myuselelo Ohlange

Ng damaso to adhlulileyo kade sine sikati esihle kakulu tapa Ohlange. Kade kukuna imruselelo lapa esiko-leni isonto lor ke ngakusihlwa belinike-lwe kulowom-ebenzi omhle. Singati nje yaqala eks fikeni kwesima esafika lana sibalwa nje yaqala ektikeni kwesimame sesilikesafiki lapa iholwa ogu Mrs. Isaac Zama wasa Manzimtoti nabanye. Lemvuselelo akthanya yiyo enomsindo njengezinye etivama ukuzibona ezinkliziyweni kahli kwemvula yomkize engenayo emhlabeni. Isiponsiso esivamileyo ezimvusele weni isibulukuhla somsindo wileyonk ti obuye uye udamba uzu upele besekubuya kungena ukupola okukulu. Sikulekela ukuba le ime iqine izinze. Cishu sonke isikole sona ukuyuma utaSindisi.

okukulu. Nkuiekeia uaasa iqine izinze. Cishu sonke isikole sona ukuvuma uuaSindisi. Indaba eyabankulu ukubona izinto-mbi erinye zuse Manzimtoti nezase Na-nda z fakaza, ngokunqoba isono sobu-sha. Joku siti into enkulu ngoba

mbi etinye zuse Manzimtoti nezase Namda z fakaza, ngokunqoba isono sobustala. Joku siti into enkule ngoba ukufakaza kwomuntu osenendhlu akunawo aman-liha anjengawomuntu okulesasilingo yena uqobo kepa abe eti uyasin oba ugamandhla kaJesu. Nesililo lesi nodlanyano luyakwahluleka uma lungathiti zona izintombi neziasizwa nkuba zingenwe umoya zishumayeze etinye. Lapo intombi iran ishumayeze etinye. Lapo intombi iran ishumayeze etinye. Lapo intombi iran ishumayeze izimizwa njengesakubona lapa kuyetenabisa ukuba ukukanya kuketa. Enye induba eyasitinayo ngeka mame ou unye wase 'Ingeni owafakaza ukuti wakolwa ese intombi. Esekoliwe wa joma njengomkuba wenintombi zonke. Isoka lafika ukuzakambona, lafuna ukuhi la naye. Kepa selelula isandhla sequ. "yema ngentaba yati qa loko angikwizi." Insizwa yatukutela yati, angiyazi intombi enje eti nginge yitinte.
Kau igitandi mntanetu." Intombi yati; "Ngiyakatanda kepa loka angikwenzi nawe singashadile nawe. Bakaban baze bahlukana. Yabye yaqoma inye insizwa nayo kwaba yiso keso yati intombi, "Dibula mzalwane mina nga ngalejo." Kwahamba kwahamba kwi ekudeliwe uNkulunkulu wamu ikisa oveqiniso sabahla bakuluma ezotando olupilileyo baze bashada kahle ngapa dhle kokungola. Ufakazeka loma ne lutti nezinye izintombi zazimbleka ziti kazali, utike usezele wage walisa umuzi. Amen!
Zintembi eziniswa zigeinoni imizimba yenu nenzele uNkulunkulu. Kam ko owake walahlekelwa owanikula nyoto ku Nkulunkulu ubaba wetu. Lezizikati zikati zobucayi. Uhlanga luyashona yilesisono. Kudingeka izinsizwa nezintombi zokuhola uhlanga ezim'ulope.

ezim'ılope.
Enye ind xla yafakaza ngamandhla Enye indoda yafakaza ngemandha ka 'Nkulunkulu okusindisa kulesisono uma umuta ebheke kuye yati yake yasukelwa i-onakali somfazi wakwenye indavo way lobela incwadi eti mayibe yirshende" lake eti mayize ifike uyo-yihlangabeza. Lendoda njenyo Josefa wasendulo yakubona kuyisono esikulu loko yamne ba uSatani lona. Loko kunika itemba ukuti amandhla eNkosi makulu uma esasindisa abantu kanjalo ogibeni lwen canuko. Abanjalo sengati bungabani gi.
Kwansidu ta abanye abufana okwa-

Kwapendu ca abanye abufana okwa kungati bulukuni ngokungandi nabanye aoi sha bazinikela ngokusi kumSindisi.

