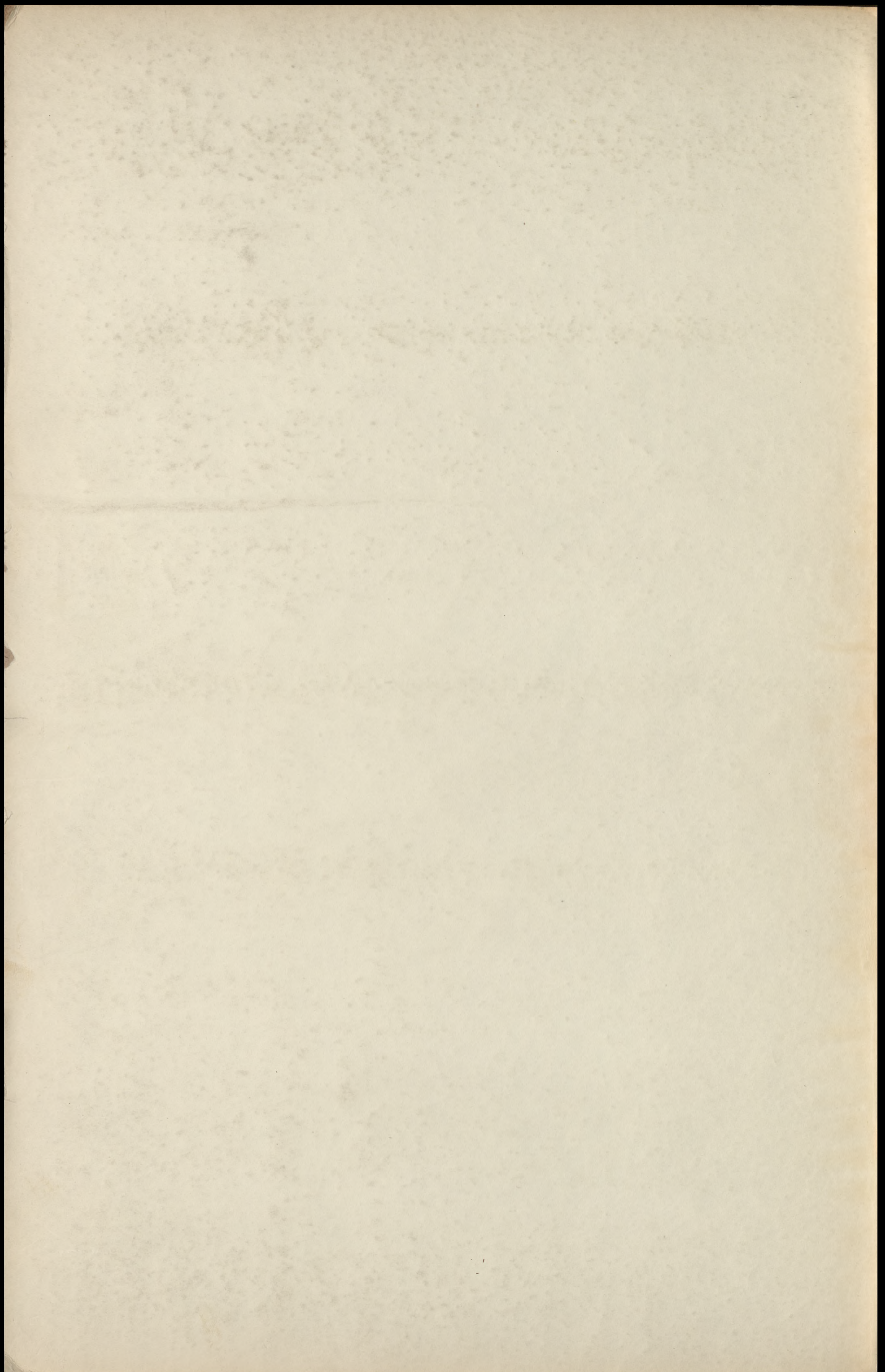
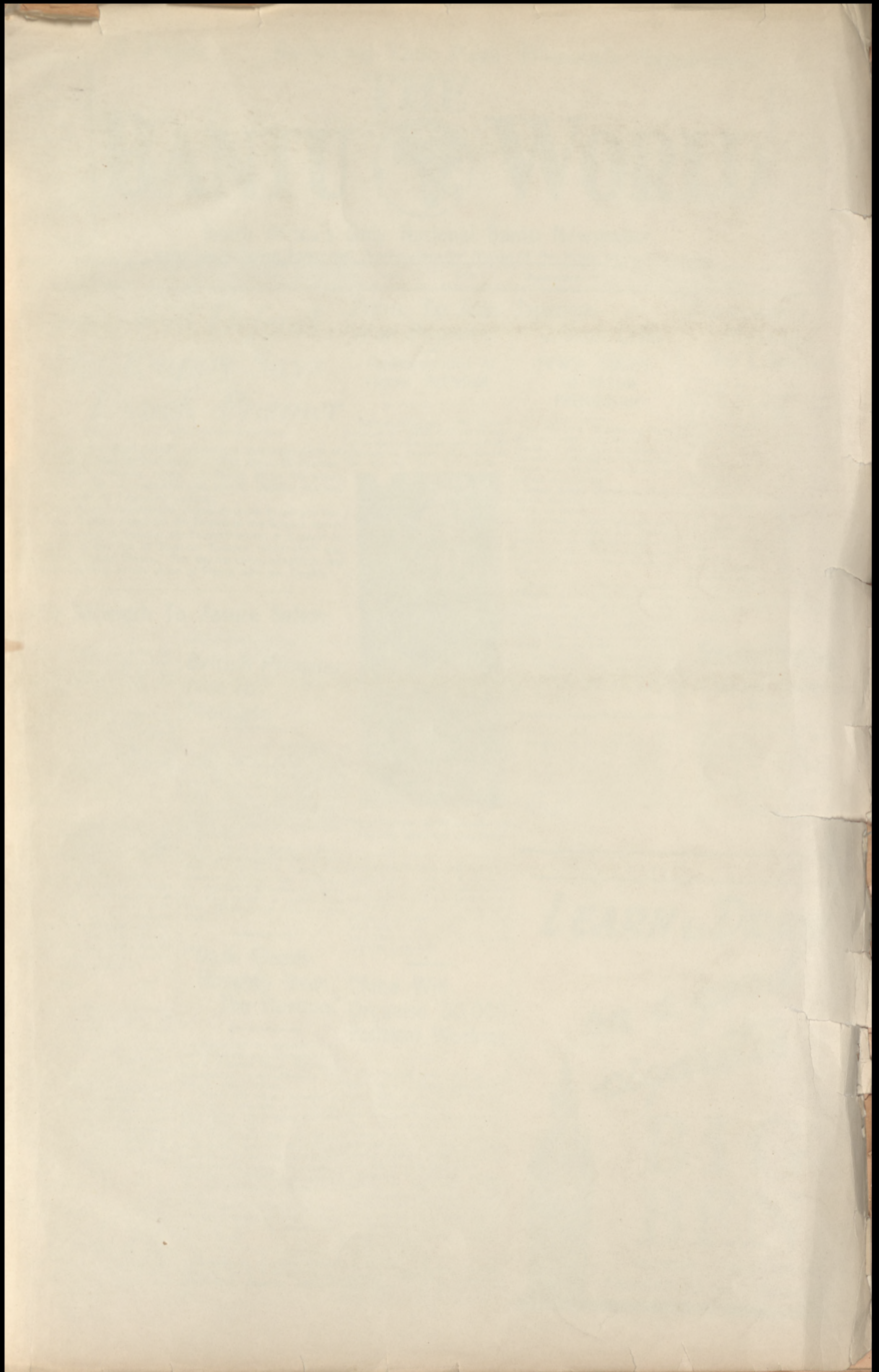
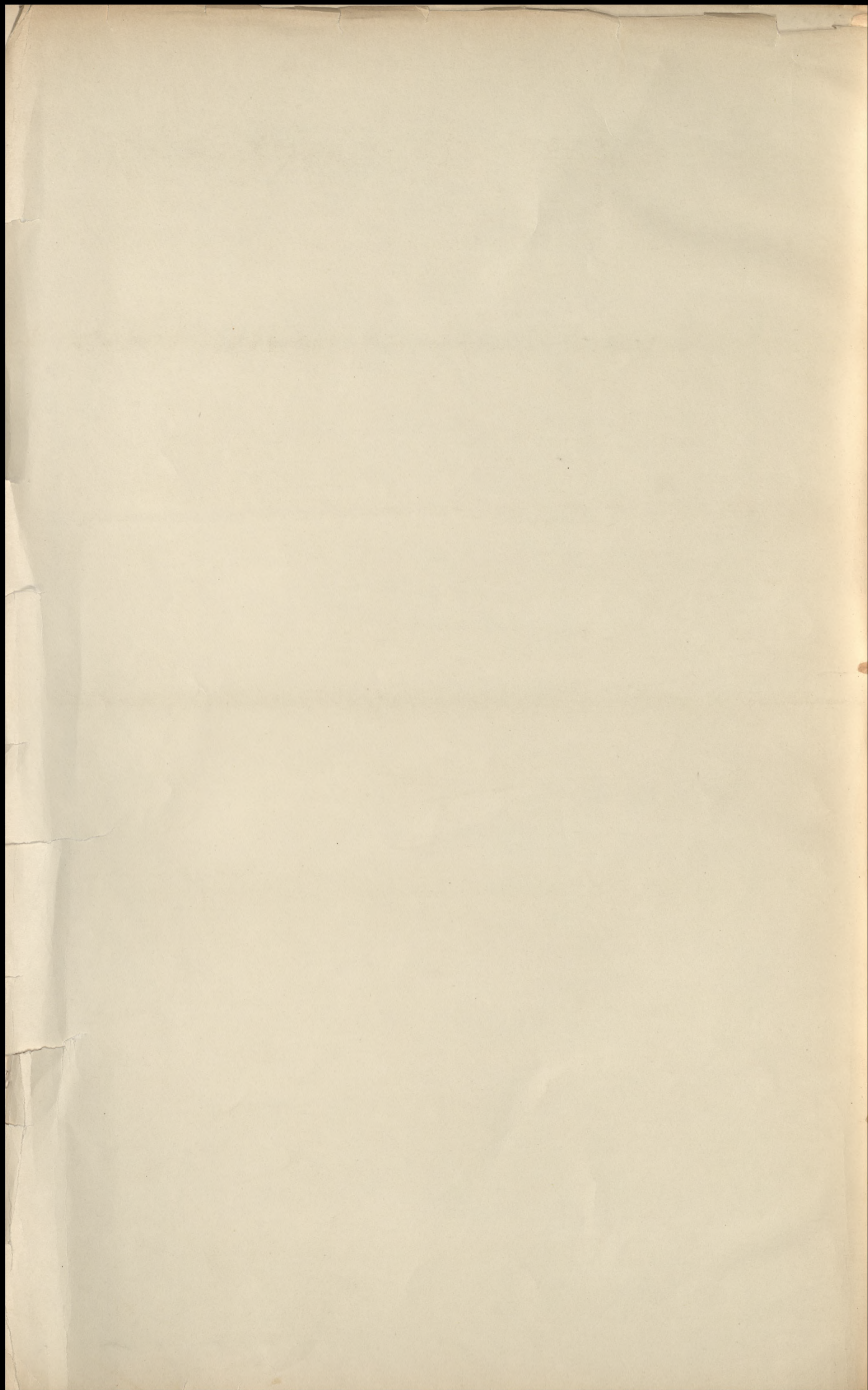


1939.







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THE BANTU WORLD



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France Will Defend Her Empire Says French Premier

Last week "The Bantu World" announced that as the result of the Italo-French dispute over colonies in North Africa, M. Daladier, Prime Minister of France, would visit North Africa this week. The visit has been a successful one, and M. Daladier has had a rousing welcome wherever he went.

"As head of the Government, I have to come to tell you that the mother country stands by the Empire as the Empire stands by her," declared M. Daladier, the French Premier, in a speech at a banquet in the city of Tunis on Tuesday night which was broadcast throughout France. The day has come, he said, to seal the indestructibility of the union of France with her Empire."

Has Strength To Assure Safety

"France brought you order discipline and protection against brute force and tyranny. She has the strength to assure your safety. She is invincible.

"France is a peaceful country already loaded with glory, and in the certainty of her strength is prepared to face all attacks and dangers.

"France will not allow herself under any pretext to be diverted from the task already undertaken by Tunisians and Frenchmen.

AFRICAN SOIL

"On this African soil must be created a human community animated by that universal ideal which alone can save the world from slavery."

M. Daladier was acclaimed with tremendous enthusiasm by both the French and Moslem population as he entered the city of Tunis. On his way to the residence the crowds were so great and clamorous that they broke through the police and troop cordons, and the police with great difficulty made a passage for the Premier's car.

BEY OF TUNIS

Tunisian and French demonstrators broke the windows of an Italian tailor's shop in Tunis and tore down the Italian flag outside.

After visiting the Bizerta fortifications earlier in the day, M. Daladier was solemnly received in the throne room by the Bey of Tunis.

The Premier declared that France and Tunis were indissolubly united by treaty. The bonds were daily made closer by the solidarity of reciprocal services and the growing prosperity which they produced. France was ready to contribute to the development of Tunis by giving it all necessary protection.

"REST ASSURED"

"Rest assured that France will not lose sight of its sacred duty of accomplishing its historic mission."

The Bey replying, said that France had the right to the infinite thanks of the people of Tunis for the work she had done in Tunis. Tunis would show her gratitude and attachment to France.

British Premier Not To Mediate

There is much satisfaction in Paris at France's decision not to entrust to Mr. Chamberlain the task of mediation in the quarrel with Italy over her claims in Tunisia and Jibuti. But it is felt that Signor Mussolini may try to shake this resolution if General Franco's offensive should meet with the success Italy is hoping for.

The "Daily Telegraph's" Berlin correspondent says that Herr Hitler's New Year message and current Press comment provide further confirmation that Signor Mussolini can count on all the support he requires from Herr Hitler in the dispute with France.

"Dark Clouds Hanging Over The Horizon"

I should not be sincere if I pretended that the era of crisis was over," said M. Francois Ponet, the French Ambassador, in the address to the French colony in Rome.

"France has many obstacles to overcome internally and abroad. Dark clouds are hanging over the horizon," he said.

M. Ponet said that his efforts were guided spirit of Munich and he came to Rome with goodwill and the desire and hope to contribute to resolving the difficulties and ending the quarrels between France and Italy.

"Although circumstances have not at present allowed us to realise these hopes, we shall not abandon our efforts," he said.

Sub-editing of all political matters in this issue by R. V. Selope Thema, 14 Perth Road, Westdene, Johannesburg.

Zulus To Join War Pilgrims

Commemoration At
Famous Battlefield

Between 3,000 and 5,000 African veterans of the Zulu War are expected to join in the pilgrimage to Isandhlwana on January 22, sponsored by the B.E.S.L. The Zulu Regent,



Regent Mshiyeni Ka Dinuzulu who will lead Zulu veterans to Isandhlwana

Mshiyeni ka Dinuzulu, will be present. Every known veterans of the Zulu War, both those who fought for and against the British have been invited. The B.E.S.L. has received many letters from Zulu veteran who say they will attend. Some will continue their journey to visit Prince Imperial monument.

China Will Organise 50,000 Political Workers

The Chinese army will be supplied with a "political department" on the lines of the Soviet and Spanish Republican forces. This fact was announced by General Chen Chen, Commander-in-Chief of the Chinese forces south of the Yangtse, who intends that an army of 50,000 political workers will be fully trained within the next three years.

According to Chinese military quarters it was also decided at recent conference of the Chinese military leaders to intensify the guerilla operations in the areas held by the Japanese and entrust especially capable officers with the direction of guerilla operations.

It is believed that the Japanese have decided to hold only important strategical points and to abandon many towns in the interior where garrisons have been stationed.

Japanese Cabinet Crisis

PRINCE KONOYE
TO RESIGN
PREMIERSHIP

Prince Konoze, the Japanese Prime Minister, who was engaged in a number of conferences at the end of the year, is resigning the Premiership before this week-end, according to well-informed circles.

Baron Kirciro Hiranuma, President of the Privy Council, is his most likely successor.

The crisis in the Cabinet is primarily due to the Home Minister pressing for national mobilisation on a political basis, involving the fusion of political parties into a single national party.

Members of the two major parties, Minseito and Seiyukai, favour national "moral mobilisation" and vehemently oppose Mr. Suetsugu's plan. It is alleged that Mr. Suetsugu threatens to force the dissolution of the Diet, which may result in the general accounts budget and the six billion yen China campaign budget not being passed. Rather than resign, finances Prince Konoze prefers to resign.

statement about the reasons for his resignation, in which he declared that the China conflict had gradually assumed grave proportions as the result of which the home and political situation had grown more and more complicated.

Roosevelt's Message To Congress

"There are storm signals from across the seas," declared President Roosevelt in an address to Congress on the state of the nation. The war which threatened to envelop the world in flames had been averted, but it had become increasingly clear that peace was not assured, he said.

"Storms from abroad directly challenge three institutions indispensable to Americans—religion, democracy and international good faith. In modern civilisation the three complement each other. Where freedom and religion are attacked, attacks come from sources opposed to democracy. Where democracy has been overthrown, the spirit of free worship has disappeared. Where religion and democracy have vanished, good faith and reason in international affairs has given way to strident ambition and brute force," declared the President.

Stop Press Japanese Cabinet Resigns

THE Cabinet's resignation has been tendered by the Prime Minister, Prince Konoze. Baron Hichiro Hiranuma, President of the Privy Council, has been summoned to the Emperor's Palace and commanded to form a Cabinet. Prince Konoze made a

(Continued at foot of column 4)

LEARN to DRAW

on a good
cigarette

BIG BEN

TURKISH CIGARETTES

"Mellow as the Chimes!"

W/88.61



THE BANTU WORLD

14, PERTH ROAD, WESTERN JOHANNESBURG

SATURDAY, JANUARY 7, 1939

Umzalikazi No Lwendo

Ndivumele mhleli khe ndenze abe mbalwa ngembangeleli nesizathu sobuninzi be divosi (divorce) kulamaxesha anamhlanje. Namhlanje ulwendo yindlalo nemfeketho. Kwintsoke zamandulo kwakuye kuthi xa kuse-nda intombazana kube yinto enkulu, neludumo; kuba kaloku lomntwana namhlanje uza kuba yibhulorho kumacala amabini; okokukuthi u minxeba wobuhlobo. Kude kuthiwe xa eyalwa: "Hamba ntomb' enkulu, uye kusikhonzela, ungezisi ihlazo ne sihlava kulomzi wasekhayapha, (lonto ithetha ukuthi bayakuxatyiswa ngenxa yohlobo athe waziphatha ngalo). "Phava ntombi, uyakufika uphakele imfene zakhona. Uze ungawaphakamisi amehlo. Uze uthobe uyakwenziwa mkhulu; kodwa ukuba uziphakamisi' uyakuthotywa."

Nene-ke nesibhalo siyangqina. Lonto ke isifundisa into yokokuba umendo lo wawuyinto engcwele, nehloniphekayo. Athi-ke akufika phaya umntanontu, alandele ekhondweni lezi ziyalo—de baqale ngoku abantu balo mzi endeke kuwo bapaula okokuba nyani, lomntwana uzalwa ngabantu. Aqale adibane amaxhego alomzi athethane esithi: "Lomntwana, imilo nemikhwa yakhe ilanelisile eli khaya; ke ngoko makathiwe igama, abanye bathi masithi ngu "Nontsizi," abanye hayi! Makabe ngu "Nobantu," bambi ngu, "Nomvisiswano."

Lonto ke ibemnandi ekhayapha nesidima salomntwana siye sikhula ngokukhula, uve sekunikelwa kuye izitshixo zalomzi; nento ezinkulu nezizimfihlo zigciniswa kuye, kuba kaloku ngoku uyathenjwa. Ithi ne misebenzi yakhe indumise; aqale ke ngoku ukuyuna kwiziqhamo zezandla zakhe. Zivakale zisithi kuye iincedama zalomzi. "Unoyolo mfazindini!" Jphukeneke indoda yakhe ithi, "Zininzi iinzwakazi, ezweni, kodwa wena uzedlula zonke ziphela, —kwaye bebaninzi nabafazi abenza ngokwesidima kodwa akakho onje ngawe." Kuba kaloku ayiziya indoda yenziwa luvuyo. Athi ke yena u Solomoni, "Umfazi onesidima ngubanina ongamfumanayo? Kuba ikolose ngaye intliziyo yendoda yakhe —kwanexabiso lakhe lingaphezulu nakwi Korile."

Kulamaxesha anamhlanje into ephambili nebalaseleyo, lubhalelwano phakathi komzalikazi nentombi, kugqululwe izinto zalomzi. Uve isithi intokazi kunina, "Mama ndihleli kakubi kulomzi, anditunwa nento etywayo ndiyifumana ngofefe, ihagu nezinja zibhetele kunam. Andisathethi kona oozisepha, okoko ndafika apha. Ndisisihogweni sika Satana; ntonje ecacileyo ndizakufela emanyaleni—kwaye nothikoloshe balapha, kwatsha kwacima—kwasala amalable. Kuthi kuba ububhusumani bungene kwa-Ntu; umzalikazi naye akanantloni, uyaphendula—amaso- ngololo noqongqotwane, angene kwii nto zasemzini ayokuphumela ngaphaya. Lonto ke imbange lomntana ekhayapha enze yonke into ngetshishi nokunyalasa. Alikho ixhala lokuthi, ukuba umzali wam uyayiva lenqubo ndiyakuba-yinina. Apha ekhapha lomntwana uhleli nje ngo Ntaminani. Uthi naxa kungekhonto ayizame de ibekho. Ithi xa incinane ayandise, uyi "Daily Despatch" yasekhayapha. Ubu "Mrs" obu kuye nokujikwa kwegama lakhe, ekhayapha yintsoke-nje.

Khauthathe pantsi ukucinga mzalika-zi, kwake kwanje-phina kwa-Ntu. Ngawakho amaxesha kwakuye kuthiwenina xa kunjje? Asingomthandazo wakhona okokuba uthi xa usifa umshye eyifumene umntana indawo yokumncwaba? Kutheni ngathi uyawuqalekisa-nje umthandazo wakho? Kutheni ngathi uzama ukuchithela umntana isabelo sakhe asinikwe ngu Thixo nje? Xa sele kude namalungelo akhe umntana. (Iphelela ozantsi kumhlathi wesibini)

U-VELWANO

Umzi wakwa Nofeleti kwisithili sase Ronce uvelana kakhulu no mshumayeli wase Tiyopiya u Mnu. J. Moti oshiywe yinkosikazi yakhe u Maria Moti intombi yakwa Tyelinyayi ngomhla wama 24 ku December 1938 emva kokugula isithuba esingangonyaka noneenyanga ezisi bhoze esezintlungwini ezingummangaliso.

Loomsebenzi uquywe ngu Mf. Gawe wase Tshetshi ngenkonzo ezu kileyo.

Xolani ma-Zangwa nani ma Su- kwini. Akuhlanga lungehlanga.

Oebhala, (Mrs) THEO. NOLUTSHUNGU.

Utyelelo

o-Strowick Pakamile nonina uGrace Khenene wase Western N. Town- ship bemk'e Johannesburg ngomhla we 30 ku December 1938 ukuya e Kroonstad bakucita i-holide yeveki. Bayakuba kwa Pastor H.R.S. Tsu- kudu e O D. Location. Balindeleke kuveki ezayo ap'e Rautini.

Utyelelo Ekhaya

(Ngu NCATAMA)

U Mnu. L. P. Takane, ongumchola- coli kweli phepha lodumo nowakwaka (Mrs. Takane) bakwele nge cave 1st Jan. 1938 ngo 2 30 p.m. e Park Station ukusinga ekhaya (Tarkstad) okwe veki ezimbini.

Sikunqwenelela ihambo entle yo- kuya nokubuya ekaya apo. Ungon- wabi apo ekhaya, wazi into yokuba uphiwe iveki ezimbini kupela nom- sebenzi uwushiya unzima kanye kwedini!

Ungalibali ukusipatela ezalapo e Ziqusheni (e-Sikapu) izimuncumu-

uyazina okokuba uyakukhal' ngawe? Wazithwesa ityalanje kunganina? Kambhe uyamngcikiv' uMdali wakho. Wena ntombam ucinga okokuba unyoko-lo uyakulifumana njani ixesha lokuzincenceshela ngokwase moyeni, xa umana umnyanzela nge zikhubekiso-nje Kambhe ntombam uyamshutshisa unyoko. Wadlala kambhe ngamathuba okuzu- zwa kofefe nodumo. Kauqale nyathelo limbhi, kauphuthume isidima sakho. Utshaba lomntu nguye ngokwakhe. Kusavuliwe!

