

Imvuselelo Ohlange.

Ngilamaso to adhlilileyo kade sine-sikati esihle... Kade kukona imvuselelo lapa esiceleni isonto lora...

Utshwala Nesono

(Ku Mhleli we "Langa")

Mngano.—Ngicela isikala epepeni lako ehlile, kengenenele kumbhobo wami... Yabo, Mhleli, indaba yotshwala iya-hlupa kakulu...

Isifundo Sesikole Sesonto.

Isifundo: May 28.

Umhlangano Wase Jerusa-lema. Acts 15:1-35.

Isitatelo: Gal. 5:1

1. IZIZATU ZOKUBIZA LWO-MHLANGANO.

vs. 1-6.

Abanyo abakulwayo beseJuda lase-banika eAntioqa, kwati lapa belona abanangi abaziwe beseBandhieni ababonakile...

II. UKUXOKA EMHLANGA-NWENI.

vs. 7-21

Asitabwa amawwi alabo ababeti abezizwe mabosokwe kodwa babengabo ukuti kwamiwa nguNkulunkulu...

Emva kwaloku uJakobe wema wakiphe isinqumo eke. Wabengisile lowo owabe ngumfowabo ka Johane, kepa lowo wayesebulwe ngu Herodi InKosi...

III. INOWADI EYATUNYE-LWA EBANDHENI LASE ANTIOKA.

vs. 22-31.

Kubonakala ukuti abaPostoli namalunga nalo lonke iBandhla bayemelana namawwi ka Jakobe, nokuba kutinyelwe inowadi eBandhieni loko ngu Judas no Silas amadoda apambili akona abama-no Paul no Barnabas aya eAntioqa...

(Ku Mhleli we "Langa")

Mngano.—Ake ngiti ukuti qapu lona ngicela ngabona induna yalapa imela abantu baka layini wesitela, isimangaliso ngoba ixabene nomufazi weKula ibuya embenzini...

M. M. FUZE.

ILANGA LASE NATAL

Friday, May 26, 1916.

A Desirable Exodus.

The going of the Native people out of the Orange River Free State is not surprising. The intolerable spirit of persecution shown by the colonial element there has left no alternative choice to a long suffering people...

IS THERE ANYTHING THAT CAN ESCAPE THE JOCULAR TENDENCY?

Humour and Fact. Among the saddest of events the tragedy of Verdun may be placed, yet a way found an opening in it for his style of remark. The German is speaking English often—pronounces W as V, and in saying "We (are) done (for) Ye-r-done," would use the name of the place that promises to be the doing up of their military powers...

IT IS A WELL KNOWN SAYING THAT MISSIONARIES HAVE COME TO LOOK AFTER THE SOULS OF THE NATIVE PEOPLE, AND MANY COLONISTS HAVE EXPRESSED THE OPINION THAT OUR CLERICAL FRIENDS HAVE NOT DONE VERY WELL IN THAT DIRECTION...

Missionary Short Comings.

FROM THE RETURNS MADE AT THE Rand, we understand The Value of that for the month of Native Labour. April the value of the gold obtained from the Transvaal mines amounted to about three and a quarter millions of sovereigns...

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The Value of that for the month of Native Labour. April the value of the gold obtained from the Transvaal mines amounted to about three and a quarter millions of sovereigns. Now that means a great deal in these times of heavy expenditure and the part South Africa is taking in the world's war is of much more importance than appears on the face of it; it is not money lent, but money won from the earth. And what has been

and is, the main spring of the getting of that vast amount of wealth? Are we wrong in saying the Native? Admitted that their part is of the rough unskilled labour sort. But can that be done without? Delete Native labour and where would the gold be? In the ground, certainly not in the coffers of the ruling men...

THE PEOPLE OF NEW GERMANY HAVE LIBERALLY SUBSCRIBED TO POLICY WORKERS.

several of the funds connected with sufferers of the war. This is timely action on their part and will be accepted by many Colonists as evidence that they do not want any difference to be made between them and other Colonials. It is not good form to blame them for making the best they can of the opportunities given them. And we take the chance here given us, to acknowledge their industrious habits which adds so much to the worth of a Colony; probably the see that Germany through military and political bumptiousness has lost her Colonies, therefore there is the greater need for German Natalians to take better root here than they have done before...