Bahlolisele Umwini.

Umlungu obizo lake lingu Matthews wakwels elishweni lomwini, besaka eGreyville, kute lapa sebe ku Rialway Stroet, escala aMatthews, wamnika imali engapansi kwaleyo efanele, ngsloke umwini wala ukuba avume akuti yanele leyo mali. Kuti kusenjalo kwelile on unye umlungwana kwelinye ilisho, uGuade Smith uyafika asevuna mwini lowo ngenduku kubanje, emtshaya oasekanda. Hayike ipoyisa elimnyama lihabe umkosi ngemfengwaneyalo. Bala-ke qata elimhope. Libe selibat-ta liya nabo estesiini esikulu ukuba kuye kuzwakala kahle inkulumo koma Lapa seyizwakele nenkulumo yonke kubonakala ukuti kuhle ukuba umiungu loma kuse eya ulanda enkantolo ukuti ubekukwele ngami ukuritsi eya la umuntu lowo.
Lingeni ngesono elidlule eselika ukuta toone ukuti liyamkungu wasebambe eyakumangala kubaseshi yen. Lit uba liletwe loku usebize Umlunge obizo lake lingu Matthew

ambr eyakumangala kubaseshi Lit uba liletwe loku usebize ng ba eti walunywa umuwin ni, adhlula lamlahla wahlauli

Ezendali eTekwini

	s	ds.		d.
Ubhanana ngekulu	1	0	3	5.
Ubhontshi-i ngesaka	22	6	30	0.
A maqanda ngedazini	2	6	3	10.
I mbila n; esaka	9	0	9	3.
Amaolinteni ngekulu		6	2	6.
Amazambane ngesaka	5	0	8	0.
Ubiatata ngesaka	3	0	5	0
Amatanga ngedazini	3	0	7	0

Obhubhile.

Ngikuleke'a ibalana nje ezinhleni z-pepa la co ungazisele izihlobo zami ngeadeda-ra yami eshonile, ngomhla ka May 18, uJames ka Mashikiyana Gu-nede, ase Mahlongwa; ushonele eHospitale d'Tekwini. Yim na ocelayo, MASHIKIYANA GUMEDE.

Utshwala Nesono (Ku MHLELI we "LANGA")

Mrganc,—Ngicela isikala epepeni lako elihle, kengenanele kumhlobo wami uMr. W. Kanyile ngaloludaba olungenhla.
Yebo, Mhleli, indaba yotshwala iyahlupa kakulu; kodwa angisho mina ukuti ungahle umangale nxa uboua sihlupana ngayo emapepeni, kungenxa yokuba sitanda ukuqondisana. Baningi abanta abata ingokwahluleka akwenzalokulungileyo, nokukuluma isiminya, bese bekuluma okuhle abakuswa kushiwo ngabanye, inganti aruko neze kwezabo izinhliziyo, bakukulume ngoba betanda ukuba kutiwe balungile kunabanye. Nanamuhlanje busekona abazenzisi abanjengalabo besendulo. Inxa ngisho njalo pela ngitonga ukanyile okuluma aveze obala youke indabanjengoba injalo. Ngokuba lab'abanta abatuka utahwala bakuluma baze badhlulise, bangabe besacabanga nokuti konje bangabantwana kaoyise naonina abazalwa kudhliwa aotahwala. Kodwake yebo, ngoba pela aziseko izono kubo, loku sebeyeke ukupuza utahwala. Mina ngiyababaza ukuba ahle ati umuntu lona ozelwe engamanzi njengami, ahle akulume aze aqinise asole ukudhla esakudalelwa umDali—utahwala—ati buyisono; engetemba ukuti bonke abayizazi abahle bayasho, bati, utahwala bamabele bungukudhla. Ake ufunde lapa (Colenso's Zulu-English Dictionary, p. 100.)