Mzalikazi-ndini, ewe ngenye imini usaya kubuzwa okokuba, "Umntana endandikugcinise yena umenzele nto- nina ebomini? Umshye naziphina iimfundiso"? Kuba kaloku umntwana lo sesinye seziphu ezingcwele u Tixo aziphe umntu. Kuyimfanelo nemfuneko ke ngoko okokuba u mzalikazi amnike ingqeqesho eya kuba luncedo kubantwana—kwesesi- thathu de kuye kwesesine isizukulwa- na. Ilifa lakwalifa ke ngoko, Lamla mhleli, watsha umzi utshi- swa ngabom, "Z."

u Mphanga Isixeko

Sengcwele E-Rini

(Ngu J. L. NGCANGA)

Kungosizi olukulu endi vakalisa ukuba ndishiywe yinkosikazi yam etandekayo u Frances Nokufa Mpa- ruque ekuseni ngolwesi Tatu lwe 21 ku December.

Akagulanga—ube beleka, ekute namancedo oogqira akanceda luto. Ushiya iinkedama ezimbini, intombi nonyana.

Ungcwatywe ngu Mf. S. M. Maka- pela wase Wesile ngenkonzo ezukileyo. Abantu beyi 136. Ubudala eku 28 iminyaka.

u-Mfikazi yintombi ka Thos., Ngwendu wase Monti.

Ndibulela izihlobo ezite zasondela zafaka izandla, amakosikazi:—

Pongoma, Mnyanda. Theko, nama nene J. Koza, L. Mnyanga, W. Sitole, J. Mandlazi, E. Buhlungu, S. Mhluzi, E. Makoko; Wreath from Mrs Humphrey.

Table with 2 columns: Name and Amount. Includes Iliso Lomzi (£3), Basuto Police (5 0), Xosa (6 0), E.C. (11 8 7), Mr. Theko (10 0), Modder Bee (10 0), N.S.Cmpd (2 3 11), Contributions (2 9 0), J. Ngwendu (8 6), Mrs. Matebula (10 0). Total £21 11 10.

Ezase George Goch

(NGU S. G. DANGAZELE)

Mhleli, Ndicela ituba kwelopepa lodumo. Ngomhla we 27 ku November besi nomsebenzi obalulekileyo kakulu, wobeko lelithe lentombi ka Waunchope ongumsebenzi wase Nurse Mine, apo bekuhlangene ama Tempile ne "Band of Hope" noMa- nyano lwamadodana.

Abantu benza amazwi abaluleki- leyo kakulu kwicala lama Tempile. Sibalula u Brother R. Bancela no Brother Piliso wase Crown Mines. Lamadodana atsho ngamazwi amna- ndi kakulu; umzalwane u Piliso wa- tsho ngamazwi ezizalo abhekisa ku- mzi wakwa Waunchope malunga ne- senzo osenzileyo "Ngokuthi nizibalu- le namhlanje kubantu abakoyo ngo- kuba akamaninzi amadoda angase nzayo esi senzo nisenzileyo ukuzi gcinela imihla ezayo." Ilitye olinike umntana wako lineXabiso mntanam. Walanda nokubazi kwake abantu bakwa Waunchope, nomhlobo wetu u D.L. Ngcebetsho watshe ngento eske

Ngomhla we 18 kwinyanga yom- Ng'a kunduluke ngo loliwe wase Komani Unkosikazi M. Mantle. Ku- fike unyana womfundisi J. Jorha wenzelwa ulwamkelo zizihlobo zake ezamqibela kudala kwi Municipal Hall le lokishini. Ngomhla we 3 kwi nyanga yomQungu kutshata umnu- mzana Goodland Hartley Mtimkulu Nduna i agent ye Bantu World ititshala yase Mission, ne Nkosazana Winnie Florence Malgas ofundisa e St. Philips Mission School umfshato uyakuba se Bofolo emaxhoseni ngo- mhla we 27 kwinyanga yom Qungu yi reception e Rini, kwi Municipal Hall, ngomhla 17 yenziwa i reception ngama Wesile kunye nama Tempile igama selibiziwe ngomhla we 9 kwinyanga yom Ng'a ezityalakeni, indoda ingena e Wesile intombazana ingena e Tshetshi.

Kubhube ngesiqupe u Mnu. May, engagulanga. Ngomhla we 8 kwi nyanga yenkanga ebeseleyi ndoda e kulileyo.

Uyabulelwa uBawo wetu opezulu ngokusipa imvula. Bese kunzima kulomzi. Ngapandle kwempahla e hambayo, kupantse yayiveki isina. Isina ngobusuku emini inqumane, kupangelwe emsebenzini ngabantu.

Ubuyile ema-Xoseni e Idutywa ngomhla we 9 kwinyanga yenkanga uMnu. A.M. Dlepu, apo ebeye ngemi cimbi. Ubuya esincomela amasi no- kubakuhle kwelizwe.

Ngu Mnu. B. Daniels ongapilanga

osebenza e National Bank.

Kubanjwe indoda emhlope yeve- ritable umntan'omntu akuphiwa ukuteta. Akwaba amazwi ake aku viwa nasekaya kwelo silinxameleyo.

Mna Dangazele ndibulela umsebe- nzi wama-Afrika ukubona ukuthi ka- nti ahambela pambili kunye noMfu- ndisi Maralimela wase Church no Caluza kunye nomtunywa wendlu enkulu ongu Matla malunga nelitye. Sakujonga likuxabiso le £100.

Advertisement for 'The LOVELY Colours of FAIRY DYES'. Includes an illustration of a fairy and text: 'Make old materials LOOK NEW. Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish. FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR BOILING WATER. Fairy Dyes IN GLASS TUBES 6d. EACH. You can get them from your Chemist or Storekeeper.'

Advertisement for 'Ulondolozo Eposini'. Text: 'Wakufunana imali yigcinayilondolozel' imini ezininzi. Hamba uye e Posi Ofisi wakufika baya kukuxela indlela yokuzuzana imali qale ke ufake imali. 10s. NGENYANGA LENZA £6-0-0 NGONYAKA.'

Advertisement for '50/ for 15/ EYES TESTED FREE'. Text: 'Best quality Glasses complete for 15/ Usual price elsewhere 50/-. See us! CHAPLINS CHEMISTS-OPHTHALMISTS 68b Market St. Opp New Library Johannesburg.'

Advertisement for 'TSOSA NYOOKO SEBETENG KANTLE HO CALIMEL'. Text: 'Me u tla tiola Liphateng Ukut lea Hore u ka Thaja Motokara o u Tloka Ilojimo. Write to: Tsosana ho t'ela mabele a mabali... Matsoai, tino tse belang, ihlaze tse... meriana e ts'olisang ha li repe. Ho lolila mal ha ho those lebaka. Ke Carter's Little Liver PIL tse tsejoang nahalo tse ka etsang hore yoko aathe-habonolo le 'mele' me u ikutloe u 'hisham ehile u phahama.' Ha li na kotali, li setole u bonolo, empa lia makatsa bakeng sa be-mamale nyoko ha bonolo le 'mele. Batta Carter's Little Liver Pills. Hlokomela ditso la Cartese-phuch- ong se se khubetsotana. Likemisinga bole 1/2'



Advertisement for 'SET-SOTO THE WONDER SALVE'. Text: 'This is the Ointment which cures, although all others may have failed. Do not neglect pimples, sores, scratches or insect bites. Heal it now Use SET-SOTO and prevent blood poisoning, unsightly disfigurement and agonies of irritation and rough skin. THREE SIZES: 1/2, 1/9 and 3/3 Set-Soto Wonder Salve at your chemist or store SEE THE HIPPO ON EVERY BOX Send for a trial tin 1/2 Post Free A. H. TODD Ltd. Chemists Red Hill Natal, ENDELOVINI'

Ezase Luthuthu

NGU J. M. KWANINI

Idlule i Christmas ka 1938 kungaba nga ko ziligaba kulomzana wase Luthuthu ezinje ngezi ukulwa; ukwenzakalisana ngezinto ezibukali njalo njalo umzi uyabulelwa kakulu zi Bhodi ze lokishi ngeso senzo sihle kangaka akubanga ko nalinye ityala eliyepambi kwe Matyi.

Kwi bhodi zomzi lo ziya bulelwa nazo ngu mzi ngoku kutala nobu cule bazo ukuhamba pakati komzi le uyalela ukuba mawu sele wotwabile ungenzi zipitipi hayi ke betu kwa njalo kanye singamlibali ubawo u K. Mdeide naye ngobake ubucule emti tembr nezinye ziyatsho ngombulelo i bhodi kuba u bawo lo uneliso elikulu namandla oku tomalalisa nokuteta ka mandi nabantu.

Ekubeni i Aliwal North Union L.T. ibidlale apha nge 16 Dec. no Gaika a yambhulela uboya benja hayi lobo wam lonto itsho ako nweba u Gaika ndi thetha mna yonke lemihla kuyadlalwa siyakubulela mfo ka Mokoena ukuba uzo kumbeta lo Gaika ayeke ama bhongo idlale i tennis u B. Yena udlala e Molteno nge 1 asazi ke madam sijonge kuwe.

Kwi ndwendwe ebezi pakati komzi singabalula ezi ezizo kucita i Kresmesi apha Mnu. no Nkosk. S. Nduku base Hewu Mnu. E. Mtyekwana "wase Komani" Mnu. Vumazonke, Ndhahandhile Nkosazana Vumazonke, wase "Komani" Nkosk. S. Tshuba, Nkosk. M. Piessie, Mantshiyane, Molteno bonke bazo nwabise ezihlotyeni zabo abanye selebe pindele kwase makaya kwanaba Mnu. G. D. Kulu, Olifant, Nkosk. J. Gxakwe, 'Molteno'.

Kwaba fikileyo singabalula aba Mnu S. Ngwecwe evela e Rautini kwa no bawo Ngwecwe Nkosk. S.N. Solomon Cape Town, Nkosk. L. Malgas Burghersdorp Mnu. M. Gubanca wase Rautini bonke base mpilweni. U Mnu. D. V. S. Kwanini bayi vutele kusasa nge 31 Dec. i moto ukusinga e Jansenville ne Nkosk. yakwake apho bayakuhlala kona kuluzisi kwabe draughts kuvuya abo ayakubo kuba uyayi bona lonto bayi tshoyo izihlobo zonke zimqwenelele indlela no hambo entle noko nwaba kwelo zwe lase mzini.

Uyibambe tsitsha u Nkosk. M. Manga eya ngo mgqibelo malanga i train ukusinga e Monti ngomcimbi okawulezileyo woku fumana ucingo oluti makehle ngoku kawuleza kwanga leyo mini. Kunduluke u Nkosk. A. Z. Qali obelapa kwa Antie wake Nkosk. I. J. Kwanini wazishiya izihlobo zakhe kusemmandi.

Idlule kwa nge 31 Dec. u I. J. Kwanini ukusinga ekayen e Qoqodala ngoku sela umoya ayi ntle mpilo yake usaku kangela yoba njanina kwelo lase ma Xhosebi uzimi sele nokubona izihlobo zake kwa Komani ekubuyeni kwake ndlela ntle Bhayi sikunqwenelela kwi mpilo eyaku hlazi yeka apho.

Baya yalezwa bonke abangati pepa ukuba kwase ntloko apha ku January maba bonane no Mnu. J. M. Kwanini woba fumanisa kwa kusasa ngo mgqibelo ayintle into yoku mosh nge mfundo yako ungayi sebenzisi. Enkosi Mhleli.

Ezase Rhautini

(NGU U NKWALI)

Mhleli we ndaba, Make ndenze indaba zelilizwe. Ndifuna bonke abazalelwe kwelo mnc-

Sivakalisa uvelwano no Mnu. Temba Patsha ongumtungi wempahla e Korsten ngokusweleka komninawe wakhe e Tinarha ongu Hunter Mtuzi, ebeselula kakhulu ubudala bulishumi elinesibhozo, ukufa kumqale esikolweni sase Nxukwebe apho ebefunda khona i Matriculation.

Ngomhla we 5th February yoba ngumdlalo omkulu wa Golf e Korsten njengoba u Maliza no Tshangana bebonyise u Saiggo no Dick baza babo ke ngoko bayayifumana i £5 eyayidlalwa, u T. Manzana "Lips" ubacele ukuba badlale naye nelake iqabane (partner) imali ekuya kudlalwa yona (stake) yi £9. Asazi ke ngathi u Saiggo no Dick basafuna upindwe owabo umdlalo (return match).

Uyakiwa umzi we Cawa wama Rabe ase Presbyterian e New Brighton, ngati xa sivayo u Mfundisi ozakuthabatha isikundhla sika Mlu. J. Jelobe B. A., izakuba ngu Mlu. Molefe M.A. Siyayincoma le Cawa ngokuba nabafundisi abakumgangatho ophakamileyo.

no lwandle baphakamise iindlebe, ilizwe lizakuba nemvakalo ngesandi. Sihla sinyuka sifuna ubulumko bezinye izizwe, ezalapha sazidela kanti inyaniso ilapha ezifubeni zamadoda nabafazi Indoda mayithi nonyana wayo imzalele egameni lobuzwe. Lamagama ezizwe akaphumi nanto yondla isizukulwane esizayo. Ukuba igama ulithiye ngesi Juda loomntu ungum Juda. Zininzi izilumko ezizelweyo kwelilizwe zithi ngenxa yokuba amagama azo ebaptizeshwe egameni lolunye uhlanga imisebenzi yaloomntu ibhalelwa kuma Juda. Siyalahlekelwa ngamagama abantwana bethu aasibathiyi ngamagama emvelo yethu nabobuhlanga bethu. Yikumbuleni inguqulo yembuyiselo yokubuyekeza kuka Tixo emagameni abantwana benu-abantwana abanetayitile ezinde (degrees) basebenza ngama gama obunye ubuzwe. Noku ngafuzwa ngaba ntwana benu kungenxa yama gama njengamadoda ahlelo. Nango umyalezo kuni bafazi kuni madoda babhatizeni abantwana e gamenji lesizwe Ungaliboleki igama, ungathengi igama mthiye umntana wakho ngengetho yakho igama lithethayo ukuze abe nobulumko besikowabo.

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- Umoya onevumba
- Uvalo
- Isifutufutu
- Ukupelwa ngamandla
- Iqolo
- Isiyezi
- Intlantsi pambi Kwamehlo
- Ukudakumba
- Ukuqaqamba kwe Mihlati
- Isisu Esinomoya
- Ubutataka
- Ukuqhina
- Amaqakuva
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(Sgd.) Rev. S. J. NTAMO. (No. 34416.)

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"Bendikatarwa kukqhina, ukungetyisi, intlantsi emehlweni nokuqhina kwezhilano. Ndaba nokumgoboni kakuhle, ndada ndacinga ukusebenzisa amehlo entsimbi. Ndakatarwa zintlungu ngapakati ndapila nzima. Kodwa konke oku kakatarwa sekwapela oko ndati ndasebenzisa i-Parton's Purifying Pills. Ngentembeke nange nyaniso ndinako ukuzishumayela ezilipisi zako."

(Sgd.) Miss ANNA MORUDU. (No. 92992.)

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55a, Macintyre Street, Jeppe, Johannesburg.

"Ndandigula kakhulu. Ndigide ngapezu kweminyaka emi 3. Ndakatarwa zinyongo. Ndinevumba elibi. Intloko ibuhlungu. Ndakakumbile. Zizonke ibhotile emlizisebenzileyo ze-Parton's Purifying Pills zisi 7. Ndiba soloko ndinazo, ndibe soloko ndizisebenzisa, ndisenzela ukuzigcina empilweni. Andingee ndihlale abantwana kwazo, napina apo ndiya kona ndiya kuhamba nazo. Ndiziva ndisike ndadonyo ndipapamile kunyanga pambili, ngenxa ye-Parton's. Ndonwabe kakhulu kunjalonje ndipile."

(Sgd.) L. B. MODISELE. (No. 16936.)

P.O. Idutywa, C.P.

"Ndisele amazwi endimxelela ngawo ndlela endiziva ngayo ndisempilweni entle, nendonwabe ngayo, okoko ndati ndasebenzisa i-Parton's Purifying Pills. Zenza konke enikucazayo. Izifo ezininzi eningazi kankanyanga emapepuni emi, zipilisiwe oko ndati ndasebenzisa i-Parton's. I-Parton's ngoku liyeza lendlu yam ipela."

(Sgd.) SARAH ANN J. TSENGIWE. (No. 16743.)



Ati akuba mab' amaxesha amadoda are e we yimisebenzi. Kugxotwa londoda enqenayo rhala idiniwe ifa yintloko, leyo ematumba ayo afumbele ilinde elincolileyo elidala elityefa igazi avo Kodwa indoda e sebenzisa i-Parton's ayipelelwa. Iba soloko ingu mqabqaba inamandla ngokuba i-Parton's Purifying Pills ziwahlambulule umzimba wayo zayenza yaba yindoda eyomeleleyo neyowabileyo. Indoda efumane impilo namandla ngokusebenzisa i-Parton's uba lula kuyo umsebenzi noko ngati unzima.

Ezase Bhai

(NGU SCRUMMAGE)

Ngenjikalanga yomhla we Klesimesi i i Badi ye Ntenetya yenze ingxikela ye mbuto e New Brighton ku T C. White Hall. Lmsebenzi wonganyelwe ngu Mongameli we Bodi ye Ntenetya u M. Mati othe wacaza ukuba injongo yembutu leyo kukuvuyisana nabantu base New Brighton abazipata kakuhle iindwendwe ebezice kumnyadala we Tument. Ntenetya. Uhambise wati iindwendwe ebezingabadlali zonatyiswe ngohl' bo olungathehekio ngabantu bezifikele kubo yiyo onto ke i Bhodi ye Ntenetya ithe make enzele ababantu bebegcine iindwendwe i mbuto emyoli. Phakathi ezithethi ezithethileyo singabalula Abanumz. Ngubeni (George) Sibonda Maqanda, A M. Lupondwana no Nkosk. Nginza. Imali eyenziwe yi Tumente le ibe yi £85.

(Iphelela kumhlathi wesibini)

Fumana Amandla Ngocokeko Lwegazi

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The Bantu World

14, PERTH ROAD, WEST DENE.
SATURDAY, JANUARY 7, 1939.

As Others See Us

The Deputation sent last year by the Society of Friends of Britain and the United States to investigate into South Africa's colour problems has just issued its concise but comprehensive report. The Deputation, it will be remembered, consisted of Mr E. Russell Brayshaw and Lady Alice S. Harries, representing the Society of Friends in Great Britain, and Dr. Thomas E. Jones and Mrs E. B. Jones, representing the Friends in America. The report which is well balanced should be read and digested by all interested in the welfare of South Africa. It does not only criticise the Union's Native policy but it also praises the efforts that are being made by the Department of Native Affairs to improve the conditions of the African people in the reserves.

It is the policy of segregation, as contained in the recent Native legislation, which is severely criticised. "And all there," states the report, "broods a spirit of fear—fear for the future of the country's industry, fear which separates the white races, the white man's fear of the numerical predominance of the black, and fear on the part of the black man of repression by the white minority."

This fear, undoubtedly, is responsible for the segregation policy that "tends to stress the difference between white and black and creates barriers which hinder mutual understanding and co-operation." The Deputation, while recognising the fact that "the Union's segregation policy provides some scope for Native development," they are conscious of the fact that it "puts restrictions upon the Native's property rights outside their reserves, subordinates them elsewhere to the political, economic and social supremacy of the white man, and segregates their services and finances so that Native taxation is made the mainstay of Native services."

The Deputation then goes on to deal with the numerous, discriminating laws that have been enacted in accordance with this policy of segregation. As every intelligent person is familiar with these laws it is unnecessary to enumerate them here. Suffice it to say since 1910 Act after Act has been placed on the statute book to prevent the rising tide of African progress. But the irony of the situation is that our inter-racial problems have more aggravated than simplified by these laws.

"From a practical point of view," says the report, "it is questionable whether the policy of segregation can be carried out. Contact with white civilisation in the mines, in towns and on the farms, which is weakening tribal authority, superseding Native language and disintegrating kraal life, points to a very partial achievement at most. Nor is there much evidence of any Pan-African movement building up a black state within a white one; conflicting tribal loyalties are not favourable to such a trend. Legislation to achieve segregation may ultimately defeat itself by provoking the will to equality with the white man."

It cannot be denied that the Africans will not be satisfied with segregation unless it carries with it the principle of equality. That is to say the African state should not be subordinate to the European state but should eventually be able to stand on its own feet, while working in co-operation with its senior partner for the peaceful development of our Fatherland. There can be no doubt that a segregation policy which aims at keeping the African under White man's tutelage and domination for all time will eventually create a great deal of discontent and resentment among Africans. We have been told over and over again by the advocates of this policy that it carries with it the principle of trusteeship. But these same people have never explained what will happen when their wards become of age. Their silence on this point is significant, and it indi-

cates that their trusteeship does not imply that the African will be permitted to grow into manhood.

This fact has fortunately been discovered by the Deputation who say: "It is not yet clear whether the interpretation of trusteeship that prevents the Native from growing up, that fears the possibilities of his mistakes while gaining experience, and that resents "too much education and imitation of Europeans," will prevail against an interpretation that works with rather than for and that seeks a fusion of the best in Bantu culture and European civilisation."

One thing which South Africa must clearly understand is that, as the leading state of the African continent she cannot, in the interest of the security of white civilisation, pursue a policy which may in the long run antagonise the whole of Black Africa.

The African, who has been emancipated from the slavery of Africa's pagan life by the white man, has no desire nor intention to overthrow the white man's rule. All he wants is the right to work out his destiny without let or hindrance, and to be allowed to contribute his distinctive share to the "gathering achievement" of the human race. He wants to enjoy the benefits of civilised life, to become a useful citizen of South Africa and a contributor to its happiness and prosperity. The fear that he will one day swamp the Europeans is groundless and should not be allowed to embitter our interracial relations.

China's Sources Of Resistance Not Exhausted

It was expected in many quarters that, so serious had been the blow to generalissimo Chiang Kai-shek with the fall of Hankow and Canton, that the campaign in China would speedily come to an end. Such prophecies, so far, have proved unreliable. From China we learn that the Chinese Government, far from being annihilated or forced to surrender has prepared new levies and with its enormous resources of man power is likely to carry on the fight for a long period.

The leading Japanese newspapers and leading journals, disappointed although they undoubtedly are, have again begun to warn their readers that the extension of the fighting is to be conducted to Chung King in Szechwan, or even further west, until the Generalissimo's administration is wiped out.

JAPAN'S PYRRHIC VICTORIES
Keen observers in the Far East are found asserting that although the Japanese armies are winning victories they may prove to be very Pyrrhic, unless the end of the unequal war can be brought about quickly, and the strain in Japan's financial resources speedily brought to an end. It is not surprising that the Sino-Japanese conflict as it extends its range of operations and grows to such vast proportions, seriously affects all departments of mission work.

MISSIONARIES PRAISED
The Public papers and radio continue to announce that amid the destruction, misery and grief incident to modern warfare stand the missionaries. For the most part they have remained at their posts, comforting the afflicted and ministering to the sick and wounded. Many have organized camps and relief works for the hordes of refugees. The fact that they have cared for Christians and non-Christians alike has called forth the highest praise from both Japan and China. Day and night they have demonstrated the truth that comforted souls are comforters and that they who have received benefits of grace are real benefactors.

From the Generalissimo and Madam Chiang Kai-shek has come this message:-

"We send greetings to all fellow Christians and gratitude to all those missionaries who have done so much to help China."

"Even the most glorious tribute to the heroism of those who have stood for the Chinese in this terrible time of tragedy and suffering fail adequately to describe what the missionaries have done and are doing to help the Chinese people."

—WORLD DOMINION PRESS.

Know Something About Your Health

"The Bantu World," always desirous of serving its readers and promoting the welfare of the Bantu race, has secured the services of an experienced medical practitioner to write a series of articles on health.

No race, whose health is impaired and deteriorating, can hope to boid its own in the struggle for existence. It is physical strength that gives energy and power to the mind. But a man whose health is impaired and weak cannot use his mind properly and clearly.

It is essential, therefore, that the African people should know how to preserve their health, and that knowledge can only be secured from men who have studied the structure of our bodies and how our bodies function.

The doctor, whose series of articles begins next week, will give us this required knowledge. Read his articles regularly, and do not miss any issue of "The Bantu World."

But first, the Doctor wishes to explain in more detail what he plans to do.

He has lived and worked for many years among the Bantu; he knows much better about your habits, and ways and needs, and now he wants to do what he can to improve your health as people.

You will be told many things about your bodies, about sickness, and keeping well, and accidents and other things you need to know.

He has written all these matters for people who want to learn, those who like to ask questions, who are keen to walk in the Way of Health, and desire to help others to walk there also.

There will be two people, Mbala (a man) and Nono (a woman), who will ask the Doctor many questions, and he will answer them clearly and briefly.

Then the Doctor will ask us questions about ourselves, our habits, our way of living, our children, our food, our homes and other things.

