## Abantu

NEMIKUBA YABO **UKUHLAZULULWA** KWOHLANGA.

l'o-ke, loku niyakwazi nonke ukuti wake kwatiwa kuyobekwa inkosi nje, wakuyoonshwa: uCetshwayo wabe mzelwe isim;ibe eziningi zokuba shelele awe. Inganti bona abakwa ilu bubengak uboni kahle loko, kwa-al-ahlwele; lona babeti balanda sl.elele awe. Ingantu bona abakwa ilu babenga thoni kahle loko, kwallahlwele; bona babeti balanda dialela yokuqu la ukubalisa ku'banta, kuba babone bonke, ukuti, nembandhuyanwe wafa nya njengokuba ntaho uCetahuayo. Zati-ke lezunda-zokubulawa kwesintombi zika Siwili zandiza, zeza'kufinyelela lapa felungu ba nyuzipepa; badzakala, chta sebetole ngaloko izindala azifade ukuxoxwa emapepui kubikelwe baata, ukuti, rukile uTshaku namula kwa Zulu oway'ebulala atantu, sinuzwa ngendaba. Uyaqala efika pa uSintwanzu (owab'e inxusu le-kosi elalizinge litunyawa ku Hulumel), kasafikeli ndawo, sokupalele amaga odwa, okui inxa sekufunwa iqinilaloko ku unyanwe ku amanga lwa.

lwa. Ivo leyo-ke indaba yokuqala eyafi-tafa umbuso ka Cetshwayc; ngoba la wab'enga-e'yona inkosi eyakele idukwini; kedwa kwabe seka inkosi yakele otini; angilutsho uti, ngitsho iluti lomsingizane olulingana nopodo lwepela.
Undunankula kwabe kungu Mnya-

Undunankul: kwade kungu nanyanama ka Ngengelele (owab'ek de eyinaduna ka Tulwana), enesekela lake alukhiningwayo ka Mahole wakwa Koba, kanye nezinye nje-ke izinduna nabanumzana, ac-šeketwayo ka Nhlaka wakwa Mahalondo ka Mazwana wakwa Mayama, naoSirayo ka Kohlela wakwa Muli, enomnaw wake uMavumengwana, naoSirayo ka Kongwa wakwa Ngobese, nsoMbonumbi ka Manjanja ka Nhlambela, nsoMdabankulu ka Lukwazi ka Zwana, naoFaku ka Ziningo (bakwa Ntombala bobatatu), naoMkosana ka Mvunihiana wakwa Biyela, naoZibhebhu ka Mapita noHlezebena noNkankane (pakwaZulu); nezikulu zonke nje ezi izinsika zeswe.

Yebo-ke: ka nanbe kwahamba ebusy, kwati ngonyaka olandela lowo, abantu bake tubengasahlangane naye kahle laba aba izikulu, kwanekukona ukumnengwa es'ebadinile, sbanye pakati kwabo lengaseswani kahle na-ye. Uto njika umkosi, kwakulapo umfo wabo uHamu esenolimi lwangalapa esiLungwini. Po, loku ibuto leli leNgobamakosi labe lilala'nilhininye namaMbona; kanti balala kanye nje sekukona nokuzondama kubo. Kute ngolunyu usuku kwaba kona ukupikisana nokuzahana kwaba kona ukupikisana nokuzahana kwaba kona ukupikisana nokuzahana kwaba izinduna ezipete amabuto—uSigewelezewele ka Mhlekehleke induna yeNgobamakogi nomNuwana uHamu opeta ama-Mooza (paye eliMboza, enge'nduna ngempela, kodwa ewapete anaMboza ngensa yokuba kung'uye omkulu kuwo ezalwa yinkosi futi). Kute ngelanga lomkosi, ati lapa epumayo amabuto ayakuminyana lapaya es-ngweni amabili, ngensa yokuba uHamu es'emcupile uSigewelegewele; yabe inasi yababulala njezinduku, wamemeza emakehleni, wati, "Bagwazeni ngemi-konto!" O, kwabe kasatshongo lapo; irinsizwa ezindala zakoka inikonto zonke kaloku. zabagwaza abafana. Lapo-ke kwafa gula lina'masi; abatapa abafana ngemi-conto. Yat'uba ibone ingobamakosi ikuti iyapela yimikonto, walunungana vokake isaata okaka inikonto zonke kaloku. zabagwaza abafana. yakumuka yashuqungana yonke yaya kuma lapaya kude. Kwabe lapo eku-fika abalamulayo asebepuma enlosini,

