Isifundo sesikole seSonto.

EsesiIX Nov. 30.

UJESU EFUNDISA uPETRO UBUKULU OBUQINISEKILEYO. Joh. 13:1-16, 36-38.

Izitatelo: Indodana yomuntu sizelanga ukukonzwa, kodwa yezel'ukukonza nokudela ukupila kwayo kube yisihlalulo sabaningi. Matt 20:28.

Amanye amavesi notisha: Matt 20: 20-28; 26:31-35; Mark 14:27-31; Luke22:7-34.

Esasbantwana ishloko: uJesu egeza izinyawo zabafundi, isibonelo setu s kwenza umsebenzi wobupansi ngomoya omuhle.

OKUJONGIWEYO: Ukufundisa ukuti uonkulu a uko esakuedhleni umuntu aneso nasemsebenzini awenzayo kanti busesizatwini sokuwenza'nomoya awenza ngawo. UJesu waenomqondo munye ekupi eni kwake nkwenzintando kaNkulunkulu nYise, walitola ituba lokwenza lapo egeza izinyawo zabangane bake laba abati knye Mfundisi.

Utisha wesikole seSonto obubonayo ubukulu bomsebenzi wake usenyatele okokuqala kokuya ekupume'eleni. Uyauba nombono waloko uNkulunkulu angahle akwenzele ikilasi lake ngaye abese enza imizamo yokukufeza. Umbono yiwona onquma indhlela lapo ikona umzamo ulinganise ibanga elihanjwayo; umbono ukete imbewu, umzamo unqamule ubungako bokwanda. Ihlelo: I Umbango wabaPostole, Luk. 22:24.

II. Ukugezwa kwezinyawo zabaFundi, Joh. 13:1-11.

III. Ukwenziza okukaJesu, Joh. 13:11-16.

IV. Ukuxwayiswa kukaPetro nguJesu, Joh. 13:36-38.

I. Shayelela isifundo ngokukumbuza izifundo uJesu ayezifundisa oPetro noJohane ezafundwa ngeSonto elidhlule, nokuzifundisa kakaJesu. Kepa kubukeke ongati abafundi babe ngakazibambisisi lezozifundo, kuko babengafuni ukuzamkela, ngoba kwati ngezinyanga ezisitupa emva kwaloku esikatini esifundo sanambla unina kaJakobe noJohane wafika kuJesu ebacelela izikundhla ezipambili embusweni ozobakona kaJesu.

UJesu ependula wati lezondawo ezipambili ngezalabo abazilungiselwe nguBaba nokuti indhlela yokufika kuzo ihamba ekuhlupekeni. Sitshelwa nguLuka ukuti ngotusuku mdhla bedhla ukudhla kokugcina abafundi babesakuluma ngokuti kazi ubani pakati kwabo oyantiwa ngopezu kwabo bonke.

II. Ntambama ngolwesine abafundi bahamba noJesu besuka eBethany behlisa amaqele aseQlivet baya eJerusalema, emigwaqweni yalo enezintuli, baze bafika endhlini leyo, okwakuzoti elawini layo elipezulu badhlele kona iPasika. Kulelozwe abantu babojwayele ukufaka amabata, ngako nge xa yotuli nokushisa umninimazi nye amupe amanzi ofikileyo okuba ageze izinyawo esangena endhlini. Kwakuye kugezwe ngomcakulo, nesigabhu sa manzi neTawel. Njengaloku umcakulo wauba nesizibekelo esinezimbobo ezipuma amanzi angcolileyo nesigabhu smomlomo omude, kwaku ugelela ukuba umuntu azineze yena izinyawo. Ngako loku kwakuye kwenziwe isigqili noma isisebenzi esidala.