Ukuba, kambe, utahwala babu isono kwakungenzeke ukuba bube isiDhlo senkosi sokuyikumbula. Inxa utahwala buyisono; Ruseloku kwadabuka izulu nomhlaba utahwala buyasono? Kunokuti umuntu ominzayo oyisirula onesono? Kungaba yiko yini kona ukuti lapa umuntu ekuluma ngesono. ati sis'etahwaleni, inganti abaye bazidhlela utahwala boyapuzwa, zonke izizwe zinabo utahwala, kepa izirula ukudha kaboni luto? Wesabelani umuntu ukuba kutiwe kuye unesono? Kuseloku kwadabuka izulu nomhlaba utahwala boyapuzwa, zonke izizwe zinabo utahwala, kepa izirula ukudha kaboni luto? Wesabelani umuntu ukuba kutiwe kuye unesono? Kuseloku kwadabuka izulu nomhlaba utahwala boyapuzwa, zonke izizwe zinabo utahwala bangasi bukuti laba buyangewankisa abnyeke? Ubememelani abanye ngoba ezwa bumulanyisa? Qabo, akuyolike kakulu loko. Noma, kambe, ngingesiye umu-kana bajunta akudha bambala banga

ngalisa ukubona labo abatuka utahwala bepuza amahewu awavutshelwa ngemitombo yabelungu abati ing'ubhu'andi nangempupu kafulawa. Loko'kudhla kambe, kubonakals ukuti sokubilik ngokuvela amagwebu njengotshwala kabagcini ngokupuza amanzi. Nami ngingavuma ukuti benza okuhle ngsloko. Kunye engikusolayo ukunqumisela abanye, beti ukupuz'utahwala kuy'isono.

ono. Umhlaba audalwa namuhla: zini Umhlaba audalwa namuhla: ziningi izizukulwane ziqamuka zibuye
zidhlule kuvele ezinye. Seloku
kwatini utshwala buy'isibusiso same
kosi nabanumzaua emhlabeni, Kepa
isizukulwane sanamuhla sicabanga siti
sinamandhla okucita isipo sika Nkulunkulu kwabanye ngeaxa yokuba besinengwa bona. Nami ngikuluwa loku
nje, angisilo izwele lotshwala, kobiu
nje, angisilo izwele lotshwala, kobia
ngiyaburabula uma ngomile. Abungitokozisi nami inxa ngibupuze kakulu.
Ngaloko akuko umuntu ongahle apike
ukuti angelimale ngokupuza eqise. nami inxa ngibupuze kakulu.

Ngaloko akuko umuntu ongahle apike i ukuti angelinale ngokupuza eqise.
Kodwa ukuti "utshvala buyi'sono."

akufanele ukuba kutshiwo nangoyedwa umuntu; ngoba utshwala buhle, ukupela ngumuntu omubi.

Ake ngibuze libe linye. Bapumapi tona lab'abantu abatuka utshwala: balinganisa ukutini ngaloku, loku siyazi bonke ukuti utshwala buyabagcwanekisa abanye? Ozi:wayo kabuyeke, kodwa kayeke ukumema abanye.

IMPLANI YAS'OGWINI.

3rd ROUND

27/5/16-Come Again vs Wild Savag

Natal Cannons vs Wild Zebr

EGroundini vas'Ohlange ntamb RFRE.-WALTER MACCABÆUS

LUNGISELA UBUSIKA.

Woshesha ukutenga imiti yako ya-sehusiku. Izifo eziningi ezimbi zivi-njelwe ngokuba negabha lomuti wo-kukohlela ka Chamberlain, etala lemiti ngenkati lidingeka. Utengiswa yibo bonke abatengisi

Isifundo: May 28. Umhlangano Wase Jerusalema, Acts 15:1-35.

Isitatelo: Gal. 5:1 1. IZIZATU ZOKUBIZA LOWO-MHLANGANO.

