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6 Languages.

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DO NOT SPEND YOUR MONEY SAYS PHOEBE

VE IT IN THE POST OFFICE SAVINGS BANK

The Bank Money Calves Like Cows And There Is No Risk Of It Being Stolen Or Getting Lost In Other Ways

Get Rid Of The Hoarding System

There are Africans who believe in burying their money instead of putting it in the Bank. They do not believe that money put in the bank is safer than that buried in the ground, or kept in their houses. And yet there is more risk in hoarding money than in banking it.

But happily the prejudice against the Bank, which to some extent is due to the distrust on the part of the Africans of the white man's honesty, is gradually disappearing. According to "The Star" Africans employed by the Municipality of Johannesburg are giving up hoarding their money and beginning to bank it at the Post Office.

"About 18 months ago we decided to try to persuade the Natives of the Solomon Street municipal compound to use the post office savings bank," the secretary of the organisation, Mr. A. Jonker, said in an interview. We went there just after they received their pay and pointed out to them, in a way they could understand, exactly why one should put one's savings in a bank. We told them that in a bank money would calve exactly like a cow, and that in a bank there was no chance of loss from the cow or the calf's dying as they so often do in real life. Then, again, they need not look after the cow, and, finally, when they needed money, they would not have to look high and low for someone who was willing to buy their beasts and give them money in exchange.

"They began to contribute in quite a small way, and gradually the idea spread and the weekly contribution of the compound rose so that we received over £1,200 from it in the course of last year alone. Then we started on the Beek Street compound, which gave £800, and the City Deep compound, which gave £855 from the beginning of May, and, finally, the Village Deep compound, which gave £102 in its first three months. This year the contributions are far higher than they were 12 months ago.

"There is one difficulty. As the Native labourers have no time to come to the post office, we have to go to them, on pay days, and collect savings on the spot. They have come to trust me, for instance, and I have no difficulty in persuading them of the benefit of banking their money with the post office, where it earns 3 per cent. a year. If I were suddenly withdrawn, however, without time to introduce my successor, and the post office sent along someone else, they would conclude I have made my pile and gone and the new man would get a very cold reception."

The Native Affairs Department of the City Council, which has charge of 7,500 compound Natives, thoroughly approves of the spread of banking ideas among the Natives, owing to the ease with which their money is lost or stolen when they save by hoarding.

and "tickeys" and often a good deal more, and the teachers jotted down their contributions and put the money into post office savings bank certificates.

The children began caddy on golf courses with greater enthusiasm, to sell old bottles, and try out every other method of raising a little ready cash for Monday morning. Their parents got interested, and did their utmost to help them; birthday presents were invested, and odd sixpences from benevolent unless passed into teacher's hands.

Finally, when the adjucators examined the results of the six Native schools which entered for the Corlett Cup, they found that St. Peter's had obtained 96 savings certificates at 16/- each, and that 150 of the 300 children were members of the savings club, St Peter's won the cup, and Mr. Handel Thompson and Mr. Maggs came down to the school on Monday to preset it.

Native Development Fund

Follow Phoebe's Example And Save Money For Rainy Days

Phoebe Mzimba, a ten-year old African girl of St Peter's School, Crown Mines, won the prize on an essay on Thrift. The competition was open to all children between the ages of 7 and 14, and is in connection with the Loan Certificate school groups. A similar competition for senior is conducted. In 1933 the prizes were won by this same school

Mr. D. R. Twala, Secretary of Bantu Sports Club. See story on page 18.

The St. Peter's School formed Loan Certificate school thrift group in March 1933. Before that date, the school had what is known as the Penny Bank. In the Penny Bank system the collective interest of the money banked by the scholars goes to the school, but in the Loan Certificate system each child gets interest on its deposits The school deserves praise because in 1934 out of some 308 children on enrolment 150 are in the thrift scheme, and of these 50 hold Loan Certificate amounting to £75. Little Phoebe also brought the thrift trophy to the school. The Treasurer of the St. Peter's Thrift Group is Mrs. M. A. Monala, and the Secretary Mrs. M. Mzimba.

Phoebe had the greatest day of her life on Monday. Mr. F. Handel Thompson, a member of the Provincial Council, handed her a silver cup for the thriftiest Native school on the Rand, in the presence of the Postmaster of Johannesburg. Mr. L. B. Maggs, and her 300 school-mates at St Pete's School Crown Mines.

Phoebe is on paper the thriftiest child in St. Peter's and that is saying a good deal. Not quite two years ago the Witwatersrand National Thrift Organisation decided to introduce thrift propaganda into Native schools, and recently Mr. D. F. Corlett gave a fine silver cup as a floating trophy for the thriftiest school each year.

St. Peter's went in for the idea with enthusiasm. Every Monday the pupils came to their teachers with coppers

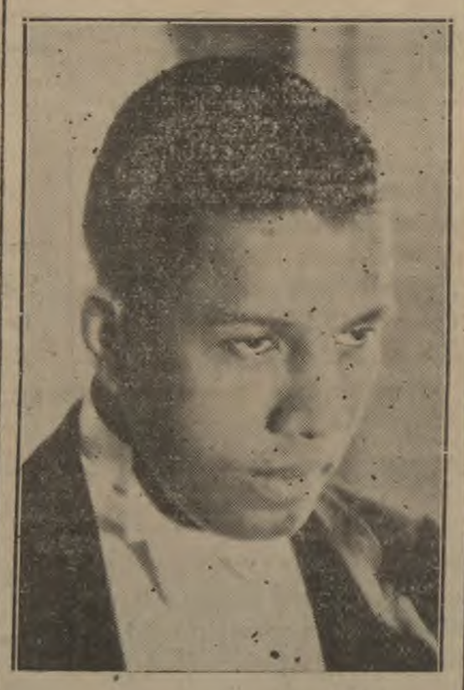
(Continued at foot of previous column)

Mr. Havenga's Concession

In the House of Assembly on Wednesday the Minister of Finance, Mr. N. C. Havenga in the course of his Budget speech which reveals the fact that since Generals Hertzog and Smuts agreed to work together the country has recovered remarkably from depression, said that the Minister of Native Affairs, Mr. P. G. W. Grobler, had pointed out the desirability of exempting Natives who have reached an age at which the earning capacity began to fall off from rendering a return.

The Government, he said, had approved of this and proposals would be submitted to the House to exempt Natives who had reached the age of 65, or who, in the opinion of the Receive, of Revenue, had reached that age from payment of the personal tax.

Referring to the Native Development Fund, the Minister said this fund consisted of an annual grant of £340,000 from the exchequer, plus one-fifth of the personal tax on Natives. Although the revenue was derived solely from the Union taxation, it was mainly devoted by the provinces to the education of Natives The Government had decided to adopt the policy that eventually two-fifths of the personal tax would be devoted to the fund instead of one-fifth as at present. During the following financial year an additional amount of £170 000 would be paid to the fund and thereafter two-fifths.



Mr. Leslie Hutchinson, another famous Negro singer whose gramophone records will be played at the B.M. S C. on March 1.

agriculture so as to assist their own people. By demonstration and co-operation they would grow better crops and use their lands better, while their industrial training would assist the community towards obtaining better homes. He emphasised that these lads would go back to their reserves and build up a civilisation.

Coloured Youths In Free State

JOINT COUNCIL URGES BUILDING OF SCHOOLS FOR CHILDREN

At the meeting of the European-Coloured Joint Council held at Bloemfontein last week-end, the Rev. H. Devis said that there were some 1,550 Coloured children attending schools in the Free State, 900 of whom were in separate schools and the remainder in Native schools. The Coloured schools in the Free State were regularly inspected by the Native Education Department and reports were submitted from time to time to the managers, principals and school committees. The Administration was therefore fully aware of the state of affairs regarding Coloured education.

Dealing with the question of school buildings, Mr. Devis said that, through the work of Mr. H E. G. Kuschke, chief inspector for Native education, some schools had been built by the municipalities. He pointed out, however, that the Provincial Administration would not incur expenditure on Coloured school buildings, while the Town Council of Bloemfontein would not expend anything on buildings as they contended that it was the duty of the Education Department to do so. As a result of this Coloured children in Bloemfontein were crowded into a tin shanty that had been condemned by school inspectors and the medical inspector of schools as unfit for human habitation.

He stated that there should be compulsory education for all Coloured children between the ages of 7 and 15 years and a full-time attendance officer should be appointed for the Free State. Mr. Devis proposed that the Government should subsidise Coloured education and build schools wherever needed, and that the scale of salaries in the Free State should be brought into line with those of the Cape Province. Finally, he suggested, central secondary schools should be established at Bloemfontein and Kroonstad, pupils to be aided by the Coloured people in all parts of the Free State.

Pressmen Visit Domboshawa.

Last Monday the Imperial Press Conference delegates, who are now touring Southern Rhodesia, visited the Government Native School at Domboshawa, about 20 miles from Salisbury, where they were keenly interested in the nature of the instructions given to African pupils.

"Domboshawa Government School for Africans" has now 260 pupils and in addition is training 29 agricultural demonstrators and 13 community demonstrators. The whole of the afternoon and till well after 1 o'clock was spent on this visit, which was particularly interesting to the overseas visitors. An inspection was made of the school rooms and the sections for the management of stock, forestry carpentry, ironwork brik-making, road-making, fencing and irrigation work.

Mr. I E. H Mylne, M.A., the Principal, told the delegates that the scholars were particularly trained in

(Continued at foot of previous column)

Xhosa : Esikuva Ngoo Norauzana

The Bantu World

SATURDAY, FEB. 23, 1935.

Inkomfa Yaba Phati-Zilokishi

Ecubeni lenkomfa yoonolokishi bazo zonke tilokishi zase Rhautini ukusukela e Randfontein kude kuye e Nigel yayithe yakuhlangana kwi sithuba senyanga edlulileyo yanyula i Komiti emaviphononge zonke iindlela amakapathwe ngazo umntu omnyama ukuze ke ize nezizigqibo ukuba zizokuxoxwa yinkomfa yonke idibene, iphindile ke yahlangana lenkomfa ngomhla we 14 ku February lo, idibanela ukuxoxa indawo ezibaluleke kunene ngokumalunga nokuphathwa kwethu.

Ekuhlanganeni kwayo u Mr. Ballanden umphathi wabantsundu basembladini we Johannesburg ufunde incwadi eyabhalwa yile Kongresi ye Bhodi zeelokishi zaba ntsundu ebise Pretoria kutsha nje. Looncwadi ke ibithwele iindawo ezibalulekileyo eziphikisa izinto ezifunwa ukwenziwa yilenkomfa, eziteje ngokubiyelwa kweelokishi zabantu ngocingo ngokungathi base ntolongweni, isalatha ukuba ezoomali zinizi kangako bezegachithelwa ekulundiseni abantu, eyona nto ke eyakubenza babenesimilo esihle ngaphezu kokunyanzelwa ngokubiyelwa ngeengcingo.

Kodwa ke noko kunjalo lenkomfa ayiyiphula-phulanga lonto, yenze izigqibo ukuba idolophana ngeedolophana zase Rhautini mazicele uncedo ku Rhulumente ukuba azincedise ngeemali ekubiyeni tilokishi ezo. Enye indawo ethethwe kakhulu yeyokuba abafazi abangena madoda mabagxothwe ezilokishini babuyele emakhaya kuba kusithiwa akukhonto bayihlaleyo ezidophini ngaphandle kokuthengisa utywala, ade wathi oka Ballanden, umphati wabantsundu apha e Rhautini makugxothwe nasbo bathi bayavasa kuba iimini abangavasi ngazo bazichithela ekuthengiseni utywala.

Zinizi ke iindawo eziphethwe yilenkomfa yabapnathi beelokishi, kwakho nebaluleke kunene evunywe ngamalungu angamashumi amathathu yachaswa ngalishumi kuphela, evokuba makuqhutywe apha e Rhautini njengase Durban, e Natal, ikansele zisile utywala ngokwazo, zibatengisele abantu umqombhothi, into ke leyo thina esingeze sathanda ukuyibona apha kwelilizwe. Xa lenkomfa ibonileyo ukuba kukho ingozi ekubanqandeni ukuba bangaseli utywala obuhle abantu, kungani ke ukuba inganikeli ilasenisi kwabathile abamnyama abafanelekileyo ukuba bathengise umqombhothi omhle ngokusemthethweni kwiindawo ezifanelekileyo,njengoko zikhona ne bhari zabelungu? Zibekho ke neziniye indawo ezixoxiweyo ezithe zathembhisa ubuhle ezinjengokufundiswa nokunikwa amayeza kwabantu abamnyama ; nangona ke kwizigqibo eziteje kudla ngokusuka kuphumelele ezozigqibo zirhwexayo kuphela, zithi ezilungileyo ziphelele emoyeni.

Kuyo yonke ke lento okubalulekileyo koko kwenziwa zimanyano eziteje ngaloo Kongresi ye Bhodi ebisandukuhlangana e Pretoria ne nkomfa ye African Vigilance Associations emele abamnyama belilizwe evakalise kakhulu yona ukuba inkomfa leyo mayime ukwenza izigqibo ngabantu abamnyama ingahlanganange nabo, yaza yalatha nento yokuba eyona nto yenza yonke lenkathazo ngumthetho ombi kunene, owenziwa kwangabo abelungu, i Land Act ka1913.

Vukani nonke ke, mzi, nixhase iimanyano eziteje ekulweleni amalungelo enu.

Amabal'Engwe Ngezinto Zelizwe

ANDOYIKI NGOKOYIKISWA!

Utshilo u Haeli Sellasie, u Ngonyama Iqwengayo yakwa Yuda, U Kumkani we Kumkani zase Tiyopiya, ithole le Kumkani u Solomon nge Kumkanikazi yase Sheba xa wayebuzwa ngesizwe sama Taliyane estoxhamele ukulwa naye. Sithetha nje imikhosi ka Mussolini wama Taliyane irozile ukuya kweelo, kodwa seleke axelelwa liphakathi elikhulu lase Abyssinia elilapho e Itali ukuba ayakufika lihlome ishlala apho kwe lama Afrika. Kaloku lemidaka kukuphela kwesizwe esingayaziyo lento ikukoyiswa ngumlungu apha e Afrika.

IMITHETHO KA HERTZOG

Ibhili zika Hertzog ezingokulaulwa komntu ontsundu kwelilizwe zingena ngaleveki ukuba zixoxwe, ziphete lukhulu, livoti nemihlaba yethu. Seyiminyaka elishumi zakonywayo, kodwa bekunzima ukuba zide zenziwe umthetho ngenxa yokuba bebekade bengavani u Smuts no Hertzog. Ngoku ayawazi ukudibana ngati amagqwirha amakhulu.

UKUBHUBHA KWELUNGU LASE MONTI

U Brigadier-General J.J. Byron, i Ngesi ebelimele i East London North ePalamente, ubhubhe ngomhla we 17 kulenyanga e Kapa. Ibilikhalipha lejoni elaziwayo neliyilwe kakhulu imfazwe yama Bhulu nale yama Jamani. Ungomnye wabenza ukuba abafazi abamhlophe bayinikwe ivoti kwelilizwe.

UKUBHUBHA KUKA PROF. DU PLESSIS

Lencuba - buchopho yengqondo nocbuciko ilishiyile elilizwe nayo ngomhla we 17. Ngulamfundisi wamaBhulu wase Stellenbosch awathi ngemfundiso zakhe okuthiwa ziyalahlekisa wada wakhutshwa ebushamayeleni nasekufundiseni ngama Bhulu. Wathi akuyimangalela i Dutch Reform kwagwetyelwa yena kuba kubonwa ukuba akalahlekisi, into ekhoyo uyichaza ngobuciko obungalandelwa kakuhle lukhomokazi lakowabo. Ukuba wayethandile ngewayiqhekeze phakathi ityalike yama Bhulu kuba wayelandelwa kakulu yimpi entsha.

UKWANDISWA KWAMA POLISA

Ngenxa yokwanda kobujorha eli zweni u Rhulumente uzakuqesha ngaphezulu amakostawuli angama 221, waye selebeke ecaleni imali engangama £35,000 yokuxhasa lomapolisa nokwenza o Pick-up abatsha kunye neziniye iinqwelo zama polisa.

UMTHETHO OHLUTHA IMISEBENZI

Kangangentswahla evele kubelungu macala onke, nakumalungu e Palamente ngokwayo wonaselethembhisa ukuqhekeka ekuxhaseni uRulumente, u Mpathiswa Misebenzi u A. J. Fourie uyirhoxisile ibhili yakhe (Minimum Wage Bill) ukuba ingangeni ngohlobo ebimi ngalo. Xa ibimi ngolohlobo abamnyama bebeyakusonga izandla ngecala lomsebenzi kuba ibichukumisa yonke imisebenzi enjengale :- imodikali nayo yonke into engumatshini, ukusulwa koololiwe, ukuqhutywa kwe lifti, ukulolwa kwemigqala, ukubhaka nokwenza ilekese, ukuxhela, konke ukutya okwenziwa ngomashini, ukubasela iinjini, ukusebenza kwindawo ezenza iziselo ezibandayo ezikwarini, ukwenza ikonkriti neziteni, ukuqhubela umlungu ikali yamahashi njalo-njalo. Yonke le misebenzi yena ebesithi abasebenza kuyo mabanikwe imali esethubeni elingekhona ngaphantsi kwe £4 nge veki, esenzela ke ukuba abelungu baqeshane, kuba engeko umlungu obengaze ahlaule umntu omnyama imali engako ngalomsebenzi. Ngoko ke seyiyakungena ngenye indlela engasayikubabulala ngolohlobo abelungu ekuqheshani, nathi mhlaumbi kusale nokuba mnye umsebenzi wona wodwa esisenokuqeshwa kuwo.

UKOYIKWA KWAMA JAPAN

Njengoko u Smuts esandukavusa zonke izizwe ezimhlope ukuba zihlangane zilumkele ama Japan nenye indedebe u Lord Lyton ibe yenza intetho enjalo esithi mayithethiswe i Japan iyeke ingozi eyenzayo, yokuphikela ukuxhoba, kuba kuba kaloku ngokoyika yona neziniye izizwe azisayikuyeka ukuxhoba. Uthe esitsho i Melika seyikhupha izigidi ezisibhozo zeponti ukuba yongezelelwe izixhobo nee nqanawa zayo. Kambhe ke esisizwe siyoyikwa ngabelungu baye bene gxube elihkulu lokuba kuyakuhambiseka sithi thina sonke zizwe zingengobelungu sisindiswe siso ebukhobokeni.

UBHUBHANE

Esisibetho sisabulala abantu e Freyistata, kodwa u Rhulumente wenze kangangoko anako ukuba singabhekeli ndawo. E Kroonstad sesibulele abantsundu abathandathu. Njengoko sihanjiswa bubukho beempuku bonke abantu mabalumke bangabina zimpuku ezindlwini zabo.

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" "	N. H. MAKANYA . . . (Tenor) with piano, drums	and kazoos
" "	care of JOHN JABAVU . . . (Folk Song) . .	with organ
GU. 78	NDIYI TRAVELLER (Humorous Song) N. H. Makanya (Tenor) with piano.	
" "	IS NKUKU . . . (Humorous Sketch) . .	Talking
GU. 79	NGIYEKE GEORGE (Comic Song) (arr. Makanya)	with piano
" "	KWA MA VALANE . . . (Folk Song) . .	with piano

MR. WM. MSELEKU.

CU. 80	EKU HAMBENI (Mseleku) -- Wm. Mseleku,	Yodelling with guitar
" "	SIFIKILE TINA (Mseleku) Wm. and Wilfred Mseleku	Yodelling with guitar.

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Xhosa: Ibango Lakwa Jojo

Ibango Elidala Lakwa Jojo

LIGWETYWE LAPHELA UBUKHOSI BUNIKWE U MBIZWENI

Ezase East Griqualand

(NGU MBHALELI WETHU)

Abantu basahleli nemvula iyana nemisebenzi isekona kuyasetyenzwa. Bayakuvuyiswa abaninzi kukuva nge bango elidala lakwa Jojo e Maxesibeni ukuthi ligwetywe laphela. Ubukhosi bunikwe u Mbizweni umtshana wase Mahlubini kwa Ludidi—u James Jojo obekade epete wasiwa e Goxe, ke sithi eloqela belinganeliswa yilenguqulo malaneliswe kuhlalwe ngoxolo, ngama Xesibe. Lendaba iqutywe ngendlela epolileyo nangomhla wobeko lwe Nkosi le u Mbizweni yi Chief Magistrate J. M. Young.

U Mrs E. Mabija wase East St. ubuyile kwadade wabo apho ebeyoku tshatisa u G. W. Mahlati oyitoliki e Xora obetshata no Miss Sakwe e Idutywa. Uncoma inqubela ayifumene kwelo laba Tembu, ukuhonjelwa komsitho ngabadala nabancinane kanti kweli letu ulutsha lusaphatha intonga ngantatu kunxitywa ezinkulu ibhulukwe babizwa ngegama lobu Ngxukuzane. Induna yalomzi isaquba kakuhle uwubambile umthetho ngeyona ndlela. Iziko!o zivuliwe bahambile abantwana bezikolo ezinjenge Clarkehury, Mvenyane ne Faku.

Sivuyisana no Mr. T. Damane ofumene isikolo e Bizana no Miss N, Msipa osifumene e Johannesburg. Intshukumo yeye Joint Council umzi ufuna ikuba lokubanayo njengezinye indawo. Amanene anjengo V. Selope Thema no Rheinalt Jones ayanqwenelwa ukunika injongo zokuqala lomsebenzi. Utshatile u W. V. Qogwana no Miss Abegail B. Ngqandu kwamnandi.

Ipepa eli labantu liyacelwa uba imviwo ze Koliji zipapashwe lipepa kuba yeyona nto ipambili kulamaxesha. Mna ndithi linokuthatha abo bapase Matric, J C., N P.H., and Lower kuzo zonke i Koliji ze Union.

Inkumbi zixelwa macalana onke nge mbubhiso kweziluhlaza. Bekutetwa ityala lokubulala, kuliwe emtshatweni. Hai abantu esingabo abachitha igazi lowabo ngemfeketho. Umzi mawulumane indlebe ngalembubhiso uzame icebo lokuyincipisa. Ikonsati ebise St. Joseph's School ibeyeqube kunene nebekunge zingabanjalo zonke, zindileke izinto zenu ma-Afrika.

Imvula Zithe-gqolo Ilizwe Ngumtshakazi Ehombhele Umyeni

Ezase Bubi kwa Mzilikazi

(Ngu P. S. M. Koti)

Mhleli,—Ngomhla wesibini kule yo Mdumba u Mnu. Stephen Daniso, wase Lonely Mine, umeme izihlobo nabamelwana ukuba beze kuthombisa intombhi yake enkulu u Sophia Mhase, kuba kaloku ifikisile kwi xabiso lobuntu obukulu—iminyaka engama shumi amabini ananye ubudala.

Kwababeko singabalula aba Numz, B. Dubase, Isaac Chitambo, W. M. Thebe, Pieterse, P. S. M. Koti nama Kosikazi abo. Nalamanene ayeko Mqadi, P. Ndiweni Johnson, Buchan, Louw, J. G. Filemon. Kumanenekazi yayi ngama Kosk. Simon Festile, Zikali, Nkos. B. Sibanda, nabanye.

Inteto zokuyala nezipho ibe zezo didi olupambhili. Izidlo bezi 'luncuthu Mazangwa.' Ngokuhlwa ibe yingxikea yo Mjiko. Ngangobuhle bom daniso, ama gwilita amane ukulilisela ngokuti, "Tina sidanisa nge ntliziyo!" Kuwo wonke lomsebenzi u Mnu. no Nkosk Daniso babe zindlezana.

Imvula zite gqolo ukuna ilizwe lingu mtshakazi evatele umyeni. Liqame ngendlela enga qelekileyo nakwabo thuthu. Ukuba akubangako lutshaba, indyebo ayinganganto.

No Mnu. James Ntungwana ofundisa e Zanqaweni ubuyile e Tinara apho usapho lukhona. Ubuya ehlaziyiwe ngu 'Sweet Seventeen' wakhe, umaNcama.

U Mnu. Goodland Nduna, incahphephe yetitshala ebisa kufundisa e Mt. Coke ngase Qonce, uze kuvula apha e Nyati nonyaka. Siyamamkela tina mzi wakwa Mtwakazi.

Ama Tshetshi Kwa Langa

ABENEMBHUTHO ENTLE ESAMKELA ABABEZE E SINODINI.

Ezase Kapa

(NGUM-AFRIKA).

Ngomhla we 10 ku February ibingu mhla omyoli kwa Langa kuma Tshetshi. ene Social eyenzele abatunywa ababeze kwi Synod yabo nabelungu bebaninzi, kusiwa inteto ezimnandi, esibone no Mr. Ngojo kubo namadodana ka Mlu. Kobus. Ubuye ngomhla we 10 u Mnu. J. Nzuzo ukuvela emjikelezweni wake. Kwangalo mhla beku nhcwatywa umntwana ka Mnu. Zali owashiywa ngunina ebeleni ngo December ka 1934.

Lonyaka mhle kangaka ulutsha lalapha luwuqalisa kakubi kuba kudloba ibhozo negwangqha ngakumbi kubahlali "Town," into leyo ezakutsho batiyeke ngakumbi ezidolopini; nditeta nje kuko obete ichwama laya kufela esibhedlele; kuko nezinye ingozi zemela. Asitho ukuti akuko ukuzikhusela xa uwelwa lihlahla. Sivuyiswa kukubona u Mrs. A. Madaza epakamile; ebeke wapateka kukubi yile fiva no sana lwake. Sivuyiswa kukubona u Mnu, Tshangela owati ukuphuma kwake esibhedlela wasiwa e Plumstead kwi kaya lokuchacha okweveki ezimbini. Ubuyile waye ekangeleka phinileyo qete u Maduna. U Mnu. N. Toni ufike kwepelileyo ukuvela ekayeni e Qokolweni, epilile, ebika nzima inkumbi. Sivelana no Mrs, Matole otiwe kata ngamatumba. Sike se tshe no Mnu Msaseni wase Officers Mess, kwa Langa.

Iqakambha ligqitywe ngokwe Fixtures ze League, sekusele i Knockouts Singati i Try Again C.C. yeyayo indebe ye League. koko isenengxoxo ne Home Bachelors C.C. kwa Union, Unobangela yi "Vulgar language in the field of Play." Asazi ke kuba kukho nokuti i Umpire yagweba ngokungeko kwimigaqo.

Ngomhla wesi 9 i Record Breakers C.C. yayigqibela na Abanwabisi C.C. yabetwa i R.B. C.C. nakuba wayezama u C. Kobos ukuyisindisa. Waba yi "Opening batsman" wayakupuma ne last batsman into ka Nano. eyatsho ngomdlalo omhle lomini, ku bhola into zika Matshikwe I-H.B. C.C. yayibeta i Far East C.C. yazibonakalisa apho inkwenkwe ka Dyira. I Try Again C.C. yayigqiba ngemini enye i Hard Cash C C. ka Mnu J. Nabe oseledlala intenetya ngoku. Sijonge i Semi-finals ze Knockout, i R.B. C.C vs. F.E. C.C. ne H.B. C C vs. T.A. C.C.; ne Finals kwi "Winners." siti ke, "Huarrah! Goodbye, Mr. Cricket, will meet again next season!"