hka abalamua/o asebepuma embesin, bayilamula. Kwasokuba kona usongo ol kulu kubanumzana iba izinsika zezwe ,beti iv enza ngani oSigowelegowele upqa-tympi ize ibu dane kangaka nar Wati uba akuzwe loko'kusongelwa uSigowelegowele weqa waponseka ehla-

tini wayakucataha kona. Emwa kwaloko yabuwa yonke impi ete ilwa lapo,
yahlauliswa ngezinkomo

Kwaqama-ke emwa kwaloko ukuti
uHamu ua engenwe yinhliziyo embi,
ngoba es'esola inkosi ukuti iyamvimela uSigowelegowele; nango-ke esezinge
etuma ake amanura esiLungwini
ewanyenyisa ukuba angabonwa ngumfo
wabo. Kwakungase, yena yedwa uHamu owabe enza njalo, wab'es'ekwenza
loko ehlangene nezinye izikulu, sekubonakala nje lapa ukuti liyafa izwe.
Yonke-ke leyo'ndaba yezakuba indondela lapa esiLungwini. Hawu! wasoleka kakulu-ke manje uCetahwayo
ukuti ung'amuntu omubi oqata abantu
ukuba babulalane. Pó, usawapateleni
lapo amanyuzipepa, as'egee-za akulume
aze aqinise, okwoba sikuhlongozwa
impi njalo, afanele ukuba imenywe
kuyekucitwa lo'mbuso omubi wakwa
Zulu.
Uzwani-ke: seku ukutula kuka

Uzwani-ke: seku ukutula kuka Hulumeni wase Natal njalo kuleyo' nkati eseyakubikela uHulumeni omku lu wase Capetown (uSir Bartle Frere) izindaba lezo ezimbi ezenziwa ngu izindaba lezo ezimbi ezensiwa ngi Cetahwayo. Kwaqala ukuba kube ama-nikiniki lapo, abakwa Zulu ngaleyo-nkati, imvamo yezikulu ezizwana no-Hamu, sezisinge zitumela awazo ama-nxusa. ziwatama so wakubo ohlupayo. Nezikulu zalitola izwi elimnandi ngakube lezo zalitola izwi elimnandi ngakube-lungu, lokuti, "nizakuba amakosi nonke, anisayikuba iloku ribuswa yi-lo'muntu omubi ohlupa kangaka!" Njengokuba senginilandisile pambili, kuso sonke lesosikati alisahlezi kahle izwe, abantu sebe'nhlembenhlembe; ezinye izikulu azisezwani kahle nenko-

INHLOKO XIII. INHLOKO XIII.

Kute kulezo'nsuku abafazi ababili baka Sirayo ka Xongwa basale bapinga kwabe lapo uSirayo engeko ekaya ekonkulu enkosini, njengokujwayela kwezinye izikulu nabanumzana. Bate uba bezwe abafazi ukuba sebeboniwe ukuti benze lawo manyala, beqa ekaya. Ute uba ezwe uMehlokazalu ukuti aonina senze nwo manyan, beqa ekaya. Ute uba ezwe uMehlokazalu ukuti aonina babalekile ngenxa yokuba befunyenwe bepinga, nango-ke etata umfo wabo kanye nabantu abatile bakwabo' bagi-bela enahashini abo, bajaha umkondo emva kwabo. Baya babafica pezu kwomZinyati bese nga kwelakubo bengakaweleli esiLungwini; wati uba abafice lapo uMehlokazulu wababulala bobabili. Kwasokuba indaba enkulu loko kwabas'esiLungwini abake emnoeleni was'eNatal ukubona kubulawa abantu emehlweni abo, batumela bezakubika kwa Hulumeni leyo'ndaba 'ebuhlungu eyenziwe ngu Mehlokazul'ebusweni babo.
Kwat'uba kuzwakale lawo'manyala