Kepa uJesu waengenazo izisebenzi neviyo lakelabafundi, ngako bahlala ezindaweni nje etafuleni esehlangisiwe izinyawo zabo zinga eziwe. Ukuhlala swabo etafuleni bat encika kosofa bazungeze itafula ikanda libe ngasetafuleni izinyawo zibheke emuva, izindawo ezinodumo ke kwakuba seduze nomnikazi wedili lelo kuhambe njalo kuye kugcine ngabakude kuye kegcinile. UJesu wazi ukuti kukona isifundo sokuba basifunde kodwa wati ase baziketele izindawo bazuze anduba akulume. Abafundi babe ngasizani yini noma bavele bati bazogeza ezi zJesu izinyawo, njengaloku kwaku yilowo efuna ukuba izinyawo zake zigezwe? Pela kwabe ku umsebenzi wezisebenzi nakuye uJesu ozomhlanza izinyawo ma kube ngopansi kunabo bonke. Kwaba yilowo wati omunye ofanele engatandi ukuzifaka yena esikundhleni songapansi kwabo bonke. Kwaya ngoba babe delele umoya wokufuna ubukulu bwabo ukuba ungene ezinhliziyweni zabo, bekoh wa izifundo uJesu ayelinge ukubafundisa zona zokuti omkulu kunabo bonke kuhle aba yisisebenzi sabo bonke. Njalo uJesu wasuka kusofa wake wakwenza yena. Kungati bonke batula bakubona ukubasobala kokwenza kukaKristu waze wafika kuPetro. Makube wat lwa yizinhloni tPetro. wase enqaba kepa uJesu wamtshela ukuti ufuna ukumfundisa, ngako uPetro wase efuna ukutola izibusiso sipelele sonke.

III. Bonisa ikilasi ukuti uJesu wati kubafundi bake mabalandele isibonelo somoya wake wokutoba nokukonza nakiti usho njalo. Abantu abakulu balapa emhlabeni vilabo abasebenza kanzima, abanganqabanga ukwenza umsebenzi opansi. Endulo izita zomuntu otile edumileyo eGreece bati bazomhlazisa ngokumketela umsebenzi wokubonisa ukutshanelwa kwemigwaqo yomuzi. Wati, "Noma umsebenzi wami ungangenzeli ludumo, ngizansidumisa lesisikundhla", wawenza kahle lowomsebenzi ngangoba bababaza abantu. Uqobo lomsebenzi womKristu awusiko ukwenza izinto ezingandile kepa ukwenza izinto ezojwayelekileyo ngendhlela engandile.

Izindala zabakwaZulu

ABELUNGU ABAKELENE NABANTU.

Asikumbule okwalandwa kuqala, uku ti kwati amaBhunu esafika eNatali kwakukona ukulwa, abakwaZulu belwa namaBhunu kusabusa uDingane. Ama Bhunu ahlulwa ngabakwaZulu. Nje ngokutsho kwamaBhunu kwaku kakulu ngecala lomunye umholi wawo, uPotgieter owaputa ukuvela neviyo lake ngesikati esifaneleyo.

Ayike uPotgieter lo, etukile nokwe tuka amandhla kaDingane, was'eshiya abanye abakubo, wotata isigaba sake wasuka wanyenya wapindela emva, waya ngalapaya kwasoNdini. Bala ngasentshonalanga nasoNdini kwaku ngeko zizwe ezitand'ukulwa. UMzilikazi lowaya wayesequbekele nabantu bake ngasenyakato enqotshiwe ngaba kwaZulu namaBhunu, izizwana ayeda bule pakati kwazo. zisala zicitiwe, zicitekelwe impahla yazo. zingenaku okota nje ke ukulwa namaBhunu.

Lawo maBhunu aholwa uPotgieter afuna indawo ekude nalapo kubusa amaNgisi. Amisako eTilasivali lelo lanambla (Transvaal pesheya kwase Gwa.) Kwamiswa nmuzi wakomkulu (Capital Town) Potchefstroom, obizwa ngomholi uPotgieter, (Chief Pot gieter) Stream.) Kwaku ngasentshonalanga ezweni leli elibizwa namhlanje ngokuti "Transvaal." iTilasivali.