That is the reason why the articles are called "Let's ask questions!" The putting and answering of such questions helps us to THINK about such matters, and will make us understand why there is so much sickness, and wickness and pain and death in our homes; we shall learn the reasons for these things and find out what can be done to make them less.

Here are some of the "indabas" they will talk about—you who read this are concerned with all of them, they affect your own lives and homes, and we want you to learn these teachings and to act on them.

HOW DO OUR BODIES WORK? The doctor will tell you about the stomach, and bowels and liver. He will explain about the bones and muscles; he will answer questions as to the work of the heart and lungs. He will describe the brain and nerves, and tell you how the blood does its work. There will be a chapter about the skin and teeth, and so on.

Then Mbala and Nono will ask him "WHAT DO OUR BODIES NEED?" and he will speak on Foods and Drinks, on Air and Light, on Exercise and Rest. He will tell you how these things help to keep us well.

Next will come the "RULES OF HEALTH" and we shall hear about the care of our babies, and of our older children. They will speak of habits (old and new) that are good for health and a special chapter will be given to the matter of Cleanliness.

The Doctor will go on to tell us the THINGS WE OUGHT NOT to do, if we want to keep well. He will talk of bad habits (old and new), of fears and superstitions, of wasting money on useless things and unproven patent medicines, and other matters like these.

Nono one day will ask him "HOW ARE DISEASES CAUSED?" and he will tell us about many of the causes, and how they can be avoided. Then Mbala will say "HOW ARE THEY SPREAD?" and the Doctor will speak of Insects (Mosquitoes, flies, fleas, etc.) of Animals (Rats, Dogs, Pigs, etc.); of infection from person to person, and of diseases that are carried in water and milk.

After that will come the big matter of how these and other diseases can be PREVENTED. Especially, will he speak of Venereal Disease, Tuberculosis, and Malaria.

He will tell us about avoiding infection, how to fight dirt and insects; he will speak of proper foods, and say something about medicines and doctors.

As we come near the end of the year Mbala will ask about the ACCIDENTS. They (and we) will learn about burns and cuts and broken bones. Also of fainting, and fits; drowning and poisons; bleeding and snake-bites.

The series will close by some talks on "WHAT TO DO IN CASE OF SICKNESS?" They will mention some of these things—coughing, constipation, consumption, fever, vomiting diarrhoea, sweating, giddiness, etc.

So that you see there is much to learn. We ask you again to do these things. Tell your friends and relatives about this whole matter. Invite them to your home to hear the questions read and answered. Read the articles aloud (three people can do this), say, on a Sunday evening (after Church).

Talk together about the things you learn. Recommend other people to buy this paper so that they may read the lessons for themselves, and remember them.

Do the things that are here advised, and keep on doing them.

Answer the questions that you will find at the end of each lesson.

These "indabas" are being printed in five Native papers, in various parts of the country; they will be read in four different languages.

If any of you want to ask questions about these matters, you can do so, but do not send long letters! Write down one question about HEALTH, NOT about the treatment of your own sickness.

The doctor does not give free advice about these things. If you are ill, we advise you to get your own Doctor, get properly examined and take the treatment he gives you.

Next week we begin the real questions and answers, so please make yourselves ready in the ways we have suggested.

Japan's Spiritual Movement

The Government has been for a long time been indifferent to religion, but the present emergency has forced religion upon its attention, as upon all the nation. Great efforts are being made to secure the understanding and co-operation of religious leaders in promoting the Spiritual Mobilization Movement of the Government. Recently, a week's Training Conference was held at which Government officials and specialists presented national problems for consideration. These included the nation's economic life, thought life, objectives on the Asiatic continent and future policies. Buddhist and Shinto priests, of course, predominated, but sixty Christian pastors, representing all the denominations were present. The present stress is forcing the followers of all religions, and especially their leaders, seriously to grapple with the questionings and problems which assail the nation. Therefore, a Buddhist-Shinto-Christian Council has been formed to enable the leaders of these three faiths to take united action where such action is possible and no compromise of religious principle is involved.

R. Roamer TALKS ABOUT . . . Bone-Thrower

Ladies and gentlemen, as this is the first New Year article we write you allow us to say, "Peace be upon you and yours for overmore." We have been spared to see this year in; but whether we shall still be together at its close is not for us to know.

We remember the time when we con-sulted a bone thrower in Timbuctoo University. He cast his bones down in a dramatic manner, as if he was throwing a heavy weight from his shoulder. Among the tiny bones we seemed to recognise one we had been picking clean with our teeth on Christmas Day. It looked exactly like the left hind leg of a turkey we had eaten; but as we had given the bone to our dog we felt we had, perhaps, made a mistake.

We—What? Oh, sorry, ladies and gentlemen, the composer who hails from Lovedale has just told us that a turkey has no hind legs. He says it has only two legs which are side-ways. So we apologise for showing such ignorance. Anyway, that bone seemed to belong to one of the legs of that turkey. The bone thrower studied the bones closely for a very long time until we thought he had fainted. Presently, he leaned forward and said: "Ah, I see it now!" He pointed at the bone we were talking about just now, ladies and gentlemen.

"This bone," he said, dramatically, "tells me all about you."

"It should," we sneered, "seeing that it belongs to the turkey we ate last Christmas."

"You are talking nonsense," barked the bone-thrower. "This bone belongs to an animal that used to foretell the future by burying its head in the sand."

"Oh, an Ostrich!" We cried, bursting with pride.

"No; not an ostrich. The ostrich was taught this trick by that animal. But I forget its name. The bone that keeps my memory green is not here."

"We have come here, father, to ask you to tell us what 1939 has in store for us."

"Your future stands before me as clearly as the day. First, I see a nice lady coming to ask you to marry her."

"But we are married already, baba," we exclaimed. "Does this lady know that?"

"She does not," whispered the bone thrower; "and if you don't lower your voice she won't know either until she is your wife."

"But the law will—"

"Listen! this bone which has just been sneezing because I gave it strong snuff says as soon as the lady marries you the first one will become jealous and drown herself in the river."

"But we have no river near our township."

"The bone says that that won't stop a jealous woman drowning herself. But—" he drew nearer to us, "you must beware there is yet another lady coming round the corner."

"Goodness gracious ourselves!" we exclaimed. "What does this lady want now?"

"Unfortunately, my bones do not say; but cannot you think why this lady should want to see you?"

"Don't be funny," we said "We don't even know the lady. Your blessed bones ought to know about her, for they told you she was coming round the corner."

"Do not be angry, my son," said the clever guy, perspiring fiercely, "even the bones must err sometimes."

"We see: So there are no ladies coming to us round the corner."

"There are. Definitely. But the bones fail to tell me what this coming lady wants. I—"

"Never mind," we cut him short. "We do not wish to embarrass your bones further. In fact when we recognised that bone which had been in our turkey last Christmas we knew that we would hear rigmarole from you."

"But, Mr. Roamer, Sir, these bones all come from—"

"Oh, yeah! we saw you pick these bones behind our yard and now you are pretending they are from the other world! Why do they keep forgetting what we want to know?"

Sekolo Se Secha Sa Lokasi La Mabieskraal

Sekolo Sena Ga Se Feeditsoe E Tla Ba Se Seng Sa Dikolo Tse Kgolo Gagolo Dipolasing Mona Transvaal. Mmuso o Ntshitse Mpho Ea £600, Mme Sechaba Sa Koleka Chelete E Salletseng Ea £800

BANA BA SEKOLO BA SEBETSA GA SEKOLO SE E-TSOA

Sekolo se segolo sa Batho ba Batsho se nang le dikamore tse leshome le metso e mmedi, gammogo le holo, se ntse se agioa Lokasi La Mabieskraal setereke sa Rustenburg. E ngoe le e ngoe ea dikamore e meta maoto a mashome a mabedi, bophara e le maoto a mashome a mabedi le metso e mehlano. Go nale kantoro ea tichere e kgolo gammogo le ea ditichere tse ding.

Bana ba tsenang sekolo sena ba gaufi kapa go feta makgolo a tseletseng. Sekolo sena se thusoa ke Mmuso, mme se ruta go fihlela Standard VII (Buka ea bo supa). Sekolo sa kgale, se neng se agioe ka masenke go bonagetse gore ga se ea lekana, le gore ga sea tshoanela gore go ka ruteloa bana ba bangata gakanana go sona.

Boemo (Plan) ba sekolo sena bo ne bo lekannogoe (drawn) ke sechaba sa Bathlako ka tlas'a kgosi S. Mabe. Ba ne ba ba thusoa ke Mohlahlobi oa Dikolo, Mohlomphegi B. J. Kriel, le Mookamedi oa Sekolo, Moruti, G. P. Stegmann oa Saults-poor.

Mohlomphegi C. W. Wilson, Motlatsi oa Komosasa, Pilansberg

Batho, mabapi le moago ona oa sekolo sena se secha chelete ena e sebedisoa feela bakeng sa go reka ditho tsa go aga chelete e saletseng e ntsitsoe ke batho ba sechaba. Motho o mong le o mong a ntsa ka pelo ea gae eohle gore motsebeti ona o tsoele pele mme chelete ena ea £800 ea bokelloa ka bonako. Ntho ena ke mohlala o motle o bontshang moea o motle oa kopano go baagi ba Lokasi la Mabieskraal, ba hlokometseng thuto le tsoelo-pele ea bana ba bona. Ga ntlo ena e feditsoe go utloagala gore e tla lekanetsoa go £6000.

Go roala majoe, leshaba-shaba, ditene le motsebeti o mong o sa siting o etsoa ke sechaba kantie go tefo. Ga sekolo se etsoa bana ba sekolo ba etsa mosebetsi oa go foroma ditene, go roala majoe, leshaba-shaba, mme ba thusa ka eng le etig e ba ka thusang ka eona. Ba nka mohlala oa dikolo tsa dipolasing tsa bana ba Makgooa, ba thuso go fumana ntho eo e neng e ke ke ea fumanega. Ke mosebetsi o tshoatsetseng go rorisoa, ebile e tshoanetse go ba mohlala go Batho - ba bang ba batsho. Ga se feditsoe e tla ba sona sekolo se segolo go feta tsohle dinageng tsa Batho, Transvaal.

ea sebeta gantle-ntle ka morago ga Mmuso oa Kopano ka 1910. Molao oa taba tsa Batho oa 1920 oa re ka go bona mosebetsi o motle o nong o etsoa ka Makgotla ana a Transkei mabapi le taba tsa Batho, oa etsa gore go be teng makgotla a mang a joalo kae le kae moo go bonagalang gore makgotla ana a ka sebeta gantle teng gore a be le thuso go batho kapa go Mmuso. Molao ona oa etsa gore makgotla ana a ka simolloa kae le kae moo go hlokegang, mme go tle gore moo a seng a le teng go simolloe Lekgotla le legolo leo ditho tsa makgotlana di ka kopanelang teng.

Ka baka la gore chelete ea tsamaiso ea Makgotla ana e tsoa go mmuso ka lekgetho le lefshoang ke batho, Tona ea Lehlokore la taba tsa Batho e nale matla a go laela mesebeti ea oona ka matla a molao, gape le gore tekanyo tsa dichelete tse tiang go sebedisoa didumeloe ke eena.

Kantie go lekgotla lena la Transkei go setse go simollotse ka tlas'a molao ona, makgotla a supileng Koloni, a mahlango Transvaal le le jeng Natala. Lekgotla le ka koano go Noka ea Kei le sebedisanang le le ka mose go Transkei le kopantseng mosebetsi oa makgotla a supileng a Koloni le la setereke sa Glen Grey.

LEK GOTLA LA KOPANO LA DINAGA TSA TRANSKEI

Tsamaiso ea Lekgotla la Transkei, le theiloeng ka molao oa Glen Grey, e simollotse ka 1894 diterekeng tse 4. Ka baka la tsoelo pele la gola go fihlela le akaretsa ditereke tse 18 ka ngoaga oa 1911. Ka oona ngoaga oo mokgoa oa makgotla a joalo oa simolloa Bochabela le Bophirimela ba Pondoland. Ka mengoaga e latelang, mekgoa ena e mebedi oa Lekgotla la Naga ea Pondoland, ea sebedisana, empa kamorago ga bonagala gore naging ena e le ngoe, ntho e ka bang ntle ke gore go kopanngoe makgotla ana. Empa batho ba gana, mme nako ea tsamaiso makgotla ana a mabedi a ntsa e-so kopane. Kamorago tumellano ea fihleloa ka ngoaga oa 1930 mme makgotla ana a mabedi a kopana a etsa Lekgotla le le leng le legolo le tsejoang ka bitso la "Lekgotla la Kojana la Naga tsa Transkei."

Bana ba emelang sechaba ba Makgotla ana a Ditereke ba kgethoa ka vouto ea batho ba lefang Lekgetho, mme ba arotsoe ka ditereke tse 4 Godima moo go nale ditho tse pedi tse kgethoang ke Governor-General. Nageng ea Pondoland batho ba kgetha bana ba bababedi feela, le dikgosi tsa Bochabela le Bophirimela ba Pondoland di kgetha batho ba babedi diterekeng tsa bona.

Bona ke ditho, e mong oa Lekgotla la Lusikisiki, e mong oa Lekgotla la Libode, diterekeng tseo kago latelana. Kgosi ea Bathepu ke setho sa Lekgotla la setereke sa Umtata.

Komosasa oa setereke ke eena Modula Setulo oa Lekgotla la setereke sa gagoe. Mosebetsi oa bongodi oa lekgotla o etsoa ke e mong oa bana ba gagoe, a tlatsoe ke mongodi oa motho e motsho, eo le eena a hiriloeng ke Lekgotla. Bonyane ba Kopana makgetlo a 6 ka ngoaga, kagobane diphutheng tse na go reroa ka ntshetso pele ea naga.

Lekgotla le legolo le okametsoe ke Magistrata eo mogolo, eo gape e leng Modula Setulo, ditho tse ding ke bo magistrata ba ditereke tsa nang le makgotla, dikgosi tsa Tembuland Bochabela le Bophirimela ba Pondoland, le buemedi ba bararo ba tsoang makgotleng a setereke se seng le seng. Go ba bararo bana eo mong o kgetho ke Governor General mme diterekeng tse kantie go Pondoland, ba babedi ba kgetho ke lekgotla la setereke seo. Diterekeng tsa Pondoland o mong feela ea kgethoang ke lekgotla la setereke, mme oa bararo a kgetho ke Kgosi ea Bochabela Pondoland kapa Bophirimela. Dikgosi ke ditho tsa lekgotla ka baka la tulo ea bona. Lekgotla lena le legolo le kopana gangoe ka ngoaga, mme phutheng eo e atisang go nka go tloga go matsatsi a leshome le mentso e mene go fihlela matsatsi a mashome a mabedi le metso o mang, go reroa ka ditaba tse tsoang makgotlaneng a ditereke. Tabatena tse reroang di nka megato e megolo, mme mahlakore oohle a Puso ea Babatsho le tsoelo-pele ea bona go reroa ka oona. Tabatena ke gore lekgotla le rera ka dithekanyo tsa magtho le kamoo a ka sebedisoang kateng.

LEK GOTLA LA KA KOANA GO NOKA A KEI (CISKEI)

Go nale makgotla a robileng meno e mebedi setereke sa komosasa eo Mogolo Ciskei, ke a ditereke tsena:—Glen Grey, Middeldrift, Keiskama Hoek, Peddie, Victoria East, East London, Tamacha, Herchel le Hewu (Whittlesea).

Lekgotla la setereke sa Glen Grey, e leng lona le legolo la kgale le nale motsebeti o motle gagolo oa tsoelo-pele. Le nale polasa ea lona moo pele le diphoofole e le tsona tseo go re reroang ntshetso-pele ea tsona gara ditho tse ding, di bile di rekisoa ka chelete tse tshoanelegileng go baagi ba setereke. Gara taba tsa ntshetso-pele ea sechaba go reroa ka katiso ea bana ba tsamaisang dikolo, ditsa tsa mavenkele, mekgoa ea melao ea Batho, le thibelo ea dinku le dipudi tse sa tshoanelegang gore di kene malokaising. Tse ding tse ngata le tsona go buisanoa ka tsona.

Makgotla ana a Transkei a rera ka tsa go dipa, go etsa matamo, go etsa ditsela le go ntshetsa pele temo le diphoofole. Ntho e bontshitseng katlego ke go simolloa ga Lekgotla le legolo la ka Koano go Kei (Ciskei) ka ngoaga oa 1934. Le kopanya setereke sa Glen Grey gammogo le makgotla oohle Ciskei, ka kopano, e seng joaleka Kopano ea Transkei.

Molao ke gore Komosasa eo Mogolo, e be Modula Setulo kapa ofisiri ea Mmuso. Modula-Setulo oa setereke se seng le seng gammogo le bana ba babedi bo tsoang diterekeng tsena bona ke ditho. Bana bana ba kgethoa ke makgotla oa ba a emetseng. Mongodi le Ramatlotlo ke monna oa Mmuso.

Phuthego ea ngoaga e kopana ka September ngoaga o mong le o mong, moo go buoang ka taba tse mabapi le bophelo ba batho, mosebetsi gammogo le tsoelo-pele, gape le ka melao e mecha e reroang bakeng sa Batho ba batsho, mme gona mona go etsoa melao le ntho tse ding.

Lekgotla lena le legolo la akaretsa mosebetsi o mogolo, mme ka sekanyana sena se se kgutsoane esale le eba teng le thusitse go eletsa Batho ba Ciskei mabapi le toka e tshoanelegileng. Morero le dithero tsohle di tsamaisoa ke bana ba Lekgotla, ba sebetsoang ka moea oa nnete go ntsetsa batho ba boea ditabeng.

MAKGOTLA A NATAL

Lekgotla la Natal ke la Msinga feela, le neng le simolloe ka ngoaga oa 1928. Diphuthego tsa lona, morero ke go kopanya dikgosi le balatedi, le rute batho tshoanetse. Mosebetsi o mogolo o mong ke go dipa diphoofole le go etsa ditsela.

MAKGOTLA A NAGA TSA LEBOEAE

Go nale makgotla a tseletseng seterekeng sa Komosasa oa Naga tsa Leboeae. Go ana le leng le leng la Mafeking, le Bosman mme a mahlango a Transvaal.—Pietersburg Zebediela, Lokasing la Bakeberg, Nageng ea ga Moiloa, le ga Sekhukhuni. Lekgotla la Mafeking le sebedisitse dichelete tse ngata bakeng sa metsi, eleng ntho e ekeditseng makgulo gagolo.

Transvaal, Makgotla ana a simollotsoe diterekeng tse nang le bo Magistrata joaleka ga go se na tulo e agileng ea batho kaofela. Lekgotla la Pietersburg le emetse kopano ea makgotla a mararo, a sebetsoang malokaising a mararo a fapaneng: Ga Mphahlele, Moletse le Lokasing la Ga Ramokgopa. Le lona lekgotla lena le hlokometse taba ea metsi difate le bophelo. Le leng lekgotla le sebetsoang gantle ke la ga Sekhukhuni seterekeng sa Lydenberg. Le lona le thusa ka metsi le ntshetso-pele ea bophelo bo bontle ba batho le bile le etsa mesebeti e meng e sa etsoeng ke batho ba bang.

Go nale Makgotla a mang (Boards) a taolo (Management) a mararo, Frej Sata, diterekeng tsa Witziesshoek, le Thaba Nchu. Matla o oona ke go etsa ditsela le go di hlokomela diforo, mangope marogo le tsamaiso ea bophelo, metsi, go dipa diphoofole le melao oa go etsa le go tiisea melao.

Ga go e-so be Lekgotla le tshoanang le Lekgotla la Transkei kapa Ciskei, Nageng tsa Leboeae, le seng le simollotsoe. (82/38)

LETTERS TO THE EDITOR

Why People Don't Go To Church

Sir,—Few people would fail to tell why so called civilised Africans are not Church attenders. The cause is clear but purposely ignored by the Church leaders. Nearly every African can distinguish between good and evil, the word of God is known, but why then should only one-tenth of the people go to Church when the rest are busying themselves in skokiaan and while the others are winning heroic titles in sports and therefore care very little for the church?

S. S. RAMONOTSI
Knights Germiston
[This letter has been shortened. Ed.]

Bantu Culture And The Way It Is Preserved

Sir.—The leaders of Natal are putting their heads together on the revival of primitive customs the last thing a wise race should do—without considering the foundation upon which these customs are based.

They believe sincerely that this will restore a certain lost quality in the moral of our race. Yet the origin of all these practices and creeds are paganism. There is no Bible sanction for such usages. Without reasoning, they assume that Christian leadership is identical with primitive leadership. If these men now drift away from the leadership that is in Christ by the Gospel which is one thing, they must know that it is quite another to go back to our vomit. Nature is God. Under this we must naturally go back to seeing ourselves naked. This is to revive passions which have subsided, the opportunities which passed away without improvement.

The primitive practices of any race consist in the use of crude and polygamic laws. The heathen style of dressing is being given publicity in the form of shows for entertainment nowadays, yet we learn from the Scriptures that when Adam and Eve had committed sin their eyes became opened to their nakedness.

From the Biblical story of Jacob serving Laban for his two daughters, we see that other races too once practiced the Lobolo custom, but when they became more and more civilised it was discarded.

The popular allegation often advanced against the behaviour of some African women in towns today is not too true in its demands, for part of it points to laxity of behaviour on our part as men of the race. It is further alleged that children nowadays are not as respectful as were those of the olden days. This is ridiculous. Old people should remember that they are the regulators of children's home life. They should realise that their uncontrollable thirst for beer resulting in the over brewing of same is responsible, or it is accessible to children.

All the races of the world emerged from darkness, and had allowed nakedness only before their minds had been developed. Our fore-fathers had no written system of their laws, and history does not show how they legislated. Often than not one finds himself unable to appreciate some of their laws because the times have changed and we have changed with them. It is absurd to think man was made for the law. We have a full right to discard our forefathers' laws as they cease, one by one, to conform to our changing times. A leadership such as I have described, therefore, fundamentally throttles our national cause as a whole.

The beautiful side of the African's primitive life is its children but docile side, which out-weighs somewhat the sanity of the brain. There are two things. It is either that those black men who make sport of their own innocently ignorant people are incapable of discerning colourable congratulations, or they themselves join to congratulate the misfortunes of their ancestors.

"AFRI AN"
No-goma, Zululand.



Ntlo ea sekolo e ncha, Lokasing la Mabieskraal e setseng e le gaufi le go fetsoa

ke eena ea hlokometseng ntlo e ncha ena. O bona kamoo mosebetsi o etsoang kateng, mme a ntshe dichelete ga go tshoanelegile. Mohlomphegi D. Malan ke eena ea hiriloeng go aga sekolo sena. Ke eena ea etsang mosebetsi oohle oa bohlahlefi empa mosebetsi o mong feela o etsoa ke batho.

Chelete e ka bang £600 e ntsitsoe ke Mmuso. Lehlokore la taba tsa

Kgosi Mabe le alatedi ba gagoe ba bontshitse tebogo ea bona ka thuso ea chelete e ntshitsoeng le lerato la Lehlokore la Tabatsho. Batho baagi ba ba mona, ba rata ntlo ena ea sekolo gagolo, mme ba lebelletse letsatsi leo mohlala bana ba bona ba tla tsenang go sekolo sena, ba ithute sekolo se sentle se tshoanelegileng.

1/39)

Puso Ea Batho Metseng GO SIMOLLOA GA MAK GOTLA A METSE Mokgoa oo Makgotla ana a neng A Hlongoe Kateng

Go se go fetile megoaga e fetang mashome a mane esale Parlamente ea kgale ea Koloni (eseng ea Mmuso oa Kopano) e neng e etse molao o tumileng oo go thoeng ke Glen Grey Act. Molao ona o ne o sisinye gore go hlongoe lekgotla le emetseng batho le bitsoang Lekgotla la Setereke, bakeng sa Setereke sa Glen Grey leo, ka tlasa molao oa Komosasa, le neng le mothusa le bile le mo eletsa mabapi le puso ea batho ba leng Seterekeng sa gagoe.

Ka nako e telele ntshetso-pele ea mokgoa oa tsamaiso ea makgotla ana e ne e sebetsoa diterekeng tse mose go noka ea Kei. Makgotla ana a simollotse diterekeng di seng kae pele, mme mokgoa ga bonagala gore o sebeta gantle gagolo, ke moo moo o ileng oa eketsoa oa simolloa le diterekeng tse kgolo go feta. Katlego ea Lekgotla lena ke eona e ileng ea etsa gore go be go simolloe Lekgotla

le legolo le tsejoang ka lebitso la Transkeian Territories General Council. Eitse ga go ntsa go simolloa Makgotlana a ditereke ga ba ga fumanega naga eohle ea Transkei le Griqualand East gore le eona e emeloe ka makgotla a eona Lekgotleng le legolo.