Kwat'uba kuzwakale lawo'manyala Kwat'uba kuzwakate lawo manyata batukutela kakulu abelungu; kwabe-lapo uHulumeni omkulu wase Kipi ea'ememeza impi pesheya ukuba ifike lape masinyano. Nembala yas'ifika impi epuma petahe-

lape masinyan.
Nembala yas'ifika impi epuma petaheya; kwabe lapo uHulumeni es'etumela
amazwi alukuni ati mawenziwe yinkosi yakwaZulu,—wabiza uSirayo wati
kaletwe lapa kuye, wabiza futi amahlawulo amakulu ezinkomo; wanquma
amalanga okuti inxa kungenziwa loko
akutahoyo nzakuza wana azokutahata akutahoyo uzakuza yena azokutahata ngempi; wati makucitwe smabuto ku-dedelwe amabuto ezinsizwa nezintombi

batatane.

Kwakute ukuhambela kukaMagema kaMagwaza wakwaNgeobo enkosini ngo 1875, inkosi yafika yabuza kuye, yati: "Uyazi nje ukuti uSomtseu uyeza lapa kiti ngempi na? Kepa tina Zulu asiyikumbalekela, siyzukuma nje sibhekane naye. Ngoba mina angikouzile ngesiqingana lesi sika Senzangakona, kukonze mina ngedwa kubelungu. Ngi-yazi ukuti sekuyanba ukudubukala kwezwe loko." Inkosi ikuluma lawo'mazwi njalo, amabuto ayabila nje onke, kusukela ezinsizweni ezinkulu amaNgqingqinqqi (uMbonambi Inkonyan'ebomvu-engaqotsi-wa'mcilo), no-Kenke (u'Zulu ekenkesile), noMcijo ocije ngemuva nangapambili, noDududu, neNgobamakosi, no Ve; nawo-ke amakulu lawa, Indhlondhlo, noDhloko, kanye neNsukamngeni, kanye namada, u'Tulwana nemiDhlenevu, namanye onke; inxa ngitsho njalo pela, sengi-Kwakute ukuhambela kukaMagema amakulu lawa, Indhlondhlo, noDhloko kanye neNsukamngeni, kunye namada la, uTulwana nemiDhlenevu, namany onke; inxa ngitsho njalo pela, sengi bala uZulu wonke, nabo labo abasebe ntamo ilukuni njengo Hamu njeya

The War Crisis.

ALTHOUGH neither prophets nor the sons of prophets we predicted a fort-night ago that the huge German attack on the French fortress of Verdun would end in failure and overwhelming disaster with combine to bring terman min-tarism to book—in fact, everything is pointing in the Central Powers towards internal Revolution—a Revolution at which the other world-powers may yet stand aghast, even eclipsing in fierceness and blood-shed the great French Revo-lution of 1779. Truly as Shakespeare says, "The whiligir, of time brings in its revenges." The scales are beginning to fall from the eyes of the Germanic peoples, and then—the Deluge. It is matter of history that when the Ger-mans in 1871 conquered France and while their armies were still surrounding Paris after the declaration of peace, they were autounded to see the people of Paris fighting amongst themselves.

de Germany and most of the Balkan States will be seen marching North with the Allied Salonika forces into the heart of all austria. Italy is pounding away at the mountain strongholds of Austria and only bidding her time to launch her immense reserve forces for the grand coup. The armies of England and France will gradually, if not at one regions out of Belgium and across the Rhine. Lest, but not least, Germany and Portugal are at war. The Portuguese seizuro for her own use of German interned ships has brought the relations to the service of the service of the service as especially in East Africa. Portugate East Africa and German East. The entry of Portugal against Germany is shows how the wind is blowing in the entry of Portugal against Germany of and this little nation blows a blast of its corn and defiance at the big Teuton, even as she did when Napoleon attempted to close her ports to commerce—with Britain a little more than hundred years ago. The German mark is falling—in value in all neutral countries, and

tempted to close her ports to commerce with Britain a little more than hundred years ago. The German mark is falling in value in all neutral countries, and Germany's financial bankruptcy is a fore-gone conclusion.