Emva kwa'entethwana zehla inye. mbhezi kubo bobabini, nangona benza ngako konke abanako ukufihlelana. Ulowo kubo wayecinga ngeqabane lakhe awahlukaniswa nalo zizanzwili zalomhlaba.

Izono Zoo Yise

(A Novel)

(NGU GUYBON B. SINXO)

Isahluko XII.

Okusekubalisiwe

U Mangaliso Sonti, ixhego eligqobhoke kunene lomfundisi, lashiywa ngumfazi, egcagca nenye; waza naleyo wayishiya wahlala e Rhautini nentombhi yakhe. Lontombhi nayo yathi yakwenda yayishiya indoda yayo, yagcagca nenye. Kwathi yakubuyela kumyeni wayo iguqukile akayixolela. Umyeni wayo wafikelwa bubumfama, kwaza kwesosithuba wafumana umbiko wokuba umfazi lowo ubhubhile.

Ngokwaphuka kwempilo ka Mavela uyekuhlala e Monti, apho ave kakhulu ngembhongi yase Kapa, wada wayicela ukuba izekuhlala naye yavuma yaya e Monti.

Funda ke:

Ukusukela mhlana wafika u Thembhalihle e Monti ubomi buka Mavela bajika yabobunye. Lomfanana ungu Thembhalihle wayeyithanda ngokunganzenzisiyo lembhongi iyimfama, wayikhonza ke ngothando olugqithileyo nakolomfazi nendoda, wazaliseka ngokukhulu umnqweno ka Mavela wokuba ahlale nalomfana ngobuqabane obunjengobuka Davide no Jonatana.

Njengoko wayemthanda ekude, ewade wathi nguye owayenza ntle intliziyo yakhe ngakumfazi wakhe owabhubha behlukene kwaba soloko kusimanga kuye ukuba nangoku selehlala naye lomfana yonke into ayenzayo,—uthando nobubele bakhe—zabasoloko zimkhumbhuza yena, iyintetho yakhe efuthi ku Thembhalihle lowo ukuthi ukuba ebengeyondoda ngelesithi ungumfazi wakhe evuke kwelabafileyo.

"Yayingakuvuyisayo na lonto yoku vuka kwakhe?" Wavakala ebuza ngenye imini engayazi naye into ayibuzayo u Thembhalihle.

"Nakanye! nakanye, sihlobo sam! Apha kusemhlabeni lowo sona kuwo sobabini. Hayi, mandithi ukumbona kwam kwakhona ndiyekumbona e Zulwini, apho kungasangeni lutshaba nantoni!"

Emva koko bathi—cwaka bobabini. belusizi, kubonakala ukuba elowo kubo unengcinga zakhe ezibuhlungu ezimphetheyo. Emva kwexesha bethe—zole wavakala ethetha kwakona u Thembhalihle:

"Ekubeni ndihleli nawe, Vela, ndonwabe ngokohlobo endingazange ndonwabe ngalo ngaphambhili. Ewe, ndonwabe kakhulu ebomini, kodwa inye kuphela, into endisayi nqweneleyo."

"Yintoni, Thembha?"

"Ngumntwana. Ngumntwana oyi nkwenkwe oyakuthi asale emva kwam ndakuba mna ndifile."

"Mhlobo wam, nam, kulomhlaba, oko wafikayo apha kum, akukho nanye into endiyidingayo ngaphandle kwaloo mnqweno,—umnqweno wokuba ngendinomntwana oyinkwenkwe, ashiyeke esisikhumbhuzo sam, ashiyeke nelifa lam."

"Ungathathi umfazi nje?" wabuza watsho u Thembhalihle.

"Nakanye! Nakanye, Thembhalihle, ukuba ndithathe omnye umfazi kulo mhlaba! Umfazi wam mnye,—ngu Luleka. Siyakubonana sobabini mhlana ndalishiya elilizwe."

(Funda ekupeleni koluhlu lwesibini)

IBantu Methodist Church Of South Africa Iyahamba

Ngu B. B. Ngculu

Mhleli,—Kulo msebenzi omkulu ebesi nawo, sisinga kwelase Bethlehem. Sasuka apa Ngomgqibelo ngomhla we 2nd February nge special train esuka ngo 9. 30 p m safika kona kusasa ngo 8 a m nge Cawa, saba nomjikeliso we Vange i, sabane nkonzo emnandi eholweni. Kwa vulwa incwadi yesibini ka Moses "Exodus" isahluko seshumi i vesi yesibhozo neyethoba, kumezwi ati: Ngobanina nabanina abahamba nati.

Abantu ababeko kulo msebenzi bay 648 nabafundisi balishumi. Sifumene abantu abangama shumi amane (converted people). Tina base Johannesburg besingamashumi asixenxe, ngu xhego u Ramushu obepete umsebenzi. Imali esiyicite ku Loliwe yi £56. 5. 10 sanikwa ama karegi amabini "Yizani nizobona into entle evenziwa ngu xhego u Ramushu.

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Ke phofo e jehang ha monate e naeang motho matla 'meleng ho feta phofo tseling kaofela tseo o ka li rekang.

E fumaneha likhetsaneng tse boima bo 180 lbs., 100 lbs, 50 lb., 25lbs. 10 lbs., le 5 lbs.

Ha ra-levenkele oa heno a sena le eona phofo ena, mokope a ngolle ho

Union Flour Mills, Ltd.

P. O. Box 393, JOHANNESBURG.

Ukuqaqamba Nokuvuvuka Kwamalungu

(RHEUMATISM)

Loku kufa kubafaka amalungu kunye nemisipa yomzimba. Ukuqaqamba nokuqina kwezito kuhlala kukona futi kuqubeke uma kungelatywa kamsinyane. Ukugula kokufa, lezo ndawo ezinokufa ziye zibukeke sengati zipile kahle uma zihlolwa. Kodwa emuva kwesikati kuvele ukuvuvuka nokushisa, ukuqaqamba kube namandhla futi kuvamise ukuba kona, isigcino kukulimala. Amadolo, Intamo, Izihlakala, Amaqakala, enyaniseni onke amalungu nemisipa yomzimba ayakuhlaselwa. Kwezinye isigulani Inhliziyo ishesha ingenwe kukufa poke loku kuyingozi enkulu.

Ukuqaqamba Kokalo

(LUMBAGO)

Loku kufa kukuqaqamba ko Mtshetsha oku so Kalweni nase qolo.

Fumisisa umfanekiso walendoda epakotiwe ya utenga i Rheumaticuro—ukuba ayike lendoda qonda nablope ukuba akuyanga nase i JONES' RHEUMATICURO yoqobo. Yala ukuyitata ubhalele kiti. Nanso ikeli letu ngapanst.

Ukuqaqamba Kwezinyawo Namadolo

(GOUT)

Ukukopolwa kwegazi, njengokuba kunjalo ezilweni zo Mtshetsha, kukomba ukuba kugcwele ityefu eningi ekutiwa i Uric Acid. Kujwayelekile ukuba zimpau zokuqala kube ukuqaqamba nokushisa (ukuvuvuka, kube bomvu kucazimle) kwezwani olukulu. Kuti ukufa kwendhlaleke kwezinye izito zomzimba nase Siswini kufinyelele ngamandhla. Ngesinye isikati inhlungu ziyesabeka. Uhka, ukungabekezeli nokudinwa kwengqondo ezinye nezimpau ezijwayelekileyo zaloku kufa Kwezinyawo.

Ukuqaqamba Kwesinqe

(SCIATICA)

Ukuqaqamba komtambo wesinqe okuvesa inhlungu ezehla ngamatanga.

Ke niya bona ukuba, Ukuqaqamba kwa Malungu, Nezinyawu, Nesinqe, Nokalo kuyafana ngenqubo. Ngapandhle kwe ngqaqambo noku qina njalo njalo ebangela ukuba isiguli singabi nako ukwenza nawupina umsebenzi, enye into yalezi zifo kukwenza umzimba udangale. Impilo yomuntu ipenduke usizi. Enye into uma isigulani sihlala isikati eside nga pandhle komuti oqondileyo kulezi zifo kuba likuni kakulu ukuzelapa ngamuva.

I JONES' RHEUMATICURO mayitatwe ngokushesha. Amatonsi ayincosana okuqala alalisa ukuqaqamba, ehlise ukuvuvukala, kuti uma uwupuza njalo kubekona ukusizakala.

Akusizi luto nase ukutata imiti engenzelwanga loku kufa. Letyefu eningi kabi ekutiwa i Uric Acid imelwe nakanjani kukuba ikitshwe emzimbeni yiloko ke okwenziwa yi Jones' Rheumaticuro. Lomuti ndume kakulu kulo lonke izwe ngeminyaka engapezu kwamashumi amane ke seluleka ngeqiniso elipeleleyo kubo bonke abahlutywa Ukuqaqamba nokuvuvuka kwamalungu, Izinyawo namadolo, Isinqe Nokalo ukuba basebenzise lomuti.

OKA JONES'

RHEUMATICURO

"Walapa njengo nyazi"

Inani lincane. Isitelo siqinisekile. Ukuvumelelani ukuhlupeka. Tenga igabha lika Jones' Rheumaticuro namuhla. Ufunyanwa kuwo wonke amakemisi apambili nasezitolo ngo 3/6 igabha. Ukuba awutolakali lapo kini, bhalela ku The Rheumaticuro Co., P.O. Box 938, Cape Town.

Z.3.

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The Governor-General To Visit Lovedale

Ashanti Natives And Restoration Of Golden Stool

The Golden Stool and the ancient office of Asantehene have been restored to the Ashanti people. The ceremony took place in Kumasi, and was the occasion for the largest gathering of Ashanti chiefs seen in recent years.

At the end of the 17th century some signs of c vilisation began to appear out of choas in the country now known as shanti The genius of one man, Okomfo Anokyi, priest and Prime Minister of a tribal chief named Osei Tutu imposed order, created organisation, and founded the Ashanti confederacy.

Anokyi persuaded his chief to found the town of Kumasi as the capital of the Ashanti conefderacy, and to unite all the minor political "stools" of his day under the supreme control of the Golden Stool. Ever since that time this Golden Stool has been accepted as the symbol, as the outward form, of the soul of the Ashanti nation.

The power of this new confederacy steadily developed during the 18th century. but the necessity of providing trade avenues to the cost involved the Ashantis in frequent and violent warfare with the coastal tribes, and European missionaries and merchants often suffered in the conflict.

Unfortunate incidents led to the invasion of Ashanti by a Britsh force under Sir Garnet Wolseley in 1874, and to the second Ashanti Expedition of 1895. This was followed in 1900 by the Ashanti revolt, which led to the arrest and depotation of the Asantehene, Prempeh, I, and to the annexation of the country. In 1924 Prempeh was allowed to return from exile and to occupy the position of Kumasihene in the Native administration. He died in 1931.

The ancient Ashanti confederacy, in its origin mainly military and intermittent, will now be converted into a civil administration with regular administrative and judicial functions, working under the immediate supervision of the British Chief Commissioner in Kumasi, subject to the authority of the Governor of the Gold Cosst,

Indiscriminate Use Of Firearms

Rebuke by Magistrate

As a sequel to a shooting affair in which an African, Phule, was shot in the leg, Jacobus Cornelius Gideon Burger, of the farm Kaalspruit, appeared before Mr. C. E. Stidolph, magistrate, at Pietersburg on February 13, on a charge of assault with intent to do grievous bodily harm.

Phule said that he was in his lands in Moletsies location when Burger shouted, "Come here" Burger immediately fired, but the shot went wide. A second shot struck the ground near him. He then started running, when a third shot struck him in the leg.

Two Africans witnesses gave similar testimony.

Detective W. G. Beetge, who investigated the case, said he found four spent cartridges at the scene of the alleged shooting. Evidence was given that Phule was in hospital for two and a half weeks.

In sentencing Burger to a fine of £15 a month the Magistrate said." There is far too much indescriminate use of firearms in regard to Natives. There have been several cases in the courts lately where Natives have either lost their lives or the use of their limbs through being fired at by Europeans, and it is high time Europeans realised that they cannot expect to use weapons indiscriminately without having to pay the penalty if an incident of this sort happens."

Bantus Thwarting Their own Progress

WHEN WILL AFRICANS STOP THIS VIOLENCE?

A number of culpable homicide charges were dealt with by two courts at the Witwatersrand Criminal Sessions on February 20. The men involved were all Africans. The sentences ranged from a fine of £3 (or four months imrpisonment with hard labour)to four years'mprisonment hard labour and five lashes.

Philemon Hlola admitted stabbing an African women named Jane Mgangane, on December 25, at Jupiter, but said she provoked him.

Mr. Justice Solomon said he thuoght it was a case of a drunken quarrel and he made a good deal of allowance for this as also for the fact that this would be the first time Philemon had been sentenced; but apparently it was a very savage assault.

The sentence was six lashes and 12 months imprisonment with hard labour.

"He swore at me and I got cross" said Okay Mdhlangamandlha, "and I hit him. I was very cross and I could not keep it."

The charge on this case was one of killing Johannes Palo another African on November 25, near Klipspruit.

Mr. Justice Solomon said the case was a really bad one, and passed sentence of four years' imprisonment with hard labour and five lashes.

"I HIT HIM."

A similar sentence was passed on Charlie Makonasie, who was charged with assaulting, on November 19, 1934, David Mahomed, a coloured man. by stabbing him, so that he died later, Charlie said: "I did hit him, and he died." When told that he had a previous conviction for culpable homicide, he said: "I am a doctor, and in 1931 I gave a man some medicine and he died."

Munya Zepe, who assaulted Tesi Randi on January 5 in the West Rand compound, so that the man died, was fined £3 (or four months' imprisonment with hard labour). being given time in which to pay the fine.

Before Mr. Jusitice Barry and a jury, Jim Mtetwa was charged with assaulting Mathew Abdula. another African, with intent to murder, it being alleged that he fired a revolver at Mathew.

A unanimous verdict of not guilty was returned.

Mr. I A. Maisels (instructed by Mr. L. W. Ritch) appeared for the defence.

Alphus Mkwanazi, an African of Doornfontein, appeared before Mr. Justice Barry on a charge of cupable homicide, it being alleged that on November 3, 1934, he assaulted another African named Johannes with a stick, so that he died.

Non-Europeans on The Railways

DEPRESSION WAGE "CUTS" MUST NOW CEASE TO OPERATE

In Capetown, at a meeting of non-European railwaymen the following resolution was unanimously passed:

"That the attention of the Minister of Railways and Harbours be drawn to the existing position of non-European employeds in the railway and harbour services. During the recent depression a reducton of 6d a day was made in the wages of employees receiving 4/6. a day, and there are cases of employees who are in receipt of 8/6 a day being reduced to 4/6 a day.

"We join with the non Eropeans employed at Port Elizabeth, East London, Durban, Kimberley and other places in seeking some relief from the present intolerable position. Inspite of the increase of prosperity which has accrued to the railway and habour services, no step has yet been taken to restore the former position so far as non-Europeans are concerned.

We would point out to the Minister tha the cost of living has increased considerably during the past year, and consequently we are suffering additional handicaps in our efforts to preserve a decent standard of living.

"We are glad to learn that consideration has been given to our European fellow-workers, and it is in no carping spirit that we draw attention to our own unfortunate position.

"We would ask, therefore, as a measure of common justice that the 'cuts' in wages we sustained during the depression now cease to operate and that the former position be restored."

Lord Clarendon And Native Institutions

The Governor-General has announced that he will visit Lovedale commemorate the Jubillee of his Majesty the King, a jubillee trophy to be competed for at annul sports between Fort Hare, Lovedale, Healdtown, Fort Cox, and St. Mathew's Colleges. The college that secures the most points for winnig events will receive the trophy and holdit for one year.

The colleges will compete for the first at the sports to held on March 16. which will be attended by the delegates to the Imperial Press Conference.

Trades And Labour Council To Investigate About Pick-up Vans

The assistance of the Trade and Labour Council in the campaign against the use by the police of the "pick-up van" has been asked by an association formed to deal with this matter.

In reply to a request by the council for further information, a statement has been drawn alleging maltreatment. These vans patrol in and near the Native townships and locations on the Reef, it is stated, and swoop down on groups of non-Europeans.

The Trades and Labour Council will investigate the matter, and in the meantime has passed a resolution expressing its sympathy with the object of the association in attempting to prevent maltreatment of non-Europeans.

Refused Licence In his own location

At the last sitting of the Reitz Licensing Board an applicatian was made by an African residing in the location for a hawker's licence. The Town Council instructed Messrs Roussouw and Roussouw to appear on behalf of the Council to have the application set aside.

Mr. Roussouw stated in his plea that section 22 (b) of Act No. 21 of 1923, as amended by Act No. 25 of 1930, gave a local urban authority the power to prohibit hawking or peddling within a location under its charge, without specifically promulgating regulations to that effect.

Subsequently a reply was received from the Secretary for Native Affairs that the interpretation placed by the Municipal Council on the provisions of the sections was correct, and, surther that the Council would in this respec, appear to have the common law right of a landlord against trespassers on his property or holding.

The application for a licence was refused by the Licensing Board.

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Re hlokometse haholo khoebo ea diela le ho lokisa dieigi. Reka ho rona hobane re badiri.

Write for Price List.

Biza incwadi yamanani etu.

Kopa buka ea diporesi tsa rona.

Fort Hare Examination Results For 1934.

South African Native College

LIST OF EXAMINATION SUCCESSES, 1934.

Completed B.A. Degree (University of South Africa):

A. C. Jordan (Tsolo), Harry Mjamba (Kentani), Manasseh T. Moerane (Far View, Cape), Solomon T. Rajuili (Matatiele), Drummond D. Zwakala (Umtata), Ebenezer G. Jijana (Umtata), Harvey Yako (Umtata).

Higher Diploma In Education (University of South Africa):

Somasundrum Cooppan (Durban).

The following have passed in the subjects indicated:

Third Year B.A:

Archibald C. Jordan (Tsolo), : English III, Ethics III.

Ernest M. Mancoba (Benoni), Psychology II, English II.

Harry Mjamba (Kentani), Psychology II, Ethics II, Mathematics I, Chemistry I.

Manasseh T. Moerane (Far View, Cape), Psychology II, Ethics II, English II, Sesotho II.

Solomon T. Rajuili (Matatiele), English II, Sesotho II.

Drummond D. Zwakala (Umtata), English II, Ethics II, Psychology II, Xhosa I.

Second Year B.A.

Sandile H. Bulube (Butterworth), Xhosa II, Mathematics I.

Joseph S Gabriel (Durban), English II, Politics I, History I.

Vayeke S. Kwinana (Herschel), Xhosa I, Ethics I.

Daisy M Mlangeni (Mount Frere), English I, Psychology I, Xhosa II.

Victor V. T. Mbobo (Mount Frere), English II, History II, Ethics I, Politics I.

Ezra W. M Mesatywa (Maritzburg), English II, Ethics I, Psychology I, Xhosa II.

Godfrey Mzamane (Mount Fletcher), Sesotho II, Psychology I.

Ronald W. Peterson (Port Elizabeth), English II, Mathematics I, History I, Politics I.

Percival T. Sililo (Marizburg), Zulu II, English I, Physics I.

Morris S. H. Toni (Buntingville), English II, Xhosa II, Mathematics I.

First Year B.A.

Melville M. Bam (Umtata), Xhosa I, Latin I, Native Law, S.A. Criminal Law.

Frederick Blume (Bulawayo), English I, Psychology I, Chemistry I, Zoology I, Latin I

Edison M. Bokako (Douglas, Cape), English I, Tswana I, Psychology I, Zoology I.

Jeffrey J. Davids (Graaff-Reinet), English I, Psychology I, History I, Botany I.

Benedict Futshane (Ndabakazi) Enklish I, Latin I, History I, Psychology I.

Abraham T. Habedi (Pretoria), English I, Latin I, Mathematics I.

Victor Hermanus (Idutywa), Latin I, Botany I, Psychology I, Xhosa I.

Gertrude Kuali (Qhobosheaneng, Mt. Fletcher); Psychology I, Botany I, Sesotho I, Mathematics I.

A. N. Lazarus (Durban), English I, Psychology I, History I, Latin I, Chemistry I.

S. Mac. Lepolesa (Bloemfontein), English I, Latin I, S.A. Criminal Law, Native Law.

Gladstone L. Letele (Ladybrand), English I, Psychology I, Sesotho I, Chemistry I.

Govan A. Mbeki(Dombolo, Qamata), English I, Latin I, Psychology I, Zoology I.

K. P. Naidoo (Escombe), English I, Latin I, History I, Psychology I, Chemistty I.

Logan K Ntlabati (Hackney, Cape), English I, Physics I, Psychology I, Xhosa I.

Merriman D. Ntola (Emfundisweni), English I, Latin I, Native Law, S.A. Criminal Law, Xhosa I.

Adolphus G. Ntshona (Umtata), English I, Zoology I, Psychology I, Xhosa I.

N. K. Sham (Verulam), English I, History I, Latin I, Chemistry I, Psyhology I.

Moses S. Siwisa (Healdtown) English I, Xhosa I, Zoology I, Psychology I.

Moses L. Skosana (Umzimkulu), English I, Latin I, Zoology I, Psychology I, Xhosa I

Samuel T. Sukati (Bremersdorp, Swaziland), English I, Zulu I, Psychology I, Zoology I

John A. E. Tsekiso (Ladysmith), Zulu I, Zoology I, English I, Psychology I.

Ludwick William (Idutywa), English I, Psychology I, Latin I, Mathematics I.

Richard N. Gugushe (Molumong, Basutoland) Logic I, Sesotho I, Psychology I, Social Anthropology I.

Horatio B. Nazo (St. Marks), English I, History I, Native Law.

Second Year B. Sc.

Charles L. Bikitsha (Kentani), English I, Chemistry II, Zoology II.

Philip M. Mabiletsa (Johannesburg), Chemistry II, Zoology II, Botany I.

Michael F. Ntja (Mafeteng, Basutoland), Chemistry II, Applied Mathematics I.

Lovett W. Tshiki (Umtata), English I, Botany I, Chemistry II, Zoology II.

First Year B. Sc.

Leonard G. Christopher (Durban), Chemistry I, Zoology I, Botany I.

Franklin P. Joshua (Kimberley), Physics I, Botany I, Zoology I.

De Wet Maqanda (Teko, Butterworth), Mathematics I, Physics I, Chemistry I.

Donald T. Moikangoa (Bloemfontein), Physics I, Zoology I, Botany I.

College Diploma In Education.

Ebenezer Jijana, Umtata; Hary Mjamba, Kentani; Samuel T. Sukati, Bremersdorp, Swaziland.

Matriculation (University)

Class II.

Ivan C Goefrey, Durban; Arumugan P. Govender, Plessislaer, Natal; Walter L Jojo, Vrede, O.F.S., Jeoffrey L Kakana, Ludeke, Transkei; George A. van der Ross, Wynberg, Cape.

Class III.

Nathaniel Honono, Shawbury, Transkei; Dawood S. Mall, Waschbank, Natal; Priscilla Phyllis Ntantala, Idutywa; William D. Ntloko, Libode, Pondoland.

National Senior Cettificate In Commerce.

Wilfred Dennis Xapile, Ngqeleni, Pondoland.

College Matriculatinn.

Simon S. Kambule (Theology), A. C. Mkwalo (Theology).

Former Students.

Matthew T. Thelejane, B. Com, Fraser Moerane, B.A., Durward Ntusi, First Year B. Econ. (three courses), Selby B Ngcobo, B.A, First Year B. Econ. (six courses), J. Thabiso Mohapeloa, First Year B Econ. (English I, Accounting I, Constitutioyal Law, Sesotho I).

HOSTEL FOR AFRICAN GIRLS

In a new hostel shortly to be built near the Western Native Township, Johannesburg will possess a houuse for the rehabilitation of non-European delinquent girls. The committee responsible for this project, headed by Mrs. F. B. Bridgman, has been busy for some time past collecting the necessary funds, and hope to start building operations early next month.

The amount they wish to collect is £4,000 They already have £2,500, and they hope to have £3,000 by the beginning of March. The Johannesburg Municipality has granted a site of one and a half acres near the Western Native Township, and the plans for the building provide for accommodation for 36 girls.

The other members of the managing committee are Miss Beale (English Church), secretary, Madame Borelle (Swiss Mission), Mrs Dornan Presbyterian Mission) Mrs. Fouche (Dutch Reformed Church, Mrs. Hallendorf (Swedish Mission) Mrs. Joyce (Baptist Mission) Miss Lindland (German

(Continued at foot of column 5)

Of European Descent Only

COLOUR BAR CREATED IN NATIVE EDUCATION ADVISORY BOARD

The Transvaal African Teachers' Association has been fighting against great odds to maintain its representation on the Transvaal Advisory Baard for Native Education. Since the established of the Board some years ago, the teachers Association has been represented by two of its members. Recently, however, the Board was reorganised and it is alleged that some European members objected to teachers being represented and preferred that an African, not connected with teaching profession, should serve on the Board. While the teachers did not object to the principle of having a man who was not a teacher on the Board nevetheless felt that their association should be represented and therefore pressed the point.

This week a commusication has been received by the General Secretary from the Department of Education stating that the Administrator in Executive Committe has been pleased to approve that the Board 'consis's of Europeans only and that the Transvaal African Teachers' Association shall be represented by a European selected by the Associstion.

Wanton Shooting Of Africans By Farmers Must Be Stopped

The increase in the shooting of Africans by Europeans in the rural areas of the Transvaal is causing a a great deal of anxiety among all right thinking man. Thisorganised shooting of harmless people is a matter which calls for more than passing attention; otherwise it will eventually develop into ly nching. Commenting on a case in which a young European farmer was fined £15 at Pietersburg for shooting an African on the leg, "The Star" says :-- "The Transvaal has an unfortunate reputation for the diliberately criminal carelessness in which firearms are used, and the time is long overdue for taking really drastic means to put an end to this state of affairs. There were some fifteen hearings in this province during last year on charges of shooting Natives, not counting two or three in which the Natives shot had entered houses or gardens with criminal intent. In several instances the shots were fatal, and in two of these the wielders of the gun were boys of respectively, 15 and 13 years old. The sentences in this list make an interesting study. They do indicate, as the one at Pietersburg does, that a more serious view is taken of this form of crime than used to be the case at one time, but its prevalence as shown by the figures means that the lives and limbs of others are still held far too cheap by part of the farming population. We pride ourselves on the absence of lynching atrocities such as are perpetrated in the southern States of America, but the number of individual cases of shooting and assaulting Natives does not justify any claim to excessive humanity or law-abidingness. The remedy largely lies with our judges and magistrates."

'We agree that there is a great deal too much of this indiscriminate firing by Europeans at Natives," says: The Rand Daily Mail. "Actually, the whole thing is a gross scandal. There are cases fresh in the memory of the public to which we can hardly trust ourselves to refer.

