UCongress eTekwini.

IZWI KU BANTU BAKONA.

(Itunyelwe.)

Bakiti,—Njengoba nonke mhlaumbe seniswile okokuba kwesika Congress isindaba umnyaka omdala seufile wangewatshwa, wavela wemkelwa omasha, lapa abakiui bebutene eLocation Hall bebuyekesa konke ukwenza ngoweSine lukaApril 23.

Ubunobuhle nobubi bawo lomnyaka oseupelile. Nezono zawo zinokuteteleiwa ngoba seupelile. Nobulungisa bawo bunoonywa njengoba bonke betawa ematuneni.

Embutaweni kamuko ofike wakulumela eyake indhlu nabantwana. Zonke isindaba besipatelele eswini ugokubanzi. kakulu ngapakati kwesifanda sika Kongolo walapa eTekwini.

Nakuku amadoda asasimele ukuba afingge asebenze njenga ngapabambili esebensela wonke amuntu, ikolwa nekehla ozqokile nongagqokile abadala nabancane ngokufanayo.

Kukini nonke okucelwa usizo lwesihlobo zonke. Kako konke nikumbule ukuti isiawe esipamelelayo pantsi kwelanga yileso esiliwi linye, buso bunye, esinganyonyobelaniyo kalokuni. Fati esimqondo munye, kudonsa kunye, sifiso sinye. Nxasbana kunjaloke nalapa kakuko okotiwa kakuaskwenzeka. Kukunjalwe fati ukuti amatata nokupakasela kakafesi luto kahle.

Kayetenjwa ukuti nonke nizolwela ukuba lonyaka ubenenhlanhla nempumelelo ngapezu kweminye iminyaka edhlule. Kayetenjwa ukuba nza nibiselwa entweni elungile nosabela kanye nesinyane fatifuti; ukuze kwe nsoka okuqondiwe. Kakuko lato okuqondwe ukuba nifihlelwe lona. Kuqondwe ukuba zonke isiuti zensiwe emini, elubala nesinowadi sibe nokuhlolwa nangesipi isikati uma kusiwa ngendhlela. Nezimali nokunye kulungiselwa isindhlela esiso kwelekelela kuleso ebesikona kakade.

Njengokuba asebekwe pambi kwenu, ayisiuncku zeno, sesilindele usizo lwenu.

Uma kukona aposisa ngako, niwatshele ukuti niyona lapa madoda niwatshele emehlweni. Akasho ukuti ngabantu abapelele Futi loku okaningi okushiwo abantu ngawo ukuti mahle kanye, akuziboni wona ukuti aajalo. asifumana emancane kakulu ukuba angadontsa abantu—isidalwa sika Tixo esisiosbangelayo.

Lalindelwe usizo nezeluleko zenu. Uma kukona iswi umuntu angatanda ukulipontsa alitumele kuSecretary, kanje:

The Secretary, Darban Native Congress,
339 Smith Street,
Durban.

Ovumela uMr. M. M. Gumede.

(Ku Mhleli weLanga laseNatal)

Ngitanda ukwenanela emaswini kaMr. M. M. Gumede fati ngimpendale uma Mhleli uvuma.