The conscience of America has at last been roused by the brow-beating methods of German diplomacy. President Wilson has publicly stated that, he will not surrender principle to suit German war methods and Congress has supported him by an overwhelming majority—thus showing that the bulk of the American public are on the side of righteousness. The moral support of America is great; but her active interference in the war as it now stands would be a questionable gain for the Allies. They are in no need of the assistance of her fleet; their armies are now large enough to cope in the long run with the Central Powers, and in the event of her joining the Allies clause, it is doubtful if she would unite with them in all millitary plans for the subjugation of Germany. The American authorities might try to play a lone game in the conflict and, despite their good intentions, hamper the Allies in their final settlement with Germany. m no conflict and, despite their good intentions, hamper the Allies in their final settlement with Germany. Besides, America is actively assisting the Allies at present by the manufacture of nunitions which the vigilance of the German submarine cannot capture.

As to German threats of frightfulness and horror which she has declared in a new submarine endeavour to criple a new submarine endeavour to cripie the commerce of the Allies, and force the blockade, we reckon them as empty words, yes, words, words, words! Ger-many, and German sea lords know well that her submarines have encou-Native Cienteral Agency

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Well that her submarines have encountered almost more disaster than her two naval fights or flights at the Falkland Islands, and in the North Sea. Not a single German submarine reaches the surface after British guns have found their mark. There can be little mercy for them. Every German submarine with all lives on board is doomed when cornered by British guns, and Germany knows that she is playing and Germany knows that she is play the deducation at the Corpy of them and commons these people for many years Mr. Charges against them. Having lived among these people for many years Mr. Charges against them. Having the char

ini wayakucatsha kona. Emva kwaloko yabucwa yonke impi ete ilwa lapo, ahlauliswa ngezinkomo

Kwaqama-ke emva kwaloko ukuti
Hamu ua'engenwe yinhliziyo embi, goba es'esola inkosi ukuti iyamvume-a uSigowelegowele; nango-ke esezinge tuma ake amanxusa ezilungwini

The War Crisis.

#### Collective Morality

that we have spoken collective morality no harm will be done by extending the of personal morality and though it wer many of us with the ill considered con ion that although the errors of a munity or nations are quite evident, yet they, the errors are to be go because you cannot forcus the respo bility. The difficulty of-doing so n ble admitted, especially when you h a crafty lot of men to deal with. Pu a crafty lot of men to deal with. Put it is dangerous to let so grave a danger alone simply because it is difficult to deal with. The present great war is a glaring sample of that state of things. If the German people had been beguiled by the laudation of vice, the Hohenzollen European hotbed of blundering and hypocrisy, there is a whole world-wide theatre of the same viciousness in a theatre of the same viciousness in a great varieties of degrees; and it is that we may look well at home that these few words are being
It is not a question of cryin fish, it is from a desire that all peop will judge calmly and cautiously, an fairly with all neighbours. Individu immorality is bad enough, but collective immorality is proportionately a mor intense evil. In the one case, it is th intense evil. In the one case, it is the duty of the person to resolve to abate the nuisance, but in the other case it is the duty of all concerned to modify and displace the evil that threatens ruin the general habitancy of the people The man who will not help to save his national house is a traitor to it.

Ethics have no meaning unless applied to the Genus Homo. And to mince Ethic is to paralyze it, and make it inapplicable, t would look weil as a m ment over the grave of manhood, but its proper function is to be with him, alive with living humanity to show forth the wisdom of its Originator.

SCHOLARSHIP AND RELIGION DOWNO always run nicely to-gether, perhaps it is so when the scholar cannot bring himsel

lown to the level of Christianity; hr mility being wanting, there is not much religion in the matter. Knowledge is religion in the matter. Knowledge is very useful but it must be subservient to the good cause before it can hold legitimate relationship with the great religious bond of humanity. The war is sharpening people up a bit, some of the gloss of fancied superiority is peeling off and leaving more institutional Christianity rather bare; this shows the rather awkward connection of nuffed the rather awkward connection of puffec up learning being accepted as identical with Christianity. Peop identical with Christianity. People are lemanding a test, but what test is there Baptist, namely, that "the poor have the gospel (good news) preached unto them." There may be more or less eart in it.