Kulelizwe kwakukona ukulwa okutile pakati kwamaBhunu kaPotgieter nga nxanye nabantu abansundu bakulelizwe nganxanye. Kuyabonakala kodwa uku ti loku kulwa akulungeli kahle ukubi zwa ngokuti ukuiwe. Kungati kungco no ukukubiza, ngokuti ukubulawa, uku citwa, ukubhuawa kwabansundu, bebu lawa, becitwa ngamaBhunu. Ukuzibu sela kwalawo maBhunu malungana nokupata kwawo abantu kungati yisona isisusa esikulu sokuzonda kwawo impa to yamaNgisi.

NguDr. Livingstone, iNgisi, indoda elungile, etanda bonke abantu engavu melene nalabo abati, umbala wesiku mba somuntu, kumbe ukusala kwake emuva ngendaba yeCivilization 'imfundo, inqzbeko yesintu', kunganika abanye ilungelo lokumalela nokumfa neleyo engumuntu, kumbe elokumapuca okungokwake, nguye osishiyele lezo zindaba. Uti yena:"Kulukuni impela ukukolwa ukuti lawo moBhunu at'epata abafazi, nabantwana bawo ngotando etuk'esuka, aye adubule, abulale ama doda nabafazi (abansundu) abazi aba lungele ukutandana njengawo ama Bhunu." Uti "Kwaku eside isikati ngahluleka ukukolwa engakuzekelwa ngabantu abakubonile, ukuti nje, uku citwa okwesabekayo kwegazi, okwe nziwa ngamaBhunu. Kepake, ngati ng zwa zona lezo zindaba zilandwa ngama Bhunu ugobo lwawo, ngase ngibona ukuti kanti impela kuliqiniso."

Uyenezela uti ngamaBhunu' "Uku bona kwawo wona amaBhunu ayisizwe esiketiweyo nguNkulunkulu, inganti izizwe ezinsundu ziyimpahla yawo, zi'lifa lawo. Ukubhuqa abantu aba nsuudu, amaBhunu ati, kulungile enga zisoli nakancane ngakwenzileyo. Ne mbala ken'uPotgieter, ngenxa yaloko kwenza kwake okuuje wazibiza ngokuti "peace maker" emisa uxolo ezweni. Inganti bona abantu, ababonile, bezwi le ukwenza nokubapata kukaMzilikazi okulandwa ukuti kwakusabeka kanga ka, bati kwakungcono. Bati uMzilikazi wayelukuni eziteni zake, wayenomusa kodwa kwabanqotshiwe uye, ingati amaBhunu acita izita zawo, imihlobo yawo ayenze izigqila."

Ukulwa kwamaBhunu nabantu kwa kunje: Nxa amaBhunu eyohlasela esinye isizwe, atata abantu bezinye izizwe ezixolelene nawo, abapoqa ba hambe pambi kwawo, babe isihlangu kuwo. Kwati kufikiwe lapo kwaku liwa kona amaBhunu asebenzisa izibha mu zawo, edubula pezu kwamakanda alabo bantu ayebabekile pambi kwawo. ebulala amadoda esizwe esihlaselwayo, lamadoda ahluleka ukubuyisela ama Bhunu nokuwaqala ngemikonto, loku pela naku pambi kwamaBhunu kuno donga lwabantu abansundu, okuswe lekile ukuba luetwe kuqala, kuze kufi nyelelwe emaBhunwini. Kanjaloke amadoda esizwe esihlaselwayo, ebula wa nje, ahluleka ukulwa, ahluleka ukuzivikela nokubuyisela amaBhunu atshetsha acitwa, abaleka, abafazi nabantwana batunjwa ngamaBhunu. UDr. Livingstone uti, ukulwa okunje kwamaBhunu nabantu abansundu, kubu lawa abansundu bodwa, kungafi nelilo dwa iBhunu, amaBhunu elondolozwa ludonga lolu lwabantu, kwenzeka ka shiyagalolunye esahlala yeta kulezo zindawo.