Abanyo abakolwayo b seJudea bayi bafika eAntioka, kwati lapo bebon abaningi abesizwe beseBandhleni aba-bengasokile; baqala ukubacupuluri beti abanakusindiswa ngapandhle kwa-ko. AoPaule noBarnabes bati akuujabeti abanakusindiswa ngapandhle kwa ko. Aol'aule noBarnabas bati akunja lo, kodwa esikundhleni sokuzabun isikati eside ngako nokwahlukan babe maqembu mabili, bonke bavome lana ukuba kutunyelwe ebandhleni lesizinde eJerusalema ukuba babuzuwi lalo ngalololudaba. Aol'anle ne Barnabas batunywa nabanye. Ekufikeni kwabo e-terusalema, abapostoli namalunga bahlangana ukuqonda ngalololudaba olukulu.

II. UKUXOXA EMHLANGA-

11. UKUXOXA EMHIANGA-NWENI. vs. 7-21 Asitabe wa amazwi alabo ababeti abezizwe mabasokwe kodwa babenga-sho ukuti kwamiswa nguNkulunkulu. nokuti uKristu waengumJuda ewngci-nile umtato kaMoses nokuti nabo abe-zizwe kuhle babonise ukukolwa kwabo

ziawe kuhle babonise ukukolwa kwabi ngokugcina usiko lwabaJuda. Kwati uPita wema washumayel amazwi okuhlakanipa, wabakumbuz ukuti yena uqobo watunyelwa kuKor nelionokuki uMoya Oyingewele watelwi kulabo abeziswe ababe butene kwaki nelionokusi uMoya Oyingewele watelwa kulabo abeziswe ababe butene kwake (Iaahluko 10); wati kungumusa ka Nkulunkulu ngokukolwa ukuba siyasindiswa, akusiko ngalemikuba engapandhle. Base ao/Paul no Barnabas belanda ngezimangaliso uNkulunkulu azenza ngabo kwabezizwe.

Emva kwaloku uJakobe wema wakipa isinqumo sake. Wabengesiye lowo owabe ngumfowabo ka Johane, kepa lowo owayesebulewe ngu Herodi iNkosi (Iaahluko 12-2); lona kwakunguyena engumholi weBandhla laseJerusalema owaloba nango inowadi ka Jakobe ese-

(Isahluko 12-2); lona kwakunguyena engumholi weBandhla laseJernzalema nwaloba navso inowaloba navso inowaloba navso inowaloba navso inowaloba navso inowaloba navso inowaloba. Emazwin akeProfeti ngokuza kwabezizwe Nkosini uJehova. Wati mabangahlupi abezizwe, kodwa akutiwe nje abangenzi isinto ezitile.

III. INCWADI EYATUNYELUWA ERANDHENI LASE

LWA EBANDHENI LASE

III. INGWADI EYATUNYELWA EBANDHENI LASE
ANTIOKA.
vs. 22-31.
Kubonakala ukuti abaPostoli namalunga nalo lonke iBandhla bavumelana
i namawi ka Jakobe, nokuba kutunyelwe incwadi eBandhleni lelo ngo Judas
ano Silas amadoda apambili akona ahamba no Faul no Barnabas aya eAntioka.
Bhekani évesini 28 ukuti bakolwa
a ukuti bukolwe nguMoya nyingowele
kuloludaba, okungsonlwa bacela kuyemabazigcine ezintweni ezine ezibulwa
ngg Jakobe v. 29. Sibona ukuti
enye yaze yanqunyiselwa ngoba iyisono
yona taqobo, enye ukudhla inyama
ehlatshelwe izitombe, ngoba kuugababeka esitingweni esikulu, futi kungabonakala sengati basakonza zona
izitombe; lezi ezinyeke ukudhla beka esitingweni esikulu, futi kungabonakala sengati basakonza zona
izitombe; lezi esinyeke ukudhla
ububende nezinyama ziqumbeleneyo
zazingezono, kodwa ukwenza loko kwakuyakulahlukanisa namakolwa nnaJuda, kwafanela ukuba abezizwe
kube kona abakulahlayo ngenxa yenulangano. Lati ibandhla lase Antioka ukuba likuzwe loko okushiwo
yincwadi bakwamkela ngokujabula.
Njaloke lendaba eyapose yaveza ukwahlukana okubi ebandhleni yapeliswa
kable ngokubolwa kuka Moya oyingewele.