### GENERAL NOTES.

Those who know the Native well, will tell you that "it is a long way to Tipperary." But we regret that any of our colonial neighbours should be distressed by the possibilities of a century hence. If peeple are to be disturbed by the possibilities that may be, or may not be, they will not have a happy time of it. We only ask a little common-sense reflection on the subject; and we respectfully remind our readers that rake up disagreements over a few thousands of acres, while there are millions of acres to spare is folly of a very bad kind. We say spare yourselves and us the very unnecessary irritation.

•.• The Native question is booming up

the dangers in East Africa is certain persons with rebel leanings, whose pro-fessed loyalty makes a good diaguise for however, keep an eye open for event

#### BASUTOLAND NOTES

Our new Resident Commissioner, Mr. Coryndon, late of Swaziland, is just getting into harness, but I am afraid he will find the harness either too big or too small for him that it will require somere-adjustment to get itto fit on properly. At present his subs in the various districts are moving about in their respective districts trying to learn more of them than they have done hitherto so as to be able to instruct their new chief themselves when he should visit them and not depend on the information given them by the much-worked and less paid native servants.

The appointment of an outsider to ne Resident Commissionership of Basu-The appointment of an outsider to the Resident Commissionership of Basu-toland is novel to this country. Since 1884 when Basutoland was taken over by the Imperial Government after the Gun War, it has been the custom to promote one who has been in the service of the country for some years to fill this post at every retirement from that post, and this has invariably fallen on the next senior officer, who has until a few years and this has invariably fallen on the next senior officer, who has, until a few years ago, been the Government Secretary. This practice having been in vogue for the last thirty years had come to be regarded as a matter of course, and it is one with which the Basuto are naturally in agreement. New man, new ideas, and the Basuto being conservative by nature, they naturally regard this change with some migrivings and for that it might be the forerunner of drastic changes in the administration of their country.

Of course there are others among the Basuto who were tired of the old system and wanted a change of system. They maintained that unless some such change was brought about the administration would sooner or later be guilty of nepotism as evidenced by the almost exclusive appointment of past and present officers sons or relatives to the lucrative position in the service. They had, however, expected that the appointment would be given to one who was not only new to Basutoland but to South Africa as well, and whose mind has not been afflicted by that contagious disease known to South Africa as "negrophobia." In this therefore they too have been desappointed inasmuch as the appointment has been given not only to a man who is not new to South Africa but also to one who is of colonial birth. But there is this consolation that he was born in a Province which has a very liberal Native policy, and it is to be hoped that although he has lived for the greater part of his life in Provinces whose Native policy is anything but liberal, he has not had the contagion.

I have not had the honour to live among the Matabeles nor the Swaxis but I have met them in large centres of labour like Johannesburg and Kimberles and from what I have seen of them they are very unlike the Basuto in many respects. There is some sort of servility about their deportment. They seem the people who have lost their dignity of manhood. They may have been the bravest of warriors in the past and dignified, but that is now gone. When they manners and self-respect seem to vanish and cringing and fawning take their place. That is what I have noticed of and cringing and fawning take their place. That is what I have noticed of these once powerful nations and I may be wrong. Now although I do not wish to speak boastfully of my countrymen, the Basuto are as different from them in their general deportment as black is from white. There is not the least servility about them whatsoever. They respect the white man for what he is but they neither cringe nor fawn on him, and for this quality of manliness the Basuto are regarded by the majority of white men who do not know them as cheeky and disrespectful, and so they get to hate them and lay all manner of charges against them. Having lived among these people for many years Mr. Coryndon will find the Basuto different and it is to be hoped he will not take their manliness for insolence or disrespect for him. It is their nature and they senest he blamed for it.

to be. A chronic disturbant ever ready for those colonials who suffer from the disease called Funk.

The tactful embarkation of General Smuts at Durban meet with the admiration of the thoughtful, although it was disappointing to sight-seers of which the Town of Durban has not a few. We hope the general will be astactful throghout the campaign.