The Church of England and the Natives.

We are indebted to Bishop Roach for the following:—

At the last Synod of the Bishops of the Church of the Province of South Africa the following resolution was unanimously passed:—

"This Synod desires respectfully to urge upon the Union Government the necessity of making provision for civilized Natives by the acquisition of land, by compulsory purchase if necessary, upon which such Natives may find secure tenure by lease or purchase, with some scope for their energies and capabilities, without being compelled either to be labourers on European farms or to live under the rule of uncivilized Native Chiefs, and that action should be taken in this direction as soon as the report of the Native Lands Commission has been received."

In publishing the above resolution of the Synod of the Bishops of South Africa we most gladly welcome any scheme by which the civilized Native as well as the uncivilized Native can be helped to better his position, and the above resolution points in the right direction. The greatest need of all is a sympathetic Government which would be generous enough to carry out such a resolution. As things stand at present we fear that in face of the iniquitous and pernicious Native Land Act before the country we cannot expect much sympathy or even assistance from the Government. What we must aim at in the first place, is the complete abolition of this Land Act in order to pave the way for a humane and constructive Native policy which, instead of doing the Native harm will do him good in every way. We fear that the aims and purposes of the present Government are not animated by benevolence towards the Native but by a fear of his growing population, and his power as an increasing economic and political factor in South Africa. The civilized Native as a British subject, has a right to expect material and political privileges in the land of his birth.

"Brute to Brother"

To the Editor "ILANGA LASE NATAL" Dear Sir,—The question has been raised as to whether the Mission authorities at Adams have done well in having a lecture that cuts away the idea of a worhipful and loving God. The work of the Zulu Mission was and is maintained that there is such a God, and now the said lecture is brought forward to despoil the teaching of the Church. Who will dare say whether which of the two is correct in its teaching. I think M.A.M.'s letter was called for, but he did not go far enough. He was right when he said the people would like to know, we certainly do want to know, there is too much of the pushing it off, as they are only kafirs; let us hear what is said in the case.

Yours, Z.A.B.

To the Editor "ILANGA LASE NATAL."

Sir,—I have read the criticism of Mr. Wells' scientific lecture, signed by M.A.M., and it moves me to say a few words on the other side. I have only read a portion of Mr. Wells' lecture as given in one issue of your paper. But from that portion I should judge that the lecture is logical, scholarly and not at all opposed to Christianity. But on the contrary argues for the great end

for which all true followers of our Saviour hope and pray viz., "a universal Christian brotherhood." I do not know Mr. Wells, and never heard of him except in the portion of his lecture which I have read. But I understand that he is a regular teacher in the American Mission School at Adams M.S., and I am glad to know that they have so well informed teacher who is so loyal and fearless in expressing the truth. I should take M.A.M. as a sample of that class of well-intentioned people who do more to demolish the bulwarks of faith and furnish ammunition to infidels than the wisest atheist can possibly do. I had one of them helping me as an evangelist once. He was a good fellow and very earnest in religion. He believed that God made the world in six literal days and rested on the seventh because the Bible says so, and that the earth is flat like a plate and the heavenly bodies circle around above it like crows over a carcass. I took him out one night to show him the position and course of the Southern Cross. He listened attentively till I pointed out to him that it utterly exploded his theory of the circle of the earth, which he thought the Bible teaches. Then he started off with his head in the air. He would listen no more "Science falsely so called." The time is past when it is any trying to bolster up religion by teaching what is not so. True religion does not need to be bolstered up in that way. God has given us eyes to see and a brain which he intends us to use in reading what He has written in Nature as well as what his inspired prophets have written for our instruction. M.A.M. may be well-intentioned, but I should say that he knows little of science, less of Evolution, and his knowledge of true religion might be improved. He says there are scientists who do not accept the Evolution Theory. I challenge him to give us the name of one of any standing. He says evolution "postulates a supreme being." Evolution does not postulate any such thing. Evolution deals only with the "Mode" of creation. It has nothing to do with the author or the origin. Le Conte's definition of Evolution which I believe all Evolutionists accept, is "a continuous progressive change according to certain laws and by means of resident forces." It has no more to do with what causes these changes, or who made these laws and who originated these resident forces than a work on dynamic electricity does with what causes electricity. M.A.M. tells us there is a cult that teaches that "all organic life is from the human and not vice versa," and want to know what we will say to that. I did not know that there is such a cult. But I know that there is a cult which has representatives here in Natal, which holds that the earth is flat like a pancake and it is infidelity not to believe it, because the Bible teaches it. What will M.A.M. say to that? I am yours etc., W. C. WILCOX.