Naga ea Pondoland e ne e nale mokgoa oa eona oa makgotla, a sebetsoang gara motse joaleka makgotla a Transkei, oona a le ka tlasa Lekgotla la Pondoland. Kutloana le tshoanetse ntle magareng a makgotla ana ea etsa gore gore makgotlaana a be a kopane e be Lekgotla le leng le tsejoang kajejo ka lebitso la "Lekgotla la Dinaga tsa Transkei le le kopaneng "United Transkeian Territories General Council."

Ka nako ena go ntsa go le joalo, mokgoa oa makgotla ana a metse, o ne ntsa o fokola dibakeng tse ding tsa Mmuso oa kopano. Katiso ea makgotla e ile

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Umqondo Womuntu

Umqondo womuntu wahlukile kakulu kwowomlungu. Kulapo-nje lapo kuvela kona ukuti ibanga elahlukanise umuntu nomlungu lingango Tukela ubude balo, pezu kokuba bengalingana ngemfundo, ngomnoto nangezinye iziqu zobudoda. Ukuze kukanye sizoyicaza kahle lendaba ngoba sifisa abantu bakiti bangazikhulisi njalo bedebeti bayefana nomlungu ngakokhona.

Intlo yokuqala ezeza obala umqondo womlungu ukuzimisela. Uma umlungu eqonde ukwenza into uyakwazi ukuzimisela yona engqondweni yake kuze kubesengati kayiko enye into ekona emhlabeni ngapandhle kwayo. Kuloko kuzimisela kuvele ezinye izimpawu eziveza umqondo wake. Angasuka lapo enze into engabobange yezizwe ngomunye emhlabeni ngisho inengozu enkulu kangakanani atokoziswe yiko loko ukuba ezoyilokota yena abengowokuqala ngqa oyezizile.

Ekwenza-nje konke loko ngoba efuna igama lake-nje libabazake. Kungekho hlo kuloko, azi futi ukuti angase afe. Kodwa akwenze. Umuntu omnyama kanaso isibindi esingako. Into yake ukuzinyeza, ngisho enalo ituba namandla okwenza into eyingqala, uyatitizela ati, bazotini abantu. Konje loku kwake kwenziwa ngubani lapa kiti? Kuzotiva ngiyahlanya akuyeke loko. Lomqondo womuntu wokwesaba ukungena esizibeni esingabonange singenwe yiwo obenza babeyisisulu sezinye izizwe-nje.

Kabanawo umhlandhla wokuti "sekozikanyela pambili". Bafuna ukwenza izinto ezabe zenziwa endulo noma asebeke bazibona zenziwa abanye. Bheka amabizini abo ngisho elabo akade bawapata, ayiloko abaqala ngako. Emile. Kawayi pambili ngoba bayesaba ukuya pambili ngamasu amasha. Umlungu uti efuna amasu amasha okwandisa ibhizinisi liye pambili, umuntu abehlezi pansi eti inqobo ngitola opondobayishumi abayinzuzo ngoba ngandisiwe. Agande ndawonye umuntu azafe.

Enye into enkulu kakulu ekombisa ukwahluka kwomqondo womuntu kwowomlungu nansi. Umlungu uyale-saba ihlazo; uqoma ukufa kunchlazo. Umuntu ungamuzwa ezibabaza ububi bake nokuti yena angambulala omunye, eti kakatali yena. Kanti noma esekwenzile loko uzonamatela empemulweni wake yena ekubalekela loko kufa Afune abameli ukuba bammele ezabalaza esekomba okumenze enze lobo bubu.

Afune futi ukuhlala pakati kwabantu abangcono kunaye, ngoba ihlazo kalazi. Umuntu wenza into eshaqisayo etunazayo kodwa engayiboni yena ukuti iyihlazo. Umlungu kakwenzi loko, zikona izinto umlungu ati ehlezi noma engalubeki esontweni azizondayo azimisele ukungazenzi noma sekunjani. Engaboshwe mteto webandhla wokwesaba "ukunqunywa" ebandhleni, engesabi mapoyisa; kodwa ehlonipa igama lake. Efuna ukushiya igama lake ezinganeni zake liyisibonelo esihle.

Kulapake lapo kuvela kona obala ukuti umlungu unomqonda opakamayo kunowomuntu. Bheka kubaholi babo. Uma umlungu ebona ukuti umqondo wake upazamisa ukuqubeka kwomsebenzi kodwa engawuboneli isici esibi uye aqome ukupuma kuleyohlango angabi siye umpati. Kodwa adhlule abasekele labo abaseleyo. Kunjalo kitina? Qa! Ababangaki abashiya izikundhla bengasuswanga ngempi kuzo Ababangaki okuti sebegudhluziwe badhlule babasekele abaketiwe. Basuke balwe nabo.

Konke loko ubupansi bengqondo yomuntu, aningi abelungu abayeka izikundhla ezinkulu zodumo nemali ngoba-nje imiqondo yabo ingavumelani nezakiwo zalezo zikundhla Loko

kusho ukuti baqoma iqiniso nonembeza ongenabala kunemali nodumo. Umuntu uyayitanda into embi, ayihleke uma yenzeka komunye wakubo anganaki ukuti itunaza isizwe sonke, Kanti umlungu ubheja abebomvu lapo ebona owakubo eyinhlekisa. Afise ukukugqiba loko. Kuningi esingakubala okuvela obala ubupofu bomqondo womuntu omnyama.

Ezemibuso

France:

Lombuso nowase Itali kakwaziwazi ukuti ukungezwani kwayo kuyogcina pi. Sekuzwakala ukuti ama Ntaliyan asekananise izinkulungwane zamabuto eduze nomncele wezwe lase Jituti kwelase Bhisinia, lawamabuto sengatiti angase ahlasele izwe lase French Somaliland. AmaFu'enshi amabuto amancane lapo kodwa ama Ntaliyane e Afrika ese Mpumalanga anamabuto ayizi 90,000 ubuningi. Umkumbi omkulu wempi wama Fulenshi sewutunyelwe kona. Kodwa kutiwa ama Italy asetanda ukulehla ngoba ama French aqinise izintambo. Abanye bati kungase kutambe ama French kuqala.

Spain:

U General Franco opete amambuka wayipaka ngazo izinsuku zika Kisimusi eyake, okutiwa iyakukula siloba-nje. Ubika ukuti iziboshwa azitumile ziyi 7,000. Kwesinye isiwombe esabambene emoyeni uti imishini eyi-18 yakwa Hulumeni bayidilizela pansi yonke. Kubikwa ukuti amabuto ese Italy ayilwayo lena ngaku mambuka ayizi 23,033. Kubikwa ukuti abapristi base Roma ababulawa basondele emakulwini izindhlu zamasono ezadilizwayo ziyizi 17,000. Amabuto apakwe ngu Nduanankulu Franco ayizi 800,000 ubuningi. Pela kutiwa usezidela amatambo kwazise uhlose ukuba ipele impi lena igawo lonyaka.

Germany:

Izingqapeli pesheya nakona e Jalmanni kutiwa ziti umbuso k Hitler kakusekude uye kwa Nyawo ucime. Wona uqobo lwawo amaJalimani kutiwa swaneliswa yinqubo ka Hitler okutiwa usependuka uhlanya-nje olwehlukena nomqondo yabantu. Kepa izimpawu zikomaba ukuti u Hitler angase asuse olunye utuli ngawo lonyaka omusha efuna elinye izwe e Yuropa. Futi umoya uzevunguza wokukalela amazwe awo akuleli ngonyaka lona.

China:

Pezu kokuba ama'China acindezeleke kabi empini noko alwenqabile uxolo olwabe lwezwe ama Japan. Ati ama Shayina aqome ukufa kuncukulwamkela uxolo olugqilazayo. Atike amaJapan kulungile azoyilwa azehlulwe uNdu-nankulu opete ama China u Marshall Chiang Kai-Shek. Ngamaholide ka Kisimusi imishini endizayo yama Japan ibulele ama Shayina ayizi 3,000, kwati ababalekayo abakilela pansi ngezintlo.

(Ipelela ohleni lwesitat)

Izindatshana

Liyoti lipela elizayo mhlambe isitimela siyobe sesihan ba kulayini omusha osuka e George Goch uya ngase Doornfontein. Isiteshi esisha sase Jeppe sesiyapela, umhume ongapanisi kwolayini wesitimela obe uhamba amatilamu e Subway sewuzo dilizwa amatilamu ahambe ngapezulu.

x x x

Kutiwa inkantini yakwa Mai Mai okwabe kwesatshwa ukuti izopemba ukuba dakwa okukulu kubantu ikombisa ukuti abantu bayayitanda kakulu. Kutiwa ikuncipisile nokudakwa kubantu. Sekuhlose ukuba kwakiwe enye ngakoma Sofaya nako Newclare ukuze ipungule izidakwa zemimba-migodi.

x x x

Izimpisi pesheya kute ngokupatwa indhlala e ezintabeni zashunqungana zahlasela imizi eseduze nalezo zintaba zifuna abantu. Kwaliwa enkulu impi eyatata amahora amabili. Abantu belwa ngamazembe, ngemimese, ngamapiki nokunye. Kwafa izimpisi eziyi 14 nabantu abane.

x x x

U kunyakaza komhlaba e Kumanana, umuzi wase Griki kubulele abantu abangama 20 nawo umuzi lona kwawudilizela pansi inxenyeyawo.

x x x

U Mfundisi Richard Sitebe udhlule lapa e Goli esebuyela ekaya e Piet Ritief emva kwenhlangano enkulu yama Tiyopiya ekade ise Germiston. Uke wati ku nalapa e hovisi letu ngo lwesihlanu. Qa, kusenguye-nje uSitebe owabepete izikundhswana Ohlange

South Africa:

Kusanda kuhambela kulelizwe isigejana samadoda omhlangano otiwa ngwezizihlobo, ngelinye okutiwa ama Quaker lap e Nyunyana bevela pesheya e Ngilandi. Lapo bebika ukubona kwabo bati bafurana izwe onke leli libuswa umoya wokwenqenana kwezinhlangothlanga ezakileyo kulizwe. Bati umlungu uhlala enevuso lomuntu omnyama enqene lobuningi bwabo skuti kuyingozu engaze igubuzele bona abayingcosana. Bati nakubo abamhlope kakupelile ukucwasana ngobuzwe kuyilabo bezifuelu ubungqongqoshe bomutxa wakubo ukuba kube yiwo emqoka. Lendaba ize idhlulele napesheya ngoba abaneno abalungu abapete u Hulumeni kabafuni ukuba abapesheya e Ngilandi babaneso nezwi empatweni yabantu bakuleli. Uma bengaqinisa ukufakiso abaneno bangahlubuka e Britania ngokufanayo ama Ngisi nama Bhunu. Inhlalo engaka kumuntu uyilelo vuso.

Itamba lamadoda alibona ekubeni ngamehlo okubonelela kwabamhlope ukuba bawubone ukuti indhlu emnyama naye inesibalo sayo ezweni Yiko loku okwenza nodaba lwamata-nge asengapandhle abe madolonzima Nyutyana omnyama.

ngeminyaka eyadhlula besizana no Mongameli M. S.J Dube, owabesafunda naye ngaleyonkati. Ohlange lapa kuses Ohlange; kugcwele imiqatane yezinsizwa ezibuhlungu.

UMnu. Kunene wase Dundee loku kade lapa eGoli kwaudakazi uNkosk. Ethel Dhlomo upindele eNatal ngolwesihlanu emva kwezinsukwana elapa. Ube netuba lobubona nezihlobo zake akade azigcina. Wehle esezizwa emnandi nasemzimbeni kwazise limpata kahle elalapa.

Kuvamisile ukuba uzwe abantu abapete amabizini bekala ngokuti abakubo kabatengi kubo, kabasondeli futi emisebenzini yabo. Loko sithi kwenziwa abanye babo bamabizini. Abazivezi bona uqobo lwabo kubantu. Kulukuni ukubona izindaba epepeni ezilotshwe abemisebenzi ngemisebenzi yabo bezijwayeza kubantu, noina bekuluma ngezinhlulelo nempumelelo yabo. UMasipalati uhlose ukuquba imisebenzi emikulu ngalonyaka yokututukisa inhlalo yezizwe zonke edolobheni. Okuqondene nabantu ukwakiwa kwezitebele zamahashi eWestern nase Eastern Townships ngo £32,000, Izindhlu ezimbili zokubhaka izinkwa eOrlando ngo £8,000, iHotela labantu eWestern Township £6,000; izindhlu zangase zifakwe amanzi eWestern £82,000.

Izingozi zonyaka omusha ziyesabeka Msibhedhla sabantu kuze kwandiswa awodokotela nonesi betuteleka ngezinkani. Kusukela ngoMgqibelo kusihlwa kuze kube uMsombuluko abantu ababoshwa amanxeba bangama 316. Iningilabo kutiwa babelwa. Indoda yomlungu ibulale umfana wayo yazi dubula wafela lapo umfana.

Izigigaba ezizulu zibikwa ezigodini eziningi. Imvula seyenze inhlekelele embi kuzca. Nalapa eGoli unyaka omusha liwungenise ngayo kuze kube namhlanje (ngolwesibili) liyana. Imifula iyizindwane, kudilika amabhuloh, nezindhlu.

Kuhlongozwa umoya wokuti ama Ngisi ayelwa kona azohambela eSandhlwana ngomhla wama 22 kuyo le nyanga usuku eyalwa ngalo eyase Sandhlwana. Lomkosi usahlngozwa, kuzobikelwa uNdaba ZaBantu nabanye abelungu abakulu. Kuzwakla nokuti uMntwana uMshiyeni angase amenywe naye.

UMnu. Nkabinde wase Eastern Township, emva kokudhla uKisimusi nabantwana ulibangise eStanderton ngoMsombuluko kusihlwa, ubhekwe ukuba abuye ngawo lomgqibelo.

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Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uyuka ekuseni ukipe yonke int' embi esiswini, matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo itli, kungi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni naityele ngawo kuzwe nabakude.

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U-Shaka U-Dingane Nabelungu: Amabunu

Nitini Ngomhla We 17 February, 1837

(Inkoku Ka Dingane)

Kumapepa-ndaba awakiti nabe lungu, kakulu nxa kusondela usuku lokujakada (?) amabhunu muhla e ngoba u-Dingane, igama lake litelwa udaka, kupetwe ngokuti "ngcono okuka Shaka owayehisekela ukubumba isizwe esimnyama sibe sinye sibuswe uye."

Ipelile iminyaka eyikulu anqoty' u-Dingane. Njalo-ke ngaloku kunu kubezwa kwegama lake kanje, kuso bala ukuti nakwisizukulwana esizayo sokula sazi ukuti wayengenkosi ya luto, ngesizatu nje sokuba wanqoba u-Retief nesigajane sake ngendhlela leyo ehlasimulisa umzimba!

Yini eyenza u-Dingane a bulale kabi u-Retief na?

Wabelahlekelwe yifa lake elikulu —izinkomo— okutiwa zazi ntshontshwe u Sikonyela. Ngiti "okutiwa" ngoba abuko ubufakazi obuqo sheme ukuti kwakunjalo. Baku mbule futi abafundi ukuti kwakungu SHAKA hai u-DINGANE, owase abele abelungu abangabe fundisi u dwalala lomhlaba wakwa Zulu ukuze apete ngoba ambulale-nje u-Dingane, kwezinye yezizatu.

u-Zulu wonke wayebasola aba mhlope laba eti bangabalumbi naba takati, ngenxa yezinto nezikali ababe fike nazo. Nangoke u-Dingane eti ku Retief "uma ungangi buyisela izinkomo zami ezihlelele ngokwabele izwe." Nempela zibuyesika-shana! Lento yasebenza ku Dingane ngezinhlalela eziningi, enomzi-ndhlo nowokuti bezifihlwe—ngokulunjwa—yiwo amabhunu lawa. Wenza icebo-ke lokuwabulala awabhucq' kungasali nelilodwa. Ebulala "abatakati." Isisho sokuti "bulalani abatakati" sifakazelwa yikuba endulo umtakati wabebulawa njengoba kwabulawa u-Retief nesigajane sake! Nanso-ke into eyenza u-Dingane abu lala u-Retief.

Njaloke nalabo abakiti asebehu ngulwe ukulolwa nokuganya maba ngakholwa uluhlakulela isenzo sika Dingane ngokupikisa izinto abhewca ngazo sengati wayenziwa ubulwane kanti wayet' uqeda 'abatakati,' ababe ngeniswe uShaka!

Kunjani namuhla na? Anikumbuli endulo nje na? Anisho njengaba ntwana bakwa Israel ukuti "ngcono kwase Gibite?"

Bati abelungu nxabe gubha lolu siku luka Dingane bagcina usuku abajutywa lona ngoyisemkulu.

PO, UMAKUNJALO KUTENI UKUBA LUNGAHLOKONYISWA LOLUSUKU NJENGOLUKA RETIEF NA? Bakona abantu abangati bangahlokomisa igama lesita nosuku abasingqoba ngalo ekubeni bahlokomise elalowo owave

yisihloko nosisusa sempi leyo, oku kanye kuhlokoniswe elalowo owave hola amabuto anqoba u-Dingane e Ncome na?

Ukuba yitina esanqoba okokupela abelungu (ngiyalinganisa, kakulu malunga naye u Retief) ngomuhla ka 17 February 1837, ngabe kuzwakala kanjani, kuwapete kanjani ama bhunu uma siti "Retief's Day?" njengoba kwenza wona eti "Dingan's Day?"

Njalo-ke kuleminyaka eyikulu tina sibona, iningi letu, ukuti kunyate- lwa, kuvuswa izilonda okufanele ngabe kade zapola ukuba imimoya yabanqotywa iyezwelewa ngabanqobi. Ukuba lezizilonda zivukile qo, nabo pela abantu balile ukusiza kwelase Dundee ukwaka imigwaqo ezohamba imikosi, bati sekuntwelile kubo ukuti amabhunu awasenzi ngoba a jutywa kodwa asenza ukuklolanje. (Sunday Times Dec. 4, 1938)

Ngapambi kokuba ngiti jwapu ngo Shaka ngisatanda ukubuzwa ukuti yini eyimbele tina abamnyama ukuba singokumbuli izinsuku zobuqawe bamakosi akiti muhla ehlangabezana nabelungu ikakulu u-Dingane, Cetywayo, Bambata no Dinuzulu?

u-Shaka lona owaziswa kangaka ngokutanda kwake ukubumba isizwe esimnyama sibe sinye sibuswe nguye; izinto lezi ezimbi ezihlasimulisa umzimba ayezenza zigwenye lani na? Ngisho ukubulala noma iyimupi umuzi awunikele amange; ukucindezela abantu balilele unina kuzi abangakali babulawe; ok'hlina zaba abesifazane abemiti ehloka ukuti nxa bekulelwe kumi kanjani; ukubulala abantwana babafana nokuti amabuto awayongena olwandle noku- nye okuningi?

Baningi abati u-Shaka wayesipe- nguli esikulu ngoba wati "nibulala mina nje lobuswa zinyoni," nempela sekunjalo. Kodwa ngivumelana ne- nye indoda endala eyati wayefanele u-Shaka ukukwazi loku ngoba waye buswa imimoya yamadhlangozi nenhliziyo yobuswelaboya.

KUDELA OWAZIYO UKUBA AKABULAWANGA NGABE KUSA- DLIWA NGENGXEMBE ENDALANA, KAKULU NGOBA PELA WASE BAN- GENISILE ABELUNGU LABA! Ngipeta ngokukala kubaholi ukuba bangahungulwa abelungu, bakohlwe ukuti lamakosi akiti angahlwamuseki kubelungu yingoba alwela lama- lungelo esikala ngawo nam- hlanje singasakuwatola. Ayeti avikela amisa ubukosi bakwa Zulu, ehluwa. Bupi namhlanje? Ingani sekutiwa ama-Paramount (ingabe kuqedani nje loko) Kuwo wonke amakosi akiti, mina ngiti u-Dingane

E Gardenville Alcockspruit

(NGU ZWELIBANZI)

Mhleli, Ake ungipe isikala izinhleni ze pepa-ndaba lako ungfakale lemidwa- na yami imibalwa. Besinosuku olukulu lapa e Gardenville ngomhla ka 25 December. Lwalulungiselwe nge mpela lolusuku. Kwabe ku- kona amakwaya amatatu. Kwaku- ngeyama kolishi (students) neyabafun- di (scholars) base Gardens amabili Kwayiwa esontweni emini kwa- ze kwa punywa ngo 1.30 p.m., kwa- telekwa pezu kwedina (dinner). Kwati nje kupakati nalo kwafika umoya nemvula namatshe okwaxe kwacishe kwabangela abaculi bala- hle itemba. Haike noko lasheshe lanqamuka.

Ngo 8.5 p.m. kwavulwa umculo ngumpati sihlalo u-Mr. S. B. Kumalo ngemtantazo, kwasekusu- kuma iSenior Choir iyovula inku- ndla. Wosuka awubonanga luto wena owabungukela e Mshishi zasho ngepimbo izingane zawo baba kwaze kwati nami ngingapandle ngafisa ukuba omunye walelohlelo. Ikwaya (senior) yasho u "uKwehlukana" kwasuka umunyu yati lapo iliqeda kwaduma ama encores amaningi. Emva kwaloko kwangena i "Junior A." nayo yenza impela okunganga- mandla ayo. Kwasuka leyo kwa- ngena i "Junior B." yeza impela nayo ngokuncomekayo. Lapoke ayeloku eshintshana njena kusuku- menye kuhlalenywe. Ngemva kwesika- shana sezwa sekumenyenzwa ama coons avela e Jozi wosuku basho aba fana bozalo bangikumbuzwa e Meleka bangikumbuzwa ama-Negroes.

Kwati ngemva kwesikati esidana kwasukuma u Mnumz. Skakane wabonga abazali ngezinhliziyi zabo zokutakazela umsebenzi wokwenza lolusuku luqame ngokulula izandhla nokunika izingane isikati sokuyo funda (practice) ngesikati sokuhla- kula.

Abuye avela amakwaya ngase stage ayokwenza into yamehlo. Pela iSenior kwaya yayipetwe uqweqwe u Mr. P.O. Sikakane, i Junior 'A' i petwe u Mr. T.M. Dhlamini, i Juni- or B ipetwe u S. Mkwanazi & Bro. Ngemva njena kancane u Mr. Ph. Gama waponsa amazwana naye e bonga okwenziweyo ngenkati encane kangaka.

Sati setuka-nje kwateleka abantu- mzana bakiti ao S.G.H. Hoosen be Syed Cash Stores no E. S. Mathir behamba nomhlobo wabo u Mr. Horward wase Jozi. Lababanumza.

ngaba simkumbula ngayo yonke imihla ka 17 February, ngoba ngale- lyo ndlela amabhunu lawa anga- shinshe ilanga leli anopanopa ngalo u-Dingane.

(Siyayibonga lendaba ekanyisa umqondo ohluzekile womhlobo ngo- daba olukulu kakulu kitin.—Mhleli).

na bangabanye abasidonsisayo nxa shana amandhla etu emafushane. Bangahlobo bempela ngoba basita- nda noba sisezinhlupekweni.

Futi kuzoba enkulu injabulo uku- zwa ukuti uMnu. Howard wapa i Gardens ilamba elifakwa umoya, (pumped lamp) elivutisa okukagesi —siyambonga kakulu lomhlobo wetu, ikakulu abahlobo betu abapati zitolo abagxabhaza amanzi besiletele lo mhlobo.

i-Senior Choir yayiholwa o Miss M. Mdakane no Mr. A. Mlotshwa owayeti lapo isuka anike i signal ali ngise umpati mabuto (General.) Be ziza kancane lapaya emuva o Miss C. Shabalala no Mr. R. Gama.

Zapuma zasho u "Trust Ye In the Mighty God." Zamusho izinsizwa kwamandi kwadeleka kwasongati kusho izingcwefti zamaquzu ekucule- ni. Zasho izingane kwaze kwayo puma ilanga. Inqubeko ikona nsu- ku-zonke kule ndawo yase Gardens.

Ngifisela zonke izihlobo zase Gard- ens impilo enhle nezinsuku ezinhle kanyak'omusha. Kwangatiti ama- langa edhlula namahora edhlula, anga leta uxolo nenjabulo.

Ezakwa Putellos Nase Mbumbulu

NGU I. DHLOMO (IKHABELA)

uZephaniah Dlomo (Ikhabela lase Pulellos School) use zobuyela ngaye u January lo emsebenzini wama Taxi njengoba kadese pumulile.

U Miss Ellen H. M. Dlomo oseben- za ku Senator Brookes e Adams usazoshaywa umoya ekaya kweloku- zalwa e Putellos School. (Ikhabela)

Ku ngati u Std. VII Embumbulu ngo 1939 uzofundiswa u Armstrong Dlomo wase Fafa M.S. (Ikhabela) izihlobo nabamaziyo uMrs. Haw thorne Dlomo bayo dabuka ukuzwa ukuzwa ukuti akapilile kwa Mapu- mulo M.S.