Ca mfowetu Gumede ukukuloma kwako ngiyakuawa oti oNobhalane ababise imali ngenza yokuba ukufunda bakuhlupekela. Kepa udhl'impundu uma ukulumela oNobhala bodwa, wengula ulaza ukete impukane emasini. Besetemba nina Gumede ukuti nati esibulawa owatela nizosizwela njengoba nikutona okunzima esikosebenzayo. Njengoba ulapo eMtshwati ake uye kwa Nonetshe, uqale ungene kuleyondhlu enkulu egaya izolo. Umsebenzi owenziwa kona imali ku1/6 udhlalele ezigodweni ubone abesifazane into abayenzayo 1/- imali keps abayiholayo besebenza umsebenzi wamadoda, wehlele ngezansi emasaheni ubone izigodo ezesabekayo esipuma ePasiwe zisetshenziwa abantu kepa abaholi luto. Futi inqaba enkulu abelungu bakwa Nonetshe batata imisebenzi emadolobheni esibona isetshenziwa abelungu bayisebenzisa abantu keps imali ingeko. Au Gumede ungabiyi isimpupute uhole ababonayo. Uyazi kuleyo ndawo yaseMtshwati besetembe wena olapo. Angisiye umuntu wesizwe ngingowakini kona lapo eMtshwati ngitemba okuhle okusovela kuwe ngesinkulungwane zabantu bakwenu oseceleni kwabo lapo eMtshwati. Wati ufundiswa ikehla wawufundiselwa isizwe sakini kanye nalabo obamemayo bafundiselwa ukuba batatulule isizwe sakubo esishonayo. Kulowo m'memo zingasali izimpupute zakwenu Uze uxole Mhleli ngokwelula kwami.

Ysmi Ohlupekayo,
TIMOTHY M. MAKATINI.
Beaconsfield.

OKWENZA UTENGWE.

Oka Chamberlain wokukohlela ngumuti utengwa kunayo yonke emhlabeni manje ngoba wenza loko ugobo lwa ko okutiwa kwenziwa umuti wokukohlela: ugeda ukukohlela ngokwelapa umkuhlane futi ukwenze ngokushesha ugotule. Utengiswa yibo bonke abatengisi.

Ukutunywa kuka Sobantu.

(Iqutshwa kwelidhlula.)

Kuleyo ukuti-ke imvama yabafana yase iqelile ukukumbala, beti sebekoliwe ukudhla ipolishi, umdimanja, sebequube nehubo labo lokuti: "Safa isandundundu, Sijaha iminwebelele; (Iminwebelele leyo njalo kutehiwo inhlamva lena epama empushini ese indala; isandundundu leso kutehiwo yona impupu endala leyo ere ipama isimvemvanyana lezi esimhlotshana esipumayembileni nasempushini ekwetwasemi kwehlobo.) Konke loko kusola kambe kwakwensiwe ukukumbula ukudhla amasi emakaya, sebequalile ukukatala, bengasafundi ngesinhliziyo esipelelayo esitandayo, sebefunda ngometeto wokwesaba oyise nje kupela; ngoba kuleso sikati babeswame ukuba babaleke baye emakaya, hapinde babuyiswe kutiwe mabapindele kuze kupele iminyaka emihlanu eyangunywa mdhla beletwa Ekakanyeni (kuteho oyise.)

Ukufundisa kuka Sobantu kwakunje: Bekuti ngamaSonto kubutane bonke abanumzana bangapandhle namatehla nesimiswa nesifazana kanye namakolwa ake oWilliam Ngidi. Jojo Camane, Mahashi, Zano Msomi, Hlalelwa Mkise, Matshetshe, Mcanjana, Zakaria Twala, Mdhlaka umfowabo kaMbange, Kwanga Majosi umfowabo kaMfulatelwa noNgosa, naoNteuteni kaNhlabati wakwa Majosi, naoNakanaka Ngidi, noBhulabhula Ngidi iselamani, naoNsimbakasi wakwa Pakati, naoSoshangana wakwaDhlamini, nao Jonathan Ngidi, umfo wabo kaWilliam noShetshu Ngidi, kanye nabo bonke abantwana ukuza eSontweni Bese kusonta endhlini eSt. John's Ekukanyeni. Izincane lezi zabafana abafundayo zihluniwe zodwa singa zubani nabanumzana, noMvabu kaTshongwe wakwa Mkise indan'ezakulu ka Mfulatelwa noNgosa, nebandhla lake noMfecane kaMpalampala wakwa Mkise nebafowabo oTalane kaDhlozi no Nungu umfowabo, no Mtungwana ka Mvabu, nao Ngalo ka Nyovane wakwa Ngase; no Nsimanga ka Ndengezi Sibisi, nao Mgodini wakwa Dhladhla umfo ka Nhloile. Bonke labo kambe babevama ukubutana besekusonta eSt. John's Ekukanyeni, bazisele bona ngokutanda kwabo, ngoba uSobantu wabe engatandi ukuba abantu bese bengatandi.