Communities now carry on and publish their own researches in Geology. Meteorology Statistics of every kind. EVERY ONE OF THESE FUNCTIONS WERE AT ONE TIME LEFT TO PRIVATE ENTERPRISE. Thus you see mankind is setting towards collectionism, and there is hope for the future. Never was so much known of the origin and early history of mankind, as we know today, and therefore we are much better able to look back and to look forward. From a fighting, devouring wild animals, man has risen to communities, states, federation and thousands daily employed by the community to carry out work for the community with enormous benefit to the national life. On a half-penny postcard you can send a message more simply to the most lonely home in England, America and Australia than all the Kings and their combined armies could have done a thousand years ago. The postcard represents Socialisation. The tide of evolution never flows backward. It flows on and on, and it flows from competition to combination, and from little combination to large combination and from large combination to colossal combination, and it flows on to Socialism, which is the most colossal combination of all. We must struggle to extend this Socialisation. It has been of slow growth but all Evolution is and will take a long time yet to establish a community of free life, such as we desire. Still we must not rest till that life is attained. Equality of freedom. Equality of opportunity. Mutual help. Common justice for all men whether black or white. All the rights of life, fair play truth liberty to think, to speak. This is the glorious Brotherhood that we aim at. We say to every man "Give to others that freedom, those opportunities, all the rights of life, Nature and education which you yourselves enjoy. Hold fast to the great fact of Evolution. There are still people who endeavour to deny or disbelieve the discoveries of science. They are setting themselves against the stream and trying to stop its progress—they only succeed in stepping the stone—If they would let go their anchorage and sail on in a spirit of fearless faith, they will find an abundant reward by attaining a deeper insight into the Divine Nature, and a wider and higher outlook into the destiny of man. Gloriam quaesivit scientiarum, invenit Dei. (Concluded.)

Science Notes No. 205.

The animality of the human has often been mistaken for the animality of the brute creation. It is supposed by the Evolutionists as being only a difference of degree, it does not seem to have occurred to them that there is a distinctness of kind as between the two, for that of the human is contingent, and that of the brute is static. In the case of the human it is the conclusion of the waking of the outer soul, hence it is a contingent, for it has to be continually by its psychical pretype, the case of the brute is very different, inasmuch as it is the fulfillment of the form and purpose for which the brute exists. Thus the brute is subservient to the purpose of the human whether it is directly under his control or not, the static condition of its animality is necessary to its function. But the case of the human is that the animality cannot be identified as being the whole of the personality, even the soul in its several degrees and ranges being so superior to the animality as not to be recognized by it. It must be remembered that recognition can only be had on the plane of the cogniser, and although that which is lower can be seen by the said cogniser, yet that which is higher than the plane of cognition cannot be seen or understood, because it is discretely above the enquirer. The human is above the brute discretely, and therefore makes the pretype for brute animality to fashion on, and as this is needed by the soul in its externalizing (brute animality) and takes on all the minutiae and the particulars of the power that forms it. This teaching is not in accordance with evolution, and it also exceeds what is generally understood of the Biblical account; but it is agreeable to the ancient scriptural presentation, and when that is understood, confirmation is obtained. Animality, then, is a together subservient to psychical man. The psychical man is the inferior colleague of the spirit man, and the spiritual human is, by virtue of Divine Influx, cognisant of Deity. It will take the deeply thoughtful African type of mind to clearly understand that repulsive doctrine of the human and its animality. The sciences of theology and psychology should be studied together for elucidating so great a matter that so intimately concerns every one of us

LECTURE DELIVERED AT ADAMS INSTITUTE ON THE APRIL 14TH, 1916, BY W. WELLS ESQ., B.A.

FROM ... BRUTE TO BROTHER.