Silindele imishado emitatu lapa e Putellos yao Athony Dlomo oseben- za kwa London Bros. Durban. Noka Greenacre Mkize ofundisa e Clermont Township. Labafo aboku zalwa e Putellos.

UMr. Hamilton Makanya, i Sup- ervisor utenge ugubhu elutengela intsha. Nangoke okutaza intsha. Pambili Makanya - kanya nemiseben- nzi yako, nendhlu yako iyakanya.

e-Mbumbulu kobe kubingelelwa u Rev. H.A. Stick umuzi namaga- tyu ngo January 8 njengoba kade e pesheya.

i-Mbumbulu seyinezimantshi ezi- mbili nawotolika babantu o R.S.Nyo- ngwana no C.R.Ngcobo. u Walter Njapa usayekile.

Basaquba njalo oDhlomo no Sibisi ngamataxi.

Kufunwa
Kufunwa umpeki wempela we Nzule ePitoli. Atobeki, atem- beke abanezifakazelo ezinhle. Iholo lihle. Lobela:-
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Brother's bitter dispute for Pondo-Land Chieftainship

AFTER one of the most bitter disputes in Pondoland over the selection of a Paramount Chief, Botha Sigcau, was appointed by the Chief Magistrate of Transkei, Mr. R. Fyfe King. In installing Botha, the Magistrate Councilled him to have no resentment against his brother, Nelson or his brother's followers.

The dispute between the two brothers for the Chieftainship was one of the most bitter in the history of Pondoland since it was placed under British control, and Chief Victor Poto, of Western Pondoland was requested to arbitrate.

SAULSPOORT DOINGS

On December 14, 15 and 16 the central district of the T.A.T.A. comprising the Waterberg, Kooiberg, Hebron, Pilansberg and Petoria areas held a conference at Saulspoort. In the evening of the 14th the visitors were entertained to a grand reception under the auspices of the principal, Mr. W. Ncwabeni, and staff of Ofentse Tribal School - the Saulspoort school. Chief Ofentse L. Pilane gave a note worthy address in well coming the teachers, and contributed a sum of £5 for food for the visitors. Mr. P.P. Lesejane, principal Mabieskraal Amalgamated school was in the chair.

The chief drove a number of teachers in his Chevrolet to the new hospital, and to the Native Commissioner's residence and court house. It must be mentioned here that the chief attended all the sessions of the conference.

Messrs. Kriel and Stegman, circuit inspector and Superintendent respectively did not attend as they were in Pretoria attending the Voo-trekkers Celebration. Revd. Stegman left an address, for which the teachers were very thankful. Mrs. R. Matsisi is thanked for the support he gave in making the conference a success.

The loss through death of two members of the T.A.T.A. Messrs. S. Nkoane and H. Monehi, was announced.

Mr. Litelu, chairman, and Mr. Kunene, Secretary, are congratulated on the success they made of the sessions.

LEMANA COLLEGE NEWS

The staff of the Lemana College include, Rev. A.A. Jaques, Superintendent. Teachers are acting principal, Mr. W. D. Malan, B.Sc., Messrs. J. P. Stegmann, Van Zyl, Mr. Bauristhene, Misses L. Hurlimann and A. Cousins. The above are for the Training College. At the Girls' Hostel we have Misses E. Kopp, who is the matron and M. Agner assistant matron. The Secondary Department is receiving a very great consideration from the Transvaal Education Department and Mr. E. Maesela who has done great work for this Department was thanked for his services as he is resigning for further studies. Mr. J. P. Stegmann B.A. will be the Principal of the Department as from next January. He will be assisted by two teachers.

Here, the girls for the Domestic Science course enjoy their usual routine and their studies are greatly facilitated.

In the practising school Department the Superintendent reported with regret the resignation of Mr. C. Segooa who had been very useful in many ways here in the College but particularly in Sesutho (Pedi) teaching.

Three new European teachers are anticipated for the year 1939, in the training Department because of the resignation and promotion of Miss A. Cousins, B.A. and Mr. J.P. Stegmann respectively.

ed to appoint a Commission for the settlement of the dispute. The dispute about the Chieftainship was without precedent because Chief Mandlonke died without male issue.

Mr. Fyfe King, in handing Chief Botha his letter of appointment, said that it was unfortunate that there had been two claimants for the chieftainship, and that each had a had a strong following. He advised Botha to extend to friendship the Nelson his followers, and to bury all resentment.

VEREENIGING NEWS

BY OUR CORRESPONDENT

The Annual General Meetings were held in various squares in the Location, on December 7, when a record attendance of about 300 residents attended. The following members were duly elected for the year 1939: Messrs S. Tlahali (re-elected) S. Mgavu, J. Hulwane, P. Nkomo, S. Mohano, J. Matsaneng, and A. Motsuenyane (re-elected.)

Mrs. Doris Motsuenyane left Vereeniging for Klerksdorp. She will spend her holidays with her brother-in-law and sister Mr. and Mrs. Moabi, Maise and Sally are spending their holidays at East Geduld.

Mr. and Mrs. Nyati have returned to Vereeniging. They were the visitors of Mr. A. Motsuenyane last Saturday.

Mr. A. Motsuenyane spent Christmas with his parents at Evaton. He hopes to spend New Year at Klerksdorp.

The residents of Vereeniging enjoyed a very happy Christmas as result of the groceries etc. supplied by His Worship the Mayor and Mrs. Fourie.

Premier Mine News

(By JOEL B. M. THEMA)

A tragic incidence occurred at Mr. E. L. Mokou's house, on November 2. While Mr. Mokou the Principal Teacher of St. Mary's School Premier Mine attended Synod at St. Alban's cathedral Pretoria his baby girl Phyllis Malebo suddenly got ill and died. Mr. A. Kgotso who assisted in the burial in various ways is congratulated. Messdames A. B. Kgotso, M. Masumbuka, M. Maubane and Mr. E. Mangwanatala accompanied Mrs. E. L. Mokou came from Claremont by car, driven by Onverwacht. Many people attended the funeral. Revd. H. M. Maimaine of St. Cuthbert's Mission conducted the service.

Night classes are conducted by the Principal teacher of Premier Mine and Mr. S. Mashita. There are at present 14 pupils. A farewell concert in honour of Mr. A.B. Kgotso will be given at St. Mary's School. Mr. A. B. Kgotso is appointed Principal of the amalgamated school at Depputten—Ramanchane.

Mr. Cleopas Theo. C. Xabanisa

(By OUR CORRESPONDENT)

Cleopas Theophilus Colbart Xabanisa passed his Cape Third Class Teacher's Course in 1914. He acted as principal for one year at the Mankihlane Methodist Higher Mission School. In 1916 he taught at the Veldman's Higher Mission School as a vice Principal. In 1919 he passed the Cape T. 3. Senior as a private Candidate. At the beginning of 1920 he was offered principalship at the following places: Tarkastad, Ncisininde and East London. He decided to take up principalship of the Methodist Higher Mission School at East London. In 1920 Colonel Smedley Williams the then Departmental Music Instructor interviewed him with an object of establishing a Singing Competition. Through the suggestion of Mr. Xabanisa a meeting consisting of the principals of schools was convened at Dr. Rubusana's residence. It was at the meeting when it was resolved that the late Dr. Rubusana and Colonel Smedley Williams should ask the late Mr. Bryant of Gibbered and Bryant's Firm to present Native School choirs with a Singing Competition Shield. The Shield was bought for £25. Mr. C. T. C. Xabanisa won this shield nine times after which time his choir was requisitioned by His Master's Voice Company to come and make Gramophone Records in Johannesburg. After this time Mr. C. Xabanisa relinquished his baton as a conductor. Mr. P. M. Mango his student succeeded him. He has already won the shield four times. Mr. Xabanisa has been known in the Musical World. He he has now joined the staff of the Normal Department at Wilberforce Institute and has also been appointed as a Boarding Master.

He got himself interested in the Transvaal Eisteddfod with the assistance of Rev. Gow B.A. Senior Master Music Department, Principal of the Department Normal Wilberforce who has been able to produce the best reciters in the Transvaal as First Prizes were mostly won by this school. Mr. Xabanisa was requested to be in the staff of European Adjudicators during the Eisteddfod Competition. The Wilberforce Institute Training Department Choir won prizes. Mr. Xabanisa was a member of the advisory Board at East London as a council Nominee. Attended as a delegate the following Advisory Board Congresses Johannesburg, Pretoria, Kroonstad, Queenstown and Port Elizabeth representing East London. Chairman of the East London Native Teacher's Association for 14 years.

done Mr. Mazwi good. He will resume duties soon.

Mr. and Mrs. E. R. Maliza are home from the Transkei, and are spending the holidays at Tula-Ndivile.

Mr. Wesley Qali, school master in the atberg is spending his holidays in the city.

ELECTION AT EAST LONDON

(BY OUR CORRESPONDENT)

More than 1,000 votes were cast at the Advisory Board elections. The field was exceptionally large as eighteen candidates competed for six seats. 1024 votes were cast, and there were only six spoil papers.

The associations represented by the candidates were:—1. Iliso Lomzi; 2. National Council of African Women; 3. I.C.U. 4. Sporting Bodies 5. Independent. There were two women candidates Mesdames Minah D. Gxasheka and Florence W. Siyo. The contest was very keen but was fought in a fine spirit throughout.

The result was:—(1) Mr. R. H. Godlo, M.R.C. 125; (2) W. M. Rubusana III. (3) Mrs. F. W. Siyo 96; (4) W. S. M. Bashe 99; (5) Ed. Tsenyego 56. S. B. Tapa, and D. S. Mtyongwe tied for sixth position with 62 votes each, and when lots were drawn subsequently, D. S. Mtyongwe was declared duly elected. The Council nominees are as follows: H. D. Tyamzash, S. M. B. Tappa and Joe Matota.

PERSONALIA

Mrs. M. S. Tappa is spending her holidays in the city. She will return to Graaff Reinet this week.

Mr. C. T. Matshikwe of the Native Commissioners office has written his his 1st year B.A. Messrs. Siwisa and Socishe of Korsten, Port Elizabeth, who are both veteran teachers, are spending their holidays in the city as guests of Mr. Headman Samuel Socishe of the Location office staff.

Mr. and Mrs. H. W. S. Ben Mazwi returned week before last from Queenstown after a month's absence. The change has (Continued previous column)

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

SATURDAY, JANUARY 7, 1939

THE BANTU WORLD, JOHANNESBURG

PAGE NINE

Arabelle And Isabel

ISABEL: So we have been spared to see the New Year, eh?

ARABELLE: We have. That gives me food for thought.

ISABEL: I would give a lot to get food for the stomach at this moment.

ARABELLE: The New Year makes me think of the past. It makes me remember the little things I left undone which, if I had done, would have brought happiness to many of my friends.

ISABEL: And now you want to do those things in the New Year?

ARABELLE: Yes; I think I have been spared to tidy over my life.

ISABEL: Hmm! you're too religious for me.



Our Children The Burnt Child

While taking a walk through the wards of a hospital I saw in a cot a child playing happily with her doll. She had been brought in some days earlier suffering badly from burns. She was wearing inflammable flannel-lette, and the matches were left within her reach and, of course, she could not resist the temptation to strike just one. Burns, if at all extensive, are very dangerous; the children die, not so much of the burn itself as from the shock it gives to nervous system. She was dressed with what we call "spread boracic." That means that a piece of clean, white lint is taken and some boracic ointment spread on it as you spread butter on bread. It is cleansing and does not stick. She made a fine fuss when she was dressed.

Children are extraordinarily quick at realising how to draw attention to themselves and will often try to get out of doing something they do not like by using their aptitude for mimicry to suit the occasion. It will be very difficult not to laugh at their droll efforts, but on no account do so, as they must be taught that "there is a time and place for everything."



ARABELLE: That is every-day philosophy. That's all. Each day that finds you well should make you seize an opportunity of doing good.

ISABEL: But I really don't see much wickedness you've been doing in 1938.

ARABELLE: That's just it. It is the little things that mean a lot in life. I now remember many instances where I could have brought joy to many hearts if I had remembered to say "thank you" or "I hope you are well to-day" to friends.

ISABEL: Oh. Arab. What do you say? Is that all that worries you?

ARABELLE: It is a great "all," my dear. For instance, you were sour last week when I forgot to thank you for your Xmas gift you thought I did not like it.

Make Others Happy

BY THE EDITRESS

"One makes' one's own happiness only by taking care of the happiness of others." This is one of the great lessons we should learn in the New Year. It should be one of our resolutions for the New Year. While I doubt that the real meaning of these words has been absorbed by our people as a whole there is no doubt that womenfolk are better qualified to put them into practical tests.

Women are more loyal to each other than men. I say this in spite of the popular saying that women break friendships quicker than men. I need not argue that; but I have seen women sticking together through many crises and cheerfully comforting and helping one another in distress. That is why I have taken the Thought of this week as my subject to-day. We must try more and more as we are spared to bring happiness to others.

The real happiness—the spiritual kind which enriches your heart—is that which we get when we extend our hands to those who are unable to walk steadily. Christmas illustrates this more clearly; for it is in Christmas time when everybody who is full of love and goodwill delights in giving friends gifts that will bring joy to their hearts. Their joy, as they receive our gifts, compensates us fully for whatever loss we may have incurred in buying the gifts.

This Week's Thought

One make one's own happiness only by taking care of the happiness of others.—

SAINT PIERRE

If we made this Christmas spirit abide with us through the year, guiding us to think of the happiness of others, we would surely find at the close of the year that we have been very happy indeed. Our sorrows and disappointments will seem to be gone, as we watch the happiness of those whose hearts we have gladdened. I have never seen a person who has made another miserable not becoming miserable in turn.

People who cry out; "I'll serve her right, you watch!" find in the end that while they have "served her right" they have also served themselves right and feel miserable. You cannot be happy doing some unkind deed to another. You can be happy for a time while your enemy is in difficulties, but soon your happiness turns to nothing. You realise that after all there is no lasting peace in evil-doing. The only happy people are those who think of the happiness of others first; who try to bring joy to others.

There are spirited young women who have destroyed their own happiness by keeping out of their hearts tender thoughts about other women. A woman of this nature will hate another woman just because she is more popular than she is or carries her clothes well. But these women are never happy; their wicked thoughts do not give them rest. "The evil fly," says the proverb, "when no one pursueth" You will never be happy while you nurse unhappy thoughts. Sunshine and darkness do not mate.

Either there must be sunshine or darkness. So bring sunshine into your heart in the New Year by striving to think of the other woman. What can you do to make her happy? How can you bring a little smile to those whose faces seem drawn with pain and worry? How to think kindly of the other woman in spite of what you've heard of her and try, if you can, to get to know her better before condemning her.

Introducing New Series

We are continuing this week a series of delightful stories on animals etc. I have no doubt that these will be found enjoyable by all parents,—particularly mothers and children. As you will note as you go on with these stories of animals, they point out certain characteristics in these animals. You will have to read the stories yourself in order to understand them. To children these stories will be of great

help, for they will help them to be observant and to take interest in things around them. They will also encourage our children to love animals, when they are given this insight into the habits of all the animals around them.

Let me hope readers of "The Bantu World" will read these stories as bed-time yarns for their children.

THE EDITRESS

How The Hippo Lost His Fur

BY G. N. LANSDOWNE

With acknowledgment to "The Cape Argus"

Many years ago the hippo was an animal of great beauty. His fur was long, a bright red in colour, and as thick as a cat's, and naturally he was the envy of all other animals. At that time he used to live on the land and not in rivers as he does now. It was the guinea-fowl who envied the hippo most, and he thought out a plan to cause his downfall. One cold day the guinea-fowl said: "You appear to be shivering Mr. Hippo. I wager you will not dive into that hot spring over yonder, for you are afraid your

thick coat will not protect you from the great heat of the water."

"My coat will certainly protect me," said the hippo proudly, and he at once dived into the steaming pool. Alas, so hot was the water that it scalded him badly and caused all his beautiful hair to come out. From that time onward the hippo took to living in the water to cool himself. Every evening he guinea-fowl can be heard screaming with laughter at the trick they played upon the poor hippo, who to-day has not a hair upon his body.

Okwenza Imvubu Ilahlekelwe Uboya Bayo

Eminyakeni eminingi edhlulile imvubu yabe iyisilwane esihle kakulu. Inoboya obude obubomvu klebu, buyinonfononfo njengobekati, ezinye izilwane lezi ziyifela umona ngaleyo nkati yabihlala emhlabatini nezinye izilwane ingahlali emifuleni njenganamuhla.

Isilwane esabe ziyifela umona kakulu imvubu lema kwabe kuyimpangela. Yaze yasenga yati izoyidumaza. Kwati ngelinye ilanga elibandayo yati impangele kuyo imvubu: "Sengati uyazaqazela-nje Mnu. Mvubu. Kepa ngiyafunga ngiti ungeke uziponse pakati kulesiya siziba esifudumele ngoba we-

saba ukuti uboya bako lobo bungeki bukuvikele esifudumezini samanzi."

"Uboya bami bungangivikele," kusho imvubu ngokuziqenya yase iziponasa njalo pakati esizibeni esifudumeleyo. Mayebabo! Kanti amanzi ashisa ngokweqile ayiyovula bonke uboya bayo imvubu basala pakati lapo. Kusukela lapo imvubu kayabe isapuma emifuleni iti iyazipozisa. Ebusuku impangele iye ikale ukuhleka lapo ikumbula into eyayenza emvubini enanamuhla kayinabo nobunci uboya emzimbeni.

Lebaka Leo Kubu E Neng E Lahlegeloe Ke Boea Ba Eona

Ka mengoaga e mentsi e fetileng, kgale,—kgale, kubu e ne e le phoofolo e ntle thatha. Boea ba eona bo ne bo le botelle, bo le mmala o mokgubedu mme bo le bogolo joaleka boea ba katse, bo le bontle, ka tsela e diphoofole tsohle ni neng di lakatsa gore di tshoane le eone. Ka nako eo kubu e ne e phela mobung eseng metsing dinokeng joaleka ga re e bona kajeno.

Ke kgoale e neng e lakatse go tshoana le kubu gagolo, mme ka baka la mona, ea rera mano a go senyetsa kubu bontle ba eona. Ka tsatsi le leng le batang gagolo, go le serame thata, kgoale ea re: "Oa gatsela Mohlo. Kubu ge, kea ana ka nnete o ke ke oa dikela sedibeng sela mola

mose, kagobane o tshaba gore letlalo lagago le legolo la boea le ke ke la go rireletsa mofutong o mogolo oa metsi."

"Letlalo la ka la boea, le ka ntshireletsa" go bolela kubu, ka boikgogomoso, mme ka nako eo ea be se e tlolela kgara metsi a chesang ga e re ea phethoga ea cha gampe, mme metsi a chesang a tlosa letlalo la eona le lentle la boea. Go tloga ka nako eo kubu ea ikemisetsa phela dinokeng gore e iphodise. Mantsiboeng a mang le a mang, kgoale u ka e utloa e tsega, ntho eo e neng e e etse kubu, ea batho eo kajeno e se nang le boea le bo boyane mmelang oa eona.

Do You Know . . . European Superstitions?

(BY R. R. R. D.)

You will be surprised to hear that Europeans, the very people who laugh at our beliefs and call them "childish superstitions" have their own superstitions which play important parts in their lives. I hope in this series of short notes to describe some of these superstitions.

Some of them will make you laugh and say, "Even these perfectly civilised people believe these childish things!"

Let us begin with the Horse-shoe superstition. You have seen, if you are observant, that a horse-shoe lying in the street has an irresistible fascination to many Europeans, particularly women, who find it almost impossible to pass it by without picking it up and throwing it behind their backs. This is considered a protection against evil or alternately a wooing of good-luck. Some do not throw horse-shoes behind but carry them home where they nail them on their doors. Why? You will learn presently.

You have seen, in some European houses—Africans, too, have adopted this—horse-shoes nailed on doors, either inside or outside. An old story on how this came about goes like this. There was a man known as St. Dunstan who was skilled at

shoeing horses. The Devil heard of him and asked him to shoe his "hoof." The Saint recognised the Devil and agreed to "shoe" him. So he tied him securely and caused him so much pain that the Devil cried out for mercy. But St. Dunstan refused to release him until he had promised never to enter a house where a horse-shoe was nailed up.

That is why you see those horse-shoes hanging up the doors for luck. You will also note that most of them are nailed up with their points facing upwards so that luck does not run out at the opening. The early Christians, we are told used to nail horse-shoes sideways so that they formed the letter "C" which is a sacred letter. They believed that in this method of hanging the horse-shoe had greater powers of good luck, for the letter "C" is the first letter in the name of our Lord.

All my people know about a horse-shoe behind a door is that it will keep away the devil from entering that house. There are among them those who would rather go elsewhere looking for a house rather than stay in one that has a horse-shoe on the door. But they believe, unlike Europeans, that the ghost will be a horse that died a painful death and is now returning to kick to death its master.

How To Make Good Tea

Many people do not know that it is very easy to make tea. Tea made in the right way tastes nicer and is so much more refreshing than when it is made the wrong way.

First of all, you must buy a good quality tea. It not only tastes better, but goes further.

Then put a kettle or pot on to the stove or fire to boil. Just before the water boils, pour some of it into clean tea-pot and leave it beside the stove. This will warm it. (If possible use an earthenware tea-pot as it brings out the true flavour of the tea). When the water in the kettle or pot boils, take the tea-pot from the side of the stove and empty it into the sink or elsewhere. Now put into the tea-pot one teaspoonful of tea for each cup you want to make, and one extra for the pot, and immediately pour the boiling water on top of the leaves. The tea-pot should be left standing for four or five minutes before pouring out the tea into the cups.

With or without milk tea is enjoyable. Whether you have it with milk or without is a matter of taste. Some people like tea without sugar—others don't. This is also a matter of taste. Generally, two or three teaspoonfuls of sugar are enough.

Your Larder In Summer

The ideal larder should face north or east, it should have a large window fitted with a netting screen to keep out flies; slate shelves and a stone or tiled floor. Very few larders come up to these requirements, however, so we have to make the best of what has been provided.

To keep milk sweet in summer, place the bottles in a pail of cold water on the floor and keep the cardboard caps on them. If you keep your milk in a jug, place jug in a deep bowl of water or in a pail, and cover it with a square of butter muslin weighted at the corners; the corners should dip down into the water and the covers should be boiled frequently. If, having taken these precautions, your milk still turns sour within twelve to sixteen hours, I would suggest a change of milkman, for you are evidently not getting clean fresh milk in the first place.

Earthenware butter-coolers are not expensive and will keep your butter firm. A makeshift butter-cooler can be provided as follows: Place your butter in a bowl standing in a soup-plate of water; then cover the bowl with a large earthenware flower-pot, inverted, and with its edge also standing in the water in the soup-plate.

Meat should be washed over with a weak solution of vinegar or dusted with pepper and then covered with wire or a muslin "safe"; these measures should keep away even the most persistent blow-fly. Buy your meat in small quantities in summer. Re-cooked meat, hashes, rissoles, and cottage pies are best avoided at this time of the year.

Tea As A Medicine

A number of doctors in England agree that tea is of positive assistance in inducing people to take the proper amount of fluid required for health, for a lack of the proper amount of fluid causes such minor illnesses as headaches and constipation. The mental stimulus too produced by tea lasts an unusually long time and it revives the central nervous system.

Dry-Cleaning Silks

Use powdered magnesia to dry-clean taffeta and other non-washable silks. Rub the powder into the fabric with a piece of soft white flannel, sprinkle magnesia over the surface and roll the garment in a towel. Put away for three days, then shake and brush until the powder is removed.

Beauty Secrets For You

MOST of us find it necessary to doctor the complexion a little during the foggy and sunless months, so readily does it tend to become harsh-looking and dry. An essential point is to sustain Nature's lubricant under the skin. Take milk and butter freely; also a teaspoonful of cod liver oil in orange juice three daily after meals if you are the type who readily gets chilled and pinched-looking on meeting an east wind.

Use cold cream generously to replace the lost resilience caused by undue exposure and overheated rooms. Massage it into the skin while washing, like soap lather. Use it at night, but wipe it all off after a few minutes, for the skin is a living structure which cannot breathe when the pores are choked with cream. Use vanishing cream, but sparingly, on a fine skin inclined to be too dry. And you'll find a powder cream less drying than ordinary powder.

Avoid astringent lotions in winter time except for greasy skins. Frost and cold are natural astringents and are sufficient in themselves, though a wipe over with a piece of cotton-wool dipped in cucumber lotion will protect the surface tissue from the coarsening effects of changes of temperature.

Never take very hot drinks or sit by a roaring fire when the skin is stinging from exposure; also, avoid washing in very hot or cold water. A pad dipped in fresh buttermilk and wiped over the face quickly removes soreness and that skin tightness common in bitter weather.

Hints On Clothes

JUST moisten the linen to be marked with your name with cold-water starch. Dry; then iron, and the surface will be smooth and even to write upon.