Bekuti uba aqede ukubashumayesa ngendaba epatelele esindabeni esinhle, akipe iswi lokuti "Otandayo kabuze, ngimcasele." Nembala abuse lowo kuye, amcasisele; noma kubuza omunye, njengoba bonke laba abatanda ukwazi nokuzwisisa isiminya sendaba esinhle; wabe ebecasisela bonke, engacunuki, kwomkulu nakwomncane otanda ukuzwa isiminya. Kepa iswi lake engingakalikohlwa, owaka walikoluma pakati kwabo ngelokuti, "Kuhle nilinge ukwenza okulungileyo, bantu bami, niqude ukuti uNkulunkulu utanda ukwenza ukulunga, kakutandi okubi. Niyabona, isiswe sakiti tina maNgisi seku isikati eside siketiwe sipete umbuso. Kwoti naso mdhla sipambuka endhleleni yokubusa kahle asiipe amise esinye esiyakuba silalela imiteto yokubusa kwaso esinye isiswe esingapansi. Uma nihamba kahle, nenza ukulunga, mhlaumbe angawunika nina umbuso, uma nimlalela nenza okulungileyo. Mini ngi imibuso ekade yabe ikona; kepa ngokunzabasi kahle kwayo uNkulunkulu wayicite; namhlanje kumi tina maNgisi." Ngite uami uba ng suze amandhla okusibonela ekufundeni isinewadi ngakubona loko okwakwakutshiwo yinkosi yami.

Yena wabe ebatanda impela abantu bake, ebazwela ubuhlungu, ebabonisile ngoqobo, engatandi nazancane ukubona besoizini lokuhlupeka nasemacaleni ezimali zabelungu; ubeti ukusuka amtsheleke eyake imali lowo alikoka lelo ola kulowo mlungu ombaselayo. Inxa ngilinganisa ngengikubonayo ngihle ugitsho ngiqiziise ngiti baningi abantu abasiswe qede ngaSobantu ayabe isabuya leyo mali yapelela kubo. (Funda Izihlabelelo XXXVII 12.)

XI. Ngenhla lapa, ngenza yokuba ngike nganilandisa indaba ka Mr. Ryder (uSihetshana) owabe induna lapaya eFarm kuhle nginixoxele ukuti wabe mubi impela. Ebona ukuti impahla yonke venkosi isesandhleni sake, wayipanga yonke eningi ngokuyeba. Kepa uSobantu, kummangilisile ukunyamalala kwempahla yake, esezwisisile futi kwabaaye abelungu nabantu ababehlezi kanye noMr. Ryder eFarm, wayibiza leyo mpahla, kepa uSihetshana wayipika. Nanso-ke inkosi sibanga kumMeli uMr. Walker (owabe ngummeli omkulu kuleso nsuku beno Mr. Buchanan.) Nango-ke uMr. Walker esetumela i'demand' njengomkuba wokwenza kwabameli; kepa noko uSihetshana lowo alandule aqinise. Kwati ukugcina lengena e'kulu icala. USihetshane wamelwa nguMr Buchanan. Po, uMr. Walker lowo wabe ngumuntu opuzayo, ovame ukukohlisa futi. Kubonakala kuqamile ukuti leli lizwi lokuti umuntu okohlisa abantu abanye empahleni yabo, eseli inkulumo yebanta namuhla, lavela ngenza yake lommeli uMr. Walker. Kutiwa kambe kumuntu okohlisayo ngokwba okwabanye "uwaka;" ingani lalingeko lelozwi engakabiko uMr. Walker. Po! umkohlisi-ndini lowo engamakile kakulu, lamlahla uSobantu icala, latela uSihetshana. Wase emaka emva kwaloko wsya kusebenza eDiamane, kepa wafika watshonela kuna ngesikatshana esandu'kufika.