There is a "close season" for the beasts of the field and the birds of the air, but apparently there is none for the poor, hardworking, law abiding Native, who is any man's target at the whim of the moment We hope our country magistrates generally will line up alongside Mr. Stidolph, of Pietersburg, and speak out as plainly as he did inflicting what we still consider to be an inadequate fine. It is, however, a step in the right direction. Taking pot-shots at harmless Natives is most definitely a rural pastime which requires the stongest possible discouragement.

Lutheran Mission), Madame Mabille (Paris Evangelical Mtssion), Mrs Reed (Methodist Church), Mrs. Colonel Smith (Salvation Army) Miss M. Smith (Helping Hand Club), and Miss R Smith, Location and Prison Visitor among the Basutos.

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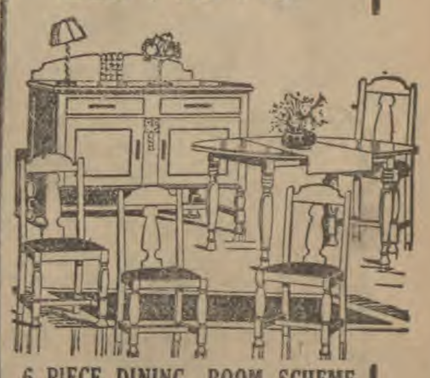

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Zulu: Awomhleli Nabalobeli Bake

The Bantu World

SATURDAY, FEB. 23 1935

Makudhliwe Ngezinkezo

(NGU ALFRED MATIBELA)

Ukwanda kwa Bantu abasebenzisa impahla yabe Lungu edhliwayo negqokwayo, yenziwe emishinini yabo yatengiswa ezitolo zabo, kube kuyilapa abantu bengatoli msebenzi kwabamhlope ngokugculisayo, kungeke kwa bapilisa abantu nxa kungeko izinto abazenza ngezabo izandhla, zitengwe kakulu yibona iloku ingebebiko indali engabanelisa ngokutengisa kuyona impahla yabo. Kuhle abantu bazivezele bona imakete yokwenziwa yibona noma izinhliziyo zabo zingavumi.

Se ngiwubonile umqondo wabemfundo, (baxole nxa ngipapalazile), ukuti uzama ukuba abantu babenga benzi bezinto okungati nxa ikona indawo yokuzitengisa ziyipilise indhlu emnyama nxa yenziwe yatengiswa, kwatolakala imali. Sebebaningi aba kwazi ukwenza izinto ezipambili, izihlalo, amatafula, nezinkezo, izicatulo nokutunga izingubo zezinhlobonhlobo.

Nxa use Tekwini uboke uyokubuka e matsheni—ubone imisebenzi yabantu bese udhlulela esikoleni ku Jelf-Taylor Street ubone imigilo yezandhla zabantwana. Uma utanda uye kwesase Nanda nakwezinye. Uma ucabangisisa ungabona nawe njengami ukuti kufanele izingane zifundiswe loku abanye abasheshe bakulume babe sebeti ukudhlala ngezingane ngoba ingeko indhlela yokutengisa masi nyane ngezinto ezenziwa abantwana uma be ikona iningi belosizakala selitole imali ngezinkezo zemiti, nangamacantsi nangokunye, imali isize ekukokeleni okudingekela imfundo yengane nabo abadala bebosizakala ngoba bebengazenza izinto bazitengise masinyane batole okokukanyisa.

Imakete ekona ngeyabamhlope nabase Ndiya—Nezintutshana ezingabe zikona kazikakutazeki ngokufaneleyo. Inkutazo ifanele ivezwe abantu bona uqobo lwabo.

Ningakuhleki loku. Baningi abantu abadhla ngezipuni ezenziwe emishinini yapesheya. Ngaloko abantu abadhla ngazo bakutaza ukwenziwa kwezipuni pesheya. Uma abantu bengavumelana ngazwi linye bati bazodhla ngezinkezo zomuntu zibe zenziwe abantu abamnyama ngesango lama Day School akiti, nabangafundiyo abanzenzayo ba zenze qede bazingenise nge Head Teacher izidhlulisele e Makete yabantu viningi imali engampompozela ezinganeni ezikwazi ukuzenza, nakwabadala futi.

Akusizi luto ukuba abantu bazi ukwenza uto lungabatolisi mali. Futi kona okuzingane kungafunda ukuba ngama "Manufacturers" Abenzi bezinto nxa kubona ukuswelela kwe "Wooden Bantu Spoons" izinkezo, bakiti. Lelisu lo "Kezo" ake nilicabangisise bakiti.

Akubukeki ukuba abantu benoto abangalwenza lubamise kahle basuke baluyeke ngokwesaba ukuti funa kutiwe basemva. Ziningi izinto abantu abezenzayo sebemi kabi beti ba zimisa kahle. Kaliko ihlazo okezweni nxa abantu befuna igama ezizweni. Ituba elisalele abantu namuhla elo kwenza izinto ezizotengwa kakulu abantu zingenise imali.

Ake niye ke pantsi izipuni nidhle ngezinkezo. Koba kona i Factory ya Bantu nama Merchants—no Ketailer no Traveller, no Agent. Nxa kunje kwande umsebenzi esingeke sa wucela e Europe nase Asia kodwa oyohamba ngo Africa; abangivumelayo maba sheshe baqondise izincwadi zabo lapa epepeni ngizwe okwabo ukubuka ku leligatsha le Economics. Kuningi engizolokungikuveza nxa ngikutaziwe.

Nanto udaba lo Kezo bakiti aba bbalayo baqondise ku "Bantu World," P.O. Box 6663, Johannesburg—behlaba noma bevuma, noma bebleka.

Izindatshana

U Bhubhani isifo samagundane sixobisile emapulazini. Sesibaqedile abantu. Izwi lakomkulu liti bulalani lonke igundane enilibonayo. Izindhlu zihlolisiseni nicupe onke amagundane. Nxa nilibone selifile, nibikele abakulu eduze nani balihlole ukuti kalinako yini ukufa.

Kuzwakala ukuti i Town Council yase Goli ihlola udaba lwesifo sezintwala. Kutiwa ihlose ukuba wonke umuntu oza lapa e Goli aqale acotshwe izintwala kuqala andukuba avunyelwe angene edolopheni. Kasizwa ukuti bazocotshwa kanjani noma bazodishwa, noma bazotelwa ngomuti ekanda, kodwa kutiwa kubloswe loko ukuze isifo sezintwala singangeni edolopeni.

Ukudutshulwa kwabantu abelungu emaplazini kuqubekela pambili ngapa e Pietersburg i Mantshi ize yababoza impela lapo ihlaulisa umlungu i £15 ngokudubula amuntu emlenzeni, yati kuyanda impela ukudutshulwa kwabantu abelungu emaplazini.

Ezase Showe

Abelungu benhlangano etiwa yi Zululand Chamber of Commerce ebihlangene e Showe ngelidhlule bakulume amazwi ahlabisa umxwele mayelana nokupatekwa kwabantu emitetweni ka Hulumeni. U Mnu. Hands wasihlaba kakulu isenzo sika Hulumeni sokukipa abantu emisebenzini epilile ebafaka kwepantsi.

Wati lesisenzo sibuyisela abantu emuva, futi abantu asebetutukile bangeke bahlale pansi batule nje lapo bebona okupatelela kubo kwenziwa bengabuzwanga. Wahlaba i Bill lika Hulumeni elihlose ukuvimbela abantu ekwenzeni imisebenzi yobucopo pezu kokuba sekuyiminyak' eminingi beyenza.

Wati abenhlangano leyo kuswelekebalwe nomteto onjalo obuyisela abantu emuva pezu kokwetembeka kwabo ekwezeni lemisebenzi akade babeyenza. Opete isihlalo senhlangano wati bayawabonga amazwi o Mnu. Hands, wati nabo bakubona kungekuhle nempela ekublehlisela abantu emuva kanjalo.

Wati bona baleyonhlangano bamele ukupateka kahle kwabantu kabafuni mgoqo webala.

Izindaba Zemi Buso

SOUTH AFRICA: U-Hulumeni waleli uzokipa imali engama £35,000 yokutengela amapoyisa e Nyunyane izinto azokwela kuzo nxa esukela izigebengu. Futi amapoyisa azokwandiswa ngamanye angama 221. Enye imali eyizi £79,000 izomela umsebenzi ogondene nemishini endizayo.

Udaba oluginyise amate i Kimberley elokuti inkompeni enkulu yedayimani yase De Beers isizovulwa futi imbe amadayimane. Pela idolopa lase Kimberley letembele kulenkomponi kupela, njengoba ibivaliwe nje i Kimberley ibipundhleke kabi kakulu.

U Hulumeni waleli usetenge imishini endizayo yempi, okutiwa inejubane elimangalisayo.

IRELAND: Sengati kuyangokupela ukungezwani pakati kwaleli ne Ngilandi. Sekufunwa ezinye izindhlela zokupemba umoya wokutengiselana. U Mnu. Thomas usanda 'kukuluma e Ngilandi eti bona base Ngilandi kubadabukisa kakulu ukungahlelisani kahle kwalawamazwe. Wagcizelela ekutini kuswelekelo elase Ireland libe pakati kwombuso wase Ngilandi. U De Valera wati yebo abase Ireland bazimisele ukusihlonipa isivumelwano esingahlohlelwe kubo ngenkani.

ABYSSINIA: Kusobala ukuti ututuva kuleli nabase Italy luya kude impela. Sekuzwakala nokuti amabuto ase Italy asehlomile, asegonde kona. Kuyilapo sizwa ukuti nabapete elase Abyssinia bati uma kusuka impi bazolivikela izwe labo ngamandhla onke. Amapepa-ndaba alandelayo abika ukuti sekukona umoyana sengati kuzotelelwana amanzi kutunyelwe i Komidi elizomisa umncele pakati kwe Ualual no Gerlogubi.

GERMANY: Ijelimeni noma nayo izibandakanye nemibuso yonke efuna izindhlela zoxolo, kodwa ilimisa ngesihloko elokuti kayifuni ukussela emuva kwemiye imibuso odabeni lwokuhloma. Izikipe izwi lokuti ifuna ilungelo lokwandisa iqinise imishini yempi endizayo. Kepa imibuso yase Ngilandi neyase France, ikakulu ewase France kawukubuki ngeso elimnandi loku.

Bati kuyenqenisa ukuba iti i Jalimani inga zikutalele izi nhlangano zalemibuso ezifuna izindhlela zoxolo ibe iyikutalele inhlangano etinta udaba lwezikali.

ENGLAND: Impi lena noma ingabonwa nje iyalungiselwa. E Ngilandi kwenziwa amalungiselelo amakulu okupebeza ukuhlaselwa ngogesi emoyeni. Abomnyango wokuzivikela bazofundisa abantu base Ngilandi amasu amatsha okuzivikela nxashana elase Ngilandi lihlaselwa yizita nxa zihlasela. Nezingane zezikolo zifundiswa ukwazi ukuzikweza lapo kutiwa ingene!

(Ipelela ch'eni lwesihlanu)

U Rev. M. Mfeka

(Iqala kwipepa lesi 7)

U Rev. M. Mfeka ose Pietermaritzburg sengati ozopeta ngokutabata isi kundhla esashiywa u mfi u Rev. B. Nxumalo e Tekwini. Uke wabonwa ekuluma ne Church Warden ya kona u Mr. A. J. Mtembu. Pela U Mr. Mtembu uyinoni kwabakulu be Bandhla lakubo. Usanda kuqamuka nesi manga samazwi ena kanye naye u Mr. Mdhletshe bebingelela i ngqonyela ya Pesheya u Bishop wase Winchester bamnikeza i Address-nge Ngilisi bekulumefa i Bandhla nabo.

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2. "I have a brainwave!" cried Timothy suddenly. "Steady now—steady!" Jolly Jack warned him with a chuckle. "We can play Hoop-la," Timothy explained. "I'll score first goal," declared Pimple, getting mixed.

3. They were having great fun, trying to "ring" Timothy's hat, when Captain Bowsprit came on deck, carrying a tray of fruit. "Help!" he roared, as the lifebelts spun towards him. "Now there'll be trouble!" gasped Jack.

4. "Which shall we pick up first?" queried Pimple. "The fruit or the Cap'n?" "I'll have something to say about this!" Captain Bowsprit was storming. "Won't you count ten first, sir?" Jack suggested.

Zulu : Ezase Tekwini Nasemapetelweni

u Mrs. Little Ne Nzilo

NGU ALFRED MATIBELA

Wabamuhle kakulu umhlangano wo Zilo lotshwala oholwa u Mrs. Little iloku wabe uhlangene esontweni elikulu labantu e Tekwini e Grey Street.

Babe baningi abantu kukona nesigejana esiqata sabe Lungu sizo sonta iloku kwabe kuzokuluma u Rev. David Russell no Mr. E. P. Fowle Amahumusha kungo Rev. F. M. Caluza no Mr. Alfred Matibela, kuhleli u Rev. A. Mtimkulu esihlalweni waposa amazwi u Rev. M. J. Mpanza eceliwe.

Kwati kusavulwa kwaculwa qede kwakuleka u Rev. S. A. Pewa we A. C. Church. U Rev. A. Mtimkulu wapawula ukubakona kwabe I. O. T. T. ngoba ichlangano yabe ibutene ngosuku lwayo. Laba babebutene engosini beno Mr A. Seleho u Mholi we Gatsha e Grey Street. Pambili kwabase Zihlabatini kungu Mrs. Kate Makanya no Mrs. E. F. Caluza we Presbyterian Church ekona.

U Mrs. C Mtimkulu wa enabakwake bo Manyano beze ngesitunzi namanye amabandhla ezile.

Wakuluma ngamakulu amazwi u Rev. D. Russell angqikiti yawo yaba ukukomba ukuhlakanipa ekudedeni ekupuzeni umuntu ezitibe kuko walandelwa igosa lase Wesile u Mr. E. P. Fowle (Advocate) naye owabonisa intsizakalo evela ekuzahlukaniseni nokupuza ebonisa ngawazwi amaningi okuyimbuyise lo enhle nxa umuntu egweme upuzo.

Bapuma abantu bejabula ngokuza kwabo kulo mhlangano owabe uketelwe amaciko okuxabana nopuzo. Abe Salvation Army basiza ngokushaya atile amaculo ngecilongo nesigubhu.

Ngo Mufi u Mrs. Elka M. Cele

Usuku lwase mhlabeni lufushane luyavela lusitele sengati aluzange luvele. Seludhlulile kusala kufana namapupo okusuke kuvele ngako.

Bayingcosana abantu besifazane babantu abake babona ukuba nemali njengo mufi u Mrs. Elka Cele esilila isililo ngaye ngalezi izinsuku, singakapeli esomnewabo u mufi u John Mdima.

Ubesenesikati ashiywa umyeni wake, aziwa naye ngesikulu isivunguvungu sokuduma ngomcebo bese Goli e Robinson Deep kwaza kwaba kwa Zamowake lapa wahamba kona kuqala u Mrs. Elka Cele kwase kugcina ngokusitela kwake u Mantombhi ka Simon Mdima wakwa Shange.

Wabe engowendhlu eyabinewozawoza elikulu. Abakwenyana bayo kwaba abantu abadumileyo kakulu. Naleyondhlu idumile ngempela ezikatini lezi zabantu esezipela Kusashiwo nanamhla ukuti amadodakazi ase] Madimeni adume ngokwakiwa kahle. Laba bapauleke ngokuti nxa begana batatwe abantu abadume kakulu.

Lona oshonile ube ngomunye wakuleyo ndhlu. Wandelwa ifa lemali kodwa waviswela inzalo, iloku kapiwa konke umuntu. Babe patene kahle nomyeni wake noma babengena bantwana. Ukufa kuvale umnyango wezinye zezindhlu zodumo lwa Bantu e South Africa.

Ukubonga Kwe Xegu

Bekungazange ngapambili kwenzeke ukuna amaxegu aziswe nxa kupela unyaka. Sona isimanga kona lapa e Tekwini tina maxegu sesibizelwa esibusisweni. Sati nxa siti kuteni na? Bati sipiwe u Kisimusi bhokisi abe Lungu base Tekwini bacelwe u Rev. A. Mtimkulu ukuba kwenziwe njalo.

Siyabonga kakulu ngalowo moya otinte u Rev. Mtimkulu ukuba asitintele abase Mandhleni situke sitola u Kisimuzi bhokisi. Lapa emhlabeni ku kunjulwa amabhungu namajongosi kupela, osibona sesasuka amaxolo bakafulelwa lapaya kuhle kwamahlafuno omoba. Lapa sesiya kona sofike siyi xoxe njengoba sezihuba kwakusha uma kutiwe kakesixoxe ezase mhlabeni. Sengati nalaba be Lungu abasibhekileyo bangahlala bekumbula ukuti sigugele ezingadini zabo nase makishini abo nase mahovisi abo nakweminye emisebenzi yabo Singasenalo olunye uto saba amaxegu pakati kwabo. Nxa kufike u Kisimusi koba kuhle bahlale besikumbula, no Rev. Mtimkulu ahlale esikumbula atiate aba Lungu abatshele ukuti sisekona belu tina maXegu basi pose ubhantsela ka Kisimusi bhokisi

Bake basipa kaningi abe Lungu base Tekwini sisendhlaleni, basimisela nendawo kashisa, basiposa nezinhlamvu lomisile. Omunye ngamuzwa ebonga u Mr. T. J. Chester ngohlamvu alutola eyalelwe omunye wabaholi babantu. Lowo kwabe ku owesifazane-nabanye abalisa babalisa ngokubhekwa aba bukwa ngako indhlala nokuswela umsebenzi kuxobisile lapa e Tekwini.

Mina ngibonga u Kisimusi esiwutole ngesu lika Rev. A. Mtimkulu "satshiswa."

Ama Wesile Amancane

Amanye amawesile amancane abengene ku Sunday School apumelela ekwenzeni kwawo ehloleIwa u VI no VII pantsi kuka Principal Dhlamini e Taylor Street. Kaku kanyi ukuti azobakona ngalonyaka e Grey Street Sunday School. Intsha yenza leyo kuzo zonke izindawo nemisebenzi amabuto angena adedelane. Nababika ukuzalwa kwezingane kabakasho ukuti sekumile. Nabafundisi baziphehlelela emasontweni. Sike sayibona intsizwana ka Rev. A. E. Kumalo se ifikile ivela kona le kweleziklabhu e Fulesitata, nabanye sabati shazi no Master Stanley Cili ehamba nowakwabo. Pela uyisemkulu u Mr. John Zuma uye lona owavangela kakulu e Ndwedwe e Wesile etshela abantu ukuba bayeke "loko" kwabo baqondise izingane zabo ku SundaySchool. Siyabonga kakulu nxa sibona abegazi lake baku hahla okumayelana nezwi lika Nkulunkulu. Nabanye abaliogisa abake siyababonga.

Uqude manikiniki ezintweni ze Sekiti yase Tekwini no Mkandhlu wake omkulu wabakokeli bakipa izwi lokuba izingane zenzelwe okuhle njengoba kuvulwe izikole nje. Siyetemba ukuti kobanjalo kaba keze basidikilizele pantsi, u Mr. Theo Ndimande nabanye abakokeli abacikoza e Lindeni bebuza ukuhamba komteto bamsekela u Rev. Mtimkulu ekuzameleni injabulo yabantwana.

Ziningi izinto eziqondene nentutuko yezingane. Kodwa ke lelo Bandhla line ndhlela yalo eliqoba ngayo. Kay ko ke indhlela eti nxa seyibekwe igengqondo yomkandhlu ibembi. Kamuko futi ndeda kuleyo ndelela kuxolwe. Akube ilowo acabangisise ngabantwana nobunzima bezikati ababhekene nabo azame ukunyatela ngalolo lunyawo olobaweza laba abancane.

Kapilile u Thos. Bhengu

U Mrs. Daniel Gxasheka uke wa base Tekwini etunywe u Manyano lwase East London ukuba azo lubonela kwa Rev Mtimkulu.

Iloku u Mrs. Sergeant Major Kembule ubekwa Rev. Mtimkulu ezo "bona," wasonta eGrey Street ehamba nendodakazi yake u Mrs. R. Kortjas. Kuyadabukisa ukuti u Mvangeli we Sekiti eTekwini uMr Thomas Bhengu usenezi ntsukwana e Addington Hospital ngokungapili— Amaciko ezifo esibhedhlela lapo ammele nge zinyawo. I Bandhla lakubo i Wesile limpate kakulu limfisela ukululama masinyane, loku belihlangene i Kwata.

Basaquba abantu base Tekwini ema bhizinisini abo e Tekwini nase Matshe ni kutiwa bemi ngezinyawo.

Umuntu esambona esetleleka nge Special taxi lapa evela lena e Grout ville ngu Mrs. R. R. R. Dhlomo ezo bamba i Express eqonde e Goli lapo sizwa kutiwa owakwake ubedu shulwe kabi—kabi umkuhlane. Sengati iNkosi ingenza ngcono, Ma-Msomi, ufike e Goli sekwetembisa-bo.

(Qa noko usengconywana uDhlomo Ma Nxaba lowo owafika wasebenza!)

Izindatshana ngama Sheshi

Iloku kwabe kungu umufi Gregory Ngcobo owabepete upumelelo lwe Licentiate in Theology nakweBandhla lakubo, mte ukuba asitele ezweni kwa sekuqamuka u Rev Simon Y. Nhlapo namhla ongumfundisi e Umlazi M. S. wafunda zonke izincwadi zaloko ku hlolwa wapumelela ngokubatshazwayo uhlolelo lwaleyo Diploma ye Liacentiate in Theology. Uyatakazelwa kakulu lo mfundisi Usemnca nenje. Kepa uzipaule ngokukutala ezintweni ezinhle. Wahamba lapa e Tekwini imtokoza intsha nabadala. Kwetembeka okuhle kwabase Mlazi

Le'izwana elokumbalisela ekupumeleleni kwake

Bonke ababe se Mtshadweni wo Mr. no Mrs. Dhlamini bababaza okuhle abakubonayo bakuzwa bakunambita. Kakwadinga ukuba umuntu atshelwe ukuti kwenz... Ezigabeni zezitatu zomsebenzi k.s ke e Mnambiti kuye esikoleni e Taylor Street kuze kubese mbutwaneni e Social Centre kwaba ku iloku ite nge intlantsi vokwazi noku cabanga kwa namhla. Kukona nabantu abesitunzi, kwabuye kwateleka abamhlope besikolo i T. S. sesi Bhedhlela sakwa makodi ukukapa ngama zwi nezenzo abapatelele kubo.

Kuh'e ukuhamba okuqondile oku peta ngokuhalaliselwa okufuze okwa lo tisha nalo nurse. Sikulu isililo esivela ngase Mlazi lapa u Nurse Kumalo aqala waquba washiya kahle kona umsebenzi wesibhedhlela efunde kwa Dr. Mc.Cord e Tekwini.

(Ipela epepeni lesi 6)

Wayefuna Ukuba Abuyiselwe Izinkomo Alobola Ngazo.

Lo wesifazane ohlupekileyo makube wayesosizini olukulu ekubeni indoda yake yayifuna ukumbuyisela kuyise. Makube wayehlezi esovalweni lokuba kazi ama Feluna Pills azomsiza yini.

Sinoku khuluma ngeqiniso elipeleleyo ukuba sinezinkulungwani zezincwadi ezivela kubazali abasityela ukuti ama Feluna Pills abenza batola izingane emveni kokuba se belahle itemba lokuba abangepinde batole luto. Ama Feluna, kwabanjalo, afike anyakazise ilungu elingasebenzi ngemfanelo mhlaumbe elihleziyo nje. Ama Feluna avuselela futi anikeza amandhla emalungwini ukuze umteto Wokudabuka, ngokusizakala oko, ubenako ukubanika ingane ebekade beyilindele beyifisa.

Futi ama Feluna abhasope yonke impilo yowesifazane. Lama pilisi ongeza futi ahlambulula igazi libe bomvu linote. Yiloko okwenza owesifazane osebenzisa ama Feluna ukuba agcwaliswe yimpilo nenkutalo, abe sekujabuleni ajwayeleke. Uzizwa epile kahle kwaye abafazi abanempilo enhle kumnandi ukuhlala nabo.

Ukuba lezimpau zilandelayo zikona kuwe zikomba isimo esinokwelatshwa ngama Feluna Pills:—

Igazi elibutataka, Ukudinwa, Ubutataka, Ukusongeleka, Isifo senyanga esimhlope, Amehlo alufifi, Iqolo elibuhlungu, Amahlaba ngesikati senyanga, Isisu esingasebenzi kahle, Amabala emhlweni, Inzululwani, Ikanda elibuhlungu, Ukucanuzela kwenhliziyo, Inyongo nezinye izinkatazo zesisu.

Sicindezela lapa incwadi epuma ku Ezekiel Nkosi, wase P.O. Karino, Transvaal, ekwayenye yeziningi ezilapa ehovisi letu.

"Kwapela iminyaka emitatu ngishadile nenkosikazi yami pambi kokuba sitole ingane yamazibolo. Ngangidabuke kabi ngicabanga nokumbuyisela kubazali bake. Esinye isihlobo saseluleka ngokuti makasebenzise ama Feluna Pills, wenza njalo. Ekumangaleni kwami okukulu nase kujabuleni kute emuva kwezinyanga ezine wamita waza wangizalela ingane enhle ekhulupeleyo yentombazana. Noma kwenza ukuzalwa kwalengane noma kwenza ama pilisi angazi kahle kodwa impilo yake ingcono kakulu soloko waqalisa ukudhla ama Feluna. Namuhla sesine zingane ezintatu, amatombazana mabili, nomfana. Zonke zipile kahle ziqinile."

Seluleka ngamandhla ukuba ke nilinge ama Feluna Pills Abesifazane Kupela. Atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/- ezipaketeni ezibomvu ezifana nale. Ukuba kulikuni ukwafumana lapo bhalela ku P.O. Box 731, Cape Town, utumele imali yawo.

FELUNA PILLS for Females only

Z. F.3.

Zulu : Ezase Mgungudhlovu

Ezase Mgungundhlovu Onduku Zibomvu Ziti Bati Ngiyakuhlebela

Ngu
(W. A. E. G. MANYONI)

Sebufikile ubusika kona manje umuntu uzofunda nonyaka nje unqoqwane. Kepa into esimange abantu kabalimile, abanye ima beqeda ukuhlakula. Sengibona nje ukuti lowo mbila usuvobulawa yisitwatwa ngobusemncane kakulu.

Kukona insizwa yomuntu e Sekilandi la kiti eyafika kubo nomahoti we Mandalasi oyi Ndiya, osongati kutiwa wabaleka emendweni. Akekube njalo impela; sezipelile izintombi zakiti ululuhlobo ama Ndiya.

Uagabona wena ngo Msombuluko ekuseni into epuma ngala ko Macibis, e Nadi, e Yideni amakosikazi eya edolobheni eyowasha. Futi ayakuluma enjalo nje umuke wabeka indhlebe ungezwa ezinkulu izindaba. Umuntu uyakuluma uti, " Ngiyanthlebela, " nomunye ahlebele omunye ize yande indaba.