Embroidery

LAY embroidery face down on several thicknesses of Turkish towelling and iron the back. If it is badly wrinkled, cover with a cloth wrung out in cold water.

Mackintosh

CLEAN your mackintosh by laying it on a table and scrubbing both sides with a soap and warm water, using a soft brush. Wipe off with clear water and hang out to dry without wringing.

Net Curtains

NET curtains should be starched and hung up wet—squeeze out some of the water first. Pull them into shape and they won't need an iron.

Dance Dress

WHEN you've got into your dance dress and you want to keep it spotless, don't forget to wrap a towel round your shoulders while you give your hair that final combing.

Special Woollies

MEASURE your extra special woollies before putting them in the washtub. Then you can pull them out to their original size and dry flat on a towel.

Last Minute Recipes

SAVOURY TOAST (ONE PERSON)

Prepare hot buttered toast and place on a hot plate. Pour half a cup of white sauce over the toast. Have ready a rasher of bacon rolled into two and a fried sausage cut into two slices. Put under the grill or in a hot oven for five minutes and serve at once.

DUTCH SALAD

Serve on crisp lettuce leaves 1 cup diced chicken, 1 cup chopped celery and 1 cup diced apples dipped in lemon juice. Cover with mayonnaise and garnish with chopped hardboiled egg, chopped nuts and thin slices of orange.

Household Hints

Banana fool is just the kind of sweet an invalid likes. Mash up the banana with a silver fork, beat in half a gill of thick cream, sweeten with a fine castor sugar and add a few drops of lemon and orange juice. Sprinkle the smallest pinch of cinnamon or nutmeg if the invalid likes such additional flavouring. Serve in a fruit glass cherry cut up finely and sprinkled on top.

x x x

Always deep liver into seasoned flour (flour with salt, pepper and pinch of sage) before frying. It adds to the flavour, helps to keep in the rich juices and also helps to keep the frying-pan cleaner.

x x x

Ebony or any polished black wood can be cleaned and given a brilliant shine by rubbing with a few drops of warm olive oil, left and polished with a light soft dry cloth, briskly, after half an hour.

x x x

Furs can be cleaned by rubbing in lightly a little fuller's earth and leaving for three or four hours before brushing. If possible hang out in sun when giving a final brush. The sun will warm the fine strands of fur and make it shine. Pay special attention to the neckline where furs get most grubby.

x x x

To keep your spectacles clean and bright and free from moisture clouding, take a teaspoonful of glycerine and half a cup of methylated spirit. Keep the mixture in a well-corked bottle and remember when rubbing your glasses, never use it near a naked light.

x x x

Always keep your milk away from anything with a strong smell. Milk absorbs odour more quickly than anything else.

x x x

Soak your fingernails in a tea-cup full of water mixed with a dessert-spoonful of lemon juice. This will remove all stains and rough skin, leaving the fingernails clean and white and soft.

x x x

When peeling oranges always start at the stalk end, the pith will come away then quite easily. Keep a little of the best orange peel—it makes splendid flavouring—and quite a number of people always put a small piece of orange peel in the tea caddy. It gives a delightful flavour to the tea.

(Continued at foot of column 5)

Beauty Of The Hands

During the next three weeks house wives' hands will be in action most of the time. Take care of them is my advice. Slip a pair of rubber gloves on when doing rough dirty work or scrubbing. Rub some cream into them every night and some vaseline round the nails to prevent chipping and torn cuticles. Massage the wrists to keep the circulation going if you are inclined to chilblains, and wear gloves that fit closely over the wrists, or better still, a pair of cuffs.

At the first sign of rough skin give them a good dressing with a special emollient for chapped skin, sleep in an old pair of gloves for a night or two and all will be well. If you should burn your hand on an oven door or an iron remember a nicric acid dressing is the best, and

for a blow or bruise a pad of cotton-wool soaked in witchhazel will soothe down the swelling and prevent discoloration of the skin.

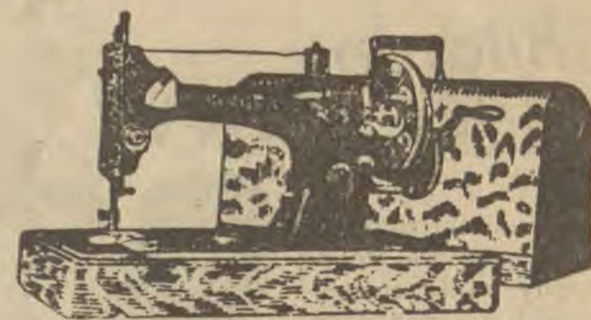
Your Winter Coat

The fur collar of a winter coat soon becomes greasy with wear. To clean, damp some bran with hot water, rub well into the fur and dry with a flannel. Warm more bran in a tin in the oven and rub fur until all grease disappears.

Shake garment thoroughly to remove bran.

Wallpaper can be taken off easily if you soak it with boiling water applied with a whitewash brush. Leave for an hour and scrape off with a broad-bladed knife. You are less likely to injure the plaster by soaking the paper this way.

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MABASOTHO.



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E Fitlhile Sione Ga Mochudi E Tsoa Polokoane Ga Maraba

E fitlhile kereke ea Sione ga Mochudi. Ke Sione ea lekala la Sione ea Pietersburg, eoo Mookamedi oa cona e leng E. B. Lekganyane.

Moruti oa nthla koano Mochudi ke Thoane Ruoele, eoo a fetileng a rera le go bolela methlolo le dimakatso tseo Sione a ka di dirang ge motho a ka dumela a ba a kolobedia. O ne a rerela batho ba lekoko la Ipelegeng. Thero tseo go bonagala gore di ile tsa tshoara maikutlo le bo tenteng ba meoa ea Mosisi Ralefala, le Bogatsu Dintoe, ditlhogo tsa Ipelegeng. Ke bona banna ba, ba leba bochabela metsoeding ea Sione. Koo ba feta ba kolobedia mme ba booa ba kgalegile thamaga thata.

Heelang! Ke bo mang bao? Ke baruti Mosisi Ralefala le Bogatsu Dintoe, ba tshotse makoalo a pakang gore ke baruti ba ba tletseng. Ba kolobetsa, ba jesa selallo, ba fitlha basui, le go fodisa ba ba loalang. Dimakatso ka nnete.

Baloetse ga ba thole ba ea ntleng ea kokelo ba re ditlhare tsa teng ga di fodise di phaloe ke metsi le letsoai la Sione.

Seane sa bagologolo sa re: Se dikoa ke mpya pedi ga se thata. Basimolla thaka Madima. Ba gasa thamaga thata. Go bonagala gore thero tsa bona di ne

di feta tsa monnamogolo Ruele ka re bona Tsadikgolo le Nnakgolo e oo kolobedia koo Thebele, e le baipobodi ba ba 200. Tsadikgolo le Nnakgolo e, re ne re sa gopole gore e tla kolobedia. Ba gakala thata ka thamaga mme batho ba kolobedia ka bontsi. Phuthego ea teng go bonagala gore e gaufe ie 1000. Mafrika a tlogetse kereke ea Dutch Reformed Church ba tsene ea bona ea Bo-rantsho. Ba baneng ba kolobeditsoe ke ea Seburu ba kolobeditsoe gape mo Sioneng. E ea butha Sione, e butha e re khaa.

Lona Masione le phaloe ke Moruti oa lona Mosisi Ralefala. O tshaga le mongoe le mongoe eo e seng Mosisi ka fatlhego se se edileng. Gaana lefufa. Latelang Moetelli pele oa lona. Ratanang gobane le banna ba Modimo ba botlhe. Kana re fapane ka melao le mekgoa ea go rapela mme le go go nte jalo, re rapela Modimo o le mongoe fela ebong Jehova oa Magodimo.

Kereke e, e simologile ka kgoedi ea Moranang, e rile ka kgoedi ea Maboe e le 2, ea be e nyadisa lenyalo la eona lanthla fa pele ge molaodi koo Phaphane. E ne e le lenyalo le tshoanang le manyalo a kereke tsothe, ga e ise e age ntle. E tsenna fa morago ga bo Moruti Ralefala E tsena ga bedi kabeke labothano le Sondaga.

PHYSIQUE

Poloko Ea Moholi Oa Kereke Ea Chache

Tsa Rietfontein

Monghali ntumelle ho kenya man-tsoenyana ana kuranteng ea sechaba The Bantu World. Ka li 11th Nov., 1938, re ile ra boloka mohohi oa Kereke ea Church of England, o timetse ka la 10th Nov., 1938, ka nako ea 4.30 p.m. Polokong ea hae re ile ra rutoa ka mantsoe a boima ke banna ba bane oa bohloane ele morutishi oa bana sekolong sa Doornfontein D.R.M. School.

J. Khalo o ile a re ruta ka thuto e boima ea bophelo ba motho ho tloha tsoalong ho isa lefeng, tsoalo, nyalo, lefu. Mantsoe a mangata, E. M. Moathse Oho ena a fata ka Jobo 19. 26--27 nantsoe ana, 'me leha letlalo la ka le senyehile, ketla bona Molimo ke se ke se nameng ketla o bona ka mahlo a ka eseng a emong.

C. Moathse, Pesaleme 103 ka mantsoe a reng Boka Jehova moea oa ka tshole tse ka ho nna li boke lebitso la hae le kethehileng. J. D. Lebodi ka Jobo 14. 1--2 Motho ea tsoetsoeng ke Mosali o na le matsatsi a se makae 'me o khotse li tsietse oa mela, oa khaoloa joaleka palesa, o feta joaleka seriti.

Jo! Jo! Jo! Baeso lentsoe la Molimo le monate le khohisa ba le nyoretsoeng le tselisa ba llang. Ha re sa lutse re nahana mantsoe a Molimo ha hlaha mokhalabye oa Leburu ea batleng a re senya mohopolo ka ho ema le rona phupung a nte a roele katiba hlohong ha ho nte ho rutoa, eaba Ezekiel Mohlamme o ema a hlalisa (Li fella serapeng sa bone)

Masogana Le Bannyana Ba Gauteng

Selina le Rebeka ebe ele methapa e fihlilege mo gauteng ngoagola go nyaka medire. Ebe ele di kgarebe tse betse tse dikhomphegogo ga golo ge ba sale magae. Eke ke bao ba ka se foreng ke tsa lefela. Go fihleng ga bona Cauteng ba bile ba laetsa gore, ke bana ba ba ratang Modimo; ba tsena kereke ele ruri byalo kage babe bale byalo gaga bo bona. Moruti a shetse a ba tseba. Morago ga kgoedi tse tharo, Selina a thongoa go foroa ke Songana la Nyasaland eo a bego a bereka Berea gore otla mo nyala. Monyazaland a mothibela go ya kerekeng mme a moshupa go ya Zoo go bona diphoofolo Sondag sesengoe le se sengoe. Selina wa batho a dumela ka go tshaba go hlalwa ka ge abe a sehloke selo a e ya Zoo ka taxi le chelete a e hwe tsa.

Rebeka le eena a bonoa ke sogana la Mokhalanga ea bitsoang Alfred, mme Rebeka ka gobona gore motse ga o ke o kgonega ka ntle le batsoadi, a bolella Alfred ka go mo goketsa are: "Alfred oa tseba rena, gagolo nna ke laoloa ke batsoadi, ge onthata are obona ga ge shu le bona ba go bone mme ba

gotsebe." Alfred ka go rata ngoanyana eo a ba a fihla le Rebeka Sebedila gaga bo ngoanyana mme ba thabaloa gagolo ke batsoadi ba Rebeka bao ba bego ba shetse ba nyamile gore bana baile le tsa naga. Le sogana la shupa nnete ya gagoe le potego.

Byalo ga ba ekoa ka mofeta-letsela banyama ge are "Selina ba mohlabile ka thipa koo Fitas Springbok Hall baile Dantsheng, Mme monna o'mo tlogetse Makgoba le ona a mohlanametse ge baekoa a hlabetsoe galoela banna."

Ke se sedirogao ke banyana le Masogana a Gaudeng. Rebeka o dutse le le sogana la ga goe kao gaga bo le ge le sogana lehlo ka phallo ya nyalo ba iphsina. 'Mmoleledi wa lentso la Modimo ore.

Selina o tshaba le go ya gae ka ge a shitiloe ke gopheta taelo tsa ba tsoadi ke gona go fenyoa ke tsa lefase.

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GOBE GO 'LLA MEKGOSI LE MEKGOLOKOANE GA PHAALA

Go nthsitsiwe dikgomo tsa go tsea mosadi oa bogosi bya Phaahla Sekabing. O tsewa ga Masemola. Ka tsatsi la 24 October, 1938 ge le rena re fihla, ke ge Ass. N. Commissioner ya Pokwani a setse a fihlile kgale. Ke ge dikgomo di tsena ka mehlope hlape. Go tliisa matswela a magoro. Pudi, nku, di betwa ke lezwa. Mkgosi, Mkgolokwane, Phalafala, leparapatla, moropa e le tse di kwalago sebakeng sa godimo; ke ge kgatiso ya Morena Komsasa e edya batho le, diruiwa, mme ngwana a sa le a nywe, Morena Komsasa a ba a tswela Ba-Phaahla nku ya sakale-potleng £1. Gofsi la Barwa Phaahla la ba le golo. Kgorong ya Makadike. Ba Phaahla ba thoma go goba mogobo, ka kgopelo ya Komsas. Ra kwa mehloho, le go bona mehlokolo ya dilete.

Ga e le mogobo wa mathomo e be e se wa dikgomo. Eile ge ba feditse, ke ge Komsas a tseela-pele. Segatogong sa gagwe, gwa tswela mabyala, a bagapi ba di kgomo, go ya ga Masemola. Ka morago ga fa o, e be e ka ba nako ya 2 p.m. ge dikgomo di etswa sakeng la Mosate. Mogobo wa dikgomo ya ba o mo gologolo. Ga e le kgosi ya dira tse e be e le Morena Sikwani Phahla Mohlaka, le matona, le batseta.

Ga ele morwadi wa dira ke Morena Sesenyi. Ra tswa ra leba ga Masemola-a Poo. mme dikgomo le di huswane tsa thsaba maribe, e le banna feela. Re fihlile Kgorwane ra letelana nthse, selebeneng sa kgoro tsa Masemola, ka tsatsana phirima. Dikgomo tsa tlogelwa ka sebakanyana gona fa o, di na le babang. Mogobo wa thoma ge re fitile lebenkele, la go rekisa go Mamokebe Bapela; ra boga bonthsi-nthsi bya batho. Ba Phaahla ba sa kgotsa le la nkho bonthsi byo.

E bile lethabo le le sa laudi segego ka bogolo bya lona, dikgomo tsa tsena ge ba kgonyana ba le ka kgorong ya Mosate. Ke ge, bakgotyana ba nthsa dikgomo tse fetsago-seatla (5) le di huswane tse lesome 10. Ka gona ba iswa mo ba ka dulogo ka thopeng ya bona fia Rantaboleng e toona gadi.

Ka la 25th Oct. gwa dirwa tsa tseo ye. Bakgotyana le ba-galadi, ba fihla ga botse gore le hlaba. Bakgotyana ba hlalabela kgomo ya ba sebase. Ka morago ba thoma tsa kgalalo.

Ba Masemola ba dula tsa morula ga ra kgoro, Ba Phahla ba dula go o mong mafateng ka bohlabana tsatsi. Motseta wa Masemola ke Masakeng Diale a dirisana le Letsedi wa Phaahla. (a) la mathamo ba nthsa dikgomo tse 5 le dipudi tse 10. (b) la bobedi ba nthsa dikgomo tse 10 le pudu tse 10. (c) la boraro dikgomo tse 10 dipudi 10.

d) la bone dikgomo tse 10
e) Gofetsa seatla dikgomo tse 5 dipudi tse 5.

f) selela kgomo e ngue. Ba re molete o se kuba. Ka na khulwana ye. Ba Masemola ba gana. Gona gwa rapelwa ka namane e nthso 1.

Ka moka dikgomo e bile 42, dipudi 35:77. Gona ba Masemola bare Mosupa o a ila, gona ba nthsa, na khulwana, ya ba 78. Gwa bolawa tse 8 ka lerumo.

Ga e le batswi ba dikgomo ba magoro a se le ke ba:—

Morena Tomas Matlebyane o tsuile 1 khulong kgomo.

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Morena Sekwati Mampuru o tsuile 1 kgomo

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Morena Nkgonyeletse Masabela o tsuile 1 pudu (10/-)

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Morena Kgaphola o tsuile 1 pudu e swana

Morena Phahla Manoge o tsuile 1 nku e seega

Morena Lekhine Tisane o tsuile 1 kgomo e khulwana

Morena Mampuru Masemola o tsuile 1 kgomo e khulwana

Morena Maboe Maphutha o tsuile 1 nku e thamaguna

Morena Ekele Ramusu o tsuile 1 pudu e pudu

Morena Ass. Native Com. o tsuile 1 nku £1.

Ka la 26th October e bile letsatsi le le golo la di kosa tsa mehuta huta. Mosimane wa kiba a tlolela godimo!

Ga e le meeta ya byala e ke kgongogo go e bala ke 112! Go yona e o magapa a a tswilego ga Phahla ke 29 ka ntle le maupu, Bakgotyana ka moka e be e le ba 74. Didyo e be e le "Tlang ka moka." Ba gwerba ba motseiwa ya ba, ba fofa le tee ba tswela go yo bapala kgoyana.

Ka 27th Oct 1938 sefata sa bulwa ka nako ya 11 a.m. gona kgogwana ya rwala thethe gwa go bya mogobo.

Eupya ba ka morago ba kgotsa ge methapa ya Ba-Masemola e ba otla ka di kgati e re: "Mosadi o a lotwa." Ra fihla ga Phahla le ka soloela, ra tsena ka mogobo. Ga e le monyanya ga Phahla o feletse ka 31st Oct. Kosa e le ya thaka Matsedi. Ba hlalabela kgomo tse pedi (2).

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Motato o tsoang Chungking, o bolela gore Marshal Chiang Kai-Shek, Molaudi-golo oa madira a Machaena, ga dumellane le kgopolo ena. O re China e tla loapa go fihlela go falaledi madi a bofelo.

Banna Ba Emelane Ka Marumo East Africa

Mmuso oa Italy le oa France e emelane ka marumo meeding ea fatshe la Somaliland, East Africa. Go utluagala gore madira a Mantariana a setse ale meeding ea Somaliland. Lefatshe lena le ka tlasa puso ea France gomme le emelane le la Abyssinia. Gothoe masole a Mantariana a 90,000 a Makgooa, a Ba-Afrika a 150,000.

Mmuso oa France, go utluagala gore le oona o rometse dikepe tsa ntoa le masole go ea disa lefatshe la Somaliland.

Ga go motho ea tsebang se emeroeng ke Mantariana empa ditaola tsona di bolela gore "di wele mpherefere." Gape go utluagala gore Marshal Goering, Molaudi-golo oa Madira a Germany o itokisetse go ea Italy bofelong ba kguedi ena. Leeto lena le lona le emere tse kgolo, gobane magareng a Germany le Italy go teng sejekane sa thusano.

Monna Oa Lekgooa O Tshueroe Gothoe O Hlasetse Mosadi

Mosadi oa Lekgooa mona Gauteng o batlile a bolaoa ke Lekgooa bosigong ba Labone le fetileng. O re o ne a letetse trempe ga go fihla Lekgooa la monna ka motorokari la re go eena "Mofumagadi, u ea toropong na?" Eena a fetola a re, "ee." Eaba le re "jualekage pula e ena, na nka se go palamise ke go ise gae?" Eena a araba a re, "nka itumele."

Ke ga tla tsa e ka motokaring gomme monna a o kganna. Erile bakeng sa go re a moise gae, eaba o leba thoko ea Crown Mines.

Mosadi ga bona gore monna o moisa gosele eaba o re go eena "emisa ke fologe." Monna a araba a re "Ga u fologe; u tla ba kamo motorokaring go fihlela ke etsa thato ea ka."

Erile ga ba fihla gaudi le engue ea dintutuma tsa Crown Mines, monna a emisa gomme a laela mosadi gore a fologe. Mosadi a gana eaba monna o mtshehuara kamatla. Mosadi a hlaba mkgosi, gomme ga fihla Ba-Afrika. Erile ga monna a ba bona a tsena motorokaring gomme lerole la thunya.

Go utluagala gore Maphodisa a tshueroe Lekgooa le bitsoang Francois Antoni Gerber gaudi le Jackson's Drift.

Diholidei Di Feditse Batho

Batho ba 70—Makgooa le bao eseng Makgooa—ba shuele; ba bolailoe ke Keremese le Nguaga-mocha. Batho ba batlileng ba eba 500 ba gobetse. Bonata ba bao eseng Makgooa bo shuele ka nguaga-mocha, gomme bo bolailoe ke dintoa.

Re Utlua Ka Padi-ea-Tsela

Gore Mo-Afrika e mong o noela Keremese go fetisa gomme (a) tsoaga ka mese oa noka ea Jordane. Go ja Ba-Afrika ese go lema dinaka.

Gore Ba-Afrika ba bolaeane gagolo ka tsatsi la Keremese, gobane ba ne ba gopotse gore Keremese ka tsatsi la go bolaeane. Empa tsebang gore Keremese ke tsatsi la thabo le nyakallo eseng la polaeano.

Gore monna e mong o hlabiloe ka thipa koa Fitase, a ile go ja Keremese se lapeng la monna e mong. Go ntlugala gore ene ele "moea nameng o ea ka mogano." Tlogelang malapa a banna ba bang bageso.

Gore Martha o sellong gobane o lahlegetsoe ke mohlankana ka Keremese. Eka o tsamaila le Sarah eo a

ileng e moneea mosuno oa Keremese Ke Gauteng mona; banna ba lahlega.

Gore Alfred ena, erile ga utlua gothoe ke Keremese, are "kajeno ke kajeno tseo re neng re sa di fumane re tla di nka kamatla kante le poifo." Re utlua gore o setokising ka mlato oa nka tholoana ea Eva, a re ke Keremese.

Gore Sixpence ena, erile ga utlua gothoe ke Keremese, a ba tsamaea a eo epolla chelete ea gagoe gomme a tsamaea e ea Sophiatown. Erile ga kgutla aba a tlamile hlogo gomme chelete e ile le bo Mmamokwena.

Gore koa Alexandra banna ba mulane ka melamo, ba remana ka dilepa, ba baka mosadi oa monna e mong. ba re aba fe Keremese.

Banna Ba Emelane Ka Marumo

Marashiya le Majapane a emelane gampe. Molato go bakoa dihlapa. Motato o tsoang Paris (France) o bolela gore Mmuso oa Russia o rometse masole a 50,000 motseng oa Vladivostock o leng letsibogong la Leoatle la Pacific.

Mmuso oa Japan le oona go utluagala gore o rometse masole meeding ea Russia. Maru ana a matsho a ntoa ga go motho ea tsebang gore a emereng.

Ba Rera Go Bolaea Ea Herr Hitler

Seema sa Makgooa se re "Hlogo e roalang krone ea borena ga eje ditheogelang." Kajeno re bona nnete ea sona. Motato o tsoang Berlin (Germany) a bolela gore batna ba 21 ba tshuroe ka molato oa go rarog go bolaea Herr Hitler, Tona-Kgolo ea Mmuso oa Germany, le matona a gagoe. Banna banna ba tshuroe gomme go utluagala gore molato oa bona o sekoa mabati a koetsoe. Go rialo ke gore ga go motho ea dumelotsoeng go tseba seo eleng sona.

Tsela Eo Herr Hitler a Tla Busa Ba-Afrika

Majeremane are oona ga ka fuma a mafatshe mona Afrika, a ke ke a ruta Ba-Afrika, gore balekana le Makgooa; a ke ke a ba tlogedisa mekgoa le bodumedi ba bona. Ga go Mo-Afrika ea tla dumelloa goba le lentsui bakeng sa puso. Ka dikolong tsa ba batsho go ke ke ga ruta Sekgooa kapa ntho tsa Makgooa, go tla ruta Se Afrika le tselopele ea sona. Go ke ke ga eba kopano magareng a Majeremane le Ba-Afrika. Taba tsena di boleloa ke Dr. Gunther Hecht, eo eleng moeletsi oa Mmuso oa Germany bakeng sa taba tsa merafe le tsa mafatshe.

Lefokisi La Maitirelo

Mafokisi a tsile letsholo la go tsoma monna oa Lekgooa eo a tsamaeang a kgothosa batho, a re eena ke Lefokisi. Lekgooa lena gothoe le otlile mosetsana oa Mo-Afrika koa Illovu mona Gauteng.

Basetsana Ba Tshuanetse Go Sebetsa

Koa Germany ga go mosetsana ea ka dumelloang go sebetsa ka ofising pele a eso go sebetsa katlung, go tseba go hlakomela legae le go apeeja dijo.