Ngokulima.

Manje ke ake sikulume futi ngama nsi okutiwa "Capillary water." Kje ngoba sengishilo ngenhla, amanzi esihlalele pezu kwomhlabati, maningi kakulu. Amanzi abiwa ngokuti "Capillary water" iwona amaningi njengoba ewe lekile kupela emhlabatini njengoba umhlabati ungawayisa esilimweni ngapandhle kwengozi kuso. Amanzi esihlalele pezu kwomhlabati "free water" angabonwa eyinto emanzi enyakazayo, kodwa ke amanzi abiwa ngokuti "Capillary water" awabonaka li futi awabonwa enyakasa, abonak ala nje ngokubonakala kokuwakama akwenza emhlabatini. Amanzi esihlalele pezu kwomhlabati, avunye lwa umhlabati ukuba angene kuwo, atola indhlela yokudhlula kalula. Uma amanzi esihlalele ngapezu kwomhlabati eemukile, umoya uyangena futi emhlabatini ugewalise izimbobo nezikala esipakati kwezinhlamvu zomhlabati. Kodwa akuso onke amanzi ati engene emhlabatini abuye abambe. Amanye amanzi ahlala aboshiwe emhlabatini, umhlabati auwadedeli abambe njenga manzi okutiwa i"Free water." La'ma nzi ahlaliswa umhlabati abiwa ngokuti "Capillary water." Awagcwalisi isimbobo esinkulu nesikala somoya, agcwalisa isinkulungwane zezi mbobo esincane kakulu nezindhlela na nemigojana, namagumbi paka ti kwezinhlamvu zomhlabati esiy'isigidi lapo sicish' ukuhlangana kona. La'ma nzi, "capillary water" abambahamba emhlabatini, ayakupuka ehlike aye emaceleni. Uma indawana encane emhlabatini isilishlekelwa yila'manzi ayo (Capillary water) ngokuba omiswe noma ngokuba amuncwe yisimpande zezilimo, lamanzi "capillary water" abamba esuka emhlabatini oswakeme oseduze ayo kuleyo, ndawo es'ilahlekele lwe yila'manzi ayo, "capilary water." Loku 'kukupuka kwamanzi koya ngoku coleka nokuhlangana kwezinhlanvu zomhlabati. Emhlabatini otambile orayayo o'sihlabati, ukukupuka kwamanzi akunamandhla kakulu kepa emhlabatini ocolisekile, lapo kukona isimbobo esincane esifana nesinwele, ukuku puka kwamanzi kunamandhla kulinge ne nokuqeda umsebenzi wako, futi maningi amanzi alolulobo (capillary water) as'emhlabatini onje.

Ukuti la'manzi (capillary water) aba mbelele kanjani esinhlamvini zomhlabati kungabonakala uma nifaka itshe emanzini. Uma senilikipe futi amanye amanzi ayaconsa, kodwa lonke itshe agapandhle lisakuba limanzi, kuyoba kona ungwengwesi lwamanzi konke pezu kwetshe, loku ke kungam anzi abizwa ngokuti "Capillary water." Noma umenifaka isihloko ezihlangani siwe zeminwe yokuqala neyesibili ema naini nibuye nizikipe, niyobona ungwe ngwesi lwamanzi ngapandhle kwesihlo ko zeminwe yenu. Uma seniyahlukani sa kancane kakulu, kangaka ukuba kubekona isikala esicishe ukungabona kali pakati kweminwe yenu, niyobona amanzi enamatela kuleyo'ndawo; kodwa uma nihlukanisa iminwe yenu kakudhlwana, amanzi akade epakati kweminwe yenu asobaleka. Ngenza yesikala esandile pakati kweminwe yenu ukwenyuka kwamanzi kuyapela.