Ake ngindhlebele nami. Indaba ye Bantu Social Centre ayingatshazwa into ezobakona ngoba indawo yokuyaka isihleli. Kulindwe nje abakulu uma bati "na leni"

Inkantolo yase Mngeni Court kanye no Ndaba za Bantu ngahle basondezelwe ngase Matsheni amasha abantu. Ngiti ngiyanthlebela, kona noti nezwa ngomfo ka Manyoni, ngopika.

Limlahlile u Mgebisa Hlope owashisa ama Sulumane (uyise ne ndodana) nesitole, watata imali, ngapha kwa Mafunza (Elandskop) wanqaayelwa intambo. Belitetwa amajaji.

Site sazikolisa isalukazi ngapa e Mgeni (Albert Falls) lapo sisola ukagqoka kwentokazi etile eyayi gqoke imfashini yamanje. Kwati ngokudiawa intokazi pihli, pihli, isalukazi. Icala ngibhala nje lahlehliswa.

Ngesonto elidhlule ngo Lwesibili beku umhlangano we Native Welfare Society e Town Hall. Inhlangano ezama ukusiza abantu nokupemba ubuhlobo pakakati kwabelungu na Bantu emadolobheni.

Ngomhla ka 13 kuyo lenyanga beku umhlangano wonyaka (Annual Meeting) we Maritzburg Bantu Football Association ulungisa iziindaba zebhola nezezimali. Owe Natal Bantu Football Association woba ngo 30 March.

U MNU. ROBERT NGCOBO UBONGA IZIHLOBO ZAKE NGEZANDHLA ZAZO

Kumhleli,

Ngicela ungifakele lamazwana ukubonga izihlobo zami ezingenzele isimangaliso.

Ngesonto Feb. 10 bengimeme abakiti kwa Ngcobo nabasekabomama kwa Mabaso nabakwa Kumalo ebukweni bami. Ngabulala iziyane lembuzi ngoba ngalelilanga Feb 10 1934 ngazala umtana ngameta iguma lokuti MHLABAUNJE ngesizatu sokuba ngibhujelwa ngabantwana, ngabona ukuti u Nkulunkulu usangibolekile lo aze aqede unyaka.

Ngite ngetuka kwakugcwale abantu émzini wami belete izipo. Yiboke laba engibabongayo: Mr. S. France Kumalo 7/, Mr France Kumalo 2/6, Mr. Mathew Ngcobo 2/6, Mr. F. C Kaba, 2/6, Mr G. M. Hlaba 5/, M. Hlaba 5/, Mr. Charles Kambule 2/6, Mr. Mr P. Mahlangu 2/6 Mr P. D Ndhlovu 2/6, Mr Sam Kumalo 1/, Mr. L. T. Mvabazi 1/, Mr. P Mackenzie 1/, Mr Hlatywayo 6d, Mr. Cele 6d, Mr. J. J. Frost 2/, Mr Simela Ntimande 6d, Mr. Josiah Stole 3d, Mr. P. Mahlala 3d, Miss Grace Kumalo 3d, Mr. Kumalo 3d, Mrs. M. Ngcobo 1/, Mrs. Vilakazi 3d, Mr. Jonathan Mabaso 1/, Mr. Johnson Ndhlovu, 1/, Mr. S. Mabaso pair trousers.

Ihlangene yonke £2:0:11.

Ngo Mufi. u Mr. John S. Mdima

(NGU ALFRED MATIBELA)

Ingidi yokusitela komuntu omkulu iyepuza ukupela nya ezindhlebeni zabalalele namehlo aseloko eyibuka imisebenzi ebangela ukubatshazwa kwegama lake. Kungetuse, ngaloko, ukuloku kuvela amagama apatelele ekusiteleni okubuhlungu kwesikulu, nomnumzane wakiti utishela wetu osesishiyile uMr. John Mdima.

Noma bengene babamba ishoki otishela babantu ezikoleni baliyeka baqonda kwemiye imisebenzi abanye basitela egodini bambalwa abancitisana no John Mdima odume. ni lokwambula amehlo abantu ngemfundo ngalezo zikati lapa incwadi namandhla ayo kwakuyivela kancibike bema pambi kwake abantu bakiti bodumo olwesabekayo o Rev. John L. Dube, no Rev. P. J. Gumede noMr. S. Nyongwana nabanye abapawulekayo nxa sekuxoxwa. Nami ngibhala nje kangikamkohlwa u John Ndima esifundisa nabanye abafana kusanda kubalela ilanga lesikolo saso Hlange "kwa Dube." Ngokusitela kwake ekufeni kunyamalele umuntu olifanele igama lokuti Nguyise Wezifundiswa zase Natal.

Wabe eyisibonelo esihle kakulu kubo bonke ayebafundisa eti ikanti wabe engu tisha abuye abengu mshumayeli. Loko kwelekelela ekuholeleni abafana abaningi ukuba bataande incwadi eyabexube noku tshisekela i Vangeli. Lapa kwa bonakala imfuneko yokuti nxa umuntu engu tisha isizwe sisizakala kakulu nxa engesiye omelene kude nesonto.

Uma u Mr. John Mdima wabe etanda nga eshone kade abangu mfundisi we Vangeli. Konke ukuma nokwenza kwake kwabe kungoku ncomeka kuze kuliogane nokwabe fundisi abazipata nabo ngokuzihlonipa nokuhlonipa izwe nokuhlonipa u Nkulunkulu. Wa engumntu oqoto ngempela u Mr. John Mdima. Iloku indoda iti ihleli ibe ibongwa ngezibongobongo. Kwakungenjalo kokaNdima. Wabe ehlonishwa yibo bonke abakulu nabancane.

Esele e Koliji laso Hlange engu Mpati walo u Mafukuzela ewelile, konke kwakuhamba kute ntse. Kuze kuyoshaya nasezindabeni ze Langa lase Natal, kungeko olwabe lupoxa olunye. Pela mina ngabengimbonisisa ngoba ngangise ofisini le Langa engenzisa nokwabe kupatelele e Koliji nasesitolo sake (store) ngimbonisisa kahle ngiyibhungana ngifunda Ohlange.

Wa ekunambitela kakulu ukufundisa ukuhumusha nabafundayo bekujabulela ukufunda kuyena. Edumile kakulu ekwenzeni izibalo (Arithmetic). Noma efile imisebenzi yake iplitile ngemva kwake. Siyakala ngoba ukushiywa abatandekayo kungazange kujabulise.

A. M. KUZWAYO

Oqaqeni
Mapumulo

(Umfanekiso womnuzana Kuzwayo uzolandela kwelinye ipepa. Sotokoza uma ungenda umoya ku bantu bakiti wokufisa ukwazi nokubona abantu abazipatele imisebenzi emikulu ukuze basekelane nabo ngazonke izikati.)

TSOSA NYOKO SEBETENG SA GAGO----

KANTLE LE METSOAKO E SENANG THUSO

Utla Tsoha Hoseng U Tletse Bophelo 'Meleng Oa Hao

Ha u ikutloa u se monate u tepeletse eka lefatshe kaofela le u fetohetse tlohela ho noa matsoai a mangata, di namoneite, oli, atho tse ts'ollisang kapa bo tshunkana, 'me ele ka kgopolo oa hore di tla u etsa bocha le hore u ikutloe u tlhabetsoe ke letsatsi ha monate.

Ke hore ekeke tsa etsa letho, haese ho tsamaisa mala, empa, ho tsamaisa mala fela joalo hase ho alafa bohloko.- Lebaka leo le etsang hore u ikutloe u nyemile ke hobone sebete sa hao se sa hloeka. Se tsoanetse hore se ts'ollele nyoko maleng a hau ka matsatsi ohle e boima kapa bongata bo begang 2lbs.

Haebane nyoko ena e sa tsamae bantle dijo ha di silege. Di senyehela maleng fela. Di kabalana ka maleng. U qala ho utloa lehano le eba le monkho o mobe, letlalo hangata le qala ho eba le mebala. Tlhogo e ope u qale ho ikutloa mokudi. 'Mele kaofefa o so o ena le chefu.

Ke fela ka moriana o loktleng ea CARTERS' LITTLE LIVER PILLS motho a khonang ho tsamaisa nyoko ena ea 2lbs bantle 'me u ikutloe ole bophelong ba 'nete. Li entsoe ka metsoako ea merogo, e senang kotsi, e makatsang ho sebetsa nyoko hore e tsamae bantle, 'me di sebetsa ka bonolo bo makatsang.

Empa u seke oa kopa hore di Pilisi tsa Sebete. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaneng se sehubedu. Hana ho nka mefuta e sele.

Amazwi ka Mnu. A. M. Kuzwayo was' Oqaqeni Store kwa Mapumulo

Mhleli ohlonipekeyo,

Ngivumele baba kengibingelele abafundi bako kuto elako lodumo. Ngiyanibingelela nonke bafundi be Bantu World futi ngiyabonga ngokujabula ukutola lelituba ngoba bengingakaze ngivele ngazwi kulo noko ngifanele kakulu ukubonga uMhleli walo ngoba eseke walibonakalisa kaningana igama lami kulo futi loko kubonakalisa utando olujulileyo lokututuka kwesizwe ukulangazelela ukupata igama lo muntu ungambonanga kodwa umfele intutako nenqubeko enjalo.

Iningi labaholi babantu licashelwe ukwazi ukuti impumelelo ye sizwe ayicashile kubelungu icashe kubo abantu, ukuhola isizwe kudinga abaholi abaqonde ukuba isizwe sisizakale imisebenzi yaso sidinga abaholi abazohambela imisebenzi yabantu esiqaliwe bayikutaze futi bashumayeze abanye ngaloko esekuqaliwe kwezinye izindawo. Kudingeka abaholi abangacabangi ukuti ukuhambela imisebenzi yabantu kukukumeza lowo umointwo. Futi okunye okufanele kuqondwe ngabaholi babantu kukuti akuko luto oluzakwenziwa abantu lupumelele uma isizwe sabantu singa fundiswa ukusekelana kwosekuqaliswe nokuqalayo nokukutaza abantu ukuba baziqalele imisebenzi yabo ngabanye noma ngezinkampani.

Nomfundisi osashumayeza abantu indhlela yokuya e Zulwini kupela angabatsheli abantu ukuti isinkwa semthla ngemhla sotolwa kanjani usuke engapelele lowo mfundisi, ebufundisini bale.

A. M. KUZWAYO

Oqaqeni
Mapumulo

(Umfanekiso womnuzana Kuzwayo uzolandela kwelinye ipepa. Sotokoza uma ungenda umoya ku bantu bakiti wokufisa ukwazi nokubona abantu abazipatele imisebenzi emikulu ukuze basekelane nabo ngazonke izikati.)

EZASE PETRUS STEYN

Mhleli,

Masibhekeni zonke izinto ngawo omabili amehlo. Futi siqapeleni ukuba isitha se Bantu World kungeze kwaba itina uqobo. Nxa umuntu ebuza makapendulwe bo. Noma umbuzo kungaba omubi kuhle axwayiswe Ngoba lomuntu ubuza nje kazenzi kunento emqubayo. Bafundi abahle lamazwi ngiwalobiswa ukungaboni izimpendulo zemibuzo eyabanakala ku Bantu World wangomhla ka January ekhasini lesi 5. Oh, bakiti ngisizeni ngalezompendulo hle!

J. L. NHLAPO

I " Ovaltine " iqinisa bonke. Ngenye ingati uzizwa udangele kwale ulale nokuba udhle. Loko kuti udinga umuti. Uma ude upuza i " Ovaltine " wobangcono impela.

Ingamanzi amnandi sengati uswidi. I " Ovaltine " yenziwe ngobisi olutsha namgamaqanda amatsha nangamabele. Amanzi amadoda anomheandhla nabesifazana ababukekayo. Nezingane ayazikulupalisa.

" Ovaltine " e neea maatla ho bohle. Ka nako tse ling u ikutloa u nyemile moea 'me u hloleha ho robala kapa ho ja. Sena se paka hore u batla moriana. " Ovaltine," ha u e nka ka mehla e tla ho thusa haholo.

Ke seno se monate se utloalang joaloka Chokoleta. " Ovaltine " e entsoe ka lebese le mafura le lecha, mae a macha le 'mela. Ke seno sa banna ba maatla le basetsana ba batle. Le bana ba gola ba nonne ha ba e neoa.

OVALTINE

Amanzi angandile ekwakeni umzimba apuzwa kakulu yizinkulungwane zabantu kulo lonke izwe. Odotela bayawancoma ngoba mahle impela. Nawe okugculisa.

Ke seno se makatsang ho neela maatla se sebelisoang ke likete-kete tsa batho lefats'eng lohle. Lingaka li ea e rorisa ka hobane e tletse molemo. U tla e fumana e ho etsetsa molemo. N2

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LIMITED

Impilo elungileyo kwabe sifazana

Yini ukuba udinwe, ubebutakataka ugule?

IMPILO yo wesifazane imiswe izi Ndhlala. Uma izi Ndhlala zibu takataka i Gazi liyabulaleka kubangele ukuba kulandele lezinhlupo :

UKUDINWA NJALO.
UBUTUNTUTSHA.
UKUKULUPALA KAKULU.
UKUBANDA KOMZIMBA.
IKANDA ELIBUHLUNGU.
UKOZELA.
INHLIZIYO ETSHAYA KANCANE.
UKUNGACABANGI KAHLE.

Indhlela ekukupela kwayo yoku buyisa impilo kungoku vuselela izi Ndhlala. **I-Dr. Heinz Glandular Tablets** zingumuti omangalisayo wabe sifazane bonke abadiniwe emini nase busuku bebu takataka kangangokuba bengenako ukwenza ukuba kutokozwe emakaya.

U-Nkosk. Elizabeth Hendricks wase Cape Town, oneminyaka engama 32, uti ebhala :—" Ingane yami isine zinyanga eziyisi 6 yazalwa ipile kahle kakulu. Ngiyatokoza ukuba nga tshelwa nge Dr. Heinz Glandular Tablets ezimangalisayo. Ngi zizwa nginamandhla kunanga pambili."

Isitombe lesi sikombisa izi ndhlala ngokwahlukana kwazo ezise mzimbeni. Uma sezidhlekile, impilo yomuntu iye imhlupe kakulu. I-Dr. Heinz Glandular Tablets zenza abafazi nesimame esigcwebile ngoku sivusela kahle izi ndhlala sazo, izito ezingapakati, ukusebenza kwezinto zesimame kanye ne mpilo yonke.

I-DR. HEINZ GLANDULAR TABLETS

I-DR. HEINZ GLANDULAR TABLETS zibiza **5/6** nge bhodhlela elinezi Nhlamvana eziyi 100 kuwo wonke amakemisi. Lezi Nhlamvana zitakwe ngezi ndhlala zezi nyamazana ezipilile zinako ngempela ukupilisa noku pelisa ubutakataka besifazane.

Our Opinion And Readers' Views

THE
"Bantu World"
1, HARDY STREET,
(North of Bantu Sports Ground.)
P.O. Box 6663. JOHANNESBURG

SATURDAY, FEB. 23, 1935.

The Future Of The African

In his startling speech at the Imperial Press Conference held recently at Capetown, Mr. Oswald Pirow, K.C., the Union's Minister of Defence, expressed the hope that British Africa, north of Limpopo, will be "linked to the Union by a common Native policy which would be just to the white and the black—following directly from that policy a common defence policy."

This common policy, of course, will be dictated by South Africa and it will, therefore, be the one to which the Union is committed, namely the policy of segregation or to put it in Mr. Pirow's own words that of "encouraging the Native to develop to the fullest extent along his own lines and reach the higher standard of civilisation available to him." This is the policy which the Union would like to impose upon British Africa, and it is claimed it will be "just to the white and the black." But is this true? Can a policy which denies equality of opportunities in every sphere of human activity to the African, which refuses to recognise him as an integral part of the South African nation, be just to him? It is only Mr. Pirow and those who think with him who will answer this question in the affirmative, not because they honestly believe in the justice of their policy but because their avowed aim is to ensure the security and supremacy of the white race. Just or unjust the black man must be so governed that he cannot develop to such an extent as to endanger the white man's position in Africa. He can only be "encouraged to reach a higher standard of civilisation available to him" so that "the demands of white civilisation shall ever remain paramount."

Although the advocates of the policy of segregation use fine phrases to describe it, such as "allowing Natives to develop along their own lines" and "the preservation of African culture," the fact is there is no difference between this policy and that of "keeping the black man in his proper place." The segregationists do not want to say openly, "Our aim is to repress Native progress" for they are afraid of the public opinion of the world outside. But by dressing their policy with beautiful phrases they manage to make the world believe that it is just and reasonable.

We have always held that in the economic life of to-day the complete segregation of the races is impossible, and have also stated that segregation to be just must aim at the creation of two states—one white and the other black. But this is exactly what the segregationists would not like to see. What they want is a black psuedo state within the European state ,a Bantu nationality that must be curbed by means of legislation and a half baked civilisation that will not enable the black man to secure the recognition of civilised mankind.

To think that the African will be satisfied for all time to occupy an inferior position in his own land is ridiculous. History has no record of a race, however helpless and defenceless, that has remained in subjection for all time. The Africans, like the rest of the human race, were created to fill a nobler place than that of servitude in God's scheme of things. It is not the repression of their progress and aspirations that will enable the whites to maintain their supremacy. The danger to White security in Africa is not from within but from outside. Only the other day General Smuts drew attention to the awakening which is taking place in Asia. In view of this, it is certainly not wise on the part of the Europeans to antagonise millions of Africans and make them look to Asia for salvation.

That the adoption of the South African Native policy in British Africa will create "an anti-white feeling" is as clear as day light. In his latest book "The Colour Problems of South Africa," Dr. Edgar H. Brookes says: "The facts are that the present policy is utterly contradictory, that it must result in creating an anti-white proletariat" which will only submit to white domination as long as it must and not a moment longer.

It is a great pity that the author of the Riotous Assemblies Act, the primary object of which is to prevent the creation of hostilities between white and black, should be the one man who is constantly speaking of a conflict between the races. But Mr. Pirow cannot help doing this because he is conscious of the fact that the African, particularly in the South, is not getting a square deal. "Happier or wiser countries postpone or altogether avoid Marxian 'class war' by the creation of common interests, by opening doors of opportunity enabling the ambitious member of the proletariat to escape into the governing class, at the very least by ostentatious professions of a single national unity transcending class distinctions" Herein, we are convinced, lies the security of the white man in Africa.

Die Noodsaklikheid Van Afrikaans In Die Naturelle Skole

Deur S. N. Sikiti.

(van Krugersdorp)

Dat Afrikaans nodig is in Naturelle skole, is 'n selfstandige feit. Ek wonder wie kan hierdie daat twyfel. Afrikaans is een van die amptenaar spraaks in die Unie. Bowendien, dit is n' maaklik spraak vir 'n Naturel leering. Daar is, vandag, baie Engels spreekende kinders en ouers tussen die Naturellegeslags in die Unie. Maar, een ding wat baie wonderlik is, is dat hulle sorg baie voor hulle offisier amp werk kan kry. Waarom is dit so? Om dat hulle een van die amptenaar spraaks nalaat het. „Een kan niet twee maak."

Die, is nie een mens sê eie belang nie. Maar vir een en eenige mens. Vroeg moet jy beging om die skad in te haal.

In die Vrystad, Afrikaans word geonderwys in enige skool Blank of Naturel. Nou ja, waarom nie in die Transvaal Provinsie nie. ens? Ek meen nie „een ding uit die pan nie." 'n Naturel dink ek. het die begaafdheid om Afrikaans te studeer. In ons hoêvskole, word ons 'n onnodige onderdaan geonderwys. (Voorbeeld Latyn)

Ek is seeker dat Latyn sal nutteloos is gedeurende 'n Naturel sê toekomstyd. Dit is al so in hierdie teenwoordige oomblik. Kan ons 'n toepassing vir werk in Latyn skryf? Voorbeeld

(Vervolg onderaan kolom 3)

THE PEOPLE'S FORUM

The Leaders Native South Africa Needs

Sir,—That controversy and differences of opinion should forever disturb the equilibrium of our national tenor, is but an ageless condition—an inevitable nightmare—one of Life's indispensable ingredients.

As we look back upon the unwieldy volumes of World History, we are thrilled by the glamorous feats achieved by those mighty heroes of yonder; our latent spirit of adventure is quickened, and once again we exist in an atmosphere of romance, of chivalry of discovery, of invention, of conquest, of Life and cruel Death and Danger.

But just as it would be unnatural to associate the splendour of summer with the biting elements of chilly winter, so would it be improbable that any period in the history of mankind could be without its prejudices and strifes, and animosity, and pain.

It is exclusively for this reason that I have always regarded history as one of the greatest assets of the Human Kingdom For even as a river in the heart of Africa's dense forests would refresh the hungry leopard, the ferocious lion, the matchless elephant, the jackal and the hare alike; so is history the sanctuary of counsel for the student, the politician, the teacher and preacher alike.

Opposing opinions there will always be. But it is from the troublous past that we should inhale courage and wisdom wherewith to settle such differences.

If our politicians are going to do anything lasting and perpetually beneficial to this sad country, it were better if they looked back upon those pitiful pictures of bygone days—learning there to understand that whatever talents we possess, whatever tasks confront us, whatever success should glorify our labours—these are all not really ours—"For every good gift every Perfect Gift—cometh from above."

This country needs the old man because it is he who possesses the gift of foresight and prophecy—she needs the initiative and vigour of the young man—so shall she be perfected—she needs the power of one who is greater than man—so shall she retain the felicity of a fuller joy.

"I have planted; Appolos watered;
But God gave the increase."

L.H.P.

Johannesburg.

Character

Sir,—There is a structure which every body is building, young and old, each one for himself. It is called character, and every act of life is a stone. If day by day we be careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honoured by God and man. But, as one leak will sink a ship, and one flaw will break a chain, so one mean dishonourable, untruthful act or word will forever leave its empress and work its influence on our character. Then let the several deeds unite to form a day and one by one the days grow into years and the years as they slowly pass, will raise a beautiful edifice, enduring for ever to our praise.

JAMES L. NTOMO

hierdie paragraaf kan 'n mens uure wat omdat te verstaan en vertaal. „Ulixes autem post multos tanden erroves feliciter ad patriam venit," met die less, sal dit lekker gaan. Nou ja! Waarom moet jy 'n toepassing na 'n offisier skryf wat lekker gaan waarneer hy dit lees, en bitter met die verstand. Waarom sê ons dan „prood" vir „klip." 'n European (Blanke) het Latyn broodnodig. Derhalwedan, in ons Naturelleskole moet ons Afrikaans gebruik net so veel soos Engels.

Diè bietjie begaafdheid wat ons vir Engels het, dink ek, het ons dit ook vir Afrikaans.

The Right Ambition

Sir,—In my opinion I find that everybody has ambition of some kind or the other. The difference is, that the ambition of foolish people is silly and mistaken, whilst the ambition of sensible people is a right and commendable one.

For instance, the ambition of a silly boy would be to have fine clothes, and money to throw away in idle follies This, you plainly see, would be no proof of merit in him, but only of folly. Whereas a boy of good sense places his ambition in excelling his equals, and even siniors, in virtue and knowledge, His glory is in being known always to speak the truth, in showing good nature and compassion, in learning quicker, and applying himself more than other boys

These ase real proofs of merit in him, and consequently proper objects of ambition They wil acquire him a solid reputation and character, This holds true in men just as it is in boys The ambition of a silly fellow will be to have gaudy clothes; things which anybody that has as much money to waste may also have. But the ambition of a man of sense and honour is to be distinguishod by a character and reputation of knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart.

GEO. LESLIE P MAKATINI

Frankfort, (O.F.S.)

Our Position In the World

Sir,—Africa is worried beyond measure by the treatment she receives from the whites. Her condition is deplorable. No matter how literate or graduated an African may be, the white man cannot as yet employ him or her in any better job other than milking the kine and washing the dishes.

What is the cause of all this? Why are we treated like this on our own home ground? Hatred, brutality and selfishness are still dominating between us. We spend most of our time in hating the people we should love, forgetting that it is more dangerous to hate than to be hated.

We murder our countrymen as if we are slaughtering oxen for sale. We cannot rest before we rob some one of his possessions. These are more or less the causes of all these worries we are facing to-day. To reach the standard of the whiteman, and to secure peaceful development we should have the spirft of "togetherness" and that of oneness. Let us take stock of ourselves and see where we are short. Co operation is still lacking. Non-co operation can produce nothing other than fatal stagnation.

United we stand, devided we fall.

S. J. MALUMBETE.

Messina.

Native Medical Aids

Mr. A Molete writes:

The following is culled from a report of the Anglican Hostel, Fort Hare, by the Warden Bishop Ferguson Davie, and I hope it will serve to terminate the controversy on the merits or demerits of the Native "Medical Aids.":

"No non European can qualify as a doctor in this country. The expense of going to Europe to qualify is very great, and the Universities are so full that some who could afford the expense are prohibited by lack of vacancies.

Under these circumstances it is a good thing for our men that a new profession will be open to them They will not get a qualification that can be registered but they will be able to be of great use to their fellow-countrymen, and will have a salary provided by the Government"

R. Roamer Talks About.....

Nice Married Life

Jeremiah: Joshua, did you read the Philosophy of an ideal married life?

Joshua: Philosophy nothing. I have been reading Philosophies on "How to be happy though married" ever since I felt sorry I got married and I am not happy.

Jer: Don't be impatient. This recipes comes from one of the fair sex.

Jos: Married or single?

Jer: I do not know as she hides behind a nom-de-plume.

Jos: What kind of a hiding place is that?

Jer: It is a pen-name, stupid.

Jos: Oh, what does your pen-name fair sex say?

Jer: She says say Goodbye to your wife when you leave the house.

Jos: And what does my wife say when she leaves the house?

Jer: Well, she's addressing men not women.

Jos: Because we alone cause domestic pandemoniums?

Jer: She takes it for granted that you do.

Jos: She does well then to hide behind that plume you talked about.

Jer: She says when you come home greet your wife and tell her you missed her all day.

Jos: If I did not miss her?

Jer: Tell her you did. There are good lies and bad lies. The lies we tell our wives are good lies for they make them happy.

Jos: It's a pity we cannot tell whether this clever nom-de-plume woman is married or not.

Jer: She says many husbands never dream of even carrying a pin home with them from work.

Jos: By gosh! So carrying a pin home from work makes you an ideal husband? But we don't work in pin factories.

Jer: Remember your wife's birthday and make a fuss of it.

Jos: But all the fuss I make about her birthday makes her cry. What kind of fuss does she mean?

Jer: She means that you should wish your Rib many happy returns of the day and say it with gifts.

Jos: I see. Women are clever. And when do they make a fuss of our birthdays?

Jer: Also remember to make the anniversary of your wedding day a big affair. Make a hullaballo of the affair.

Jos: She made it big all right last year by saying she wondered why she ever married me. When I answered that because I had been a fool to propose to her, the domestic volcano erupted.

Jer: What! She became volcanic in expression?

Jos: The words she did not speak were those she did not know, and there are few nasty words she does not know

Jer: If you're out of tune ask your wife to come and talk, sing or play says this lady.

Jos: And what happens to the piano I bought for her last year? When does she play tunes on it?

Jer: The recipes are many and varied. Another one is that you should make her feel important.