It has been mentioned that one of the flangers in East Africa is certain. the same "tshwala" is drunk free c charge, it becomes less intoxicating but when it is paid for, it become

Setting aside this side of the matter let us look on it from the point of view of the Mosuto farmer. He ploughs a field of say five or six acres, and on it sows kaffircorn. If the reason is good field of say five or six acres, and on it sows kaffircorn. If the reason is good he turns out 20 to 30 bags at harvest time, and as the grain market is governed by the shortage or, abundance of grain, he finds that if he sell his kaffircorn, the price offered him is less than his actual outlay, that man unless he be a fool will not sell, but he cannot store his grain for fear of weevil, and he therefore casts about for some scheme by which he may increase the value of his grain. He strikes upon the scheme of turning his kaffircorn into "tahwala," and he finds that it brings him good return than if he had sold it to the stores. That man would be a fool if he did not seize upon that as every man works for a profit. But now the government steps in and says: "My dear man, you may sell your produce at a loss, but, I am certainly not going to allow you to sell it at a profit." is not going to take it lying down.

is bound to raise his voice in prot

This is axactly what is taking place missionaries, stephed in to illegally stay the progress of the poeple, and in con-sequence the kaffircorn crop is bound

The Basuto were represented at the opening of the South African Native College, but two delegates appointed by the Paramount Chief, and one appointed by the Government. It is not known yet with what promise of support they went, but it is generally believed that at long lest the Basutoland Government has agreed to give sometaing towards this College. It has for a long time been the wish of the people to support this College, but the Government has always stood in the way, saying that there were no funds. Of course there were no funds to spend towards this laudable scheme as the only funds there were hoorded runds. Or course there were no funds to spend towards this hudable scheme as the only funds there were hoerded up to loan to some bankrupt country or went to pay the princely salaries of our young officers.

### War News.

[REUTER'S SELVICE.]

Pretoria, March 15.—Pastraf Offi-cial free.—The following cosmalities amongst members of the Union Impe-rial Service Contigents, have been offi-cially communicated to the press by Defence Head Quarters.

CASUALITY NO 14. KILLED IN ACTION

5749 Sgt. Wisden George, 311 L/Cpl. Oliver James Gordon. 6050 L/Cpl. Smith Reginald Arnold 205 Pte Bell William Henry,

2889 Pte Breen Thomas Fane, 4195 Pte Dyce Robert Johnstone. 46 Pte Hughes Hugh Maxwell, 853 Pte Meyer Henry Devenish, 82 Pte Redman Geoffrey.

DIED OF WOUNDS 1270 Pte Tippett Eichard Edward 4904 Corpl. Horne Charlton Fairfa

rederick, 4956 Pte Routledge John, 1792 Pte Murray Cecil Scot DANGEROUSLY WOUNDED

WOUNDED

WOUNDED

4889 Corpl. Fennel! William George
5005 Corpl. Richadson John Bayler,
4955 Corpl. Robert Robert Arthur,
588 Pte Cox Henry Fred,
2185 Pte Douglas John Lawis,
444 L/Cpl. Grant James,
5177 L/Cpl. Griffin Edward James,
1469 Pte Hoy John David,
1444 L/Cpl. Laws Herbert Henry,
345 L/Cpl. Laws Herbert Henry,
345 L/Cpl. Law Herbert Gharles,
4948 L/Cpl. Patmore Julius,
5272 J-/Cpl. Walker Harold Shaw,
5510 Pte Shatwell Samuel:
337 Pte Armstrong Joseph William
4876 Pte Barnes William,
5505 Bentley Rupert,
183 Pte Dowden William Thomas,
6087 Bagler Brown Sydney Archisald,

5514 Pte Coleman William.

1249 Pte Congreave Thomas Gordon 1747 Pte Craig Frederick.

odd, 3544 Pte Forrest John, 5813 Pte Ginger Alfred Elijah, 3088 Pte Gordon George Wallace 3088 Pte Gordon George Wall 4899 Pte Gradwell John, 1474 Pte Hall Owen Henry, 3941 Pte Henrey Cecil James, 977 Pte Hicks Samuel Willia

977 Pte Hicks Samuel William, 5815 Pte Hobbs Arthur Charles, 675 Pte Holman Henry Robert, 596 Pte Hortor Frederick Hurold, 726 Pte Hyde John Burgoyne. 144 Pte Jackson Thomas Edward, 1357 Pte Leach Roland Clarence, 1022 Pte Legg Robert, 1578 Pte Lewis Edward,