MATLA Asa FELENG

Fumana thuso e kholo ka ho palama paesekela e bitsoang Raleigh - e entsoeng ke dihlaletsi tse kholo tse tepahalang. Dipaseke'a kaofela tsa Raleigh di na le disepoko tse tiileng-mmele oa eona le dithebelamaraha di entsoe ke makhethe a makatsang.

Ntho tsena di etsa hore paesekela ea hao ebe ntle. Simolla kajeno ho sebedisa paesekela esa khathatseng - pa ama-Raleigh!

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NGAONA enoa o thabile joalo hoba robala haholo, hamonate-me boroko ke ntho e kholo joaleka lijo ho ngoana. Ngoana ha a hlobaela 'me a sa khalehe hantle ke hoba ho na le ntho e mo utloisang bohloko Mohlomong lekano la hae le bohloko ka hoba a melisa, kapa mohlomong e le hobalongoa ka maleng joale basali ba bohlae ba fa bana ba bona moriana oa phofo oa Ashton & Parsons' Infants' Powders. O felisa bohloko, o tholise ngoana. Hape, ha eba ho sa loka ka maleng ho eena, moriana ona oa phofo o lokisa ka maleng. Moriana ona o phofo oa Ashton & Parsons' Infants' Powders o lokile, oa ts'epheha 'me ha o na kotsi le hanyenyane feela. Ke lilemo tse ngata haholo o tsebiloe ke basali ba batho ba basoeu.

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TSA WITZIES-HDEK

(KE MOETI-OA-BOCHABELA)

Khele mehlole ke linoha mesanene ke batho. Moeti oa Bochabela Mohahlala oa lithota o kile a re khalo ka koloi ea peterole (motor-car) ho ea ho lane la ha Morena Mopeli. O tla a ele keresemese ea lithabeng le meqoo ea tseo a li utloileng ho ba bang ba bahahi ba Eua-Tua. O re bahahi ba ea lla ba re: -

Tlala ea selemo se tlang e bonahala e kare e tla imela bohola ba sechaba. Aah! lona ba bacha ba Lejoeleputso le libakeng tse ling jangle le siele kamoso. Ba re sechaba se seng se mohloongeng ka ho felloa hoa ba bang ke mosebetsi eo ho thongeng ke ea litul' tse ka pele. Emong ba re e ne e le tereke ea lebenkele eo a neng telekoe emong e le leponesa.

Koana tsena 'na ke re ke hona ha ho phetheha lentsoe le reng "Mphe-Mphe ea lepisu. Lefu la motho emong le fa

emong bohobe. Bare re khubetsoana e shapa matlo ohle a kara Qua-Qua ka botle ka hara matlo a khantsa "furniture."

Bare hona le matto a mang ao ho lskhoho le manku a hlajeloang baeti ba chakelang basali ba batho ba makhoeng 'a reng ba sebetsa tsa hy iphelisa ho litsietsi tsa kamoso. Rea le lilela banna ba makhoeng. Se apeseng basali ba lona haholo hobage hona le ba ba luletseng litseleng empa bona ba hloloa kea bona matlo.

Moeti-oa-Bochabela-oh! ho joang moo Qua-Qua majoana? ho botsa emong motsalle oa hae. Khele efela le basali ba mona ba tsoela pele ba khantsa ho itlota ka lipoiri (face powders) feela 'na kea falla mona le ba heso ke ba tlosn hobane ho teng Maranana a ikhantsang ka ho batla likofi malspeng a banna ba makhoeng ha ba bona banna bao ba baballa basali ka ho ba romella tse monate. Lea re tsabisa maha lona Marena teng a ea itseba.

Se Boka Sa Baruti Ba The Bantu Baptist Church

Seboka seile sa phuthelaha Germiston kala 10-20 November 1938 Baruti ba Northern Council feela. Motsaori oa Marapo ele General Superintendent Rev. D.Eriksson. Ho ba Motsamaisi a behle tiapelo le khotlato, a phatlalatsa h-re yoale seboka sebutsoe: Sa simolla mosebetsi. Motsamaisi a hlalisa mabitsa a Revs. J. Siyo, Durban, S. Masango Dundee, J.P. Ngqobiso Hershel le R.K. Katoleza Warrinton, Basitiloeng hofinyella Sebokeng.

Batsamaisi bakhetho. Rev. M. Mabena Vice Chairman Rev. J.J. Lepele General Secretary, Mr. E. Theko Executive secretary le Rev. S.Tuseni Treasurer.

Reports: Mosebetsi osale motle ho baruti. Lipalesa tse khotlatsang liteng hara Ma-Kresete. Litsoko loho libile ngata leli kolobotso sele-mong sena. Tlala le komello l-sitisitse likabelo ho balumeli, empa bongata bolelele. Likolo (Day Schools) 'Muso oia mohetse re a leboha. Likolo tsa Sontaha (Sunday Schools) lieketsehile ka palo ea bana. Babasoeng bare thusitse, South African Baptist Missionary Society e phahamisitse haholo Kereke ea Bantu Baptist Church. Mahlakoreng amang Satane olekile ho loantsa kereke empa Matla a Lehodimo amo soabisitse.

Resolutions:- Ho khalemeloe yoala Kerekeng ho bo kesera sesehlo sa Kereke ea Jesu. Banani ba senyehelang mahae le bashanyana ho hlokomeloe tsena hoba lisenya Kereke. Lenyalo ebe la Bokreste ho badumeli. Letseling likeletso tse ngata tsa behoa Sebokeng.

Ministers Retreat:-Tsebeletsong ena reboka sebile matsatsi a mahlanano boighutsong. Motsamaisi ele Rev. W. H. Duke Troyville Baptist Church Johannesburg, tsebeletsong ena tsebe ha enkelane. seboka se lebohile haholo Rev. W. H. Duke le eona phutho eo eleng motisi ho eona hore a fumane seboka boikhantsong le baruti ba batso.

Rev. P. W. Lowe le Rev. G. Driver baile ba chakela seboka ka thuto tse matla, likeke tsa libilo. Seboka se aeteletse tsebeletso eme mentseng oa George Goch, Eastern Township. Hole peho ea Baruti motsamaisi ele Konojo Rev. D. J. E. Ennals a tlatsitsoe ke Rev. J. Walker, ba tloisua batla kapele Revs. Elias Mabana James-Radebe le Mateyu Maraba ba arabu lipitso, banka likano. Batlatso le babasoeng babangata le bubatso, holehotle hole monate. Dr. Ennals a tsebisa seboka morero o leng teng hore hotla hahoa kapele Colleege ea Baruti Orlando, plan ea mohaho ese e lokisitsoe. Ruri eaba thabo e kholo seboka sa opa mahofi. A leboha haholo tsoelopele ea Bantu Ba-

papist Church leka motsamaisi e mocha Rev. D. Eriksson Mabitsa a keana seboka :-Revs. M. Mabena Springs L. L. Monehi, New Clare; T. Ndala, Orlando; E. Mabana; Germiston; A. Sekese, Pretoria; M. Mahlope, Petros Steyn; S. Miti, Kimberly; L. Powth Campbell via Kimberly; J. Radebe Leeuwpoort; J. P. Mocomie, Potchefstroom; J. J. Lepele, Harrismith; S. Tuseni, Chieveley Natal; J. H. Mabana, Pietermaritzburg; J. Mabon, Pietersburg; L. Malepe Pilgrim's Rust, Sekhunkhuniand; M. Maraba, Krugersdorp; Evg. P. H. Lebelo, Dist. Pretoria le H. S. K. Mota, Bethlehem O.F.S. Barumua b ne bale bangata. Sebokeng hono ho sebetsa moea oa Mohimo. Mosebetsi oa koaloa Baruti ba qenehelane base basa batle ho arohana. Ha e hole Bantu Baptist Church. Ha behoa hlohonolofatso. Mosebetsi o motle oa koaloa. Oa lona.

Lebitsong la Nothern Council J. J. LEPELE. General Secretary. Harris-smith O.F.S.

Khetho Ea Banna Ba Advisory Board

TSA ROSENDAL

Monghali ea kh-bane mohatisi oa "Bantu World" e ba mosa ho mpha sehakanvana pampiring ea hau ea sechaba nke ke ba phomotse tsa motsana o na oa heso. Ka letsatsi leo le ka holimo ho bile le khetho ea litho tse ncha tsa Lekhotla la motse e leng Mabul'komane, molula-setulo oa Lekeshepe Lation Superintendent a hlalisa tsebiso ho sechaba joale le ea tseba hore selemo se felile 'me re loketse ho khetha bann ba bararo hape sebakeng sa bana, ba bararo e leng Phraim M. Mokuena Mikael, Lethata le Samsu e M. Makhabi. ho ba phomotsa mosebetsing ona joale khetho ea tsama ea tjena ba hlaha mabitsa a banna ba tseletseng (6) a re ke tla a hlalisa ka tl se mona.

Le kamoo Vote e tsamail'ng kateng o a pele Mr. James Mhahang ka 23 oa bobeli Mr. Chere Raliopane ka 22 oa boraro William Nue 22 Mr. Sello Mokatli ka 11 Mr. Thomas S. Tau ka 8 Mr. James Moraba (6) joale ba sihileng peisong eo ea khetho ke banna Mr. J. Mphahang 23 Mr. Chere Raliopane 22 Mr. William Nue 22 ke ba fetileng ho nka mosebetsi oa Board, sebetsang Banna baheso lere hlalisesetse tse molemo le tse monate mentseng ona o a rona, feela le sebeletse sechaba hantle. Se le khethile se letsepilile hore le tla (Di fella serapang sa 3)

Ba Lokisetsa ho Ea Phuthehong Mangaung

TSA THEUNISSEN

Ho motsamaisi oa Bantu World-Mongadi aku be mosa ho mpharehela tsena pampiring ea moifo. Pula e ipatile koano esita leha mathe a lintsintsi a re a leka, ho bonala, le eme ka 'Malekoko. Manamatsoana a kile a etsa lehlana-hlana la motimahlahla ka ho itokisetsa tsa bodulo ba motse ra bona ho so eketsoa setsa sa motse oa Bafu, le likosekara tsa keho thotha melora.

He! Ka 'Malekoko ba tlakile Mafumahali hape hlanaphethol Ba se ba lokisa ho ea Mangaung ka ho ea pitsong ea Lekgotla la Sechaba sa Mofumahali hape a Batho ba Batsho (African Women National Council) tsa teng ha re so li tsebe.

Ana ka Moshoeshe-athabeng! re tsamaea re hola; ho so tholoa ngoana ea ka bang likhoefi tse hlano liririming re bona Langoane a se a kena le Mahana-helele ka sethuthuthu a re senthu-se-nkha-kae? A sa ntsa nyolla lebanta Jaan Kobene! Eitse ha le lula hlohong tsa mengala!! Ka ha 'Malesabe!!! Ba re bahane-bahane.

Ao eitse ha meriti e theha re utlua ba sa ba re ke eena, o lumetse, ke mohlola a lietsa. Ha habo ke Makeleketla o tlike ka mosebetsi o nkhang paleho. O sa emetsoe ho khotlala. O boletse Maloro ngoana Matekane a re: "Re tsoala le bona ba Khama Masea lefong la bona ba bua lisono ke eo ba mokhahlamenva majoeng." Tsoarelolo hoja sebaka. BRAND PHARA

Se e tsetsa tse molemo. Ke le lakaletsa katleho le tsoelopele mosebetsing oa lona, joale re sa lebeletse ea moreneng khetho hore na bona ba tla khetha ba bacha. Sebakeng sa bana. Mr. D. Geene. Mr. J. Mahlaku le Mr. J. Nthinya che ke tla boela ke le qoqela hamorao ha se e fetile. EPH. M. MOKUENA.

byale ka ge retseba gobane mesebetsi ka moka e maatleng a Modimo. Bao baratang gompona baka mphuma atereseng ena engoadilego godimo. MORENA TSHEGOFATSA AF-ORIKI. MATOTOE, MALEAGI ITSOKENE

Ke Leboha Baemedi Ba Sechaba

Monghali nke u nkenitsetse mantosi a ka ke ao. Ke leboha baetapele ba sechaba bo, Mr. R. G. Baloyi, M.R.C., le Mr. R. V. Selope Thema, M.R.C., bakeng sa kgopelo ea bona pitsong ea phalamente koa Tshun, ha ba re Mmusho o dumelle sechaba ho reka diripana tsa dinaga tse mashome a mabedi a dimorgen.

Eka taba ena mmusho o ka e utluala. Lentsui leo sechaba sa kgosi Moloto ke kgale sele bolela, gobane se belaela gore mmuso o se dumelle go fumana diripana tse kalo, jualeka Makgoota a tloisitsoeng mahareng a batho ba ba batsho.

Gape ke ba leboha ga ba re mmusho o dumelle marena go reka mafatshe, ao a nang le chelete le gore mmuso o thuse ka go adima chelete bao ba ratang go reka mafatshe.

A. D. CHOSHI Pietersburg.

BALA "The Bantu World" PELE

Len'golo La Go Alafa

REV. A.T.M.MOKONE Go Morulaganyi oa The "Bantu World" Mohlompegi ako ntumelle gore ke hlalise lentsoe la tsibiso, le keletso go marena le sechabi sa Ma-Afrika, maloka le mosebetsi oaka. Selemong sena keile ka fumana lengolo la mosebetsi oa go rekisa meriana ea Sesotho eleng Lakesense (Licence). Lengolo lena ke lefumane gobane kena le tsebo ea go thusa go

alafa maloetse a mangata ka eona meriana ea Sesotho. Gorialo ke gore kena le tsebo ea moriana oa go alafa DITHOATHOA(DIHOAH-OA) gape kena letsebo ea go thusa mosadi haeba asa bone thari; le monna haeba osenyegile madi; le haeba mosadi o ea tshoenyega ka nako eeo afumana ig mos se ka eona-haele gore mosebe o ea motsnoen, ya. Tsebo engoe eo kenang le eonke go fehla pu'a haeba letsatsi le eme, Mosebetsi ena ke buang ka eona keeo ke seng keile ka esebetsa byaa le ea phethega ka thato ea Modimo, (Di fella serapang sa 3)

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This Craze For "White Collar" Jobs.

The leaders of the African people are faced with numerous problems in their endeavour to improve the lot of the African educationally, chief of which is the adequate financing of the schools, and, last but not least, the placing into remunerative positions of those young people who, in spite of these difficulties have made good in their scholastic career and have acquired even the three R's.

In one of his recent articles on "The Transkei in the making" in "The New Outlook," Mr. G. A. Mbeki, B.A., handles this subject of

employment for the educated African in a very sympathetic yet practical manner. He presents the unfortunate position of the young African who, having been encouraged to strive for higher learning, finds himself unable to go further than matriculation and is, therefore forced to seek for employment as a clerk in the public service, Commerce or Industry. Without a commercial education the young man finds that he stands little if any, chance in business. May be he is forced to go to the mines to work for the ridiculously low wage

of £4 per month,

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But the problem does not lie so much on the fact that no adequate employment exists for the educated African, as for the fact that no sound preparation for future employment is made during the period of training. There are various professions, but as the African is educated in order to be able to make a living, (at least it seems so), and not because education is indispensable culture, he is forced to select a profession that will pay him. Hence the popularity of the teaching profession. If the Africans had the money they would become scientists, etc., for the good of it, and not for the sake of money. But there you, they must live for they are a poor people.

All the talk about the establishment of business colleges and other things is merely balderdash.

Where the Africans have a chance is in technical education, in order that they may be able to found their own industries. What is the good of teaching people Shorthand, Type-writing and Book-keeping, when they have no business of their own, and cannot be employed since they are prejudiced against? That is similar to putting the cart before the horse.

The Africans should not be confused by their backwardness.

Unity is strength, and if they want to progress steadily like other races, let them, in the words of Booker T. Washington, "put down their bucket where they are," and make the good of the little bad they have.

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S. A. Bantu Cricket Board's Annual Report

The annual general meeting of the South African Bantu Cricket Board was held at the Bantu Social Centre, Durban, on Sunday January 1. The minutes of the last meeting were read by the Secretary, Mr. D. M. Denalane, and were passed unanimously.

In presenting his report for the year under review, the Secretary frowns against the practice of holding the Board's meetings during tournament time.

This practice, he says, encourages the provinces to induce their representative players who take part in the tournament to represent them in the Board meetings as well; hence the meetings are held during the night in order to meet the needs of those delegates who are players extending the period of the sitting, and entailing unnecessary expense on the Board for such extended sittings. He recommends that meetings should be held at head quarters during Easter. The report goes on, and after discussing what might well be styled "news of a domestic nature," it comes to the secretary's bitterest problem the centralisation of funds. Now let it speak for itself:—

"In my report of last year I stressed the need for the centralisation of all funds meant for tournament with the minimum of £100. This suggestion was received with mixed feelings in our meeting, resulting in the appointment of a sub-committee to make further investigations.

This committee will only meet in Durban, and hopes to lay its report before you. Some members felt that to accept tournament and collect money in the name of the Board, those eager to help will withhold their assistance, having for argument the inadvisability of supporting an institution considered to be outside the pale of their commercial life.

This may be true as far as it goes. But consciously or unconsciously, this money is collected for tournament, which is the Board in other words. That being the case, the Board has every right to know what has been collected in its name and has a perfect right to administer such contributions. The secrecy adopted by provinces in this connection is a matter for grave concern, and while the Board has a desire to cherish the good intentions of provinces on this score, the time will surely come when a different view will be taken if such collections remain a sealed book. Incessant complaints from representatives and players regarding hospitality confront the Board time and again. The food especially, comes in for a good deal of criticism. The first and last dinners are of the very best; the intermediary ones are better imagined than described. It is here where the centralisation of funds comes in. They are required as a guarantee against these complaints."

It goes on, and, (other things being equal) in matters of finance, it is revealed that a tremendous sum of £35. 14s. 0d. is owing by the provinces in the form of subscriptions, Natal being the only province which has so far cleared part (Continued next column)

Cricket Tourney Results To-Date

(FROM OUR CORRESPONDENT)

The South African Bantu Cricket tournament for the Chamber of Mines trophy began at Kingsmead, Durban, on December, 27.

The provinces represented in the tournament are Natal, Orange Free State, Border, Eastern Province, Griqualand West, North Eastern and Transvaal.

The teams and the delegates were welcomed with a civic reception by the Mayor of Durban, Mr. Fleming Johnston, and had good the wishes of prominent citizens of Durban, both European and Bantu.

The matches are also watched casually by a fair crowd of Europeans, and the public of Durban is sparing no effort in endeavouring to make the visitors feel at home.

Following are the results of the matches played between and including December 27 and 31, 1938.

Transvaal beat Natal by 217 runs. O.F.S. beat Eastern Province by 6 runs.

First innings: O.F.S. 177, Eastern Province 112.

Second innings: O.F.S. 108, Eastern Province 163.

Border drew with Griquas: First innings: Border 168, Griquas 128.

Second innings: Border 111, Griquas 151.

Border drew with Natal (through ring.)

First innings: Border 83, Natal 61.

Second innings: Border 60, Natal 156.

O.F.S. drew with North Easterns (Through ring.)

First innings: O.F.S. 90, North Easterns 97.

Second innings: O.F.S. 87, North Easterns 53.

Transvaal beat Eastern Province by an innings and 103 runs.

First innings: Transvaal 242, Eastern Province 103.

Second innings: Eastern Province 36.

Transvaal beat North Easterns by an innings and 230 runs.

First innings: Transvaal 274, North Easterns 30.

Second innings: North Easterns 14.

Iscor Athletic Meeting Results

A comparatively large crowd saw active sprinting and hurdling at Iscor compound on Christmas day, the occasion being a sports meeting, promoted by the Iscor Athletic Association.

Following were the results of the meeting in full.

LONG JUMP

- (1) Charles Mathabatha.
- (2) Zachariah Masebane
- (3) White Mswes.

HIGH JUMP

- (1) Charles Mathabathe.
- (2) Jim Mawillela.
- (3) James Moedi.

SHORT PUT

- (1) James Moedi.
- (2) Zachariah Masebane.
- (3) White Mswes.

SACK RACE

- (1) James Moedi.
- (2) Philip Robompape.
- (3) William Matomi.

100 YARDS

- (1) Phillip Thabila.
- (2) Klaas Sathega.
- (3) Jim Mawillela.

220 YARDS

- (1) Phillip Thabila.
- (2) Mathew Jiana.
- (3) Phillip Maloale.

440 YARDS

- (1) Solomon Makobe.
- (2) Kleinbooi Ramadekwe.
- (3) Oupa Mahlangu.

CROSS COUNTRY

- (1) Nyate Mahlangu.
- (2) Jack Resoko.
- (3) Leon Mpegwai.

TUG OF WAR

- (1) Zulus (A. team)
- (2) Ndebeles (A. team).
- (3) Ndebeles (B team).

WAR DANCE

- (1) Kalangas.
- (2) Zulus.
- (3) Moshweshwe.

Whites Sports

Whites has had a very successful season in soccer. A floating Trophy was played for again this year, and the winner was the Mighty Whites Defenders. This team is taking the trophy for the second time.

When cup matches ended Mr. S. Choev organised two teams: 1 Whites B, Wallabies 2, and Olympics.

The former team is for all foreign matches. After cup matches had ended Blue Birds proved to be the strongest team in Whites.

Results of the last matches were: Blue Birds 3 Olympics 1, Olympics 1 Black Birds 1, Olympics 6 Defenders 0, Defenders 1 Black Birds 0.

Sir Bernard Wynne Golf Club

The members of the Sir Bernard Wynne Bantu Golf Club of Korsten are sparing no effort in endeavouring to further the activities of the club.

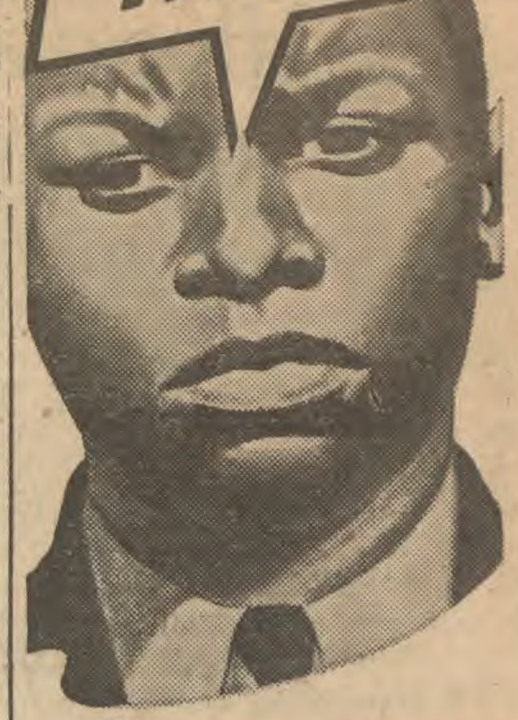
On Dingaan's Day a trophy competition was staged by this same club, and in view of the keenness of the competition, the game, which was played over 36 holes, was stiff and interesting.

The winners were announced in the following order:

- First Division: (1) D. G. Maliza, (2) S. T. Nazo.
- Second Division: (1) K. Money, (2) S. Dunn.

The prizes were distributed at the T.C. White Hall by Mrs. Sulani, who congratulated the golfers for having been the first to win the trophies.

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IT'S FOOLISH TO LET A HEADACHE TROUBLE YOU—GO TO THE STORE AND BUY A BOTTLE OF GENASPRIN. IT COSTS LITTLE BUT STOPS PAIN QUICKLY.

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Government Aided Diocesan High and Industrial College for Native Girls.

11 miles from Ladysmith, Natal. Attitude, 4,000 feet.
ENHLONHLWENI, P. O. ROSBOOM.

The School consists of 3 departments
1. A High School for Standards V., VI., VII., VIII., IX. Girls are prepared for J.C. University Cert.
2. An Industrial Department for girls who wish to undergo 2 or 3 years' course in Cookery, Dressmaking, Housewifery, also Poultry Rearing and Lace Work.
There is a special class for Certificated Teachers who wish also to obtain a Government Domestic Science Certificate.
3. Spinning and Weaving Department.
Students can join Wayfarers, and sports.

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Apply to the PRINCIPAL.

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SCHOOLS AND HOSPITAL

Accommodation for 250 Borders (Boys and Girls)

COURSES PROVIDED: Junior Certificate, Senior Certificate, Native Primary Lower, Native Primary Higher, Carpentry and Building, Government Nursing Certificate

Special consideration given to Anglican Students, for whom some scholarships are available after their first year.

Those wishing to enter the College in January 1939 should apply at once to:
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FORWARD STEPS AT THE OHLANGE INSTITUTE.

COURSES FOR 1939.

HIGH SCHOOL:
Matriculation Certificate, Junior Certificate, Standards VII & VIII.

COMMERCIAL DEPARTMENT:
Senior Certificate in Commerce (Com. Matric.), Junior Commercial Certificate, Preliminary Commercial Certificate.

Industrial Departments:
Carpentry, Tailoring & Shoemaking.