Jos: Ah! That's futile. Who ever heard of a woman who does not feel she only needs wings to be an angel? Isn't that feeling important?

Jer: Well, support her in her delusion and you'll always be happy.

Jos: Well, Jerry, I'm not surprised marriage is a Puzzle!

Jer: No puzzle about it if you go about it as this young lady advises.

Jos: All the advice on marriage I take comes from a person who has been married and has had children for over twenty years. That's me.

Jer: But lookers-on see more of the game.

Jos: Not the married game, let me tell you.

Jer: Well, in future try these recipes when your Ribs wants a bit of a rubbing down.

Bantu Women In The Home

NEEDLE AND THREAD

Lace Collar And Cuffs

Surely everyone will agree that this is a very smart and pretty way of trimming a dark winter dress. Coats' Mercer-Crochet Cotton is so strong that the set will last for years with careful washing and ironing. The directions in the pattern below tell us to use navy blue ribbon for the bands but of course other colours can be used.

For instance if it was to wear with a red dress then red bands to match would be the correct thing. What ever colour is chosen for the ribbon it would be wise to wash a small sample of it first to make sure that it is good ribbon and the dye does not wash out otherwise it would spoil the white crochet work.

Lace Collar And Cuffs

Materials required: 3 Balls (20 gram) coats' Mercer Crochet
or 6 ,, (10 gram) coats' No. 3s, White
coats' No. 3s, White
Milward Crochet Hook No 2 x 16
1 and three quarter Yards Satin Ribbon (Navy Blue) 1" wide
1 and half dozen small pearl glove buttons.

COLLAR: Commence with 120ch.

1st. row: Into 4th. ch from hook work ltr, ltr in each of next 3ch, x 4ch, miss 2ch, ltr in each of the next 4ch, repeat from x to end of row, 3ch, turn. This should measure 14".

2nd. row: ltr in each tr, x 5ch ltr in each tr, repeat from x to end of row, 3ch, turn.

3rd. to 12th rows: Same as 2nd., having 1ch more between blocks on every row, 3ch, turn.

13th. row: Decrease ltr (to decrease, insert hook, as for tr, draw thread through 2sts, thread over hook, insert hook, in next tr, draw thread through 2sts, thread over draw thread through remaining sts) ltr, x 17ch, tr, decrease ltr, ltr repeat from x end of row 3 ch, tur.

14h. row: Decrease ltr, x 19ch, decrease ltr on each block repeat from x to end of row, 3ch turn.

15th. row: Decreasse ltr. 5ch, lss into same tr to form picot 21ch, decrease ltr. 1 picot, repeat from x to end of row. Cast off

CUFFS: Commence with 60 ch.
Work same as Collar decressing on 8th. row.
Starch Collar Cuffs and before pressing arrange the loops of ch in scallops, then join to ribbon. Cut 28" of ribbon, fold in half and join together at end. At top of band whip both edges together. Whip crochet to bottom edges. Sew 3 loops on one end of band and 3 buttons on each end.
Cut 14" of ribbon for cuff and finish same as collar.

ABBREVIATIONS:
St ... ... stitch
Ch ... ... chain
Tr. ... ... treble
Sl ... ... slip stitch.

Frightening Children

The terror that walks by night is a very real almost tangible, thing to the nervous, sensitive child. It causes much mental suffering, and is often extremely difficult to allay.

But why is it there? Why is a child afraid of the dark? Why does he people it with fantastic monsters ready to leap upon him unawares? Why does he start up in his sleep and scream with fear.

These are the questions which the mother of such a child must ask herself. And not only ask, but to which she must find the answer if he is to be cured. In ninety-nine cases out of every hundred it will be found that suggestion is at the root of the evil.

For instance, a normal, healthy child goes as placidly to sleep in the dark as in the light, till some stupid person remarks, "I will leave the door open, so you needn't be afraid."

This being repeated on several occasions, the idea is implanted that there is something to fear. The seed grows till with some children it becomes a regular terror.

Equally harmful are the silly stories told by unthinking people of a "bogey-man" who pounces out on naughty children Or, again, night terrors may be suggested by the telling of unwise tales at bed-time.

Tales of animals who prowl about stealthily during the night. Stories of giants and robbers, or sometimes, maybe, it is a picture the child has seen which lights up an over-vivid imagination and causes him to people his nursery with fearsome things when the light is put out.

Household Hints

SCRAPS OF SILKS

Cut scraps of silk and linen into squares, have them picoted or work a neat roll hem. You get new and attractive hankies.

PORRIDGE PAN

Fill with warm water instead of cold water immediately after the porridge is poured out, the pan will clean much quicker.

TIRED EYES

Bathe your face and eyes in warm milk if you are going to an evening party. You will feel refreshed.

LEFT-OVER STARCH

Do this with your left-over starch after use. Let the powder settle then pour off the water. The starch becomes hard and stiff if the basin is placed in a warm oven.

SODA-WATER

Hot soda-water cleans tinware. A sliced onion is used for polishing.

BOILED POTATO

Boiled potato rubbed on a stamp, envelope or label that has lost its adhesive power is an excellent substitute for glue or paste if there is none at hand. Smear a little on the stamp or envelope and then press well.

GROUND RICE

Quarter of a pound of ground rice if put in the oven on a plate and heated and then rubbed over a soiled felt hat with a piecd of flannel, will clean it up like new.

Don'ts for Women

Don't ever ask a man if he loves you.

Don't accept every "date" a man asks for; when you do accept, be on time.

Don't go out with any man you wouldn't like to have to make love to you

Don't be affected in speech, dress or manner simplicity is important.

Raisins For Health

Raisins and grape juice are excellent for both young and old and should be used as much as possible in the daily diet. Add a few raisins to the porridge and you will find the children will enjoy what is often a despised dish. Brown bread and butter sandwiches filled with chopped raisins, or brown bread spread with a mixture of honey and raisins will be appreciated by the school child Give each child a packet of raising to eat with his or her lunch and accustom them to eating raisins and nuts when going for picnics. Raisins will prevent train and sea-sickness, so remember when packing for a journey to place the raisins in your case. They are easily packed and will keep In the case of brainfag or overwork raisins will be found most efficacious.

As a cure for constipation, soak four or five raisins in a glass of lemon juice overnight in the morning drink the juice and eat the raisins. For nerves and constipation, bran and raisin tea will be found excellent and not at all harmful.

Zululand Times.

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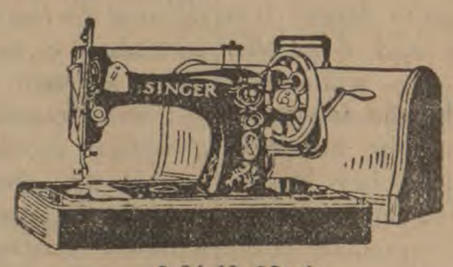

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FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR WITH BOILING WATER.

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You can get them from your Chemist or Storekeeper.

Page Of Interest To Women Of The Race

Mothers Too Careless

(BY MISS ROLLIE)

A word or two should be addressed to some very careless Bantu mothers. We read in the daily press of too many accidents befalling young children in the locations. Most of these are fire accidents Mothers make the bucket fires and leave them at the back of their houses to get ready for the house.

Meanwhile children sit round these bucket fires, almost hugging them with their arms. One child suddenly thinks of making a little bucket fire of its own beside the bigger fire. She lights papers and stuffs them in a tin of milk, coffee or jam. As children are little monkeys in some cases, in a short time the genuine bucket fire is surrounded by several bucket fires fed with papers and sticks.

A mother appears She says: "Hey, you children, extinguish those fires. You will burn yourselves!" She enters her house. That's all. She thinks she has done her best part in stopping the children from playing with fire. If those children caught fire subsequently she would be the first to say, "And I actually warned those silly children against playing with fire!"

A woman has a toddle—a child who begins to walk busily in the house. She knows this child thinks it its duty to handle everything that catches its eyes. What does this woman do to keep danger out of her child's way? Look. She puts a hot tea-pot on the edge of a table. A fork or knife lies on the flour. An open tin of parafin stands at a corner within reach of the child. Rusty nails all over the floor for the child to trod up and develop lock-jaw.

Few mothers realise what great danger swinging doors are to children. An adult or a grown-up child enters the room and leaves the door open. On their footsteps crawl the child, just as it crawls through the door it swings to and bangs it on its face. Or perhaps, which is worse the child puts its fingers on open sockets of the door and as the wind closes it, the child's fingers are crushed by the door.

You cannot count them all. They are too many to count. Yet listen to the silly mothers arguing about what they know about their babies themselves, How they keep them safe and all sound all day. Accidents in homes are a disgrace to mothers. We know there are unavoidable accidents, but these I have pointed out here can easily be avoided by a little thought and attention on the part of mothers.

My Mother What I Owe To Her

It was very wise of our Editress to ask us to be brief on this subject; for who can deny the fact that if we were to write all that we owe to our mothers, it would take all the space in the paper and still have to be curtailed. As to myself, I owe so much to the daughter of Amazotsho that it would fill volumes. So I shall just sum it up in these few words—That if there is anything creditable about me, I owe it to my mother. For all my shortcomings she is not responsible. My education also I owe to her, for at the age of twelve I was sent to an Institution and on my second session there my father died.

Before I conclude I must thank the fellow contributor who introduced this subject; a subject of extreme appreciation for all what our mothers have been to, and done for us I hope that this will not be the last subject of great interest for which she will be responsible of having introduced to our pages.

As to the promoters of these most appreciated pages, what we owe to them is better imagined than described.

E. J. G.

Westdene, Benoni

Cookery Recipes For Housewives

Summer Cookery

POTATO SALAD

Cold potatoes diced, Mealies cut off the cobs, Mayonnaise. Chopped mint or parsley, Celery salt and paprika. Mix well and allow to stand at least an hour.

SAVOURY MOULD

If vegetables are used, save the water in which they were boiled and use in the aspic. Care should be taken not to make the aspic too sour.

4 cups tomato pulp, half chopped onion, quarter cup cold water; half cup boiling water, half teaspoon celery salt, 2 tablespoons gelatine; 2 cloves; salt to taste; 1 teaspoon sugar; 2 teaspoons lemon juice, vegetables and meat diced.

BEEF TOREADOR

Three quarter cup kerchup; 2 tablespoons worcester sauce; 2 teaspoons tarragon vinegar; 1 teaspoon horseradish sauce; quarter lb. diced beef; 1 oz. cooked beans; sliced cucumber and peas; pinch of cayenne; salt; 1 dessertspoon gelatine, 2 tablespoons water; serve with potato and lettuce.

GREEN MEALIE MOULD

Half cup milk; 1 cup mealies; half cup hot water; 3 eggs; 1 teaspoon salt; 1 teaspoon paprika; half teaspoon grated onion; pepper; half tablespoon gelatine; make a custard with the milk, eggs, onion, salt and paprika; add the pepper and mealies. Cool and add the gelatine dissolved in hot water. Pour into moulds and chill. Serve with grated cheese and beetroot cut into fancy shapes.

ROASTED MEALIES

6 mealies boiled for 20 minutes in 1 quart water and 1 cup of milk; drain on a cloth. Cover with butter; brown in the oven basting every little while.

WALNUT PIE

Line a pie-dish with mashed potatoes, then fill with quarter lb. minced walnuts tomato purree, salt and pepper. Cover with more potato. Bake until brown first having brushed over with oil or melted butter.

TOMATO PUREE

2 tomatoes; bay-leaf; 2 cloves; half onion. Simmer until tender then strain through a sieve and use.

Quiet Girls Are Not Popular

Madame,

In reponse to "Another Young Man" and "A Young Man," I have read with interest and am pleased to know that there actually are young men who like to see girls abstain from smoking and so on. But may I ask them, please, to look about cautiously on future occasions, in order to find such rare treasues. Recently I went to a social gathering. It was only too obvious that noisy girls who smoked obtained male partners and friends, whereas quieter girls were hardly noticed What do young men make of that?

May I say a word to the young men who do not like girls to smoke? I was introduced to a young man at a dance the other night who immediately asked me to have a cigarette I refused simply because smoking does not appeal to me. He said, "What! Are you too good for such things?" With quite a sneer in his tone. I would mention that I often take a cigarette from a young man, even though I do not want it, because I am considered unsociable when I "decline with thanks."

No sensible woman hates men, and no sensible man hates woman. Sex, after all, is only accident of birth and it is the individuality that counts

P. J. L. B. C. KWAZA,

Port Elizabeth.

Perilous Eye-Veils

Madame,

This headline caught my eye as I went over the womens page of the Natal Advertiser the other day fortunately, I said, very few, if any, Bantu women wear eye veils. But I though of another evil which is becoming too common with misguided Bantu young women—that of wearing unnecessary glasses.

Now, from the start let me say that I am not referring to girls who are having troubles with their eyes. We all sympathise with these girls and wish them well. They should take no offence in this article as it is not directed against them at all. This is directed against senseless girls who are ruining their good eyes by wearing glasses which they do not need.

They wear these glasses because they think it is fashionable to do so. Some think eye glasses lend one an air of superiority over glass-less people. I once overheard a sarcastic man say. "Oh, send your girl to school and when she returns shewill be wearing glasses so as to appear very important."

This was too sweeping, of course as it is not every girl who goes to school who suffers from glass complex. But I think it should be brought to the notice of these misguided young girls that they are doing their eyes more damage than good by wearing glasses unnecessarily. If there are girls who believe that they add to their beauty by wearing glasses, let me say they have very poor idea of what real beauty is. A beautiful woman remains beautiful even if she wears glasses or not. And for a girl to think she is enhancing her beauty by wearing needless glasses is stupidity unamed. You can see when a girl wears glasses because she needs them. She does not flount them about. But watch one who wears them as a decoration!

It is a pity we still have such senseless women among us.

V. R. D.

Johannesburg.

Cleaning Wallpaper

BY V.R.D.

A cutting from my favourite "Christian Herald" will be of help to women readers of the Bantu World."

The ordinary method of cleaning wallpaper with a ball of dough can be improved upon considerably if the dough is made in the following manner: Take 2 lb. of flour, and add to it a heaped dessertspoonful of salt, the same quantity of soda, and piled tablespoonful of crushed lump ammonia. Mix this up with a pint of water—preferably rainwater. Then in a greased receptacle steam the mixture for half an-hour. While it is still hot, knead it thoroughly with the hands, and divide into pieces of convenient size. If you do not want to use it at once, store in an airtight tin. You can make a smaller quantity, of course, as long as you use the ingredients in the same proportion.

INDIGESTION

Sehlare sena se etsa hore u rate dijo, 'me se thusa hore mala a hao a sebetse hantle.

Se entsoe ka dihlare tse loktleng me se sebedisoa ke Makhoea ka dilemo tse ngata lefatsheng lohle. Se rekisoa venkeleng efe le efe. Ere u batla

MOTHER SEIGEL'S SYRUP

JUALE e SITSUI

ebile ke polokoe e tshueu!

Basadi ba bang ba rata moriana o sitsuing o hloekisang mala; ba bang ba o batla ele polokoe. Kabaka lena *Bon Ami* o entsoe ka tsela tse pedi;

Sebedisa *Boni Ami Powder!* E rekisoa ka lebekire, me e tshuana jualeka oa polokoe, o tseea bake se setelele pele o fela.

Ha ho khathalehe hore u sebedisa moriana oa "Bon Ami," u tshuanetse ho o rata. Hobane ke pheko e hloekisang mala.

BON AMI

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NA34/3(B)

Maikutlo A Bangoledi Ba Rona

Ba-Kereste Ba Tlisitse Hloeano

Tsa Leribe

(Ke Mongoleli Oa Rona)

Haufi re tsoa feta Kresemese, 'me kajeno re kene selemong se secha sa 1935, seo ho sona re tla lebella limpho tsa Molimo le mahlohonolo; empa leha re ka fumana limpho tsena le mahlohonolo ho Molimo, ntho e teng eo kamehla re lebalang ho ek opa, 'me ke e'ngoe ea lintho tse re sitisang ho fumana limpho tsa Molimo. Ntho ena, esita le litsomi tsa li-daemane le tsa gauda, ha ke eso utloe ea thotseng morafo oa eona, 'me ka baka leo e fumanoa ka thata ho feta gauda le li-daemane tsa lefatse. Ntho ena ke buang ka eona ke Lerato. Batho bao ho thoeng ke bahlalefi ba kile ba ba ts'ela maoatle ho tla supa morafo oa eona, empa re bona ba tsietsa basebetsi, ka hore chekang mona, basebetsi ba cheke; empa ho fumanoe lefufa, ba supe 'nga 'ngoe, ho fumanoe Mona, ba ee ho e'ngoe hape qalo, ho fumanoe boikaketsi, ba supe nqa e'ngoe joslo, ho fumanoe hloeano.

Ka linako tse fetileng mabitso a ne a le teng a marena a mehleng eo ka mabotho a ona, 'me ha lebotho laleng le ne le hapile le hlotse, mabotho a ne a thaba kaofela, hobane ea hlotseng ke morena oa mabotho. Re rutiloe ho tseba hore morena e mong o teng ea bistoang Kreste, 'me bohle ba mo latelang ba bitsoa ba-Kreste, ke hore lebotho la Kreste, leha liboko tsona li ka ba ngata tse kang ba Roma, ba Fora, ba Chachi joalo, joalo; empa mabotho ona ke motho a le mong e leng Morena Jesu Kreste. Empa karohano li teng tse seng li fapantse sechaba sa ba Bats'o se neng se ratana, 'me se rerisana merero ka Lerato. Motho ka mong o na a rera le bana babo. Kajeno mabotho ana ho loantsana ona, joaleka mabotho a Morena Chaka ha a tla qhalana, hobane kajeno ho thoe mo Fora o etsa sebe ha nyala ngoanana oa kereke ea Chachi, hobane eo ke mo-protestanta, joalo, joalo. Ke soaba ho bua lentsoe le reng ho marena a sechaba sena ho teng a mang a keneng tabeng ea khethollo ena, e leng lona lebaka le sekamitseng setulo sa toka har'a puso ea ba Bats'o. Ho ea kamoo ke bonang kateng, ha Lerato le ne le tlile likereke-eng tsohle, sechaba se ne se se tla sekamela ka bobebe leratong. Khethollano ena e tloha le ho baholo ba bana, 'me thuto e ntle e hlokahala ho baholo ba bana, hobane eka sita u fumana bana ba bapala, khethollano ena ea bo-Roma le bo Fora le bo-Chachi e ntse e le teng.

Pele likolo li koaloa selemong sena se fetileng, banana ba ka ha li-Sister (St. Mary's Home) ba ile ba ea Maoanamasooana (Leriba) ho ea bapala teng le banana ba Leribe Intermediate School. Hape haufi le likolo li koaloa re bone banana ha Leribe le ba St. Paul's (Tsikoane) le ba St Saviour's le ba St Mary's, ba bapala ka St Mary's Home ka lerato leth-bolano e makatsang ho se moea oa khethollano. Lerato le bonahala joalo ka hlase ea mollo har'a molora o seng o tima, kopano ena ea bana ba likereke tse fapaneng e leng mabotho a Morena Jesu Kreste, e ile ea re thabisa lipelong haholo.

Mohla letsatsi la pele la Selemo se Secha lebaleng la lipapali, re bone ho kopsoe ba Basoeu le ba Bats'o ka papali ea Cricket. Ketso ena ea bona hala joaleka hlase ea mollo o timang. Ketso ena e bontsa lerato le tsoelo-pelo, e seng ea mekhoa e mabe, eo ho thoeng ke eona tsoelo pele. Haeba ketso tsena tse peli liks tiea, tsa bana ba likereke tse fapaneng ho bapala hammoho le tsa ba Basoeu ho se nyonye le ho khsis ba Bats'o, sechaba sa rona se ka sekamela tokong ea 'nete. Pele e ka keona ho ts'oaranoe ka matsoho ho loantsa meleko ena eo likereke tse ling li e rutang batho ho hloeana 'me kamorao ke hona tsoelo-pele ea 'nete e ka bang teng. Ha ho ntho e ka bang le matla a ho nts'etsa pele le ho hlalefisa sechaba sa Ma-Afrika joaleka Lerato le kutloano litsebeng tsohle. Lentsoe le teng lipuong tsohle tsa lefatse le reng "marema-tlou a ntsoe leng," kapa "kopano ke matla."

Puo Ea Sesotho E Tla Nyamela

BATHO BA SENYANG SESOTHO KE BA TLOHANG FOREI STATA

(Ke E. L. MOLOI)

Ha ho belaetse hore Sesotho se tla tloha se nyamela. Ho teng Basotho ba tiisang hore, ka 'nete ba ntse bua Sesotho hathe ba se ba bua Seburu.

E mong o kile a mpotsa hore: ke oa ha mang; eaba ke re: ke oa ha Moloi. Khele ka fosa joale eaba ore: na ke ka baka lang ha kerialo, eena o batla fana ea ka. Ka baka leo ka re ho eena lentsoe lona lena le reng fane le bolela seboko ka Seburu (Dutch.) Empa motsoalle oa ka eena are: Tloha mona ha utsebe Sesotho kea ho bona.

'Ntho e makatsang lentsoe lena la fane ha le eo bukeng tsa Sesotho, re bala buka tse ngata tsa Sesotho, empa lentsoe la fane ha re le tsebe le ho le bona ha re eso le bone. Eo e-bang a tseba hore le bolelang a ke a re hlalosetse. Ha ho belaetse hore batho ba senyang Sesotho ke batho ba tlohang mona Friestaat ba ee Lesotho ba sa utluisisa Seburu hantle. Motsoalle oa ka ha ke 'motsa hore lentsoe le la fane eena ore le bolelang eaba ore: Haeso koana Lesotho le sebelisoa haholo hobane le bolela ntat'a moholo oa motho Ka botsa hore lentsoe lena le nkiloe kae, a mpa a sitoa ho ntlhalosetsa. Utloang he Basotho. Ke 'nete hore batho ba jalang moferefere ke ba tsoang ho lona lena la kopano (Union) Sesotho se ba lablehetse haholo. Ka mohlomong nkile ka botsa e mong hore ngoana ea neng a kula habo o se a le joang eena are: che kea bona o se a le betere (better). Emong ha o re ho eena lumela o tla utloa a re yes good morning kapa good-day. Ntho a soabisoang ha o ka re ho Lekhooa; lumela: o tla uloa le se le re o nketsa kaffer.

Baheso puo tsena tse peli 'na ke re li rateng empa e seng ho feta puo ea lona e ratehang Sesotho ithoriseng ka eona le lona joale ka Seburu.

Moletlo Oa Bagoaduba

Morulaganyi oa "The Bantu World" Morena ako o ntumelle go begela se chaba kaga moletlo oa Bagoaduba o neng o lekoano Alexandra Township ka Sondaga kadi 13 January 1935, ele moletlo oa taelo ea ngoanna Kgosi George Mathibe a o eleditsoe ke se chaba sa Bagoaduba. Tiro e simolo tse ke nako ea 1,30 p.m. ea buloa ka dinaka tsa se Afereka di etiloepele ke Mokgomana James Phatlhe oa Modderfontein, masogana a letsa dinaka le meropa ea se Aferika, ba thusioa ke Mokgomana Masibe Malome oa ngoana Kgosi.

Erile ge dinaka dilla goa tsoga modumo omogolo batho ba Alexandra Township ba Lona motlholo o ba eseng ba o bone. Mophato oa simolia ka pina kosha ea marumo ea gopotsa bannagolo morago nakong tsabo Mosele ketse le tsabo Malebogo ka bo Moshoeshee Ba ema ka maoto ba kubakuba, mosadimogolo mogolokoane oa llela godumo; ba bangoe baritarita bantse ba ntse fagatse, ngoana Kgosi George Mathibe atsena mo mosakong a tsaea selepe sa magagana abontsa mophato gore Kosha eo etsamaisioa bjan, a bontsa ka bokgeleke le maaatlametlho amagolo.

Moletlo oua ele oa ngoana-Kgosi a laela sechaba sabo katatlegelo go ea sekolong koa Pelokoane (Pietersburg) mo aotseng a ithuta teng, me sechaba semoelelatsa katlego le tsoelopele mo thutong tsa gogoe bogolo thata baoba kaethiloeng gonna komiti eo elebe e tseng tsa thuto ea gagoe. Banna ba komiti ke ba Isaac Moaratla modula setilo e'eng ene tona e kgolo ea Bagoaduba ge ba kopane le nduna Solomon Kgatlhe bathusioa ke banna ba motse oa Alexandra Township mo moketeng oo me mokete oa na mogolo thata mogo le molusetulo oa sechaba sa Bagoaduba A. Sekitla Mathibe. Mokete oa tsoa loa ka nako ea 6 p.m.

Oa lona eo a e kokobeditseng.

P. RAKGOKA MADUMA.

Moruti Oa Mo-Afereka O Tsamaea A 'Roele Juala Ka Dipotleng

(Ke AMOS L. LEPAAKU)

Morulaganyi oa kuranta ena e tsebegang aku ntumele e sebakanyana ho kenya dikgang.

Ka kgoedi ea November 30, 1934, kene ke tsoa Pretoria ke nametse setimela sa Polokoane (Pietersburg) Erile ha setimela se eme mo Pretoria North ha namela Moruti o mong oa Mo-Afrika a tshoere thotoana tsa hae le yase empa re sa tsebe hore na hona le eng kamo dipotleng tsa yase.

Byale ntshoanyana e puputlile ho fitlha Hamanskraal. Erile hang ha e ema moo Moruti eo oa Mo-Afrika o a foloha. He a se tse a le mo fase mosadi eo mongoe a re o a mothusa ka ho neela phatlho e ngoe.

He a rialo, eaba o re e mo neela yase eo ho sa tseyoeng hore boima bo ka mo ho eona ke baang. Mosadi he a ntsha yase byalo eaba e khaphehella ka ntlhe ngoe ke moo e otla monyako oa torokisi mabotlolo a phsyatlaha byaloa ba Sesuto bo hasana. Erilh ha ho etseha byalo a leka hore o phuthela mabotlolo ao ka yase, le ho sireletsa byaloa boneng bo hasane, empa ha se thuse selo. Eaba nna ke botsa kare: "Eitse etlare u le Moruti oa roala moloa ka mo dipotleng u tlhoma byang? Moruti eo ha a ka a fetola. Ka nako ena Makgooa le Ma Afrika a mangata ke ha ba thikhinya ditlhoho.

Ebile ka ne a e koa nokeng a eo tlhatsoa maloa ao, hobane Makhooa a re nyatsa ka mokhoa ona ebileng baruti ba rona ba thubeheloa ke maloa ka mo dipotleng.

Ke tseo he Ma-Afrika ho tsamaea ke ho bona o tlhabiloe di tebalebo.

Kereke tsa Makgooa.