(Ku MHLELI we "Langa")

(Ku Mhleli we "Langa")

Mngane,—Ake ngiti ukuti qapu loku Ngike ngabona induna yalapa imela sbantu baka layini wesitimela, isimangaliso ngoba ixabene nomufazi weKula ibuya emsebenzini. Lomuntu iXosa induna lena. Wabona umfazi ukuti ufuna ukumtshaya wangena endhiin, kanti uselanda upe'epele wawufumbata ngesandhla kwabe induna imi iteta, "Ye mama londoda kawena yini yena funa lapa kaya kamina! Mina ayikona, yenakona lemfazi kamina." Liyapendula elomfazi liti ucabanga uti indoda yami bifunu umkako na? Illaude imali yami kumkako! Ise induna ingakuwa kouke loko isondele kumfazi wekula nomfazi asondele efumbete upelepele. O awakipe amelho umuta, ati lapa emdumelayo umfazi seewakipe esengapandhle amelho, poke engazelele luto amdedele npelepele axume unkosa abheke pezulu umfrazi esewakipe esengapandhle amelho, poke engazelele luto amdedele npelepele axume unkosa abheke pezulu umfrazi hlekisa ilena ngoba kwati ekuxumeni kwake washo wati, "Shini, ikula lindigalela nganina betu, Shini, indibambeni betu andisaboni, ndincedeni betu ndafa, Shini"? Au bambamba engasaboni. Au Mhleli lelikula, owesitatu lo, omunye sengakohlwa ukuti ubani, libafaka. Poke ngingati Mhleli angiyona indoda ehlupayo ayasala amaxoxo ami.
Ngiyadabuka ngoba kwafika umlungu omkulu wati, "Yini rdaba"? Lati ikula. "Wena, ini wena"? Wafuna ukulikahlela, laponseka endhlini waliyeka umlungu wabona ukuti selifana naye ukuba liutele ngopelepele. Poke nje ngiti uze uxolo Mhleli ngoba ngitu yazi ukuti uPezela akuyena umuntu ohlupayo, nkosi yami.

Yimi owako,

Isifundo Sesikole Sesonto, ILANGA LASE NATAL

Friday, May 26, 1916.

A Desirable Exodus.

THE going of the Native people ou of the Orange River Free State is not The intolerable spirit of shown by the colonial elesurprising. ent there has left no alternative choice to a long suffering people. The Native should know full well by this time that such colonials are their inveterate eneies, why then should they want to stay by those ill tempered and ill-mannered people. The Becoana ch'ef is doing his Nation a service in receiving ex Free State Natives, and we hope he will be nasterly enough to place them so that they will be comfortable in the land of their adoption. It is a matter of im ould pull together for it means succe em as a nation of tribes; and ther is nothing better than mutual helpfulness to establish the national bond We hail with pleasure this nation helpfulness on the part of our Becoan brotheren, it shows foresight on the part, which must and will be highly appreciated by the other sections of the Bantu nation. In discarding the that the other colonial factors should know that they will not be losers by the exodus, the supply of labour to the Transvaal will be increased, the gold mines will have an extra vantage. will therefor not give trouble to the Union, but rather help to correct som of the matters that have been a source of much trouble to the South African and be industrious.