Kuloko ningasibonela futi ukuti im bobho imincane loku kwenzeka kwoku kupuka kwamanzi kuba namandhla namanzi alolulobo abamaningi.

Emhlabatini oyisihlabati isikala sezi mbobo sinkulu, amanzi akupuka iba nga elingamu "inch" ama20 kupela emhlabatini onje, emhlabatini oyibu mba akupuka ibanga elingangezinyate lo ezintatu, emhlabatini ogcwel' umbo ela pansi (humus) akupuka ibanga eliy'isinyatelo esiyisihlanu.

Amanzi alolulobo (capillary water) ayiwo wodwa anika umhlabati umawa kama' ogwelekile, ayinto okutwalwa ngayo ukudhla kwesilimo okuncibilikile okudhliwa yizilimo, kudhluliswe ezimpa ndeni zezilimo. Ngenxa yalezi zisusa lawa'manzi (capillary water) anosizo olukulu kumlimi, kuswelekile kuye ukuba azi okutile ngalawamanzi, ikaku lu asi-indhlela yokulondoloza amaningi kakulu emhlabatini ngencitakalo enca ne kakulu.

III. Hygroscopic water. Loluhlobo lwamanzi lukona futi emhlabatini, kodwa lawamanzi awanukubonwa nga mehlo emanzi njengamanzi asihlalele, futi angebonwe ngokuswakama kwo mhlabati njengalawo abizwa ngokuti "capillary water," futi awahambaha mbi emhlabatini njengalezi ezinye isi uhlobo ezimbili zamanzi. Ukuti ako na lawamanzi emhlabatini kungabona kala ngokusiziwa i"Hygroscope," into ekombisa ukuti umswakama ungakana ni emoyeni. La'manzi (hygroscopic water) ayilawo abambelela abe ungwe ngwezi kuso zonke izinto, kanye nes nhlamvana zomhlabati.

AMAKAZA AKUSIHLWA

Uboqapa ukukwelwa umkuhlane ngalesisikati sonyaka. Kuyingozi kakulu ukudelela umkuhlane ngoba uhle uhlale bonke ubusika. Puza umuti kaChamberlain wokukohlela kona manje. Utengiswa yibo bonke abatengisi.

Ilanga la-seNatal.

A progressive Zulu-English journal the advocate of the best interests of the Natives and authorised medium for the publication of Government notices to Natives throughout the Union.

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Correspondence to be addressed to the Editor, Ohlange, Phœnix. Remittances to Rev. J. L. Dube, Ditto: All communications intended for publication to be accompanied by sender's true name and address even when writing under a nom de plume, true name not to be published. The Editor is not responsible for correspondents' opinions.

ILANGA LASE NATAL

Friday, May 7, 1920.

A New Native Journal.

UMTETELI WABANTU.

A NEW journalistic venture has been launched on the 1st of May at Johannesburg, an addition to the several native newspapers engaged in the patriotic duty of voicing native opinion, feelings and aspirations. We gladly welcome this new arrival to the ranks of the Native Press. We venture to assume it has a mission as shown in its leading article in the English section wherein it inculcates the wisdom of looking within instead of looking at the disabilities imposed upon the Natives by the powers that be. It naively asks, are we ready to receive them (the privileges?) Were all our disabilities at once removed could we extract any national good from out of our emancipation? Could we govern ourselves wisely and could we make for ourselves a place in the sun? It frankly admits that our training, our heredity and our national mentality have combined to hinder our progress and we must wander for many years in the desert ere we reach the promised land.

Joseph Addison wrote: "Tis not in mortals to command success. But we'll do more Sempronius; we'll deserve it." In the same strain the Umteteli waBantu truthfully observes: It is within us to do that which will enable us to emerge, and we can secure our political and social enlargement if we set ourselves manfully and courageously to the task which is before us. Let us not imagine that we can rise politically or socially until we have proved ourselves worthy .....It is necessary that we should by our national deportment convince our rulers that we are ready and worthy to be given a helping hand.