Keile ka utloa mo kuranteng ea di 9 December, 1933, kamoo ba Wesele (Bantu Methodist Church) baileng ba araba Mr. J. Thipe Boikhutso ha ba re ena Mr. Boikhutso o lumela Lekgooa leo eleng motho oa lefatshe

Byale he nna ke bona ele hore ha ho thuse selo hore re re re tlohela kereke tsa Makgooa hobane ha re elitse byalo, re boela re a loana ele rona kantle ho Makgooa, eo mong le eo mong o batla setulo se koa pele. Byale, baeta pele bana ba boele ba loane. Phutheho ela e luleng mo Makgooeng e fapane ele eona e be etsoe manathoana, bofelong u fumane batho ba tsamaea ka mong ka mong Bofelong e mong a ire phuthehoana ea hae setlhareng, o mong kamo lengoeng, o mong ka mo tlung.

Byale taba eaa ea ho thubeha kapa ho loana ha baeta pele keng? Ke ho bolaoa ke tlala ha ba fumane selo.

Ka di 3 February, 1935, ho ne ho etetse moruti oa Mo Afrika mo Riekerslaagte (Moutse). Erile ka phirimane ea lona tsatsi leo ka nako ea 8 p.m. ra tsea matsapa a ho eo utloa Moruti eo, a bula Epistle ea ba Roma Khaolo ea 13, temana ea ntlha.

Byale a tsoela pele ka hore batho ba bangata rea tseba hore kereke ke ele 'ngoe fela, empa ba beng ba rona ba re emang mona pele re tlilo ho ipatlela chelete fela hore re fepe ban ba rona.

Nna ba Afrika kere temana tsena ke di ngoadileng le di ele tlhoko. Ke ka baka le byang he Moruti a ka bolella phutheho ea hae hore bona baruti ba batla chelete fela ea ho eo fepa bana ba bona?

Ba Afrika tsohang, le ipope, fela ha e tlare le tlohetse kereke tsa Makgooa, la bolaoa (a) ke tlala (b) la tlhobela (c) la loana e sale lona kantle ha Makgooa, ke mang ea bohlale ea ka le latelang.

(Di fela karolong ea 14)

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Letsepa la Nguana Ea Eso Tsoaloe le Bophelong ba 'mae.

Re amohela mangolo a mangata a botsang hore na li Feluna Pills tsa Basali Feela li ka ba le thuso ha mosali ale moimana na. Re tiisa hore mosali o tla phela hantle, a lokolohe habonolo, 'me lesea le fihle le nonne, le le leholo le le matla, ha Feluna e ka sebelisoa ka nako eo ea boima bo boholo. Hobane taba-taba ke seo bophelo ba mosali bo leng sona pele ha nguana a hlaha. Nguana ke karolo ea 'mele oa hae. O fumana lijo ho eena. Ho hloeka ha 'mae ke ho hloeka ha hae. Mali a 'mae ke mali a hae. Matla a 'mae ke matla a hae.

Li Feluna li hlile li etselitsoe hore ka linako tsohle li fe mosali bophelo bo botle bo kahare bo laoloang ke mali a nonneng le ho sebetsa hantle ha litho tsohle tse kahare tse leng teng 'meleng oa mosali.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/-, kapa u romelle ho P.O. Box 731, Cape Town, u romele chelete. Fumana tsa 'nete, tse sephuthelong se sefubelu joaleka sena.

Bopaki ba 'nete ke bona ba li Feluna Pills nakong ea boimana. Bo bale!

Jeremiah Mozibuko oa Poortje, P.O. Winterton, Natal, o re: "Mosali oa ka o ne a otisa ho beleha bana ba kulang. Bana ba ne ba otile ba khathatsa haholo. Empa eitse ha ale moimana oa nguana oa ho fela a sebelisa li Feluna Pills 'me ke thabela hore haneng bohle ba hae ha hona ea nang le bophelo bo botle joaleka eena. O nonne o tletse thabo. Haeba a ka boela a fumana bana hape o tla tsuanela ho sebelisa li Feluna pele a beleha. Ke bolella metsualle eohle ka thuso ea ho sebelisa moriana oa lona. Thusa u hatise lengolo lena."

Ses. F. 4.

Mesebetsi Ea Gagoe E Bua Le Rona

The Bantu World

SATURDAY, FEB. 23, 1935.

MOFU J. MAREME MODISELLE.

Go lehlogonolo banna le basadi ba tlogelang mabitso a hlomphegang ga bona ba tshetse noka ea Jorodane. Kajeno sechaba sa Ba-Afereka se llela e mong oa dinatla tsa sechaba, banna ba ikgafetseng go sebeletsa Afereka go fihlela matsatsi a bona a bofelo. Senatla sena ke Jerry Mareme Modiselle eo re begileng lefu la pagoe vekeng e fetileng. Lega eena kajeno a ile phomolong, lega kajeno re sa bonane le eena, re sa utlui lentsui la gagoe, empa mesebetsi ea gagoe re ntse re e bona, re ntse re utlua lentsui la eona le reng "Ba-Afereka tsuelang pele le mosebetsi oa tokologo le poloko ea sechaba."

Mesebetsi ea monna ofe le ofe e ea bua, lega eena a tsamaile. Kabaka lena lega re le s-llong, gobane lefu ga le tloaelege, re tshuanetse go tshedisoa le go phumuloa meokgo ke tsebo ea gore re setse le mesebetsi ea mofu oa rona, gomme ke eona e tla re thusa ntoeng eo re e loanang.

Jualeka Tona-Kgolo ea ditaba tsa metse e rekiloeng ea Ba-Afereka, mofu Modiselle o sebeditse ntho tse kgolo, gomme lekgotla la Congress le lahlegetsoe ele ruri. Jualeka moeletsi seleteng sa gabo sa ga Makau, ga go belaetse gore selete sena se tla ikutlua se fokotse gobane se lahlegetsoe ke monna ea neng a se emetse ka maoto go se tsueletsa pele.

Mofu Modiselle o na a bat'a gore sechaba sa gabo, eseng sa ga Makau feela, empa sa Ba-Afrika kaofela, se phegame se tshuane le dichaba tse ding; gomme o shuetse jokong. Go rialo ke gore o shuele a ntse a sebeletsa sechaba.

Sechaba Se Hloka Mueledi

BATHO BAEA CHANKANENG KA BONGATA BO TSHABEGANG.

(Ke TOBA-TOBA.)

Ke ile ka ipha nako ea go ea lekgotleng la Magastrata Mandaga a beke e fetileng. Ke moo ke boneng gantle ntle-ntse gore sechaba sa Ba Afrika se jualeka dinku tse senang modisa gomme se hloka 'mueledi. Ke fihletse molao oa dipasa o iphile matla. Ke tlogile teng ke na le nn-te ea gore koloi ea Pick-Up e ka seke ea ba ea fedisoa ka ntle le gore baagi ba Gauteng go tloga Springs go ea Randfontein ba kopane 'me ba e loantshe. Mosebetsi oa Pick-Up o mogolo gagolo. Ke fihletse Magastrata oo melato ea dipasa e tlisoang go eena a le "pisi" a e la mphufutso. Ka go le leng lehlakori monna ea amogelang dichelete tsa mangangahlaea (fines) le eena a hloka le nako ea go iogoaea.

Dikahlolo di ne di tloga ka 2/6 kapa matsatsi a mane kgolegong le go bereka boima go isa go £2 kapa matsatsi a 21 kgolegong le go bereka boima Karabo tsl ka bang tharo tsa batho bana ba tsharetsoeng melao ea dipasa ke tsa bao ba tshoeroeng ke Pick Up. Gare ga batho bana go banna ba bararo bao ke ratang go bolella babadi ka bona. Ba babedi ba tshoeroe gare ga bosigo. Banna bana ba tshoeroe ba le ka 'motorok ring (Taxi), ba e-ea Alexandra Township Ba ne ba etsoa Sepetlele ba tsuisa motho o a neng a iteiloe ke batho ba ba ba mo hlaba ka thipa. Gore ba fihla sepetlele motho enoa o bofiloe a ba a rokoa dintho 'me a bofelloa gore a ka tsamaea 'me a tsoge a e t'a Ba Afrika bana ba tsamaile go boela morago. Alexandra Township. Tseleng ba ile ba tshoareloa "Sepechele" sa bosigo. Ba lekile go hlalos-tsa Maphodisa sao se dirileng gore ba tsamae kantle go sona Maphodisa ana a ganne go utloa lega ba ne ba bile ba bona monna enoa ea hlabiloeng ka thipa.

Ba Robetse Setokising.

Banna bana ba robetse setokising. Le hlabile la Mandaga 'me ba isioa kgorong (Kgotla). Kgorong ba h'aloseditse 'Magastrata kamoo ba tsamaileng kateng le kamoo ba ileng ba ipega Maphodiseng (Police Station); kamoo ba hlokometsoeng sepetle e le kamoo ba tshoeroeng kateng 'Magastrata a botsa gore ke ka eng ge ba ile ba seke ba leta bohlatse (bopaki) maphodiseng? Bare ba tsh-bi'e. gore mohlomong ka baka la tiego ea bona motho enoa a ka fella ka gobane o ne a etsoa madi thata thata 'Magastrata sre o ba bana molato feela o oa ba tshoarela 'me ba bake go tsamaea bosigo kantle go pasa ea bosigo. Oa boraro o tshoeroe a etsoa Pretoria 'me le eena a tshoareloa sona sepechele O boletse gore o bereka khoechi Kensington gona mona motseng. Tshoane o ne a ile ka leoto. ana (bicycle). O ne a tshoere sepechele 'me nako ea sona ea fela tseleng.

Se bakileng gore se fele ke gobane leotoana la gagoe le ile la robega tseleng 'me a tsamaea ka dinao le lona a le roele go fihlela nako ea gagoe ea sepechele e fela O ahloletsoe go lefa masheleng a mabedi le peni tse tsheletseng goba go ea chankaneng matsatsi a mane le go bereka boima. Ke tseo tsa 'Muso oa Fusion—oa kopano ea General Smuts le General Hertzog. Ka di sia diatleng tsa lona dikgoshi, lona baruti, lona baetapele ga'mogo le lona sechaba Mafelelong ke ke pa dihlopha tsa Ba Afrika bana ke ba badileng mona godimo gore ba ke ba dire ditapishego go ea kgorong. Kantorong ea Magastrata 'me ba utluelle melato ena ele gore ba tle ba bone ba be ba ut oe ka nosi la moo sechaba se tshoereng kateng

(Bona tlase ga serapa sr bobedi.)

Batho ba Ka Bang 600 Bane Bale Phitlhong Ea Mosui Modiselle

(Ke Mongolli oa Rona)

Joaleka ha babadi ba koranta baile ba utloa pegi ea leso la Motlotlegi J. Mareme Modiselle vekeng ena e fetileng, go bile joaleka motlhaba-mokgosi aile a bolela gore mosui o tla patoa koa gae—ga Makau

Gore mosui ene ele eo mongoe oa banna bao ba ikabetseng go sebeletsa sechaba ka matsatsi otlhe a bophelo ba bona, go pakiloe ke matshuidi a batho bao ba neng ba potlaketse phitlho ea Motlotlegi ona ka Sondaga ena e fetileng. Go tloga ka nako ea botlhano hoseng dimotorokara tse tlhagang ditulo ka ditulo (go tloga Springs, Boksburg, Johannesburg, Pretoria, le tulong tse ding tse ngata. Palo ea dimotorokara ene ele 15; go le teng le Base (bus) e kgolo ele 'ngoe. Makhotla a mangata ao mosui aneng a sebetsa le ona ane a emetsoe ke barongoa. Magareng a bao ba neng ba le teng ene ele banna ba lekgotla la Congress, ba Pretoria le Johannesburg, go le teng lekgotla la liphala tseo mosui a kileng a nna moetapele oa tsona ka dilemo tse ngata Go le teng banna le basadi ba bangata bao ba neng ba emetse makgot'a a dichaba le dichabana tseo ba tsoang go tsona ka lefatshe lena la Transvaal.

Eitse ka nako ea motshegare (12 noon), tulo eo mosui a leng go eona ea bo esetse ele matshuidi-tshuidi.

Tiro ea phitlho eile ea simologa ka nako ea 3.30 motshegare o-mogolo ka tsamaiso ea m-tlha ea Kereke ea Luthere, ka go tshoara tirelo pele koa lapeng la bo mosui. Erile ha tirelo e fela, batshoari ba tiro baitsise gore goea koa mabitleng lekass la mosui le tla roaloa ke banna bao mosui a neng a sebetsa le bona eleng ba Congress. Moruti o ile a eta pele, a latetsoe ke ona maphakathe ao a rueleng setopo, ba setsoe morago ke lekgotla la diphala, phuthego eotlhe e latetse fa morago.

Go tloga ha mokolokolo o tsamaea tiro ene ele diatleng tsa diphala. Banna ba-Afrika ba letsa ka makgethe a magolo pina ea leso, eo bongata eneng ele la pele re utloa diphala tsa ba-Afrika di letsa ka makgethe le monate o kalo.

Koa mabitleng goile ga opeloa ga beoa thapelo, eaba go begeloa sechaba gore tiro e tla simolloa ke banna ba Congress ka di polelo tsa go tlhalosa ka moo mosui, Motlotlegi Jerry Mareme Modiselle, ba sebeditseng le eene. Sebui sa pele eaba Mr. S. P. Ma'seke, Mookamedi oa Transvaal African Congress, Motlotlegi Matseke a tlhalosa ka bokhutshoane mesebetsi e mafolofolo ea mosoi le kamoo sechaba sa ba Afrika se latlhegetsoeng ka leso la Motlotlegi Modiselle. Ba bang ba ileng ba bolela ebeile Messrs W. M. Ngapo, J. Kgapane, T. D. Ditshego, I B. Moroe, S. S. Maloka, le R. V. Selope-Thema. Dibui kaofela tsa bontsha mesebetsi e metle eo Morena Modiselle aneng a e sebeletsa sechaba, le kamoo ba latlhegetsoeng ka gona ke emong oa masole a sechaba. Ka morago go dibui, moruti a tsoela pele le thero go fitlhela tiro e kgolo ena e fela. Palo ea batho ene e feta makgolo a matlhano.

Kantle le ditulo tse ngata tseo Morena Modiselle aneng a di tshoere makgotleng a mangata sechabeng sa ga 'Makau, ene ele monna eo a sa tlhokoeng mesebetsing kaofela ea tsoelopele. Ke motho eo aneng a rata thuto, kabaka lena o lekile ka gantsi ka go tsoeletsa thuto gare go sechaba sa gabo sa Afrika ka go thusa mo dikolong tsa bosigo. Ka 1927, ene ele Modulo-setu'o sa Transvaal African Evening School. Ene ele Moetapele oa Makgotla a diphala ka dil-mo tse ngata. Ene ele lesole la 'Nete mesebetsing kaofela ea Congress. Monna eo eneng ere ha a latlhiloe ke vouto kapa kgetho lekgotleng la sechaba a seke a ngale; a seke a etse meferefere go re tsebang hantle e etsoa ke ba Afrika ha ba latlhiloe ke kgetho. Ka dilemo tse ngata ene ele o mongoe oa baetapele ba lekgotla la Congress, lekaleng la G-udeng. Ebile ene eo erileng ka 1933 ha Congress go setse go bonala gore le tlhase ea bofelo ea mollo ea tima,a ema ka maoto le banna ba bangoe bao morago baneng ba bitsoa Komiti ea tsoseletso. Komiti eno Morena Modiselle ene ele ene mongodi oa eona. Kgethong ea baetapele koa Pretoria sona selemong sa 1933, Mr. Modiselle oile a kgethelo bookamedi ba makgotla a baagi bao ba rekileng ditsha (stands), mosebetsi oo aileng a o tshoara ka makgethe a magolo go fitlhela tsatsing la 13 kgoeding ena ha Modimo o motlosa fatsheng lena go moisa moo dinatla tse dingoe bo Morena D. S. Letanka, S. Msane, Sol Plaatje le ba bang ba khutsitseng teng.

Goutloaga'a baetapele ba Congress ba setse baeme ka dinao go lokis-tsa Matsh-diso a mogale ona oa sechaba sa Afrika. Tsa morero ona di tla boela di thaga motlhang di lokisitsoeng.

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OTUKULULAYO

[MATUKULULA]

O feta meriana kaofela. 1/6

O feta meriana kaofela. 1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho.

SEHLARE SE TSOLLISANG

Sehlapollang.

Mahloko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata.

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko.

U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotha e, u be matla, u thabel- lijo le bophelo ba hao.

E mong oa marena a kileng a sebe isa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale oona moriana ns. Ke ka beka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

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Madireng A Ditulo Ka Ditulo

Bakgatla Ba Batla Thuto

BOHLE BA KATLASE HA PUSO EA KGOSHI H MAKAPANE.

Tsa Mskapanstad.

Morena,—Ntumelle sebakanyana pampiring ya haho nke ke arabe Morena P. M. Mushi, moleka le lokoalo la hahe le tlhahileng kuranteng ena ya la 24 Maboe, 1934. Ha o leloko la Bakgatla Educational Association Morena Mushi, me o koala e sa itse maikaelelo a lekhotla lena. Phoso ya haho ea pele. Sehalo sa lekoalo la haho se emetse bo morafe. Rona ha rere motho ke Mokhatla, re bitsa motho ofe kapa ofe yo leng katlase a puso ya Kgoshi H. M. Makapane, re sa bale bo morafe ba hahe; ka lebaka leo baruti ba bana (teachers), babotlhe, ba tlileng ho ruta bana ba Bakgatla, re ba bitsa Bakgatla, kagore ba direla sechaba sa Bakgatla. Jesu are ea sa ntoants'eng oa ntoanela. Ke utlwana le uena ha u re: Tichere engoe le engoe e ruta bana ba Bakhatla, Sepedi, Sesotho le Setsoana.

E, taba eo e kile ea tsoella, pele ha ho tla ha Motlhatlhobi Mr. Franz; empa ha a sale a fitlha mona bana ba rutoa Set oana, eleng leleme leo le leng haufi thata le pole'o ya bo mma rona.

Polelo eo ke sa e itseng hape ke sa itseng ha e le teng mona ke eo Morena Mushi a e bitsang "Selutere." Ha ho pila ho koala ka ha selo seo o senang kitso ya sona. Lekhotlana lena mai kaelelo a lona ke ho khothatsa batho, hoholo ba ba itheketseng mafatshe, ho tlhoma dikolo ho oona. Hobane ke ka thuto le botlhale ba yona ba ka itseng ho tsoeletsa mafatshe ao Dikolo tse tlhomiloeng ka thero ya lekhotlana lena di nne (4). Bultfontein, Nngobi, Tladistad, le sa Khomokhomo.

Matichere a dikolo tsena ha se Bakhatla ka ho tsoaloa babotlhe; 'me kahobane ba emetse tsoelopele ya Bakhatla, ke Bakhatla 'me modiro oa bona o oa babatseha. Ba thusa Bakhatla ho loa ntoa ya ho leleka lefffi. Dikolo tse nne tseo di fumanetse matichere a lesome le metso e meraro tiro, ao kahong a kabeng a baloa ho tlatsa palo ya ba santseng ba tlhoka tiro. Hape ke khothatsa batho ho ruta bana ba bashimane, bao hanji ba tlohetsoeng ho disa dikhomo, 'me dikolo ditletse basetsana feela, athe bashimane bana seemo sa Afrika ya kamoso, se lebeletsoe ho bona.

N. D. HLABANE.

Likomiti Re Batla Thuto

Tsa Harrismith.

Monghali oa "The Bantu World."

Eba mosa ho nkenyetsa pampiring ea hao ea sechaba tobanyana e khu-s'oane. Mona Harrismith, ka la li 4 February, re bone mokete oa Makhoa a neng a kaba 1,500, yoale mona ke palo ea ba basoeu feela batho ba Ma-Afrika ba ne ba le bangata ho feta, hono ho buloa trene e sa besoeng ka mashala; hothoe ke e tsamaeang ka Electric yoaleka terempe; oho e metha haholo. Hothoe trene e besoang ka mashala e ne e qale ho matha Harrismith ka July 12, 1892. Joale kajeno re bona e mathang ka Kese.

x x x

Joale taba ea bobeli mona Harrismith likolo tsa bana li butsoe, ke likolo tse 'ne (4): Ke sa Maburu United School le sa bana ba hothoeng ke ba Catholic, le tseling tsa Ma-Afrika tse peli Tse peli tsena ho rutoa bana Nteteroane ho fihlela Book III; joale mane United thuto e phahame empa ba ntse ba ts'oana le ba Bantu. Botho re shebile hore bo-Rankudikae ba rute batho bana ba likolong tsa bona ho etsa libabi, Litlhapi mahobe e sa boleng, le ho etsa mosebetsi oa tsoelopele hobane ha se hant'e ka lemo tse 100 ebe ba t'anne ba rute A, B, C eo bana ba rona ba hlahang ba ntse ba e tseba. Likomiti tsa likolo le klokomele hore thuto ebe teng hobane ha re sa ja lipabi Kea leboha monghali.

SHEU MOLOI.

Kamogelo Ea Moruti Mokgothu

Tsa Christiana

Ka February 6, gono go na le moletlo oa kamogelo ea ga Moruti C. K. Mokgothu Kerekeng ea A.M.E., Christiana. Mo setilong go no go dutse Mr. M. M. Kgaolang. Go no go le teng Mr. Joseph Moremi (Steward), Bateri; Messrs K. Mohapi, W. Lings (morutisi oa sekolo sa Sondaga), J. Mopelo, Simon Sebe, H. Tlhobolo, P. Njwabe, P. Oliphant, S. C. Mohutsioa (Society Steward). Mr. A. Makhetla. Tirelo ea simologa ka nako ea 7.30 p.m. Ha Chairman e sena go bula tiro ka sehela le ka thapelo, kwaere ea Kereke ea A.M.E. ea bina sehela se e se rutilweng ke Jefrou G. Mokau, Choir ea bina ka bochwerere le bothakga yo bo gakgamaditseng. Moruti Mokgothu gore a ba are: "Ke ntse ke ithaea ke re ke latlhegile, ka nte, ke gorogile motseng oa cwelopele.,

Choir ea bina dipina dile leshome; e ntse e gopola Jesrou G. Mokau eo o ileng Klerksdorp go ea go cweledisa efangile pele, Dibui tse di ileng tsa bua tsa dumalana ka lehoko le le lengoe hela, ve le reng: Moruti re ea go amogela gore o re rute lehoko ya Modimo, o re tlhabolole goea pele. Bare: A Modimo O go nee thata, O go nee seaparo sa tumelo. Gape bare: A Modimo O bokwe, One o O re naeang baruti ka metlha eotlhe. Batho ba Modimo Mothati-otlhe ba rera ruri gore Moruti Mokgothu a be anne a ntshe meno a boitumelo

Dibui tse di ileng tsa bua ke tse: Mrs E Madite, Methodist Church; Mr W. Lings, Mrs. J. Moremi, modula setulo sa Merapelo ea A.M.E. Church; Mr. Oliphant, Mrs. L. Losaba, Seeretary, Methodist Church; le Mr. A. Makgetla (full-preacher, Methodist Church). Erile dibui di sena go hetsa, ga bua Moruti Mokgothu, are: Oho! Oho! ke bona gore lo nkamogetse ruri, a Modimo O nthuse ke lo direle yaka ele keleco ea Modimo.

Morago ga moo ga ntshioa dikabelo tsa moruti! 'me erile modula-setulo a di nea Moruti Mokgothu, Moruti Mokgothu are: Ke itumetse thata, 'me etlare kamosho ke romele mpho e go Jefrou Mokgothu, 'me ke mmolelele gore "Ke eo mpho ea Christiana, le gore motho eare ha letsatsi le mo tlhabetse a le arabele." Jaanong Chairman a hetsa ka gore Kgotso! Kgotso!! le Pula! Pula!!" Dihela tseo tsa opelwa ke A.M.E. Church Board di tlhabeletsoa ke Steward Mr. Moremi. Tiro ea cwa'oa ka sehela le thapelo ke Chairman. Moruti Mokgothu a kopela ka chwaro. Pula! Pula!! Pula!!!

Bohloko Ba Leroborobo

BOLAEANG DIPEBA 'ME LE KGAPE MATLO KAMETLHA.

Tsa Ventersdorp.

(Ke Z. J. SEKGAPHANE.)

Mo Watershoek ga Morena Foche go hitlhecoe dipeba di le pedi tse a neng a di ruile di bobola di choeroe ke jone botlhoko ja Leroborobo (Plague). Batho ba Ventersdorp le tikologo ba kopioa gore ba itise thata: (a) Bolaang dipeba cotlhe. (b) Kgaphang matlo maitsiboa le ka mosho. c) Bana ba kgaoloe moriri ba tlhisioe ka metlha.

x x x

Martha Kagole mon'a Mrs. Schalkwyk, ga sa phela, o re tlogetse November, 1934.

Modimo Onne le baga Morena Schalkwyk O ba tshedise. Re tsalecoe ngoana oa mosetsanyana ga Mr. le Mrs. Cornellius Schalkwyk. A enne Motshidisi.

x x x

O ntse a choere a betla Morena J Dintoe (Cabinet maker), oa Klerksdorp. Simon Moate le Morena Mogomats; baagi ba motse ono oa Ventersdorp ke Ma-Afrika a nnete a a ratang thuto; ba ithuta ba tlhoahetse. Morena Rampa ga a phele sentle, o ikaelela go ea leoatle East London, mo nakoaneng e khutshane.

Moruti Oa mo-Afereka O Tsamaea A Roele Juala Ka Dipotleng

(Di simolla karolong ea 12.)

Taba Ea Boraro.

Batho ba Korah thatano le Abiram ba ne ba nyatsega, Moshe le Arone, bao eneng ele baitshentsheloa ba Molimo ba ne bare le rona re tshepisitsoe ke Molimo feela yaaka Moshe le Aron re kanne ra dira feela yaaka bona. Batho bao kago ikgantshetsa Molimo ba nna le batloli ba one jalo ba galefisa Molimo oa ba lira gore lefatshe le fatoge ka legare le ba metse, 250 ka ponyo ea leitlho ka gonne ba nyaditse molao oa Molimo lego O ikgantshetsa. Lo ka bona mahoko a mo bukeng ea Lipalo 16 temana ea mathomo (1). Gono go le moitshepi mongoe gotoe John Wesley koa Oxford, England, eo o neng a rata tumelo ea Molimo haholo, eare ka nako e ngoe balireli ba oa mo go lireleng Molimo. Katshea mo liphuthego tsa ngoesela mo maemong ahale kaga Jan Wesley. A simolla go ruta batho mo mebileng ka nako tsa bo 1728. Morago batho ba tsenoa ke moa oa boikhants'o barea Wesley: Le rona re nonoffle yaka oena re ka tsa litlhabelo le go kolobetsa feela byaka oena. Ke tseo litaba batho. Polelo ngoe eare John Wesley o tsoetsoe ka June 17, 1703 a shua ka 1791, ka March 2.

Ma-Roma A Thusa Batho

Tsa Bethlehem.

(Ke "KGAYE.")