UKUQALA KWESIFO.

Ukusongeleka kuyimbangi yezifo eziningi nezinkatazo ezihlalisa kabi abantu. Ginga izinhlamvana zika Chamberlain, uhlale uya kahle ngapandhle ukuze upepe lezizifo. Zitengiswa yibo bonke abatengisi.

AmaHlubi

(Ngu M. M. FUZE.)

'1' Umhlaba wakawa Mazibuko induna; '2' uNgwadhla umnumzana; '3' uMbhobho kaMakata wakwa Tshabalala, nyise owabulawa uDingane mdhla ebulala uDhlomo kwaZulu; '4' uNtshumayelo wakwa Hlubi no Gibabanye umkake; '5' uLubangu kaFunwayo wakwaMayaba noNgangaza noMbungumbu abafowabo 'abafika emaHlutshini be udwedwe lweNdhlovukazi okaSobhuza'; '6' uJojo Radebe nomkake nabafowabo; '7' uNani ka Matshiulane wasemaNcubeni owabe iMboza kwaZulu.

Umutwana uSiyepu wabe efunda esikoleni Ekukanyeni kanye nabanye abafana bomuzi wakubo, oYetsheni kaNtambama umfowabo kaLangalibalele. naoNgeza kaFunwayo Mayaba umfowabo kaLubangu, nabanye abafana abatile.

UMhlaba wabe namakosikazi amabili onina kaAdonsi no Vuso. Onina babo babe nezintombi eziningi, ezi kanye noMawala owabe efungwa yizo zonke. UMbombho wabe namakosikazi amabili okaNdumo noka Madhlikivane 'owazala uMaboiza.'

Kwakukona uMbizana kaKobhe wasemaDungeni, enenkosikazi nendodana uMlandu, madadewabo abane. omunye owendela kuZatshuke kaLangalibalele.

Babehlezi ngokutandana nokuzwana okukulu bodwana kanye nabantu bonke abafike bakile, kwaza kwaba kona ukutatana pakati kwabo.

Amanye amaHlubi ayehlezi kwaMpumuza, amanye eNadi, amanye emLazi, amanye Edendale esikoleni endhlini yomfowabo wenKosi uJohn Zola Mutimkulu, lapo kwelimala kona enye inkosikazi unina kaSambane, owehlelwa ingozi embi kwadilika isitini endhlini ese indala, samtshava enhloko wafela kona lapo. ENadi lapo kwakuhlala uMawewe ezalwa yindodakazi yenKosi yasemaHlutshini. owabesetunywa yinKosi uma ibizelwa ukuyokunisa imvula kwaZulu nakwezinye izindawo; nguye owabese kwazi ukunisa imvula. Yena wabehlezi emzini kaQambi wakwaZondi, umnumzana omkulu owaziwayo, nyise kaGegege. Abanye behlezi kwaYamela umfo kaPangandawo owegcina ngokuba yindun'enkulu kaMalimati kwaZulu emva kwoba sekuciteke elaswaZulu.

Fzase Mgu'ndhlovu.

Ukufa ubutongo impela kanti, nomhlabati kaunoni. Igagu lemp la uJames Mqwambi akaseko bayomazi abaningi wabengu Teacher, epambili nasemihlanganweni yaoTeacher, kute ukoba abuyeke ubuTeacher wase eba iClerk lomuMeli uMr. F. H. Birdsey lapa, wahatywa isifo somzimba omubi, saze simehlula washonela ekweni lake elisha eMpolweni kwaXaba.