We believe this is a message that our people need if they are to make the progress that will be at once salutary and permanent. We have ventilated our grievances to the satisfaction of man of reason, now the task before us is to show ourselves worthy of trust and willing to accept and shoulder responsibility. Thus and thus only shall we have laid the foundation for our national prosperity.

Letter By Quiz No 113.

A recent survey of the general predicament of the Natives of South Africa shows that they are in a distressing position, one that might be aptly described as being between the devil of their own trustful follies, and the deep sea of ingenious running of those who wish to get the better of them. How are they going to escape? What does the way out consist of? I suggest that the outer evil is the lesser of the two and consequently the inner one is the more difficult to deal with. As a rule most persons think themselves the correct factor of the universe. Of course it is folly, but how seldom do we convince our chums that this is really the case? No, they will hold to the idea that it must be the other fellow that most be wrong. Now probably the truth will reveal that there is much wrongness abround. Now that is just what we have to measure up so as to be able to hold the other fellow and ourselves in a safe position. If we do not hold ourselves firmly, how are we going to hold the other fellow to his proper bearings? To be firm with the other we must be firm with ourselves. We are not going to befool the Eternal Wisdom with our lame shows of dignity and superiority. "It won't pan out." Make ourselves strong and reliable first, the other will follow as a matter of course. Let me tell you that swagger of any sort no matter how disguised by popular notions, will not serve us, no, not one little bit.

Tasisela Letter

When next I met my friend Makosi, he said that he hoped I was prepared to explain to him as promised, why the Lord Jesus Christ did not come in the same manner as Elijah had done. I at once pointed out to him that it was incumbent on the part of the Messiah to enter into the general soul mentality of all earthly personalities who could then get some hold or consciousness of the Divine mode of thought; hence our Lord had to take on the collective of His mundane forebears from His natural Mother. Those heredities made it possible for the tempting and suffering which He bore. No high personality can come down and participate with lower personalities without incurring relevant suffering. But never before was such extreme acceptance and fulfilment of jeorpardy as that in the case of the Eternal Messiah coming to restore liberty to lapsed souls of earth kin. The magnitude of the Redemption has scarcely dawned on the pious thought of the nations of this world. We are fearfully ignorant, but we can know. I trust you see this reason for the All-wise Messiah taking on such awful responsibility. It was just the measure of His Divine pity. Makosi said, wonderful! wonderful! shall not mankind worship Him? Aye, said I, and Ethiopia will soon hold forth her hands to the Lord God Messiah! Makosi said, Amen, as soon as they realise the certainity of the eternal Love. How can I thank you for teaching me? Your joy is recompense for my duty performed, said I. And so we kneeled down and prayed that the people of Ethiopia will soon have their eyes open to the sacred truth and become a people of the Lord.

My friend Makosi seemed to be deep in thought I waited for him to speak. At last he looked at me and said, it is possible for all the wonderful things to be, but how loving the Lord must be and how wisely He directs the affairs of His Creation. But that leads me to ask you, what directly is His creation? For I doubt if disorderly things can be directly created by Him. I said, Makosi you are right in supposing so, God never creates that which in itself is errant, the Spiritual or primal man is always orderly and therefore is ever in heaven. The heavenly man has full free choice, but does not sin. Did the Hebrew-people know that? asked Makosi. I said, no, they are sensuous and ostentatious people not given to such deep thinking. Must they ever be so? Asked Makosi. I said, there is no compulsion in the code of the All-mighty. It is true that man decreases his ability for freedom as he leaves the standard of order which God has set for man, each degree of folly reduces the freedom of the defaultant. How then came man to be faulty? asked Makosi, can it be explained? Yes, said I, it is quite explainable, but we shall have to defer it until the next conversation, as we may not hurry so important a matter. Most of the ground work of the logical confusion is involved in this, and we must be careful.

