licence for the Hotel situated on the Mission grounds. "But we have held this Hotel licence for about 50 years," he said by the way of excuse. "So much the worse" I replied "you cannot serve God and Mammon." This broke our friendship, and I said "Good here." Native teachers on, the same cannot serve God and Manmon." This broke our friendship, and I said "Good bye." Native teachers on the same Mission informed me that many Bechnana and other Natives had come there rich in flocks and herds and in a few years had spent their all for a bottle of brandy bought at that self-same Hotel!

coness that winna ding" (that is, facts are fellows that you cannot knock down).

To say that the war is a revellation, is offensive to a Revelation. some persons, but if they had less pride in the pocket of their individuality, they would be better able to see what the great fact of the war stands for. It was not only the pride and folly of thee great had been and folly of the german that led him astray, but the pride and folly of those whom he wisheld to lead it are great that winna ding" (that is, facts are fellows that you cannot knock down).

I would recommend all German Mission field. Sar Parairim, cruelty, and inhumanity arrampant there. The very Natives of South Africa are putting such European culture and so-called civilization to shame. "Go home" or "get out" I say to all German Missiona ies "and to the turns see your faces again until you are reformed and truly converted men."

ONE WHO KNOWS

ONE WHO KNOWS.

[Needless to say that we do not associate ourselves with the views expressed in this epistle, regarding the trading of the German Missionaries. There may be a few isolated cases of these trading Stations, but we do not believe that it is quite common to all the stations. We also believe that some of them are true messengers of the word.—Ed.I.]

GENERAL NOTES.

There 's talk about Hohenzoile evilry, and it must be admitted as true

War News.

(REUTER'S SERVICE.)

The following casualties amongst members of the binon Imperial Service Contingents are been officially communicated to the press by Defonce Headquarters.

CASUALTY LIST No. 12.

KILLED IN ACTION.

2nd. Lt. Bliss Ar nand Henry John 3rd S.A.I., 4062 P & Carapata Charles Victor Francis 1st S.A.I.

WOUNDED IN ACTION.

Mejor Hemming Ferbert Sydney somer Lamand Grd S.A.L., Capt. orenger Leslie Francis 3rd S.A.L. John Hemmon Ferners Sydney Jenner Lamand Staf S.A.I., Capt. Sprenger Leslie Francis 3rd S.A.I., Capt. Medicott Richard Frederick Ca-vendish 3rd S.A.I., Capt. Mills Henry Percival 3rd S.A.I., 2nd Lt., Sharpe Albert Emanuel 3rd S.A.I., 4784 Pte. Young Charles 1st S.A.I., 1390 Pte, Willis Cyril Gabriel 3rd S.A.I., 3432 Bugler Newman John 3rd S.A.I., 1929 Pte. Adams Thomas 7th S.A.I.

MISSING 6416 Pte Scarburgh John James 5th

DIED.

Capt. Gem William S.A.M.C. st-tached to 10th S.A.I. 5930 Ptc. Grant Birt Adrian 11th S.A.I. Previously reported missing (list No. 9) now in Hospital 5634 Ptc. Smith Josiah 5th S.A.I.

CASUALITY LIST NO. 13,-

K!LLED IN ACTI 'N 512 Sergt. Horwood James, 1081 Pte Coles Ronald Howard, 4113 Pte MacDonald coho. All of Ist S.A.I.

WOUNDED IN ACTION (DAN-GEROUS

4852 Pte Lee Pichard Rymer 1st

WOUNDED IN ACTION 3535 Corp', Okeelle Edward Charles

tererne, 5488 Pte Furmidge Percy Ward, 2060 Pta Bollemoes Christian F

578 Pte Bownes Essis Briton,

1263 Pte Calley Walter Archibald, 3625 Pte Denny Alex, Mathuma 1139 Pte Evans Alfrec.

1935 Pte Gough George, 1994 Pte Hogg David Charles,

2564 Pte Howes Percy, 2555 Pte Hutten John Wilmot, 1080 Pte Kirkpatrick Athol Roy, 4012 Pte Knowling George Albert, 5054 Pte MacLean Welliam John,

4218 Pte Meiring Carel Daniel, 5487 Pte Morgan William John

035 Pte Nugent Charles Joseph 756 L/Cpl. Rider John Francis

Victor,
1536 Pte Robson Barnaby Johnson,
1536 Pte Rodwel' Wa'ter-John,
3587 Pte Spital Frederick William,
1132 Pte Starling Arthur Henry,
5023 Pte Thucker Archibald
William,

Villiam,
531 Pte West A fred Norma
2412 Pte Williams William
All of 1st, S.A.I.

Science Notes No. 199 Probably many scientists will allow

rrobady many scientists will allow that a large number of mistakes are made through thinking neu not being clear about the first principles of know-ledge; and forther, because of the bad habit of supposing that the knowledge, of the ancients cann to count for much in the very knowing twertieth century.

But a correction of that this takes gives of the ancients cann a count for much in the very knowing a wertieth century. But a correction of that mistakes gives average present-day thinker, an advantage that some of them could scarcely have imagined. Tale the subject of causation as a samply of getting including that the pelp question upon which we reflect, and a whole panorama of why and whereful stands revealed. Of course clever Diest of the scales and scalpel says it is too metaphysical for him, so it will be as long as be remains within the boods of the material aspect of things. But seems slavery does not disprove the super sensal, no more than ignorance of wireless celegraphy proved the nonexistence of the uzina waves. Take the ides of what force represents, viz. That activity which utilities substance, is it not of the mental realment of the desovered as being absolutely involved within the physical? Force is a mode of mental cay ession, and is the scientific index of causation; hence causation is of the unital. a mode of mental expression, and coientific index of causation; causation is of the mind. Psychological expression is of the mind. causation is of the mind. Psychology treats of the science of minds, and that devilry, and it must be admitted as true. It there no devilry nearer home? Can the stand matter to shake them off; but the test has come, and it will be well if the revelation is properly understood.

German Missions.

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To the Editor "ILANGA LASE NATAL."

Sir.—Reports have found their way into the newspapers recently as to the well influence of German Missions and their tendency to undermine British influence in South Africa. If we wers sure that German Missionaris in this country were honestly working in the country were honestly working in the country were honestly working in the content of the men at the front to the new proposing compromise with the enemy. In plain English it is nothing less than the thighest enumeration in the country were honestly working in the content of the country into the new proposing compromise with the enemy to undermine British influence in South Africa. If we were sure that German Missionaries in this is the best place for so drastic a mandate to emendate, for the men at the front know what it is to be there.

devil influence of the science of minds, and that the tast of the science of minds, and that the as being the same as the psyche, or sonl. If we also in the german Emperor and course, are we to take steps of folly in his rear? We must mind our own ways and then may be we shall suffer the degree of its power. There is followed which is manifested as sool, and that is so much more powerful thansonl, and that is so much more powerful the highest entant is so much more powerful the highest entant the which is manifested as sool, and that is so much more powerful the highest entant there are degrees of soul consciousness the grees of soul conscio