Ubuhlangene uCongress noko aucumanga njengasemihleni, loku okukulu kubangwe ubufupi besaziso. Kanti kwabhalwa yini ukuti umhlangano lona usuyoba loku uhlanganela lapa? Songati skuboke kukonjwe enye indawo sibabone kahle nalapa abautandayo ngokuba bauhambele bangaloku beletelwa wona.

Bagunyile abafana nezingoduso zabantu. Kunuka santungwana okusongati enye intokazi lapa yeqe neshende yashiya umshado usubekelwe izinsuku Konje buciteka buhluziwe?

Ipelile iDraw match yeFoot-ball ekade ibangwa amaSwallows nama Standards ipele ngokuba ehlulwe amaSwallows yabe seyidhlalelwe ka situpa. Sekubangwa iFinal ngama Standards uamaRoyal. Abehlula abanye sebeqondwe iNdebe (Cup.)

Beku iConcert eWesely ngolwesine kusihlwa yeChoir lika Mr. J. S. Gumede laoMame. Hau kube njengemihla ko Mame besho amaSolo abo kwakuhle kwadela kutsho ezindala izintombi.

Liyatutuka iHotel lika Mr. M. S Radebe. Libizwa ngokuti "Ikaya labantsundu." "Kwa mafawe."

UMrs. Ntombela (Chief) waseLadysmith, indodakazi ka Rev. Mtyal waseMpolweni, bamukeliswe indodana.

Wehlile uChief Ntombela waqonda ngaseDurban emveni komhlangano ka Congress.

Kukona amantombazanyana azenza onondindwana okuye kuhambe kuzula ngamakalishi lapa ku Church Street, uzwe kuhlabelela amaculo esiNgisi esingasile kubhekuza. Ihlazo leli impela ngoba ahezizwe bati nje, Nangoke umuntu omnyama. Ngobatsho ngamagama abo bangapinda futi.

Maningi kabi amacala atetwa eMngeni Court, okulwa okuncane, namagogogo otywala, nabanqumana ngamasaha, nemimese, nabamitiyo kugwala abafazi yonke imihla. Hau salimala isifazane sakiti ngokutanda amacala.

Inkosikazi esindala nje yalapa nentombi eyazekayo bebesenkantolo Isalukazi besimangalelwe intombi ba xabana nge Curtain kwamlungu, Isalukazi sayidweba intokazi emqaleni Kutiwe isalukazi asihlaule u2s. 6d. umkwenyane waso womkipito wayikoka.

Ilanga lase Natal.

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ILANGA LASE NATAL

Friday, Novermber 21, 1919.

THE POLITICAL OUTLOOK.

As a general election is close at hand, and seeing that the various political parties are already holding Congresses and stamping the country for support, it will be interesting for us Natives to examine their Native policy. In the list of resolutions adopted at the recent Unionist Party Congress held at Bloemfontein we look in vain for any hint, far less any helpful or constructive policy, with regard to the position and condition of our Native people. One of their resolutions indeed referred to the services of the Coloured Corps in the war. It runs as follows:—"Recognising the great services rendered by the Coloured citizens of the Union in the services of the Empire and allied forces during the Great war, the Congress of the Unionist Party pledges itself to use every endeavour to secure adequate provision for their dependents and for those who have been disabled". Further than this resolution connected with the war, the Unionist Party is silent on the Native question, and the rest of the political programme is full of resolutions for the sole benefit of only one section of the people, and that section the least of all, namely, the European community. If the Unionist Party represents the highest British ideals then they have forgotten, wilfully or unwilfully, their duty to the Natives in omitting altogether to give the country a lead towards a just, sympathetic and statesmanlike Native policy.

Turning to the political trumpeting of the South African Party, we see little else in their policy than a wholesale condemnation of the Nationelists' Republicanism. At the same time General Smuts is straining every nerve to win over to his Party every Nationalist who can be persuaded to give up his pet theory of independence. In a speech delivered recently at Weltevreden, General Smuts, dwelling on the divisions among the ranks of the Dutch, spoke as follows:—"Division would mean that the Native would rule the country." We quote again from the "Natal Mercury" as follows:—"Replying to another question as to the American Negro movement, General Smuts pointed out to them the danger which existed in the future in regard to non-European people.