That secondary personality became what is known as Soul. The Soul has seven general degrees in which it can act, those are the three higher degrees which always look to the Spirit, and from which they get their inspiration and sustenance, and wrong. And there are the three lower degrees which look upon their own level and take confirmation from the environment which themselves have produced. Between the higher and the lower degrees, there is the middle or fourth degree that is the coordinative degree, and necessarily partakes of the qualities of the third and the fourth degrees, hence it can be acted upon by the three higher degrees and also by the lower degrees, but it must be clearly understood that a higher degree always acts on a lower as a modifier of that comparative lower degree, folly or errancy.

The place of origin of evil or errancy is in one or other of the three lower degrees of the soul, these degrees accept the control of the sensuous mind, which having so little of the necessary rational, succumbs to mistaken impressions so common to the sensuous mind. So you see, man makes his folly and suffers proportionately by it. Makosi was amazed and bowed his head in prayer.

The Inter-School Tennis Match.

On the 1st May the Amanzimtoti Tennis Club came over to Ohlange for a friendly match. Both parties showed very good play. It was rather hard for Amanzimtoti to get used to the short ground, but they soon established themselves to steady playing. We must praise the Amanzimtoti Club; they have picked up Tennis well, and all the players are good. Tea was provided by the lady teachers of Ohlange and a short entertainment was given to the visitors Friday evening.

We hope more interest in Tennis will be taken by the Natives in Natal. We long to see a team that will go round and play the Transvaal, Free State and Cape Colony.

Results of the match given below.

ROSE BUDS VS. AMANZIMTOTI L. T. C.

Dube & Bhengu	beat Kumalo & Msoneli	6—3
" " "	" "	7—5
Bhengu Bros.	" Cele & Msoneli	
" "	" "	7—5
" "	" "	6—4
Bhengu H. & Dube	beat Cele & Sivetye	
" "	" "	6—1
" "	lost " "	6—3
Genders	beat Cele & Kumalo	6—2
"	lost " "	9—7
"	" Msoneli & Msimang	6—2
Bhengu Bros.	beat Msoneli & Cele	6—2
" "	" "	6—2
" "	" "	6—1
"	" Sivetye & Msimang	7—5
Genders	beat Kumalo & Msimang	6—2
Calusa & Bhengu H.	lost to Msoneli & Msimang	6—3
Genders	beat Kumalo & Msimang	6—3
Calusa & Bhengu H.	beat Msoneli & Msimang	6—4
"	" beat Kumalo & Cele	6—0

The Rose Buds of Ohlange won 98 games and Amanzimtoti L. T. C. won 70 games. The Rose Buds lead by 28 games.

Assist. Secretary,
ROSE BUDS.

Bantu Sociology.

THEIR MEDICINE PRACTICE.

Pain, suffering, affliction and death are at all times held as evils. This is rational and is truth as revealed by God himself.

COMMON SENSE AND PRACTICAL KNOWLEDGE.

The Muntu is not a theorist dreamer nor speculator. Just as the writer cannot explain the process of digestion and assimilation of food by the body, nor propound the laws of supply and demand of the body but this he knows, that we eat to live. So also, the native doctor administers certain herbs, roots and concoctions known to cure certain diseases. And this he does on the principle 'no cure no pay' except for the bare out-of-pocket expenses which are an equivalent of 10/- in the European Standard. This obtains only in a Bantu world, uncontaminated with civilised ideas and ideals.

AN ORDER OF MEDICINE MEN

Hidden away, there exist men of honour and integrity who have a special knowledge of some of the human ills and their cures. These men treat cases and give medicines free. The impelling force here is love.