IS THERE ANYTHING THAT CAN ESCAPE Among the saddest of events the tragedy of Verdun may be p

and an opening in it for remark. The German is his style of remark. his style of remark. The German is speaking English often pronounces W se V, and in saying "We (are) done (for) Ver-done," would use the name of the place that promises to be the doing up of their military powers, consequently it might occur to some of the other than the done of the conditions of th consequently it might occur to some of them that they were done for, and it might be expressed shortly as the way put it "Ye-r-done." The recorder like might be expressed shorty as the way put it "Ve-r-done." The recorder like the scientist must not have bias to this or to that, all fish suit his net, in that case he takes up what comes whether he likes it or not, hence the queer he likes it or not, hence the queer mixture of grave and gay; the pro and contra must not disturb the scientist, and recording comes within that cate-gory. We hope Verdun will again be verdant, when the leaden hail of fools as ceased from spoiling the face of Dame Nature.

IT IS A WELL KNOWN SAYING THAT MIS sionaries have come to look after the souls of the Native people and many Colonista have expressed the opinion that on clerical friends have not done very well in that direction, and as a natural consequence, the argument is pur forward as to what the result would be if estrest attention had been given to the economic side of the Natives domestic existence, and the Native knew what home comfort was and appreciated it; would not the moral instinct have from the efficient home life morality nd worth take their rise. Of course Efficient home life" means plenty of ment of plenty does not appear to have been a part of the salvatory process of Missions to the Natives, and the Natives feel the loss of it.

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

deal in these times of heavy expendit ngiti uze uxole Mhleli ngoba ngiti the world's war is of much more given in one issue of your paper. But impayo, nkosi yami.

Yimi owako,

Yimi owako,

FEZELA.

Sund the part South Africa is taking in the world's war is of much more importance than appears on the face of the lecture is logical, scholarly and not more importance than appears on the face of the lecture is logical, scholarly and not more in the carth. And what has been the contrary argues for the great end

and is, the main spring of the getting of that wast 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. This should be kept in mind as an incentive to doing justly to the Natives generally. It is a matter that no one can afford to to get or neglect.

The PEOPLE OF NEW GERMANY MAYE

The PEOPLE OF NEW GERMANY MAYE

The proper of the New Germany may be so well-intentioned people who do more to demolish the bulwarks of faith and furnish ammunition to infields than the renkest atheism can sentled the renkest at an an an invention to a sentled the renkest at

THE PEOPLE OF NEW GERMANY HAVE liberally subscribed to Policy Werkers. several of the funds connected with sufferers of the war. This is timely action on their part and will be soccepted by many Colonists as evidence that they do not want any difference to be made between them and other Colonists. It is not good form to blame them for is not good form to blame them making the best they can of opportunities given them. And making the best they can be approximately comportunities given them. And we take the chance here given us, to ocknowledge their industrions habits which adds so much to the worth of a Colony; probably the see that Germany through military and political bumper to there is the greater need for German Natalians to take better root here than they have done before, that is, without the looking ahead for German dominancy. With a clear political horison they will be better judged.

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 purpose 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 pelled 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.

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 a 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 "LANGA 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 wor hipful 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. To the Editor " ILANGA LASE NATAL

To the Editor " ILANGA LASE NATAL."

Sir,—I have read the criticism of Mr Wells' scientific lecture M.A.M., and it moves met to say a words on the other side. I have read a portion of Mr. Well's lectu

infields than the rankest atheism can possibly do. I had one of them helping me as an evangelist once. He we's a good fellow and very earnest in religion. He believed that God m'de the world in six literal days and rested on the seventh because the Bible say so, and that the earth is flat like a piate and the heavenly bodies circle around above it like crows over a carease. I toolhim 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 carth, which he thought the Fible teaches. Then he so-tred off with his head in the air. He would listen no more "Science falsely so called."

The time is past when it is any use trying to bolster up religion by teaching what is not so. True religion does not need to be bolstered up in th-t way. God has given us eyes to see and a brain which he inteads 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-ir tentioned, but I should say that he knows little of science, less of Evolution, and his knowledge of tree religion might be improved. He s-ys there are scientists who do not seeept the Evolution Theory. I challenge him to give us the name of one of any standing. He says evolution "posculates a supremebeing." 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 when the will be approached 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 be 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 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

I am yours etc. W. C. WILCOX

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 whither 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 Sectland, 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 incluee trade unionism, co operative societies, and socialist to unite a CO-OPERATIVE COMMONWEALTH would be flourishing in this country before the rich claye shad rabbed 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 Man has been long enough in the arth now to give us some indications hither be is going. He is certainly oving away from that condition of

hands and placing them in the of the com unity. Let me name a fev

Telephones, carried on by Committees Railways, still companies in some

countries. Roads and Bridges.