Ma-Roma a entse ntho tse ngata ho thusa mafutsana le bahlolohali mabapi le tsa thuto ea bana. Ba itlametse ho thusa motho e mots'o thutong le bo-Kresteng ka tefo e nyenyane. Joale ba itokisetsa ho haha matlo a meriana.

x x x

Mr. Joseph Mlangeni (tichere e ncha) ea Bantu United, o dula mane "Hika ya Poloko," ha Mr. W. W. Manye.

x x x

Mr. Daniel Madiehe o bahile Lehaha la tsoelopele ntlung ea hae mane 'Monyako oa khotso."

x x x

Mr. Jappie M. Toba (Modulasetulo oa Y.M.C.A., o na a ile Matlakeng ka tsa kereke.

x x x

Khetho e ncha ea Temple ea rona e eme yana: C.T., Bro. Hamond; P.C.T., Bro. Ntsoana; G. S., Sister H. D. Ntsoana; Secretary, Bro. J. W. Seloka; Inner G., Sister Mofokeng; Outer G., Sister Motloung; Treasurer, Bro. Isaac Oliphant. Tichere e ncha, Mr J. Mlangeni, ke emong oa Baitimi (I.O.T.T) ba Bethlehem Star.

x x x

Miss C. Malebo, o kalame ka Mandaga ho ea Modderpoort moo a ileng ho itokisetsa hoba mosali ea loketseng bophelo ba hosane.

x x x

Khopotso ea linatla tsa Mendi e tla kopana haufi le Kereke ea Wesele yoaleka selemo se fetileng, ka la li 23 February.

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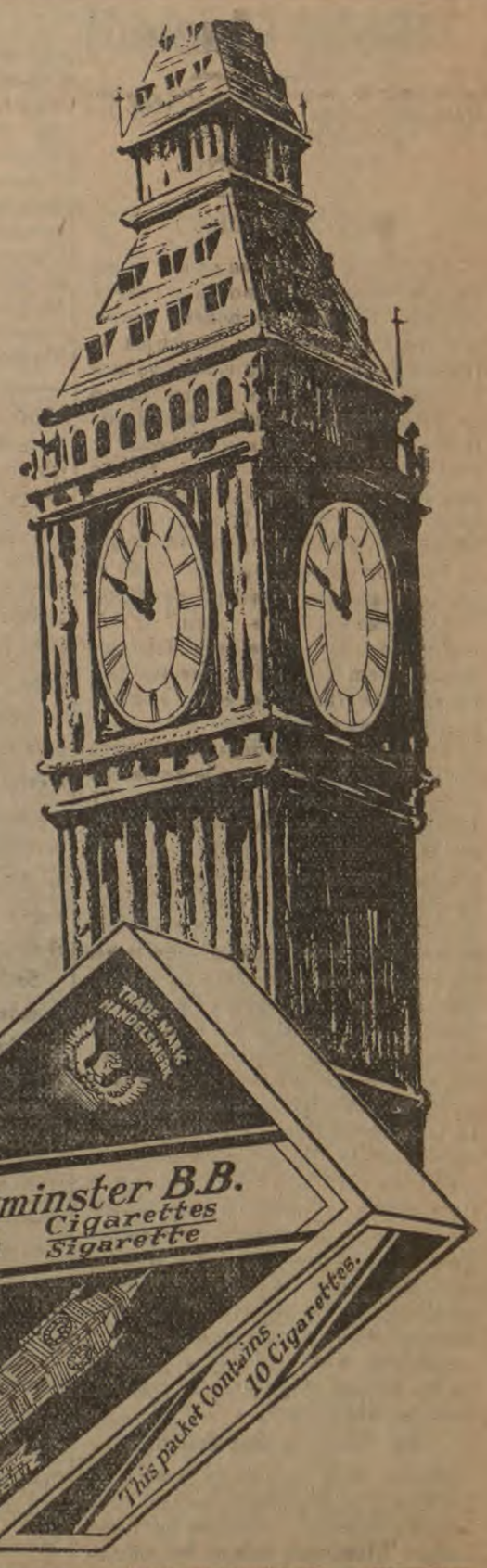

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Molato o Mogolo Ke oa Mmusho

BATHO BA GATETJOENG BA ITSHOARA BYALEKA DIPOOFOOLO.

(Ke H. N. NKADIMENG)

Mohlomphegi.—Ke badile ka thlokomele e kgolo le kgahlego polelo ea Kgoshi Mshiyeni-ka-Dinuzulu, Rangoan'a Bogoshi bya ga Zulu eo e bonetjego kuranteng ea gagu—"The Bantu World"—ea di 5 tja kgoedi ea January 1935. Kgoshi Mshiyeni o boletje polelo e selebaneng sa Makgolokgolo a Ba-Afrika. Kgoshi Mshiyeni ke eo mong oa dikgoshi tjeo di rutegileng gare ga dikgoshi tja Ba-Afrika le eo mong oa bao ba sa shieng (boifego) go kgaleme'a sechaba moo kgalemalo e se soanelago. Dichabeng kamoka ga go moetapele eo a fetang kgoshi. Gomme byale ka moetapele (esego oa maitirelo eupya oa mmakgonthe) Kgoshi Mshiyeni o ithotje tjuo: o phethile thsoanelo ea Kgoshi ea mmakgonthe.

Ga dikgoshi tje dingoe go tee le baruti ba lentju la Modimo ba ka etja Kgoshi Mshiyeni gomme ba kgalemela sechaba sa rona makgotleng moo go bushang dikgoshi le dikerekeng kamoka go tee le bao bophelo bya sechaba sa Ba-Afrika bo gafetjoeng thlap-tjong ea bona makheisheneng ga go belaetje gore ekare ngoaga o o fela boithsoaro bya rena bya'e ka sechaba bo tlabe bo le kaone. Ga ekaba re rata sechaba sa gabo rena kamoo go senang bofora, bomenetje le ga ekaba boikaketjo thsoanelo ea rena ke go h'oea molato esego motho. Seo se dirileng gore koloi ea "Pick Up" e be gona (le ga ekaba lehono ga e sa kgetha) ke boithsoaro bya rena byo bobe byoo lehono bo re beileng lesoao byale ka Kaine Mangoalo gare ga dichaba tje dingoe.

Botagoa, go-hlabana ka dithipa le go-seipee ka tlase ga molao ga rena ke tje dingoe tja tjeo di dirileng gore "Pick Up" ebe gona. Eupya le ga gole byalo a re ke re tjeeng legato go feta Kgoshi Mshiyeni gomme re nyakishi ka go le lengoe lehlakori byale ka ga se seng le se seng se nale mahlakori a mabedi gore a ekaba (1) Molato ke eng: (2) Molato o o tsoetjoe ke mang gomme (3) pheko ea oona e kaba eng? Ke taba eo e tsebegago gore phure ga e hlokege dikgobeng. Go rialo ke gore dichabeng, merafeng (goba dipolelong) mebaleng, dirumelong le diripeng (dihlopheng kamoka ga o ke go hlokega segole. (1) Molato boithsoarong bya rena byo bobe ke go hloka thuto le go hloka ditlamelo tja bophelo ka baka la gose putsoe ka thsoanelo. Ka baka la go hloka thuto bontji bya batho ba gabo rena ga bo hlaologanye bobe go botse. Bao ba dumang go ruta bana ba bona le ga ele go ithuta ba a paleloa ka baka le meputso ea e fetotjeng Ba Afrika mathupyoa gomme gantji e ba gapeletjang go dira le tjeo ba tsebang gabo'se-botse, matsoalong a bona gore ke bobe. (2) Molato o oa rena oa boithsoaro byo bobe o tsoetjoe ke 'Musho oo o re bushang ka melao e mentji e mebe eo e direloang go re tlaisha le go re gatelela. Melao e byale ka ea mafaase le ea thsipidisho ea tja Ba-Baso, ea kgethollo ea mmala, ea dipasa, ea meputso le e meng e mentji. Bao ba rutegileng le bao ba sa rutegang ba soaroa ka tsela e soanang bya'e ka ga go sena phapang go bao ba ithsoarang setho le bao ba sa ithsoareng setho.

Pheko e diateng tja dikgoshi tje byale ka bo Kgoshi Mshiyeni, baruti le baetapele ba Ba-Afrika. Ba Afrika byele ka Makgooa, Maphushumane, Makula le Machaena ke moroalo oa Musho. Thsoanelo ea dinatla tje byale ka Kgoshi Mshiyeni ke go bolelela Ba-Afrika gore 'Musho o rute bana ba bona go fihlela pukung ea go selela Standard VI); esega mohola: gore Ba Afrika ba lefioe ka tsela e kaonenyana: gore bao ba rutiloeng le bao ba ithsoereng setho ba direloe bokaonenyana ele gore bao ba sa rutoang ba tle ba dume gomme bao ba ithsoereng setho le bona ba direloe bokaone gore dikebeke le tjona di tle di ba dume.

Pego Ea Ea Lesu Laga Agnes Nkomane

Tsibiso ea Lefu la Agnes Nkomane. Ho pampiri ea sechaba "Bantu World." Monghali kaboikokobetso ke kopa sebakanyana pampiring ea hao, nke ketsibise Metsualle kaha lefu la khaitseli ea ka. Ngoana enoa okutse khoeli lilethoro antse a leka ho tsamaea.

Eitse ka November 1, 1934 bohloko basimolola ka matla. Eare kali 9 November katloha esale ka mesho hoea Sophiatown hoea ho bona bohloko ba Au Bishop oa rona Rt. Rev. J. David. Kahore mahloko a Batho bababeli bana ana atsoana. Eitse ha ke tloha; ke tlola Edward Street Sophiatown, ka kopana le Mosimane arumiloe hore ae honpitsa mokuli oa mpatla. Kaeona nako eo ke oetse fela tseleng ke potlakile ene ele kanako ea 2 p.m. ka fihla ka 4 p.m. hake lebile hae. Eitse ha kefihla raetsa thapelo. Mokuli ena asan'se atsueroe ke boroko; ha thapelo efela Mofumahali amoraea are. Moholoane oa hao otlile. Are okae are ke eona ka atamela ho ena. Kabotsa kare yoale ho oareng khaitseli. Etsoe Mofumahali eitse hakefihla anthaea are ona aile are obotsitsoe orata hobona oena. Yoale hakebotsa homo kuli molato keeng? Anthaea. Ke busitsue hathoe ketlohobolella taba ena.

Are AuButi hothuiloe honna ke horeng obolelela moholoane oa hao maaka ka mehla ha antse are hooena a oa rapela; 'me ontsa omoraea ore oa rapela 'me osarapela ke horeng obolele la moholoane oa hao maaka. Tsamaea oe otsibise moholoane oa hao mantsue ao ahotsoarele oentse molato! ka hobua maaka.

Mokuli are motho eo aneng abua lenna kene kesammone keutlua lentsue fela, le bua. Ha kentse ke sheba hathoe tsamaea.

Mokuli are Aubuti ke ona molato oa me oo ene etle ere ha onthaea oro akentse kerapela ke horee kere Eei? 'Me kentse ke hobolelela maaka fela; Yoale ke felitse ke molato ho oena.

Eitse ha asena hobua yoalo karaea. Mofumahali, le Moruti Mat a kare arerapeleng. Rebo'eleng le Molimo le Balimo hore Molimo oitsuarelo ngoana enoa, ioaa harena molato rene seraitso haeba ontse are ei Eitse moraho ha thapelo resena homokopela Ma'tsuarelo resena homoneela Seatleng sa Molimo. A tsamala ka khotso alebohile ale moboitumelong ka nako ea 7.20 p.m.

Eitse k November 11, 1934 ea be ele phihlo ekholo. Mosebetsi ono ole li Atleng tsa Mr. Olifant Zwartkoppies kahore keena motho ea neng antse alekola mokuli Bosiho le Motshehare, mohhothatsa. Eare kabaka 'apu'a. Mosebetsi haosimolla Morena Olftent aise atle, mosebetsi oile oa simolloa ke Mr. Seake Zwartkoppies oa kereke ea A.M.E. emong oa bareki ba kuranta. Athusioa ke Mr. N. Segoli Buk ebaliloe ke A. Senakzomo ho Bakatanta 15:20. Etse ha Mr. Olifan afihla Mr. Seake are yoale retlaneela mosebi ho Mr. Olifant ere kapela esarefe nako ke ena eatla bua, mosebetsi oliatleng tsa hae, Mr. Olifant oile abua a bokhutsoanyane ate. Bana batsho kelebohe Molimo ha oholotsengwana enoa Bohlokong bona ene etle ere haketlle homolekola keleke ka matla hem khota'sa hakere a ona ikula a are "ei Ntate" Yoale taba eo ke habile ho ena ke ena ke utlua Ntate Nkomane ar mofu orile hoena ha asetse ale tseleng. Hoitsoe ke khutle keile hoipolela ka moo keneng kentse ke hoakela, haontse onthaea ore ake ea rapele 'me kere ei 'me hose yoalo. Ke thabela lentsue leo ke moo hore supisang hore khaitseli ea rona erobetse Reseke remolla hoikhopela rona hore aetlare rona haresiea lefatshe la mahlomola rea tla ba ana lentsue leo metsualle ea rona etlasileng erehopola kalona.

Yoale ke kopa tichere J. M. Mphe hore a reetsetse thapelo. Moraho hathapelo retla fe'ehetsa khaitseli hrea tulong ea hae ea phomolo moo akhethetsueng ke Molimo Eitse hore fihla mabitleng Mr. D M. Nkomane Rangoane oa Mofu abua Mantsue a mararo. Are Lefu lokile lereisa hae: Leretlosa lihlabing, le rona Babosetseng areithapelleng nako esantse eleteng. Retle refihle moo Jesus arileng keea lelokisetsa malulo. Pelo ea me ebohloko kefelitse.

Batho bao baneng baleteng phihlong ene ele 127. Likoleke tsa baileng bathusa. Fela latla intsuarela kabaka la maina ha ke saalokela ke tsaba hotseela morulahanyi nako

Eehlahang Alberton ka Mohohi a senakgomo. The African United Church 16/-9. Bantu Methodist Church Alberton ka Mr. C. Vuso 3/10d. Rietvlei le Zwartkoppies. £2 12s. 0d..

Keea ea holeboha Monghali paupiring ea hao hofumana sebakanyana seo. Khotso efe lelona.

Ngoana ke Leeba la Kgotso

(KA I. MAMPONA)
ENOVY SALVATION ARMY

Ntumelle ke tsebise ka seo se hlahetseng ba heso koano ha Ramolkgopa ka tsatsi la 8 February, 1935, efu le amohile Mr. Gedion 'M'amabolo ngoana oa mosheanyana ea selemo le khoedi tse lashome. Mr. G. 'M'amabolo ke Assistant Teacher ea sekolo sa A.M.E. se "Mololome" ha Thoka. Ngoana u faletse ka la 8 February a patoa ka la 9 February 1935. Tse'betso ea tsamaisoa ke Rev. Khampepe a tlatsana le Rev. Phosa le 'na mongoll oa pampiri ka fumana qheqheba ka phosa mantsoe ho tshedisa ba shoetsoeng.

Thuto ea nkoa ho Genese 8: 6–9 e baloa ke Rev. Khampepe le pina ea 156. A ruta mohlanka oa Modimo ha a buoa ka ngoana ea shoeleng a nka setsuantso sa leeba. Le 'na ka kothatsa ka tsa lefu la Lazaro. Rev Phosa ka lentsoe lena dipelo tsa lona dlseferekane ea eba thuto e kholo ea ke motho e moholo hathe ke ngoana. Ruri ngoana eka leelis ha a rate hodila moo ho ditsila ba tla re siea bana ba rona kaba la dik-tso tsa rona. La hloleha leeba hodula ntle ka baka la diretse Batho ba neng ba le moo ba ne ba le 67 ke sitsoa ho khaotsa tsa thuto ea tsa

(Bona tlase ga serapa sa boraro.)

tsi leo. Helang ba heso a theola dithaba mohlanka oo Modimo ha a ruta tsa lefu la ngoana ka papiso ea leeba thoko e naa ea phetoa khafetsa, feela ea eba khutsoanyana haholo ka mokhoa o makatsang repadile ka 3:30 p.m. ho isa ho 4 p.m., 4.30 p.m. ra tloha mabiteng mosebetsi le teng oa khoaloa ke ena Rev. Kkampepe ka pina ea 153, le ka hlohonolofatso. Ke di khaotse ba heso etsoe le tsamaiso eohle e ne e le ntle-ntle batho ba tsamaea ka hobapa ka bone (4).

BOLOETSI BA METHAPO BO SIMOLOHA TJENA.

Molato ke oa Mala a fokolang.

Ke batho ba se kae ba lemohang hore maloetsi a methapo a hlaha ho se sebetseng hantle ha mala. Mala a hao ha a sille hantle dijo tse o di jang. Jualehe a khathale ebe methapo e sitoa ho tsamaisa mosebetsi oa eona. Me motho a kenoe ke phokolo le ho opa ha hloho. Ha ho pheko ha ese di Pink Pills tsa Dr Williams tse ka alafang bohloko bona, hobane tsona di matlafatsa tshebetso ea mala a motho me di etse hore methapo e sebetse hantle.

Utlua bopaki ba monna o haufii lo motse oa Rochester, England. O re:—Ke nako e fetileng ke ile ka khathatsoa ke mahloko a mala, ao ngaka e ileng ea re a etsoa ke ho ruruha ha mpa. Ke ne ke sa khone ho ja bophelo ele matshenyeho feela. Ho se moriana o ka nphekolang. Ke sa tsebe hore nka etsang hore ke tle ke fole

Kemoo mosadi oa ka a ileng a nkeletsa hore ke leke di Pink Pills tsa Dr. Williams, me ka nakonyana ka ikutlua ke le monate. Dihlabi tsa fela, me ka simolla ho rata dijo Ka tsuela pele le ho sebedisa di pills, me eare kamora' veke dise kae ka khutlela mosebetsing ke matlafatse"

Venkele lefe le lefe le rekisa di Pink Pills tsa Dr. Williams, kapa u ka di fumana ho Dr Williams Medicine Co., P O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tsheletseng ka 18/-kantle le tefo ea poso.

Mr. Tea-Drinker Says:

"*In warm weather*, TEA makes you COOL—*in cold weather* TEA WARMS you up"

How to make Good Tea

Buy your tea in ¼ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

ISSUED BY THE CEYLON TEA BUREAU, P.O.BOX 1565, CAPE TOWN

SOCIAL AND PERSONAL NEWS

Who's Who In The News This Week

Mr. and Mrs. Mayekiso, of 455, Eastern Township, invite friends to a Tea-Party that will be held on March 10 to celebrate the happy event of a newly born baby girl in the family on February 6.

x x x

Envoy I. Mambona, of the Salvation Army, Johannesburg, who has been on a long visit home left Groot Spelonken on his return to the city. On his way he passed Viljoensdrift.

x x x

Mrs. I. Q. Moremi returned to Port Elizabeth from Bloemfontein on February 8. Her son Michael Tau Octavius remained at Bloemfontein. She was the guest of Messrs. S. L. Moremi, C. R. Moikangoa and S. M. Ramolehe' at Bloemfontein.

The B.M.S.C. (Reds) gave a concert and dance to celebrate their success in the Football League last year and to prepare for the coming season in the Communal Hall, Western Township last night. The A.O.E. Stars and the Mendi Lads both of the Township attended The Merry Black Birds Orchestra provided dance tunes.

x x x

Miss Dinah Nzondo, of Yeoville, spent her week-end in the city last week. Miss R Finca, of Parkview, paid a flying visit at Eastern Native Township last Sunday.

x x x

Miss Evelinah Soga, of Eastern Native Township, spent her week-end with her sister Miss Mary Soga, of Kensington.

x x x

Nurse N. Koloko, of the Crown Mines Hospital, is spending her holidays at Aliwal North and will return to the city soon.

x x x

Among the recent arrivals at the Crown Mines Hospital are, Misses Maria Setloboko and Margaret Matseba from Maquard.

x x x

Miss Johannah Sontlaba, who recently arrived from Kimberley has joined the staff of the Non-European Hospital.

x x x

Mr. Ebenezer Ntsume, an ex-Native Clerk of Modder Bee, who has been on the Crown Mines Native staff entrained for Cala last week.

x x x

Mr. D. Mqeke, of Orlando, was seen in the city last week, Mr. S. Makubalo of Orlando paid a flying visit to Crown Mines last Sunday.

x x x

Messrs. Douglas Z. Nogana, who has been a messenger of the Crown Mines "X" with Mr. Mtonjeni, underground Mabalan, entrained for Capetown last week.

x x x

The Lucky Stars Singers will occupy the stage at the Tea Party to be given by Miss Daisy Bingwe at the Ethiopian Church on Sunday afternoon, March 3.

x x x

Mr. O. Zimba, an ex-student of Lovedale has joined the Crown Mines Native Staff.

x x x

Mr. E. Tyumre, of Umtata, is a recent arrival at Crown Mines and he spent last week-end at Sophiatown Mr. Tyumre is one of those Africans who has a future in the musical world. He was at one time a conductor of a choir of 70 Voices at Capetown and earned a good name for himself as a musician

x x x

Mr. N. Mbata, who had worked up his name in the dancing circles, will be the promoter of a competition dance in the Inchcape Hall on Tuesday, March 12. Music by Jazz Revellers

AT THE B.M.S.C.

A grand concert and dance will be held at the B.M.S.C. on Friday, March 1 when the Rev Walter Dimba, from America and of the United African Congregational Church, will present to the city the famous A.O.E. Stars, the B.M.S.C. Quartette and others The entire proceeds go to the church funds.

For the interest of the all non-Europeans specially selected records will be played by Mr. Leslie Hutchinson "Hutchy" as he is called in London.

Mr. Hutchinson is an outstanding pianist and soloist and is classed with Layton and Johnstone, Paul Robeson and Miss Josephine Barker.

Dance music by the Revellers Full Band.

x x x

Mr. T. P. Mathabathe, President of the Transvaal African Teachers' Association, will lead a deputation from that body to-day to interview the Director of Education on matters of great moment to Transvaal teachers and Native Education The deputation will be: Messrs. T. P. Mathabathe (President), L. L. Radebe (General Secretary), H. B. Nyati (Assistant General Secretary), L. Motlhabi (Treasurer), W. B. Ngakane (Editor, Good Shepherd), J. Kuzwayo (Sub-Editor

x x x

Mr. D. Nduna and family wish to thank all friends for expressions of sympathy in their recent loss.

x x x

Miss Ruth Tshange, of Ladysmith, who has been spending her Holidays with her aunt Mrs G. Zondo left by the 2.20 p m Durban Mail last week-end to resume her teaching duties. Also Misses Reginah Tshabalala and Mary Ndaba of Klipspruit Location paid a short visit to Mesdames G. Zondo and A. Zondo and to Mr. R. Zondo.

x x x

Mrs. E. J Gabagas, of Westdene, Benoni thanks Mr and Mrs Masilo, of the Riviera Flats for their kindness to her during her stay with them while visiting Vereeniging recently.

Mr P. A. Mbambo, clerk-interpreter in the office of Messrs McGibbon & Brokensha, the well-known Solicitors of Maritzburg. Mr Mbambo has occupied this position for over twenty years. Incidentally this photo was one of the entries in the recent Photographic Competitions for Amateurs conducted by "The Natal Mercury." It was taken by Mr. Frank Mazibuko, a clerk at the Native Affairs Department—Maritzburg.

In Memoriam

Enid Margaret Tandiwe Pongoma, in heart—broken memory of our loving daughter who passed away on February 5, 1934 in Johannesburg.

A year has passed but your memory lingers still Only God in Heaven knows what that sad parting cost hearts that love you! In memory you are with us. Our hearts still ache with sadness. Our eyes shed many a tear. No one knows, how we miss her and this day we will always remember when the rest of the world forgets.

Deeply mourned and sadly missed by her loving aunt, Nosisi, and her sister Tuddie.

Mankaiana Swaziland

All roads from all Native schools in the Mankaiana district led to the Courthouse at Mankaiana to attend a local teachers' meeting which was held on February 9. Mr. T. T. Nkumane, the Head Teacher of Tawela School presided and Mr. A. Nxumalo, the Head Teacher of Mgwempisana School acted as secretary. The meeting was well attended and among those present was Chief Dalada who is keenly interested in the education of his race

At 11 a.m. Mr. J. J. Nquku the Supervisor of Native schools delivered an encouraging address on "school organization etc" At 12 p.m. Mr. Ngobese, the local Agricultural Demonstrator gave an inspiring talk on "school gardening," at 12.30 p.m. Mr. S. O. Sukati delivered a moving and touching address on the "vernacular in schools" and at 2.30 p.m. a well considered address was given by the District Deputy Commissioner, Mr. Armstrong. This address was listened to by the teachers and those present with great interest and it gave credit to the officer concerned.

In the afternoon at 3 p m. a musical entertainment was given by the scholars of the Mgwempisana School. The Deputy Assistant Commissioner in appreciation of the children's good music gave a half-crown for sweets. The community of Mgwempissna entertained the teachers with light refreshments.. After the singing of Nkosi Sikelela i Afrika and the British National Anthem the meeting closed at 4 p.m.

Driefontein News

(By E. J. Molefe)

We had many amusements during the last summer vacations, e.g. The conference of the D.O.A. (Daughters of Africa) Christmas tree, Mr. Msimang's Wedding which took the place of New Year treat, the Reception held out at Schuuman's on behalf of the above Wedding Party and lastly the Students' Celebration.

The Students Celebration was held in the Driefontein Primary Hall on January 30. The weather was so unfavourable that we all thought there would be nothing doing. Alas! at 7 o'clock p m. the bell rang, and we all assembled in the hall, contrary to expectations the house was packed to the doors.

Among the students entertained were Standard 6 children of Driefontein, because children from other local Intermediate Schools could not afford coming on account of the' weather.

The students represented the following Institutions: Mariannhill, Ohlange, Bulwer and Edendale. Chief W. S. Khumalo presided and the Rev. Pamla opened with a short prayer and then gave a short speech on behalf of those who unfortunately had failed to come

Now comes the interesting part of the movement i e. singing, performances etc. The students of various colleges grouped into different choirs.

We must give honour and credit to the Edendale Students' performances on the stage. Amongst these performers was Mr Cecil Ndaba who made every one feel as though she or he was in the Grand Theatre. He acted well supported ably by his organist Mr Don Shabalala

Among other performers were Misses D Mngadi and E. J. Molefe who conducted the Wayfarers and Miss D Khumalo who conducted the Sun beams. Other performers were "Old Home Boys" under Mr. James Dotela Msimang.

The following gave short speeches: Mr. W. J Gule, the Demonstrator Chief Kumalo and many others.

Mrs Agnes E. Mokcana of Sophiatown nee (Goodman) left last Sunday for Machadodorp, where her husband has taken a new appointment in St. Peter's School.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Khoeletso 9, 1935

HO THIBELA LEKHETHO LA SELETE SA BAKONI BA MORENA PETLOANE MATLALA

Julelekaha selete sa Bakoni katlase ha Morena Petloane matlala ba ahileng seterekeng sa Middelburg, Transvaal se kopile hore ho thibelo lekohetho le neng le ntshua ke monna e mong le e mong oa selete sena katlase ha khoeletso sa 115 ea selemo 1931;

Jualekaha le nna kele khotso hore thibelo e ea batleha. Juale, he, ka matla ao ke nang le ona katlase ha molao, ke ea hoeletsa ebile ke tsebisa hore khoeletso ea 115 aa selemo sa 1931, e neng e ntshisa banna ba selete sena lekhetho, e phumotsoe ho tloha di 31, Tsitoe 1934. Empa bao ba sa saletseng morao ba tla nne ba ntshe lekhetho lena ka tsela le mokhoa o beileng ke khoeletso ena.