Accommodation is provided for a limited number of girl boarders who wish to take High School courses and Commercial studies. Let your son and daughter have the best training at the Ohlange Institute, a School noted for the training of Bantu youths in Leadership and National spirit. For full particulars Apply to:
THE PRINCIPAL, Ohlange Institute, Phoenix.

World Title Contest

It is understood that the contest for the world's heavy weight championship between Joe Louis, who is the present holder of the title, and John Henry Lewis, will now take place on January 25 instead of January 27 as previously announced.

of its debt.

Mr. A. Frames, Secretary, South African Cricket Union, is thanked for his unceasingly personal interest in Bantu Cricket, and for his earnest endeavour to improve the lot of the African Cricketer in general.

Tribute is paid in glowing terms to Mr. H. B. Piliso, President of the Board, who is a staunch member of the Board as well as one of its founders, now due to retire from office.

The report says that the Africans will gain tremendously by the visit of the M.C.C.

The report ends by thanking all individuals and bodies who helped to further the activities of the Board, and contributed to the success of its previous season.

VALET
Auto-Strop Safety Razor
The original self-stropping Razor—still the simplest and best.
SETS FROM 3/6 TO 42/6

Welcome To Rev. J. Mdelwa Hlongwane

(By Sister Mbhata)

There was a big gathering in the Church Headquarters' Chapel, Pimville, on Sunday December 4, of the Bantu Methodist Church (Isonto Lama-Wasile Ausundu). The reception was organised by various organizations of the Church, to welcome the Founder President and General Overseer, the Rev. J. Mdelwa Hlongwane, who has been away from the Rand on twelve months' sick leave at Durban on medical advice.

Prior to the reception at 11 a.m. there was a Divine Service, 40 members were presented for Church Choir-gowning, all youngmen and youngwomen, after the consecration of their uniform by the Founder President, the Chief Choirs Conductor, Mother N. J. Hlongwane proceeded with gowning.

Candidates for membership into the Bantu Methodist Church, who had joined the Church during the Founder President's absence, were also presented to receive his right hand of fellowship and admission into the fold of Bantu Methodism, in terms of the constitution usage, and

custom of the church. When all the church ceremonies had been concluded the reception continued.

The Conference Secretary and the Founder President to the platform, supported by Founder Lady President, Mother N. J. Hlongwane, Sister S. I. Molef, Vice President, Sister Xina Mbhata, Convention Secretary, Chief J. M. Msimihitshana, General Treasurer Bantu Methodist Church.

Rev. Sopotokele, (Krugersdorp), Rev. James Mutungwa (Sophiatown) acted as Chairmen, duly assisted by the Founder President's Private Secretary, Brother Xavier H. Dlepu, the Conference Secretary directing the programme.

After few words of welcome to the Founder President, the Conference Secretary then called upon Chief Ramihitshana to welcome the Rev. Father of Bantu Methodism.

The Chief said it was a great joy to everyone present to have the President back with them again and to see him imbued with new life and energy. He spoke of the Founder President's great

Continued next column)

Vryheid News

(By (MISS) J. G. SHABANGU)
Messrs B. Luthuli, P. Davidson and Major Bhengu, Legal Clerks of Vryheid, have left for holidays.

The Rev. E. Xaba of the Anglican Church was the chairman at the closing concert of the Vryheid Government Native Continuation School. The concert was divided into two sessions. The 1st session being the Junior school closing Concert for classes 1st years up to and including standard II which took place at 3 p.m. to 6 p.m. the 2nd session being the Senior School closing concert for classes Std. III up to and including standard VII which commenced at 8 p.m. up to 12 a.m. The programme included drills, sketches, Gymnastic displays, characterization, music (English and songs) and reading of examination Results. This function became the talk of the community as it was the best that has even been staged in these parts. We take off our hats to the Entertainment committee (Messrs S. P. Dlamini (chairman) W.Y. Nkehi, R. T. M. Gama and Miss C.M. Victoria Qwana (Secy-) and Mrs E. R. Kambule) for this wonderful show and to the Head master Mr J. P. Tutu for his wonderful organising abilities.

The following pupils are congratulated for passing their Std. VI (Leaving Certificate) Examination class, Teacher Mr H. A. Duma.

2nd CLASS

Cele Mandlenkosi, Khuzwayo Sampson, Masondo Regina Mbuisa Kenneth, Mncube Simon, Siphika Grace, Thwala Matilda, Zulu Elcha.

3rd CLASS

Ndlamini Miriam, Dlamini Dorothy, Malinga Annie, Mdluli Nicholine, Mdluli Mary, Mhlungu Evas, Mtshali Clandia, Ngwenya Sibusisiwe, Nkosi Alfred, Ntombela Elphas, Phakathi Luwar, Shabangu Herrietha, Xaba Nicholine, Zama Samuel, Zulu Lillian, Zwane Merika.

The following teachers of the local Government School have left on holidays: Messrs W. Y. Nkehi of Georgevale for Port Elizabeth and Cape Town by car. E. E. Ntombela of Pietermaritzburg H. J. Kanyi of Vryheid to Bloemfontein and Johannesburg. R. T. M. Gama Alcock Spruit, H. A. Duma Waschbank, S. P. Dlamini Nongoma, J. P. Tutu of Johannesburg to Johannesburg. Misses C. M. V. Qwana and F. Tina Langeni of Indlebe to Durban, J. G. Shabangu to Nquthu.

I understand from good authority that some of our teachers will be transferred to Pietermaritzburg, Impolweni, Manjwazana. This is going to be a blow to the school here and if this is insisted upon by the authorities I am afraid more harm than good will be accomplished if such a measure is carried out. Already it seems the community will not hear of such a thing at all.

The Rev. W. Gcabashe of the Methodist Church is being transferred to Driefontein.

Nurse Radebe is doing creditable work among the community here. Her work would be more effective if a clinic was put up.

The Vryheid Town Council objected to sending of delegates to the Advisory Boards Congress in East London.

The location will soon be electric-lighted in a month or two. We are watching these progressive steps with interest.

personal charm, his courage, his boldness, his meekness, his gentleness of manner, his friendliness and love to all, even the humblest, more especially the love of his children.

Sister Molefa spoke on behalf of the Women's Manyan Section expressing great delight in having their Founder President back with them once more.

Rev. Sopotokele spoke on behalf of the Ministers ev. Mtungwa spoke on behalf of the Weekly Staff Meeting. George Mteta (Steward) spoke on behalf of the Congregations. The Conference Secretary on behalf of the Executive Council, Mother Hlongwane thanked all the prayers made. Father Hlongwane responded in brief.

Reef News

Mr Theophilus Henry Ntumbuka (Principal) Wesleyan Methodist School (Queenstown) arrived in the city on Dingaan's Day. He was the guest of Mr David Nibbs Nibe of Orlando but has now transferred to Sophiatown in Tobie St. to be the guest of Mr Robert "Buck" Dududu Sondlo. He had the honour of being entertained to tea on Xmas-Day at "Buck" Sondlo's by Miss Vivian Jamela and the Sondlo Sisters Nolwandle and Nosipo and many young friends—the affair is reported to have been quite a swell-one.

Mr Herbert Qutu (Chief Induna Luipards Vlei Estate and G. M. Co. Ltd. near Krugersdorp) left on Tuesday by the East London mail enroute for Cala, Cape, his home on a two months leave. A happy time and an undelayed return are what his staff wish him Ndlela-Ntle "Ntshiza."

A "Tandie" Pate (of the compound Staff Luipards Vlei Estate and G. M. Co. Ltd. near Krugersdorp) left last Monday night for Pondoland his home as a result of his father's sudden illness.

The staff wish him good Doctor's-tidings re his father's illness and thereafter a happy time and safe return.

Mr Ebenezer J. Ntsume (of the Compound staff Luipards Vlei Estate and G. M. Ltd. near Krugersdorp) is already very near a month at his home Cala Cape. His report of continuous "good-rains" as he puts it places those interested in ploughing under hope of a "good-Year" in the country particularly in his district.

Mrs. Gladys "Kotshie" Mbaulana, who is already a fortnight at the South Coast of Natal spending her Xmas and New Year holidays, reports highly of the "good-time" given them (she and four other African Ladies from the city) by Mrs. Brown (a European Lady) of Daventry Court, Johannesburg, who treated all five to "Xmas Supper" down the Coast.

Miss Grace Pukwana of Langa, Cape Town, who is amongst the many already enjoying and witnessing the city Xmas and New Year events, takes a special pride in the "Zoo-trip" she has been given by those friends trying their best to make her feel at home.

Mr. Robert Patana Gqosho is already a month in Queenstown his home spending his Xmas and New Year holiday from Western Native Township, Johannesburg.

Mr. and Mrs. Takane were seen off at Park Station to the Cape by Mrs. Mbha, Mr. B. T. Ndingi, Misses Qobo and Dollie.

Opening Of The Cricket Tournament

The Mayor Mr. John Fleming Johnston welcomed the delegates in the name of the City of Durban and stated that Durban will do its share and hoped that the player will enjoy the fine game of Cricket.

Dr. J. L. Dube said he expresses the feeling of Natives in heartily welcoming the players from other Provinces and trust that the tournament will inspire interest in cricket.

Mr Masiza also spoke and called upon Mr Kokozela who admired all he has so far seen in Durban and thankful for hearty welcome.

Mr C. P. Motsemme concluded the speeches of welcome.

Dr. J. L. Dube and Rev. A. S. Mtinkulu batted the first ball after which Teams started the tournament.

READ

Bantu World

FIRST

The Bantu World

Head Office,
P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World" Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, For Sales, etc. are charged at the following rates:— 1d. per word

Minimum 2s. 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 14 Perth Rd., Johannesburg.

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Judge 3 1/2 O. H. V. £30 Pathfinder
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Judge 3 1/2 O. H. V. £33 1/2 S. V. £18,
sun 2 1/2 J. H. V. £14. Douglas 3 1/2
twin £12. Matchless 3 1/2 O. H. V.
£12. and S. S. A. 3 1/2 S. V. £30.
For New & Secondhand Spares and
Accessories Try: Wolhuter Motor &
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Special New Year Gifts.
Men's Stripped shirts with 2 loose
collar 7s 6d post free, Men's Interlock
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Men's Brown Golf shoes sizes 7 to 10
11s 6d post free, Men's Grey Worsted
Suit sizes 3 to 5 50s post free, 4 yards
Plain Georgette 36 inches 8s, Ladies
Silk stockings full fashioned 3s 6d,
Ladies Black Shoes with 1 strap sizes
3 to 8 12s 6d post free, White silk hand-
kerchiefs with Photos of Love 1s 3d
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Messrs. Suleman Hoosen & Son, Mail
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Lina u Mr. S. D. Levy opele impihla
eshibhile 105 Market Street. Amanani
akula sakula ezimpahla zezintambo
zabesilisa, silazana, naba
ntwana.

(SEBIS):

Ketsibisa Morena J. Nomata (E.C.)
on Paarlfontein le Morena C.
Mahlangu (E.C.) on Roadpoort,
banna ba Electoral Committee ea
Setereke sa Pretoria, gore Komiti
enae tla Kopana Paarlfontein
No. 338, ka di 27 January 1939
zama o ena matena. K.M. Moropa
(E.C.) Modula-Setulo. e14.

A REWARD

Will any person finding a purse
containing a Driver's Licence and
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Exemption kindly return same to
Mr. Edward Nhlapo of either 7,
1st. Street, Benom Location, or
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THE BANTU WORLD

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Ubofuna itina lika Nugget njalo.

Kamehla reka pitsana ea "NUGGET"

WHO'S WHO IN THE NEWS THIS WEEK :

Nurse C. T. E. Hlope, of Muden, Natal, spent three days in the city. Miss Hlope is a Nurse of long experience.



Mrs. S.P. Mereko and Mrs. Maggie Molefi were guests at a New Year's dinner party given by Mrs. Tryphina Masetla at her own residence.

At a Dinner and Cocktail Party given by Mrs. S.P. Mereko and Mrs. Maggie Molefi on New Year's evening the following participated: Mr. and Mrs. Masetla, Mr. and Mrs. Nthanga, Mr. and Mrs. Dhadtha, Mr. and Mrs. Bahlekazi, Mr. and Mrs. Mphahlele, Mr. and Mrs. Pole, also the mother to Mrs. Dhadtha and others.

We congratulate Mrs. Charlotte D.P. Slinger of the "Thabong Nursery School, Sophiatown, who has passed her Nursery School Examinations, and will be joining the St. Francis Staff, Newclare, this year.

Miss. B. Skosana left last Wednesday for Cape Town. She was seen off by many of her friends.

Mrs. M. Bhola, of Cape Town, who attended the recent conference of the National Council of African women at Bloemfontein, spent the Christmas and New Year holidays on the Rand before returning to Cape Town.

Mr. P. M. Selokane, clerk-interpreter, Eastern Native Township, is spending his Christmas vacation with friends in Pretoria.

Miss M. D. Koffie and Mrs. O. B. Kumalo have returned from P.M. Burg. They had gone down home after receiving a telegram that their mother was seriously ill. She has now recovered.

Mr. Bennett Litsi, student of Kaiso Secondary School, is spending his summer vacation with his parents at Sophiatown.

Mr. David Legari, student of the Diocesan College, Pietersburg, is the guest of Mr. and Mrs. Letsi of Sophiatown.

Mr. B. J. Kopo, of Sophiatown, is one of the Bantu Methodist Church of S. A's delegates who left last Saturday morning to attend a Synod held at Cradock as from January 4.

Mrs. M. Konya left last Friday night for Witbank to an I.O.T.T. Convention to be held there. Mrs. Konya was one of the many delegates to this convention.

We were glad to learn that Mr. & Mrs. Magade of George Goch who left by car on December 17 for Crahamstown reached their destination safely.

Miss Sinaye Kuzwayo, of Edendale, Natal, is spending her summer holidays in the city as the guest of Mr. and Mrs. O. B. Kumalo, of Orlando.

Mr. M. K. Nkabinde, of Eastern Township will return from a business visit to Standerton this week-end.

Mr. and Mrs. Dan Kumalo left on Saturday night for Ladysmith. They were seen off at the station by Mr. and Mrs. O. B. Kumalo and Messrs. Manyosi, Chetchoe, Modibedi and Ewart Kumalo.

Mr. Isaac Ntlatseng, of Port Elizabeth, who is holidaying in the city paid a business visit to "The Bantu World" office on Tuesday.

Amongst the many visitors at Mr. and Mrs. Jos. Makhema of W.N.T. Johannesburg, are the Rev. R. P. Makhema and Washington the grandson both from Lady Brand O.F.S. They will entrain for home this Sunday evening.

Mr. and Mrs. Fridreck Bambiza of Tzaneen arrived at Bon Accord where Mrs. Bambiza's parents are staying. A welcome Xmas dinner party was given to them on Xmas day. Amongst those who were present were Mr. Q. C. Mhlali, cousin of Bambiza and Misses Josephina Mhlangu, Nora Malape, Elsie Maleme Sphia Matyila, Asenatha Goodmela and many other.

Among the notable visitors to the Mayibuye Restaurant recently were the Rev. C. R. Coan, of Willberforce Institute, Evaton and Mr. R. T. Caluza and his choir members. The restaurant is becoming very popular with the Africans.

Mr. Abram D. Gwala and Mr. Johs Mabaso spent the New Year holidays with friends at the Eastern Township. They had a fine time with their friend Mr. R. R. Dhloho, of 427, Molikoane Street, Eastern Township.

Nurse Sebona entrained last Sunday for the Great-North was seen off by Nurses Christina Kadi, Maria Sekgota and Maggie Mamphodi, Messrs E. Phaswana J. Tladi, and G. Masekela were also present Nurse Sebono will be away for a month.

They will spend a week's holiday at Pastor H. R. S. Tsukudu's place at 3, D. Location.

The Rev. Richard Sitebe passed through the city last week on Friday on his return to Piet Retief after attending the conference of the Ethiopian Church of South Africa.

Deep regret is felt at the illness of the Rev. Frank M. Caluza who is reported to be at the McCord's Zulu Hospital, Durban. The Rev. Caluza is the very popular minister of the Sydney Road Presbyterian Church, Durban.

Native Constable Paul M. Ramoho, of Boksburg, was seen in the city last Sunday.

Constable N. Moretele of N. A. D. Germiston, has been transferred to the N.A.D. Johannesburg.

Mr. F. M. Phaswana wishes all his friends and the readers of "The Bantu World" a happy New Year.

Master Ostrowick Pakamile and his Mother Grace Kenene left Johannesburg for Kroonstad last Friday morning.



UGLY, ITCHING SKIN ERUPTIONS QUICKLY HEAL

This wonderful liquid healer has the power of sinking deep into the skin where the disease germs breed, and acts like magic, attacking and killing the germs and washing out the poison. Itching and pain stop instantly. Ulcers, Boils, Eruptions, Craw-Craw, Weeping Eczema, Ringworm, etc., dry up and disappear. Chronic itching skin diseases which nothing else will cure are quickly healed by D.D.D. Prescription. Your cure will begin with the first application, so why not start today? Also enquire about D.D.D. Soap, specially made for sufferers from skin disease.

Sold by all Chemists & Stores. Wholesale through all Indent Houses.



D.D.D. PRESCRIPTION STOPS TORTURING ITCH INSTANTLY

We have to thank the tea bush for the tea that gives us:-



Mr. and Mrs. TEA-DRINKER who say:

"TEA is good for you"



Always drink tea—with your meals and in the mornings and evenings. It refreshes you so quickly and is so easy to make. Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



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The use of KOLYNOS ensures a perfectly healthy mouth, firm gums and clean, sparkling teeth. Cultivate the twice-a-day Koly nos habit and protect your teeth against harmful germs that cause decay. KOLYNOS is the world's most efficient and economical tooth paste. Try it. (of all Chemists and Stores — 1/3 per tube.

Half-an-inch of KOLYNOS (preferably on a dry brush) is enough.

HE SAYS KOLYNOS DENTAL CREAM

Police Search For Man Who Posed As Detective

Marshall Square is searching for a man who attempted to break into a house at Illovo by posing as a policeman.

The man phoned the house and told the residents that he was a policeman. Two Africans armed with knives, he said, were hiding in the yard. He added he would come in the yard immediately and that he should not be disturbed.

After receiving the message, the owner of the house went outside. He found a European hiding behind the fence. When questioned, the man said it was he who had phoned and again declared he was a detective.

The owner told him he had searched the yard and had been unable to find any trace of the two Africans.

After searching the yard and the African servants' room with the owner of the house, the man left.

Shortly afterwards when the African servant came out of her room, she saw the man standing near the yard fence.

When the African said she was going to call her master, the man struck her across the face. She screamed for help and as her employer came out of the house, the man ran off and drove away in a car.

Rhodesia Will Fight For The King

Mr. G. M. Huggins, Prime Minister of Southern Rhodesia, in a New Year broadcast from Salisbury said plans had been considered which were to be put into operation in the case of a war.

"This planning was necessary," said Mr. Huggins, "because if the King is at war we in this Colony as his subjects would have to participate, no matter which part of the King-Emperor's vast Empire might be attacked."

He said it was most unlikely that there would be a war in which the Colony would be expected to participate unless it was a war to preserve the hard-won freedom enjoyed by the democracies.

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J. C. Results

KILNERTON SCHOOL

SECOND CLASS

Mokgoko, P.; Modise, I.; Nkumbi, T.

The following candidate qualified to sit for a supplementary examination in the subject shown: 5983, Afrikaans Lower.

KHAISO SCHOOL

SECOND CLASS

Maimane, C.; Malefo, M.; Mashabela, P.

Rapakwana.— The following candidates qualified to sit for a supplementary examination in the subject shown: 5990, Afrikaans Lower; 5992, Afrikaans Lower; 5993, Afrikaans Lower; 5998, Afrikaans Lower; 6000, Afrikaans Lower; 6002, Afrikaans Lower; 6004, Afrikaans Lower.

White Farmer Fined For Shooting

A European and his wife, of the Hebron Mission station, near Kearsney, North Coast, were both convicted in the Magistrate's Court at Stanger of assault with intent to do grievous bodily harm to an African mission teacher, who was ploughing a piece of land opposite their home on October 19, the man firing a rifle at him and wounding him.

The man was Gerrit Koster, aged 57, and his wife, Alzina Koster.

The magistrate, Mr. C. G. Greeff, fined Koster £50 or six months with hard labour, and Mrs. Koster £25, or three months with hard labour. She was given 12 months in which to pay the fine.

Drove Car While Drunk In Voortrekker Road

Richard W. Bloxam, a 31-year-old plasterer of Springs, was found guilty by Mr. J. A. N. Beyers in the Brakpan Magistrate's Court of driving a motor car in Voortrekker Road, Brakpan, on December 31, while under the influence of liquor.

He was fined £35 or three months' imprisonment with hard labour, and his driver's licence was suspended for two years.

Says Policeman Frightened Him

"I saw the policeman call me to come to him. I was frightened so I jumped into the bay to get away. I was then pulled out and taken to the police station."

This statement was made by a coloured man Harry Johnson a 21-year old painter, in answer to the prosecutor, Mr. W. S. Humphreys in the Durban Magistrate's Court; when he was charged for having been drunk on the railway property at the Point.

He was found guilty by Mr. T. J. Conway cautioned and discharged.

Frightened By Lights Of Durban

Fresh from the country and awe-inspired by the traffic and lights of Durban, a Zulu bolted across West Street from pavement to pavement and crashed headlong into the plate glass window of Bakers Limited shattering it. A slight cut was the only injury he sustained.

Distraught with fear, the African then tried to escape, but was caught and handed over to the police, only to be released later. His act was regarded as accidental and not malicious.

White Man Hurt In Saving Black Man

In saving the life of an African underground at the West Vlakfontein Mine last week-end, a miner, Mr. W. G. Clarges, was knocked down by a skip. He was taken to the Johannesburg General Hospital suffering from severe spinal injuries.

Mr. Clarges noticed the man standing directly under a swiftly descending skip and acted immediately by pushing him out of danger. Before he could throw himself clear Mr. Clarges was struck by the skip.

Coloured Men Arrested In Port Elizabeth

Two coloured men alleged to be two of five convicts who escaped from the East London goal about a month ago, have been taken into custody by the Port Elizabeth Police.

A European passing through the suburb of Newton Park about six o'clock in the evening saw two coloured men entering a dwelling, the owner of which he knew to be out of town. He informed the police, who hurried to the scene. The two men were still inside the house and on being challenged, they put up a severe struggle, but they were overpowered. They are being detained, pending the identification by the East London goal authorities.

Goaled For Living By His Wits

"You have been living by your wits for some time according to your record," said M. G. J. Grubb assistant magistrate to a Native who had been found guilty on three counts of theft by false pretences and practising as a doctor.

The man admitted 17 previous convictions including practicing witchcraft, practicing as a doctor and contravening the Dental and Pharmacy Act.

Chamberlain's Colic and Diarrhoea Remedy

"Oh, but this is the third time you have given Busisiwe this medicine, yet there is no improvement whatsoever in her condition. Do you want the child to die?"

"No, Notemba. I don't want the child to die. These African



medicines are well known, and when we were young, Mother always gave them to us when we suffered from Diarrhoea or Dysentery."

Sizwe just laughed. Notemba knew that her husband had no faith in any other medicine, but she knew how really ill the child was, and knowing that an effective medicine was imperative, replied: "Yes, I see, my husband, how your Mother used to give those medicines to you but it appears they are useless these days. I like a medicine that cures and not one that kills."

"Notemba! what do you mean, when you say I am killing the child? These medicines are good, they"

"Keep quiet!" Those herbs are no good at all. I want a real medicine that can cure my



child. "Say the name of that medicine," said he jokingly. "The name of the medicine is Chamberlain's Colic and Diarrhoea Remedy for Diarrhoea and Dysentery. That is the only medicine that can cure the child. Let us try Sizwe."



Sizwe agreed. Busisiwe was saved.



Chamberlain's COLIC AND DIARRHOEA REMEDY



PRIMUS

No Methylated Spirits Required to light these Primus Lanterns.

New Pattern Primus Lanterns for paraffin. Primus Lanterns Nos. 981 and 1081 have lighting capacity of 300 candle power and 400 candle power respectively, which can be increased if the pre-arranged device which makes it quite easy to light them, moreover the use of Methylated Spirits is done away with and the lanterns are lit directly from the tank.

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Do you want something that really quenches thirst and does you good?

A dash of Eno's "Fruit Salt" in a glass of water tastes so good that drinking it is just about the most pleasant experience you can imagine. Eno bubbles, refreshes, moistens, cools

Why is Eno so refreshing and cooling? It keeps the inner system regular, sweetens the stomach and soon clears the intestines of those harmful, stagnant impurities.

You need lots of water. Drink plenty, but make the drink healthful with a dash of Eno's "Fruit Salt".



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ENO'S "FRUIT SALT"

HEALTH IN THE PALM OF YOUR HAND

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