This is certainly plain speaking, and we can easily read the heart of this Afrikander premier. There is a deep fear, an intense dread of the Native in his utterances Why? If General Smuts looked a little under the surface of his feelings, would he not find that all this fear amounting to terror arises from the fact that the Native has not been treated with justice and humanity by the European community, both English and Dutch? No European and no South African Government need fear the Native if he is granted those rights to which he is entitled as a British Subject, and until South Africa recognises the principle for which the British fought the Boers, "Equal rights for every civilized man" under the British flag, that fear will be more and more intensified.

Health Notes
By Hygienist No. 40

Health is, as from its source, perfect, but is naturally variable as it is carried on by varying personalities: but disorders cannot take place until the confines of order are reached, hence, there can be no ill-health in the realms of the spiritual. Only in the lower ranges of the psychic can wrongness originate, the precursory of the psychic being finite. Yet it is from those lower ranges of the psychic that all illness and badness comes. It may appear strange that the origin of illness should have to be traced back to the common origin of evil, but so it is. The stern demands of logic make it imperative that it should be so. Thus knowing its point of inception in the collective finite human, we can be prepared to follow the cause of defect or disease, and hence to make advance beyond the limits of mere symptomology. In such cases students will be better able to understand and treat the cases that come before them. The merely sensuous-minded always favour drugs such as appeal to their normal thinking, but that seldom applies to their particular cases. But there is now a gradual ingrafting of better modes of treatment, which however eligible has to have the brunt of hostility shown by the ultra sensuals of pharmacy. This is not a case of the fool may run and read especially if he is to rightly apply what he reads. It is rather an invitation to deeply consider the whole problem as to why people suffer, and what wisdom suggests as a remedy.

Letter by Quiz No. 93.

It is strange how people try to beguile themselves in matters social as well as in matters economical and theologic, and it is this frequent errancy that brings about most of the National troubles. The recent Railway strike in England gives great evidence of that kind, which also Irish troubles support and Racial hatred in South Africa corroborates. Few persons see that these evils are akin, and that they can be quelled by similar means Unity of purpose is the brief title of the cure, as can be applied, but why is it not? The lazy waywardness that has grown up so mightily is what stands in the way and we need not expect a decrease of the flames until we reduce the combustibles as well as the combustion that keep the evil going. The communal system is the only open way to lasting peace and comfort. You don't believe it? You have not tried it! As touching the economic, there is nothing better offering than the proposed mode of the National guild system. Why do people not try it? Because they are dull and customridden. They will not venture: they will spend a £100 on any sort of foolery, but will not devote 100 hours to serious consideration of the subject. Are we to blame? You ask. Of course you are. How long you have to sweat funk and welter in the atrocious mire of your own making, depends entirely upon the time you resolve to hug the serpent-like pride to your bosoms. "I tell thee thou shalt not come out thence until thou hast paid the uttermost farthing."

Engagement

The engagement is announced of Miss Harriet Mdunge, daughter of Mr. & Mrs. Amos Mdunge on the 23 Oct 1919 to Mr. Alex. Wallie Mbele, Deyi M. S., High Flats. Wishing both good luck. Abantu Batho please copy

HLALU'UWUNCOMA.

Kwash'ukuba kuzo zonke izigodi ubakona owasindiswa ekufeni ngomuti kaChambalain womoya nokuhlambula. Abantu abanjalo abaputelwa lituba lokuwuncoma, nelokukuncoma yamandhla awo angagejiyo yiko okwenza utandeke kangaka. Utengiswa yibo bonke abatengisi.

The Cure of Witchcraft.

By JAMES B. McCORD M. D.