MODIMO BOLEKA MORENA

Etsoa ka seatla sa ka le Tiisetso e koholo ea Kopano ea South Africa mona Pretoria ka tsatsi lena la mashome a mararo le motso ole mong a khuedi ea Tsitoe selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo le metso e mene.

CLARENDON,
Siba-Leholo
Ka taelo ea Motlotlehi le lekhotla
J. C. SMUTS

Tsebiso ea 34 ea di 11 Pherekong 1935

TSHOARO EA LEKHOTLA LA KOMOSASA KA DINAKO, SETEREKENG SA PRETORIA.

Ho tsebisoa mang le mang hore katlase ha matla ao anang le ona ka karolo ea (b) ea temana ea le leshome ea Native Administration Act, 1927, Motlotlehi Molaodi holo o 'dumela hore motlatsi oa Komosasa ea tikoloho ea Rayton a tshuare lekhotla ha ho batleha koa Enkeldoorn (225) seterekeng sa Pretoria

Tsebiso ea 35 11 Pherekhong 1935

TSHUARO EA MAKHOTLA A KOMOSASA SETEREKENG SA RUSTENBURG

Ho tsebisoa mang le hore ka matla ao a nang le ona katlase ha karolo ea (b) ea Temana ea (4) ea Tema ea lesome ea Native Administration Act 1927 (molao oa 38 oa selemo sa 1927) Motlotlehi Molaodi holo a dumela hore Komasasa oa setereke sa Rustenburg a tahuare lekhotla ha ho batleha koa Koster le Zwartruggens, seterekeng sa Rustenburg.

INTSHUMAYELO ZIKA RULUMENTE

No. 244, 1934, URWHEBO LWABANTSUNDU KWIMIMANDLA YAPHESHEYA KWE NCIBA

Seyiqaliwe

(3) (a) Malungana nayo yonke ilayisensi yomxheli okanye yombhaki ontsundu ekhutshwe ngamaqondo alentshumayelo kuyakubizwa kufuneke kuhlaulwe imali engangeshumi lesheleni ngaphandle kwento yokuba kuyakuthi ukuba ityala lokuyithatha ilayisensi leyo liqalele ngomhla wokuqala okanye emva kwawo ka July nakuwupina unyaka, imali ke eyakutsalwa iyakuba sisiqingatha seloxabiso.

(b) Ilayisensi yomxheli ontsundu, kube ke kuyekwa yonke enye into ekuwonawuphina, omnye umthetho, akusayikufuneka layisensi yimbhi ekubonisenisinyama ithengiswa ngendlela yevenkile yesilarha kwisiza esinjengeso sichazwe kwisiqendu sokuqala, syisakufuneka kumntu onelayisensi yomrwebi ontsundu oqhuba urhwebo olunjalo kwesosiza anelayisensi enjalo ukuba srhwebe kuso.

(c) Ilayisensi yombhaki ontsundu, kube ke kuyekwa yonke enye into ekuwonawuphina omnye umthetho, akusayi kufuneka layisensi yimbhi kurwebo lokuthengisa, nokuba ngokuthengisela ezinye ivenkile nokuba ngokuthengisa eluntwini, kwisiza esichazwe kwisiqendu sokuqala, ekuthengiseni izonka, imiqhathana, ikeyiki okanye tlekese ezosiwe okanye zenziwa ngumnini layisensi lowo, ayisayi kufuneka nganto kumntu ontsundu onelayisensi yokurhweba oqhuba olorwebo lunjalo kwesosiza esalathwa yilolayisensi.

(4) Ilayisensi yontsundu umthengisi, umxheli, okanye yombhaki iyakunikwa kuphela kumntu ontsundu ukwenzela ukuba aqhube eloshishini kwisiza esinjengeso esichazwa kwisiqendu sokuqala

(5) Ilayisensi yontsundu yevenkile, yokuxhela, okanye yokubhaka iyakugunyazisa ukuqhutywa kweshishini kuphela kwesosiza sichazwe kuyo yaye iya kukhutshwa kupela xa imantyi yesosithi i isiza esikuso ithe yanelireka ukuba ezozindlu elizakuqhutyelwa kuzo ishishini ziyifanele lonto.

(6) Nawuphina umntu ontsundu onelayisensi ayifumane nangawuphina omnye umthetho yokokuba athengise ngeziselo ezingaxil siyo, okanye yokubhaka, yobuxheli, yokuthengisa ngemifino okanye yevenkile uyakukhululwa entweni yokuba athabathe le layisensi yabantsundu yevenkile, yobuxheli, yokubhakn, aye amaqondo alomthetho engasayi kusebenza ngokumalungana naleyo layisensi, nakumniniyo

3 (1) Yonke ilayisensi yontsundu yevenkile, yobuxheli okanye yokubhaka iyakukhutshwa kwesosithili eliqhutyelwa kuso ishishini elo, yaye iyakuphela ngomhla wamashumi amathathu ananye ku Disembha kulonyaka ekhutshwe ngawo; ngelemigangatho:—(a) akusayikubakho layisensi yamrwebi ontsundu eyakukhutshelwa ishishini elikwizindlu eziphakathi kwe mayile ezimbhini uku sondela kwazo nakwesiphina isiza esinevenkile esikhoyo ngoku, njengokuchazwa okukwintshumayelo engu No. 11 ka 1922 nakwakuphina uku'ungiswa noku hlonyelwa kwayo; kwaye (b) kungekho layisensi yalo naliphina ishishini elitsha eyakukhutshwa ngaphandle kwemvume yemantyi enkulu, emveni koku bhungisana ne Bhunga lesiqingatha, xa likhoyo apho kwesosiqingatha, kube ke umceli lowo nokuba ezimisele yedwa okanye nechomponi uyakuba enikele ipheph eliyakwenziwa ligosa elo lika Rhulumente, eliyingxelo efungelweyo exela ukuba isicelo eso senzelwa kuphela yena kungekho onguyena mnini venkile ofihliweyo, kwaye kungasayi kubakho mntu ngaphandle kontsundu, ogama liveliswe apho kwelophepha uyakuthi abenento yokwenza kweloshishini lizakuqhutywa ngaye Longxelo iyakuthi ichaze nemeni lemali azakuqala ngayo ukuqhuba ishishini elo umceli nalapho ivela khona.

(2) Imantyi enkulu inako xa ithe yabona ukwala ukuba ibe iphinde ikhutshwe ilayisensi ebikhutshwe ngamaqondo alentshumayelo xa athe umniniyo waba enikwe isaziso esi zinyanga ezintathu ebuncinane ngelelwa ukuba ayisayikuhlaziywa

(3) Xa athe nawuphina ontsundu unovenkile, umxheli okanye umbhaki wayeka ukwenza urhwebo oluphumeleleyo, okanye wovisakala phakathi kwe thuba lenyanga ezintathu emva kosuku lokukhutshwa kwale layisensi, ukwenza urhwebo, ilayisensi leyo ingathi iphelisiwe kwa oko yimantyi enkulu

News Of Interest From Different Centres

THE
Bantu World

Head Office:
1 HARDY STREET
(Off Cornelius Street),
Telephone: Central, 3493,
P.O. Box 6663, JOHANNESBURG.

DOMESTIC ANNOUNCEMENTS.

In future small advertisements will be accepted from our readers for publication in the classified columns of the "Bantu World". Births, Engagements, Marriages, Deaths, In Memoriams, Wanteds, For Sales etc. are charged at following rates:—

12 words for 9d., with a minimum cost of 2/6 per insertion.

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" 1 Hardy Street, (Off Cornelius Street) Johannesburg.

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Native Book and Stationery Business which has been in existence for twenty years. Apply:
74 Madison Street,
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WANTED:

Persons, Teachers and well educated Bantus as agents for disposal of implements etc., Write:
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WANTED:

Applications are invited for the post of Assistant Secretary at the Bantu Men's Social Centre, Johannesburg. These should reach the Secretary P.O. Box 4797, Johannesburg, not later than noon on the 7th March 1935.

WANTED KNOWN:

THE BANTU HOUSE: High class Restaurant and eating house for Africans: Good meals served at any time. Visitors and parties cartered for. Satisfaction assured. 10 von Weilligh Street, (near Bantu Sports Ground) Johannesburg.

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Maritzburg News

(By R. A. CALUZA.)

The Maritzburg and District African Football Association held is first annual meeting last Tuesday, February 12. The meeting was a success, and the officials elected were: President, Mr. E. O. Msimang; Vice President, Mr. Camane; Secretary, Mr. S. T. Kumaloe; Vice-Secretary and Organising Secy., Mr. A. Zulu; Treasurv, Mr. L. B. Msimang The Asrociation thanked the newly affiliated team, the Cannons F.C., for having presented themselves in the meeting. In closing the meeting the President stressed the need for better Soccer, the neatness of players, and the spirit of the game.

x x x

In view of the fact that Judge Col. Tatham of Natal and ex-Mayor of Maritzburg left an impression of his services in the province of Natal, the city has also agreed to make arrangements for erecting a monument in memory of his days spent in Natal.

x x x

We regret to learn of Mr. R. R. R. Dhlomo's illness. I believe that many friends and readers of "The Bantu World" will join me in wishing that his health should be restored, for:
He's a health to all those that we love.
He's a health to all those that that love us.
He's a health to all those that love them

x x x

An African was stabbed to death at 440, Greyling Street last week, and three Indians have been detained in connection with the matter.

x x x

On Sunday night a faction fight took place at New England Two rivals quarelled, thus leading to a bigger fight, involving residents of each rival. The fight resulting in many being injured and being taken to hospital the same night.

Social And Personal Paths.

Mr. A. Zulu, now Vice-Secretary and Organiser for the Maritzburg and District African Football Associaton, arrived last week from Pretoria.

x x x

The Standards Lawn Tennis Club played a friendly match against a selected Maritzburg club. The match was played at the Standards Court; the Maritzburg team led by two games. The Standards we represented by: Messrs L. B. Msimang (Capt), S. T. Kumalo, F. A. Kunene, R. A. Caluza, and Misses H. Msomi and S. S. Kuzwayo. Maritzburg was represented by: Messrs E. Gumede (Capt.), E. Mesatywa, P. Sililo, the Rev. Mesatywa, and Miss H. Tshezi. In closing the match the Rev. Mesatywa, in spite of the result of the game, thanked the spirit in which the match was played, and went further to stress that what we need is practice. Never mind who wins, but better tennis should be the aim.

x x x

Marizburg to day has formed two Associations so far as sport is concerned, namely, a Tennis Association and a Cricket Union. These Associations include members of the Bantu Sports Club and the African Football Association, and yet they are different Soccer Associations. Why is that? Maritzburg does not realise that after all it is for the good or bad of the city and in either case Maritzburg will suffer at the end'

x x x

A wedding took place last Saturday between Mr. Shange and Miss Ndhlovu of New Scotland and New England (Maritzburg), at the Weslevan Methodist Church, City. The Rev. Mesatjwa conducted the ceremony, after which the pair and their guests went out to New England to solemnise the wedding.

x x x

A baby girl was born to Mr. and Mrs. P. A. Mbambo last Saturday.

x x x

Mr. A. S. Nkomo paid a week-end visit to Durban last week.

Death Of J. Mareme Modiselle Removes Much Respected Figure

(By P.D.S.)

That the African race has sustained a severe loss in the death of Mr. J. Mareme Modiselle who passed away on Wednesday, February 13, 1935, after a shot illness, was fully proved by a very large number of people who attended the deceased's funeral on Sunday last at Rama (Kwa Rrantailane) in the district of Pretoria There was a large crowd numbering well over five hundred drawn from various parts of the Transvaal Province. There were 15 motor cars from almost every part of the Witwatersrand and Pretoria districts and one huge 'bus from Johannesburg carring friends and former colleagues who had come to pay their last homage to the deceased.

Among the various Associations represented here there was a brass band lead by Messrs. Sekhote and M. Modikoe from Johannesburg, a large number of officials of the Transvaal African Congress lead by the President of the Congress, Mr. S. P. Matseke. Other members of the head office being Messrs. R. V. Selope Thema, vice-President, D. L. Molefe Sgt-at-Arms and S. S. Maloka assist. Treasurer The branch officials being among others: I. B. Moroe, N. Komane, K. Matli, J. Polo, and D. Mathole all of Pretoria. From Johannesburg being Messrs. D. Kopanye, S. R. Mokoape Moche, Mokoape (Sen.) and P. D. Segale while Mr. T. D. Litshego of Pretoria represented the African Dingaka Association.

The impressive service which will remain indelible in the minds of all those who were present started at 3.30 p.m. lead by the Minister officiating and his assistants, followed by the Congress officials who were the pallbearers, the brass band which sang one of the very best death marches from the deceased's place to the grave yard the whole crowd following. After a short and usual preliminaries at the grave yard impressive and comforting speeches wereimade: Among those who spoke being Messrs. S. P. Matseke, W. M. Ngapo, J. Kgapane, T. D. Litshego, I. B. Moroe, S S. Maloka and R. V. Selope Thema. After which the religious side of the burial ceremony closed the service, the brass band again singing various fine songs back to the deceased's house

As one who was closely associated with Mr. Modiselle for many years I may say the deceased was one of the very few of our men who took active part in almost everything that was good in the interest of the race. As a politician his character was impeccable. He was not one of those who would allow their short tempers to rule them. He did not at anytime of his life fight against one of his colleagues because he had lost a vote during elections. As a follower he followed honestly and did all he could to help his lesders until he himself was elected and held all those various positions to which he was appointed with great ability. During the last general election of the Transvaal African Congress, Mr. Modiselle was given a responsible position of being the Chairman of Townships and Freeholders Stands' Committee. He was one of the delegates who interviewed the Minister for Native Affairs a little over a year ago. Loyal and willing follower as he was, Mr. Modiselle was at times a veritable opponent when in his opinion he believed a principle was at stake.

He was one of the very sociable men in our social life. He fought in many ways to uplift his race. He could not allow himself to pass a single individual who he thought was in need, and if it was within his means to extend a helping hand he did so readily. He was deeply interested in educational matters and in several ways struggled hard to open facilities for the education of the African Youth. A musician by nature—it was in this field (musical world) that he did wonders. He was one of the very few men in Johannesburg who are pioneers in brass bands and had held a high position of being band master for many, many years. "He had no racial or tribal spirit," said one of his former colleagues who is also a band "Master," and as such did all in his power to promote and encourage good music amongst our people. He was always ready to help any band that required his services. Mr. Modiselle is survived by his wife to whom deep sympathies are extended in her sad bereavement.

At The Grand last week was shown Evelyn Laye in "Evensong." This week is "Little Miss Marker." Next week a stage play by one of London's Comedians "George Clarke."

x x x

Miss T. Lutuli of the Indaleni staff was in town, and visited the Native Teachers' Library.

Port Elizabeth Notes

Miss J. L. Luvuno of Korsten is appointed to be one of the staff of the Elliot Memorial School at Uitenhage. Miss Luvuno is a promising young lady. Miss Ntombizodwa D. D. Matini, the youngest daughter of Mr. and Mrs. D. K. Matini at Aliwal North, arrived here last Sunday. Mr. L. S. Scanlen of Port Elizabeth, one of those who interest themselves in the advancement of the Bantu race, is leaving for Northern Rhodesia next month on business matters. Mrs. E. P. Moloantoa and family, returned last month from their holiday at Aliwal North. Mrs. Moloantoa has improved in health. Mrs Antionette N. W. Matini and family arrived here last week from Aliwal North where the climate disagreed with Mrs. Matini and her son, Fana. We extend our congratulations to Mr. Barnabas Ncapayi, of Aliwal North, for having passed his J.C. at the Dearteson Secondary School, P.E. Mr. Ncapayi is a promising young lad.

Lost 10 lbs. In Two Months

NOT TOO OLD
TO REDUCE AT FIFTY

Rheumatism and Indigestion Gone, too

Here is a letter which proves that there is no necessity to tolerate excessive fatness, even at the age of 50:—

"I was becoming too fat after reaching 50, and had attacks of rheumatism and indigestion, and my outlook on life was bad. Being a salesman my condition lowered my business capacity considerably, I took ordinary salts and other medicines, but they did not do any permanent good. Then I commenced taking Kruschen as directed—and really I was pessimistic But in spite of that I soon began to feel different—brighter, stronger, had more energy, no rheumatism, and to my surprise, after two months I lost 10 lbs. in weight, although I was eating much more, as digestion fulness had nearly left me. I recommend Kruschen on all my travels."—W.H.G.

The numerous vital salts in Kruschen stimulate and tune up the bodily functions from a number of different angles. Your stomach, liver and kidneys all feel the immediate benefit. Your blood is cleansed of impurities and becomes invigorated and refreshed. You forget indigestion, rheumatism and depression in a new and unaccustomed feeling of physical and mental exhilaration.

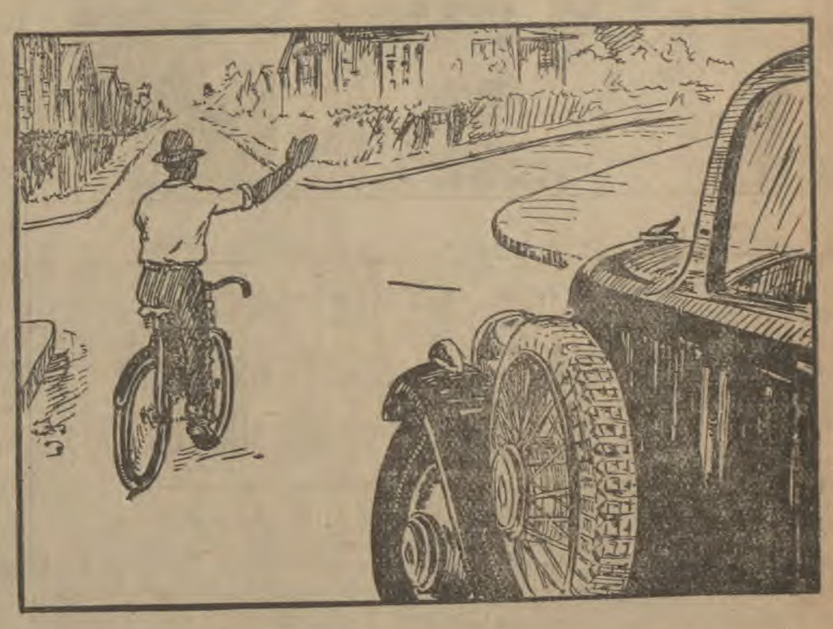
Kruschen Salts is obtainable at all Chemists and Stores at 2/6 per bottle.

WHO'S WHO

Miss Charlotte B. Mallela, of Winburg, who is engaged to Mr. S. M. Phayane, Principal, Bantu United School, Winburg, O.F.S, is a recent arrival in Germiston on a visit to her cousin Alfred Mallela, and mother at Pimville. She is preparing for her forthcoming wedding.

Mr. G. W. Daba, Assistant teacher, Pimville Government School and Miss C. B. Mallela, formerly teacher at the Bantu United School, Winburg, visited the offices of "The Bantu World" last Tuesday.

SAFETY FIRST!



6. When turning into a side street or another road leading off to the right, put out your hand **before** you turn off, and keep it out until you are safely in the other street. If you do not, you may be knocked down by a car or other vehicle following you or coming from the opposite direction. This man is doing the right thing.

6. Uma uzopenduka emgwaqweni osecaleni noma ngomgwaqo osuka komunye veza isandhla sako **ungakapenduki** usiveze njalo uze weqele kuwo u mgwaqo Uma ungakwenzi loko ungase unyatelwe imoto ekulandelayo ingazi ukuti uzopenduka noma eza ngakuwe. Lomuntu wenza kahle impela.

6. Ha u palame pasekela setarateng me u batla ho nka, se seng se ea tsohong le letona phahamisa seatla se setona pele o potoloba, me u se phahamise ho fihlela u kena setarateng seo. Ha u sa etse jualo u tla hatoa ke motorori kapa kari e ngue e ho latetseng kapa e hlahang thokong e ngue. 'Mona enoa o etsa ntho e lokileng

SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.

THIS WEEK'S SPORTING EVENTS

BANTU SPORTS GROUNDS

Johannesburg Bantu Sports Club

A BRIEF HISTORY BY ONE WHO KNOWS

"Don't fail to see the Bantu Sports Club" would be my advice to anyone who intends visiting Johannesburg. It is the only place of its kind for Africans this side of the Atlantic. This unique arena of sports was made possible for the Africans by two generous philanthropists the late Mr. Howard Pim and Mr. J. L. Hardy, partners in an accountancy business. This Club was opened in April 1931 before a very large gathering of Europeans and Africans, and since then it has been used for various recreational games, the chief draw being Soccer. With the opening of the Club has come the reorganisation of Soccer into full play. The Johannesburg Bantu Football Association, whose headquarters are at the Municipal Offices, Wemmer Barracks, Johannesburg, now have used the Bantu Sports Grounds advantage, having increased in to membership and strengthened in finance considerably. The Witwatersrand District African Football Association have also shared in the use of these grounds, and have acquired through it the only source of revenue outside Club affiliations. The East Rand District Native Football Association and the J. A. F. Associations are amongst the many other sports organisations that have participated in games at this Central Arena. But never is the Bantu Sports Club so taxed to capacity than when the South African Inter-Provincial Tournaments are staged. Every available space is used, and every available seating accomodation occupied. Side by side with its Soccer great attraction are its Tennis games. Perhaps there are no three courts so exhaustively used right through the week, let alone Saturdays, Sundays and holidays, in the whole of the Union than the Bantu Sports Lawn Tennis Courts. Besides the attractive programmes in Men's Doubles Singles, and Mixed Doubles ordinary Sunday practices become so exciting and thrilling because of the Social values accruing from such intermingling. The Club Tennis Courts, it may be safely menitoned, provide the only means of recreation outside the Dance Hall, for the Bantu womenfolk, and this alone has helped to raise their standard of civilisation to an appreciable degree.

Hockey has been another line of recreation for women, but owing to its strenuousness, it has appealed mostly to the young girls in the local urban schools. The school girls enjoy this game thoroughly, and some of their senior matches have called for the keenest rivalry ever witnessed in any game.

Unlike the many recreational sporting bodies controlling Bantu sports; the club is an independent body, its legitimate source of income is the membership fees. Although memberships do not support financially in its work, they serve to give it a wide constituency and thus assure it of a large moral support.

This is merely a bird's eye view of the B. S. Club and what it has meant to the African; but to know it, is to see it, as the say, with the naked eye.

BANTU SPORTS LAWN TENNIS CLUB, 1933

The Town Council Refuses Association Use Of Grounds

J. A. F. Association

Last Monday, the J. A. F. A. held its Second Annual General Meeting at the Bantu Sports Club, at which Mr Denelane presided. After the credentials of delegates were examined, the President made interesting and exhortative explanations on his report (which was circulated to Clubs previously). Mr. Balinger, who has just returned from an eight months tour of Europe, gave a few impressions of his experience overseas, in a speech that was intructive as it was inspiring.

The President's report, which creditable piece of eloqvence embodied one point of public interest:—A deputation from the Association met the Council for application for use of the Municipal Grounds with no success. The denial of the Municipality to grant the Association use of Football grounds in in the City Area, inspite of the fact that 70 per cent of the J. A. F. A. membership consists of African labourers and location dwellers who are subject to Municipal Bye-Laws, taxes, rates, dues, etc., was highly deplored. He advocated the use of the Press as the only means of combating this unwarranted injustice to a section of the Johannesburg citizen. The officers for the ensuing year were chosen as follows:

Patron: The Hon. Mr. Justice Solomon; President: Mr. D. M. Denelane; Vice Presidents: Messrs H. T. Kumalo and R. G. Baloyi; Secretary: Mr. D. R. Twala, Recording Secretary: Mr. A. R. Moatse; Treasurer: Mr. R. G. Baloyi; Auditor: Mr. F. J. S. Modibedi.

The Port Elizabeth Football Club Elects Its Officers

P. E. Sports and Entertainments

(BY NTABAZIYADUMA)

The election of the Eastern F. C. for the 1935 season is as Follows:—Messrs T. Siwisa, President; D. Mkiza, Vice President; T. M. Msengana, Chairman; A. Kophokopho, Hon. Secretary; P. L. Panca, Assistant Secretary; Dave Sabie, Treasurer; A. Molalo, Vice Captain. Delegates to the Board, T. Siwisa, Ton Msengana and Durant Mkiza. Executive Committee: Pan Mkiza and John Mantshiya.

Magniter Stars In Form

One of the most successful functions in Port Elizabeth was given by the Magniter Stars in the Village Board Hall on the 8th. instant. The music was of he hightest standad. The company consists of W. Kulati, Manger; P. Yako, C. Kulati, W. C. Kulati and N. Nyati,

We are very proud of these young lads. It is no exaggeration to say they are the outstanding Ragtime Company of the future. Nathel Nyati the son of Mr. and Mrs. E. B. Nyati is a wonderufl singer. Another demonstration was given by Mrs. Antionette Mali of Kimberley. Mrs. Mali is an outstanding lady singer in Port Elizabeth. Her actions are wonderful and her voice gives a thrill to every one. It is understood that Mrs. Mali is prepsring for her own function which will be in March. She is also interested in the National Newspaper "The Bantu World."

Some of the people who attended this function were: Ladies: Gqobongwana, Tsoi, Ndlebe, Daku. Gentlmen: Marele, Kwaza, Ntontelo, Mabija, Temba, Nginza, Mtimkulu, Matini, Gosani and many others.

Mr. W. W. Jabavu was chairman and was assisted by Mr. Swartz, both of New Brighton. A dance ended the entertainment and the Port Elizabeth City Syncopators Jazz Band was in attendance.

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Johannesburg.

Fine Tennis Game Coming

WHEN BANTU LADIES WILL PLAY AGAINST COLOURED

TENNIS

Pimville Tennis players in the persons of Mr. F. G. Blousie, J. Oliphant and S. P. Mnintshana met the Club players last Sunday in a match that was tinged with an expression of emotionalism from the pavilion. There was pity on one side of the court for poor Oliphant and his partner, who were undergoing severe tribulation at the merey of Sergeant Bhengu smashes and drives, and on the other side, at another stage of the match, there was bereavement for poor Snyman, who was mercilessly punished in the Singles by valiant J. Oliphant. It was not until the last set was over, that the decision was conclusiveiy arrived at, with the Bantu Sports players leading by the narrow margin of 6 games.

The Ladies' only game that had to be staged between the Bantu Ladies and the Coloured Ladies was postponed for the 3 March 1935. The Club will be represented by Mesdames, Annie Motaung, Martha Marumo, Aggie Pretorius, Rachel Jacobs, and Evelyn Mokgethi.

To-moorrow our club players visit Modderfontein where they will meet the Jupiter Club in a modern game of Tennis. The Club team will be made up by Messrs A. Kekana, Jas Bhengu, J. Sealanyane, L. Maropeng and S. R. Makutso. Misses M. Ramorola and F. Leeuw will also play.

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