Roads and Druges.
Trams.
Ferry boats.
Museums, Purks, Art Galleries, Libraries, Concert Halls.
Markets, Slaughterhouses.
Fire Engines, Lighthouses, Tugs.
Life-boats.
Pablic Baths, Harbours, Piers

Life-bosts.

Public Baths, Harbours, Piers,
Wharves, Hospitals, Waterworks.

Dwellings, Schools, Reading Rooms.

Communities now carry on and publish their own researches in Geolegy.

Metoorology
Statistics of every kind.

EVERY COR OF THESE PUNYTIONS WERE AT ONE TIME LEFT TO PRIVATE EXTERIPRISE.

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 menkind, as we know today, and therefor 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 are delily employed by the community to carry outwork for the community with enormous benefit to the national life. On a halfpenny postcard you can send a message more simply to the most lonely home in Eagland, America and Australia than all the Kings and their combined armies could have lone a thousand years ago. The pesteard r. presents 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 and from large combination to all.

We must streggle to extend this Socialisation. It has been of slow growth

We must strengle to extend this windisation. It has been of slow growth

we must strengle 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 feedem.

Equality of feedem.

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.

njoy. Hold fast to the great fact of Evolu-

There are stiff people who endeavour to deny or disbelieve the discoveries of edeace. They are setting themselves against the stream and trying to stop as released—they only succeed in stepping their own—If they would let go their suchonage and sail on in a spirit of fearless faith, they will find an abundant rewards by attaining a deeper insight into the Devine Nature, and a wider and higher outlook into the destiny of man. Gloriam quaesivit scientiarum, in-venit Dei.

(Concluded.)

Science Notes No. 205.

The animality of the human has ofthe animality of the human has of-ten been mistaken for the animality of the brute creation. It is supposed by the Evolutionists as being only a dif-fere ce 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 and that of the brute is state. In the case of the human it is the conclusion of the working of the outer soul, hence it is a confingent for it has to be continually by its ps chical pretype; the case of the brute is very different, insumed as it is the fulfillment of the form and purpose for which the brute exists. Thus the brute is subservient coisis. Thus the brute is substruction the putation of the human whether it is directly and r his control or not, the state condition of its animality is the static ambitten of its animality is necessary to its fraction. But the case of the human is that the animality can-not be ident if d as being the whole of the personality, even the soul in its several degrees and ranges being so super or to the animality as not to be the rersonanty, over the soul in its several degrees and ranges being so superfor to the animality as not to be recognised by it. It must be remembered that recognition can only be had on the plane of the egniser, 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 luman is above the brete discretely, and therefor makes the pretype for brate animality to fashion on, and as this is needed by the soul in its extern inating it (firste animality) of takeon and as this is needed by the soul in its extern inating it (firste animality) and takeo an all 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 Bib-ical account; but it is agreeable to the ancient scriptural presentation, and when that is understood, confirmat on is obtained. Animality, then, is a together subscribent to psychical man. The psychical man is the inferior colleague of the spirit man, and the spiritual human is, by vitue of Divine Influx, cognisant of Deity. It will take the deeply thoughtful African type of mind to clearly understand that replate dectrine of the human and its animality. The sciences of theology and psychology should be studied together or excellating so great a matter that so intimately concerns every one of us

ZIYAUVELA IZINGOZI.

Kungenzeke ukuvimbela izingozi kodwa ekusike ukuti kungerezeke uku-yihliozeka. Amafuta obuhlungu ku Chambe hin hawep sikwom sikabani umu ungab a adas singolo alungele ci-shi ukuba y uke into. Atengiswa yibo bonke shuvugisi.