The black shadow that broods over Africa has fastened on that fair land the "bad name" of "Dark Continent" can be explained and described by one word—witchcraft.

It is the African's religion, his only religion—a religion of evil. He believes in a multitude of spirits—and an autocratic, unsympathetic superspirit as the most powerful of all. The air about him and the earth beneath, the woods and the streams are peopled by these spirits, and every article of nature which is supposed to have medicinal or magic properties owes such properties to the spirit which it possesses or which works through it. As a religion it is primitive and it is powerful. The teachings which it inculcates and the practices which it encourages and reqfires are utterly and forever opposed to the teachings of the Christian religion.

The witch doctor is the great high priest of this religion. He is priest, diviner, and judge. He is also the family physician He has no knowledge of disease and its rational treatment, but he has a stupendous belief in the power of magic to cure all manner of sickness. Thus qualified he goes forth to relieve the expectant mother in her agony, to treat the baby with its wasting disease due to malnutrition, or to banish the evil spirits from the strong man with the raging fever. And he leaves death and invalidism in his wake.

It is belief that sickness and all other calamities are caused by witchcraft that holds the African natives in the bondage of fear. It is the belief that only through the magic of the witch doctor can disease be cured that gives him his great power over the minds and hearts of the people. Get rid of the witch doctor and his teachings and we remove the greatest obstacle to the spread of the gospel in Africa and to the enlightenment of the people of the Dark Continent.

But how are we going to do it? That is the problem before the Christian Church and the missionary societies to day.

You can preach to the natives and you can teach them their belief in witchcraft is folly and that the witch doctor is a fraud. They simply will not believe you. This belief, this religion, ages old, has too strong a hold on them to be lightly brushed aside.

Moreover, the African native, like other people, must have his doctor when he is sick, and he must have his medicine. The witch doctor, with his magic, is the only doctor available. So long as sickness prevails and so long as he is the only doctor in the field, the witch doctor's position is impregnable and his influence all-powerful.

If we put a better doctor in his place, a Christian doctor, trained in modern medical science, the case is different. The medical missionary is recognized as one of the strongest forces in Africa to undermine the natives' belief in witchcraft and to destroy the influence of the witch doctor.

But the medical missionaries that we can put into Africa are so few that their influence can hardly be felt by the 14,000,000 natives of the Dark Continent. If we should undertake to furnish one doctor for every 10,000 inhabitants, we should need 14,000 doctors, and even that number would be inadequate for the need. To meet Africa's need with medical missionaries from Europe or America is manifestly out of the question.

Now a better plan is available and workable. I propose that we give the Africans themselves a medical education, that we replace the witch doctor with a man of his own race and color, but well grounded in the tenets of the Christian religion, and throughly trained in modern science. The salvation of Africa must eventually come thorough the efforts of the African himself. When every community has preacher and native teacher and Christian native doctor, the day of the witch doctor will have passed and the day of Africa's redemption will be at hand.

This is a good-sized proposition and it cannot be done in a day. But if the 120 Doctors, more or less, who are now doing medical missionary work in Africa could combine their efforts in missionary medical schools in various parts of the continent, one generation might see Africa well equipped with well-trained native medical men each one a missionary to free the people from their dread superstitions of former generations.

I am planning, on my return to my work in Natal and Zululand, to open a Medical school for the Zulu young men, and to prepare them to go out among their own people and help them in their sickness and by their influence, to free them from their old-time superstition and their bondage to the witch doctor.

It is fitting that this work should begin among the Zulus, for they easily lead the other African tribes in initiative, intellect, and character While the work will be primarily for the Zulu, we trust that it will be the beginning of a work that will extend throughout the continent.

The Zulu is capable of receiving a medical education. This has been proven by numerous instances in which Zulu young men and women have entered European or American colleges and universities, where they have shown that in ability they are little, if any, inferior to their white fellow-students.