DECEIT IN MEDICINE PRACTICE

Deceit not in an evil sense; but to the benefit of the sufferer, is practised unconscientiously by the native doctor. Hence the treatment of a certain disease may find its embodiment (its reality to the sufferer) in a, say, grotesque concoction of herbs, roots and snakes, etc. while as a matter of fact, the real cure was performed on the mind, the native Dr. taking cognizance of the personality of the sufferer, his society, etc. And sir, the white Dr. with all his learning and degrees cannot grapple with this phrase It is Bantu Psychology and not superstition. Those who say superstition, do so, to cover up and shield their own ignorance of psychological treatment of diseases. It is equally true that the white Dr. also deceives his patient who cannot reason. This is done, say, in the treatment of indigestion. Yes, the end justifies the means.

Mr. D. F. Nelson Replies

"Concluded from last issue"

"The Church has not always held and taught" this heathen doctrine, which "Christian" is putting forward as if it had. In conclusion will "Christian" please try and answer—a few questions such as the following:—

1 What is the meaning of, "The Living know that they shall die, but the dead know not anything?" Eccl. 9: 5.

2 "Man's breath goeth forth, in that very day his thoughts perish?" Ps 146: 4.

3 "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whether THOU goest?"

4 Is he aware that Martin Luther said, "This proves the dead are insensible, and that Purgatory is the pick-pocket of the Pristhood?"

5 Is he aware that Lyndale said, "ye who by putting Souls in heaven, and hell, and Purgatory, do destroy the arguments where with Christ and Paul proved the resurrection?"

6 When the Lord wanted Lazarus from the dead, did he call back any departed soul or spirit? If yes, why was it necessary to go to the grave, remove the stone, and bring back to life the dead organism lying in the grave?

7 Why did the Lord say, "All that are in the graves shall hear his voice?" If they are in the graves, surely such is a funny place for souls who are supposed to be "at home with the Lord?"

8 Why did Paul say, "that we who are alive shall not prevent," that is, go before, "those that are asleep," would it not be a fact that those who are asleep would have prevented, or gone before those that are alive? In which case the positions of dead and living would be entirely changed?

9 Why did Paul say, that those who have fallen asleep in Christ have perished, if there be no resurrection?

10 Is it not clear as noonday, that if they are at home with the Lord, they cannot perish? And as for the resurrection that is of no consequence whatever in such a case.

11 Is the resurrection merely a doctrine to be believed, or is it an absolute necessity to the future life?

12 Why does the Apostle teach that the Crown of righteousness, which he is to receive, shall be given him, "AT THAT DAY?" Showing clearly that he had no hope apart from the return of the Lord.

Finally, the word of God says.

"THE SOUL THAT SINNETH, IT SHALL DIE., EZE. 18: 20.

Trusting Mr. Editor I have not taken up too much of your space, but I have been as brief as possible in answer to your correspondents, lengthy questions.

I also regret not having replied ere now, but I have been out of town for a period of two months, and have only just come back.

Letter By Quiz No. 114.

What is common sense? What is the common good? The man or the woman that does not sense the common good has little if any of common sense, for it is on the perception of what is for the common good that common sense depends. Have we a natural desire for the common good, or is it a fleeting prompting that comes upon us sometimes when we happen to be in a good mood? As for instance when we are impressed with the respectability of a certain custom, pastime or an institution hoary with age and affluence, we foolishly open our eyes and our mouths and wonder at the grand show, not asking able critics whether the affair is warrantable with love of common benefit. If it cannot be proved to be kindly to the poor it is not justified. A tree is known by its fruit, the tree that will not bear in due season when the hungry need it, is a cumbrance to the ground, the maudlin love of mere ornament or vanity appeaser, will never help the faint and the weary. Be ye sure that you cannot live without your neighbours; people are bound by the law of existence to be communal, and the more we struggle against that the more we struggle for our discomfort and ruin. But it seems that many of us are like so many modern Pilates asking, "what is truth?" If we were practically acquainted with truth we should not be asking what it is

You have only to behold keenly to see how men and women advertise themselves. The intelligent must know how to get at the true character of those about them, then they will know how to deal with them.

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