LECTURE DELIVERED AT ADAMS INSTITUTE ON THE APRIL 14TH, 1916, BY W. WELLS ESQ., B.A.

(Continued.)

Man has been long enough in the earth now to give us some indications whether he is going. He is certainly moving away from that condition of scattered tribes, in which every tribe made war upon the earth. In England, Wales, Ireland and Scotland, not so very long ago, there were ten or eleven kings, and in those days a king was a bloodthirsty animal of the worst type, so that war constantly flooded the country with horror. We have hardly yet moved away from that state of things. Now there are about the same number of kings in the whole of Europe, and may God grant that they likewise may disappear and leave us one people federated together by industrial prosperity. The people must rule, not Autocrats of any kind.

Further there is a distinct tendency to some form of COLLECTORISM. If any power could induce trade unionism, co-operative societies, and socialist to unite a CO-OPERATIVE COMMONWEALTH would be flourishing in this country before the rich classes had rubbed open their drowsy eyes. Perhaps hardly any of us are aware how far we have travelled along the road of socialism in the direction of taking matters out of private hands and placing them in the power of the community. Let me name a few cases:—

- Telephones, carried on by Committees
- Railways, still companies in some countries.
- Roads and Bridges.
- Trams.
- Ferry boats.
- Museums, Parks, Art Galleries, Libraries, Concert Halls.
- Markets, Slaughterhouses.
- Fire Engines, Lighthouses, Tugs.
- Life-boats.
- Public Baths, Harbours, Piers.
- Wharves, Hospitals, Water-works.
- Dwellings, Schools, Reading Rooms.

ZIYAUVELA IZINGOZI.

Kunguzake ukuyimbela izingazi kodwa abantu ukuti kungezake ukuyimbela. Amafuta obuhlungu ka Charles bin Lasepe shweni sikabani umyungu abantu abantu abantu abantu ukuba yake into. Atengiswa yibo bonke abantu ngisi.

Bahlolisele Umwini.

Umlungu obizo lake lingu Matthews wakwela eShwini lomwini, busika eGreyville. Kute lapa sebe ku Rialway Street, esula uMatthews, wamnika imali engobani kwaleyo efanele, ngaloko umwini wala ukuba avume ukuti yanele leyo mali. Kuti kusenjolwe kwelwe onayo umlungwana kwelinye iliso, uClaude Smith uyafika usevona umwini lowo ngenduku kubanje, emshayisa osekanda. Hayike ipoyisa elinyama lilalabe umkosi ngomfengwane yalo. Bala-ke qata elimshole. Li-be selibat-ta liya nabo esentini esikulu ukuba tnye kuvakala kahle inkulamo kona. Lapa seyizwakale nentluno yonke kubonakala ukuti kubhele ukuba un-inkuqo lona kuse-ya ngandi enkantolo ukuti ubekukwale umami ukutisety-ila umuntu lowo.

Lingeni ngesonto elidlule esitika nobuhlaka yana uSmith ukuba sti ukuba ebone ukuti liyakungwa waschambe eyakumangala kubasabi yena. Lit- naba litelwe lo-ku uselele ofakazi ngoba eti walunywa unuwini engaweni, ladhhlala lamhlali wahlal-iswa 30s.

Ezendali eTekwini

Table with 3 columns: Name, Score, and other details. Includes entries like Ubhanana ngektulu, Ubhontshi-ingesaka, etc.

Obhubhile.

Ngikulokela ibalana nje ezihlengi z-pepa liso ungzisele izihlobo zami ngendca yami eshoni, ngohlala ka May 18, uJames ka Mashikiyana Gumede, vasa Mahlongwa; ushoni eHospital eTekwini. Yim u oceleyo, MASHIKIYANA GUMEDE.

IMPLANI YASOGWINI.

Table with 3 columns: Name, Score, and other details. Includes entries like 3rd ROUND, Natal Cannons vs Wild Zebras, etc.

LUNGISELA UBUSIKA.

Woehesha ukutenga imiti yako yasebusika. Izifo eziningi ezimbi zivinjwele ngokuba negabha lomtu wokohlala ka Chamberlain, etala lemiti ngenkati lidingeka. Utengiswa yibo bonke abatengisi.

FEZELA.

Yimi owako, FEZELA.