Before entrance to the medical school the Zulu student must have had what is equivalent to an American high school education. More many be required later. There are many Zulus who, at present, can meet this requirement.

The Zulu is keen for a medical education. I have often been asked by the Zulu young men when I would open a medical school for them. I anticipate that when a course in medicine is offered the applications for entrance will far exceed the capacity of the school.

The school must be small at first, probably not more than twenty students. With this number we can give each student careful and personal attention. The course must comprise at least five years of intensive medical study; more if necessary. At the beginning of such an enterprise quality counts more than quantity.—"The Missionary Herald."

GENERAL NOTES.

The colour Bar both in its economic and social ranges is of high educative worth. The people of South Africa are scarcely cognisant of that as yet, but circumstances will gradually force that upon them. Pride of conse stands in the way, for there is no folly without pride. The hard facts of creation will not give way to the fuddling notions of would-be aristocrats. But for the Coloureds to suppose that the proposals of the Taalites are in any way reliable, would be the rankest folly. We cannot believe that they are such fools.

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No, the Bantu and the Coloureds must push through the mass of the obstruction and embitterment and win by deft stability those rights which Nature entitles them to, and which would be sheer cowardice to desert. The contention must be based on natural ability, and the silly swagger of the would-be "Baas" will be decided by that.

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There is one thing that our people and the Coloureds will have to beware of and that is the need of the many fictitious items so often included in the cost of living, the glare and novelty of things that attract the desires of both men and women, but which slowly but firmly press them down to the bowing to the mandate of oppressors. The white noodle across the Brine falls into that ditch so skilfully prepared by those who love money more than the well-being of their fellow creatures, but the knowing it should prevent the Afro-people upholding such victimising. We have to do our duty to others as well as to ourselves. It is, as said a year ago, a war of brains so the Afro-people feel the they have that brains, and prove that they are so blessed.

Abasebenza nabaki.

OKALA NGE NHLANGANO.

Njengoba ngibone epepeni lako lika 31st October indaba yeStrike sabelungu abaki bezindhlu, uyixoxa ka ncane nje lenduba inkulu Mhleli. Kute ngolwesi 4lanu, loluya luka 17 Oct. sezwa abelungu beti ningabuyi kusasa. Sabuza ukuti kwenze njani bo Basi na? Bati, "Oh tina yenza lo Strike, tina funa mali." Sahlala ke singasebenzi kusukela ku 17th kuze kube 30th October, kunjalo nje asi zwa nokuti tina siyilipi kulokukwenza, kunamhlanje siyabuza ukuti, kanti tina esinikwa yiniimali na? Bati ke bona, "Nina nake nayi biza ini na? Okusobala ke madoda ukuti kungati. Po sizokwenza njani bakiti eloku naku izinto zikula nga mandhla nje ekubizeni? Sekubiza impupu okona kudhla ebesikudha manje sesahlulekile ngoba asisaboni ukuti senzani. Ngiti ke madoda akiti akwenziwe icebo sicele ukuba nati sibhekwe ngoba nati uma singasebenzi nabo abelungu bangeze basebenza bodwa.

Tina ke asifuni ukuyeka umsebenzi ngoba siyazi ukuti singadutshulwa ngezibhamu.

Mina ngokwami bengiti aseke inhlangano yetu tina esisebenza pansi kwabaki tina esizipete ngokudhla kwetu sicela oBaas basiqubele emalini. Qapela nikahle madoda engikutshoyo angitsho ukuba siyeke umsebenzi ca. Kant madoda sekoze kwenze njani? Futkulomsebenzi. wokwaka izindhlu ugitshwa itina kakulu. Ngetemba ukuti lamazwi azongena emiqondweni yabaningi

Kodwa pela nongenamehlo useze wabona ukuti kufanele ukuba siyibize imali manje sekuyisikati sokuvuka, sipelile isikati sobusuku manje. Ngifindele izimpendule epepeni elizayo.

Yimi

OKALAYO.

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