6444 Pte Loedolf Matthys Joh

4927 Pte Marr Albert, 4943 Pte Maude Thomas Reginald, 5714 Pte McDermid Alek Ste 2163 Pte MacKenzie Charles,

4950 Pte Pretorius John Peter

1950 Pte Pretorius John Peter,
386 Pte Riley Charles George,
5066 Pte Roveroft William Edward,
347 Bugler Sinclair Roland,
6951 Pte Stagg Charles William,
4961 Pte Steinman Edward,
5527 Pte Stern Peter,
6446 Pte Tandy John Frederick,
2655 Pte Trace Robert George,
4973 Pte Vaughan George Rutchie,
2530 Pte Wade Timothy,
3774 Pte Wainwright Leslie Edward
5696 Pte Water Charles Henry
Thorne,

Thorne, 526 Pte White Christoffel, 4982 Pte Ward James Charles MISSING

MISSING
5181 Pte Kemp Sydney Charles.
All of 3rd, S.A.I.
Previously reported missing since
rejoined Regt.—
8653 Pte Woods Frederick Talbot 7th, S.A.I.

3964 Pte Hollier Francis 7th, S.A.I. DIED 879 Pte Diggers Emil William 1st

S.A.I. 6971 Pte Payne John De Chow Bellaire 1st, S.A.I.

### Science Notes No. 200.

In the last notes we pointed out that causation is of the human mind, and at that in the highest degrees of spiritual excellence we are brought to the fact of deity. The highest possible concept of humanity is the Divine Human; and as all that is orderly in humanity is of the Divine Human, so negation he of order must be disorder. But the source of order cannot be the sourse of disorder, but before touching upon that important point, it is desirable to point out that the human mind is the basis of creation, or put the question in do ther words, Humanity is the basis of creation. It will be replied by the superficial scientists, that creation began long before man took part in it. It appears so from the primer called geology, that is all very well for juvenile minds, but like the tale of jack the grant killer thas been its moral, but you must accept its fiction as fact to make it at all neceptable. Fortunately we have ontological and psychological as guides for our thinking as well as that of geology, and so we are helped out of our muddle. And remember that theology is a branch of classified knowledge, seelence. When we speak of God we speak of the head of Humanity. Now whatsoever has been created has been for humanity, not prospectively, but immediately, even the book of the Genesis tells us that God made the heavens, not confused with the fabrication of the earth as many writers and readers fancy, but clear and distinct as order requires. We mention this to help our readers to perceive that an empty heaven would be unworthy of the Divine mind, for it is not scenery that responds to God's love, but the spiritual human that can understand Gods' nature, and for whom the heavens were protected. If, then, in the beginning creation was for the immediate need to be considered protects. If the old style of cogitation does not lead to a clear the constraint when the transmit the the

### UKULONDA IMALI

will do so, "As a man thinks, so is he" bears directly upon the subject, for with lue reflection we shall find that force is

of intelligent will power, and that the basis of creation is humanity.

ion, why not try a method that so, "As a man thinks, so is he"

Kuhle niqonde nina enifisa ukulonda imali yenu ukuti lezizitshana enizite-ngayo zokuba nifake imali yenu kuzo, niyiyise eBhange labantu eTekwini ku Smith Stret, akuhlosiwe ukuba ku Smith Street, akuhlosiwe akuba nize niye kovulelwa zona eBhange mhlu enigoduka, imali leyo uiyitate nihambe nayo. Kuqondwe ukuba nide niya kovula imali yenu ifakwe eBhange inizalele amankonyane, Ukugeina imali ingazali luto akusizi luto, ama-Bhange aqonde ukunika abantu inzalo yomsebenzi wemali yabo abayisebenzi-sayo. Nxu ingasebenzi ises gujini ayinizaleli luto. Nyako siyaneluleka ukuba nide niya koyifaka ibhalwe ezinewadini zeBhange, inizalele. Setemba ukuti nizokubona loku nenze pjengoba siteho, 421 Pte Dymond Arthur Norman, njengoba sitsho.

# Native General

Isaziso.

Nxa u'una ukuqonda ngenani leziNkomo, amaHashi, iziMvu, iziMbuzi, noMbhila naMabele.

Agency, P. O. BOX 5198, JOHANNESBURG.

Nxa utana ukutenga izitandi (iziza) lapa eJohannesburg noba