

THE
BANTU
WORLD
Circulates
throughout the
Union of
South Africa
and the
adjoining High
Commission
Territories

THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

Printed in
ZULU
XHOSA
SECHUANA
BOTH OFFICIAL
Languages
Subscription
9s per year
5s half-yearly
2s 6d Quarterly

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

VOL. 5--No. 33.

JOHANNESBURG, SATURDAY, DECEMBER 26, 1936.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

PRICE 2d

Bantu World's Christmas Message

Need For Breaking Down The Walls Of Class And Race

It was a world rent with racial and national antagonisms and riven with class conflict that Christ came to save. He came to bridge the gulf between the Jew and the Gentile, the Greek and the Barbarian and the rich and the poor and thus establish the Kingdom of God on earth.

Christ Crucified

But men rejected his teachings because they were unable to put them into practice. They preferred to carry on their divisions and perpetuate hatred, malice and all uncharitableness rather than give up selfishness and arrogance. And finally they crucified him upon the Cross.

There Is No Change

To day the world is in no better position than in those dark days. The strong still bullies the weak, the rich exploits the poor and there is no fellowship between the various races of mankind and humanity stands on the brink of an abyss.

Christ The Only Hope

Christmas has come round again to remind us that it was a world rent with racial and national antagonisms, riven with class conflict and threatened by the tyranny of materialism that Christ came to save. As we celebrate the birth of the Son of man who suffered death upon the Cross, let us go back in our imagination through a vista of two thousand years and enquire into the conditions that prevailed at the time.

There was the Roman Empire under whose yoke of tyranny other races and nations groaned and struggled to free themselves. Of these let us mention the Jewish nation which was tingling with the most vehement nationalism that the world has ever seen. For to the Jews the whole world pivoted around their nation. Their religion was national. Jehovah was their nation's God. No member of any other race could worship Jehovah unless he became a Jew.

Thus between the Jew and the Gentile there was no fellowship. They expected a national Messiah who would come and reign on the Throne of David in Jerusalem, sweeping the Romans away and giving them authority over other nations. Then there were the Dives and Lazaruses of society who would not fraternize with one another. For the rich looked upon the poor as a curse to society and they refused to regard them as their equals.

That, in a nutshell, was the state of the world when Christ

was born. It was a world divided on racial and national lines, riven with class conflict and bewildered by the confusion created by man's inhumanity to man.

Christ looked upon this distressing scene and was horrified. Humanity, He said, must be saved from itself otherwise its ultimate fate is destruction. As he went about the country, preaching the doctrine of human fellowship, he saw the poor starving by the roadside, the sick groaning with agonising pain but with nobody to help them, the slaves working hard under the lash of the sjambok while the rich and those who held the sceptre of power in their hands lived in comfort and luxury. "Go and share your wealth with the poor," he told the rich, "love your enemies and your neighbours, the poor and the slaves we exhorted." "Do unto others that which you wish them do unto you," those who wielded the sceptre of power were told.

These teachings were not understood. The rich said they would not under any circumstance fraternize with the poor. The rulers refused to give freedom and justice to the governed. And the poor said he was not the Messiah about whom the prophets of Israel had spoken. So they all rejected his teachings and finally had him crucified upon the Cross.

This happened two thousand years ago and what is the position to-day? Is the world any better than in those dark days?



Dr. R. R. Wright, new Bishop of the A.M.E. Church.

Certainly not! The rich still exploit the poor, the strong still bullies the weak and the world is still rent with racial and national antagonisms and riven with class conflict. Why? Because men have failed to put into practice the only principles that would have established peace on earth. They have refused to "love their neighbours as they love themselves," and to do unto others what they would like them to do unto them. They have refused to break the barriers of race, class and colour. Indeed the world today chants its belief in pride, vain-glory and hypocrisy, its belief in envy, hatred, malice and all uncharitableness, its belief in battle, murder and contempt of God's law.

Although men the world over are pleading for peace the Christian Nations of Europe are arming to the teeth because the foundations of their governments are not laid upon the rock of the religion of Christ. But Europe, despite the teachings of the dictators, should look for some one to heal its divisions and to be freed from its servitudes in order to build ordered peace. That Someone is none other than the Christ whose birth we are celebrating this week.

There are people who think that Christmas is merely a festival of merry-making and indulgence and as the result it has lost its real significance. Christmas should be the time when humanity resolves to break down with remorseless love the walls of class, race and nation and to sow in all lands the seed of the Fatherhood of God and the Brotherhood of man.

and outspoken politics, its wise moderation and sober judgement during critical times have won it a name that will not perish.

I wish you luck and prosperity. May God lead you still as He has led you in the past to fight a righteous warfare for His people.

Africa Stretching Her Hands

BISHOP WRIGHT
OPENS NEW
A. M. E. CHURCH

"The A. M. E. Church is growing fast in Africa. There are over 400 churches in South and West Africa. The time is coming when Africa shall stretch her hands to God and be freed." So said the Right Reverend Dr. R. R. Wright D.D., Ph.D. the new Bishop of the African Methodist Episcopal Church in South Africa, when he opened the church

building at Phillips Street, Johannesburg, last Sunday. The building is erected on the property of the church which was bought some years ago by the late Rev. Nojekwa and it was through the untiring energy of the Rev. Abrahamse that it was erected.

After saying that the Church stood for peace and spiritual uplift of its members, the Bishop said that he had not come to South Africa to play. He came to work. It was his intention to make Wilberforce Institute a great centre of learning for the African youth. Plans for additional buildings were ready and he hoped that the people would not fail him.

Mr. P. G. W. Grobler Greets Africans

MINISTER'S CHRISTMAS
AND NEW YEAR'S
MESSAGE

The following message is sent to the Africans of the Union by the Minister of Native Affairs:—

The Minister of Native Affairs desires to convey to the Natives throughout the Union his wish that they enjoy a very happy Christmas and that the New Year may be for them one of great happiness and prosperity. He looks forward to a continuance of the happy relations which have existed between him and them during the present year and trusts they will share in the general prosperity which there is every hope the country will enjoy during 1937.

Praise For Bantu World

BULWARK OF POWER
AND SOURCE OF
INSPIRATION

Mr. L. H. Phillips writes:—

I send you Greetings. The Bantu World has been to the black races of South Africa a bulwark of power and a source of boundless inspiration, this I say without descending to flattery—its unswerving tenacity to clear-minded (Continued at foot of column 3)

OLD FRIENDS
ARE BEST!
SMOKE FLAG
CIGARETTES

ALSO
IN
PACKINGS
OF
12s & 56

FLAG
CIGARETTES

PLAIN AND CORK TIPPED

FAVOURITES FOR OVER 30 YEARS

Zulu: Abalobeli Bendawo Ngendawo

Ngo Mnu. Mart Zulu

Ezase Mgu'ndhlovu

NGU W. A. E. Manyoni



Mnu E. P. Mart Zulu.

Noba mhlambe abanye ku fundi be-pa leli, ngahle babone ukuti ngitata amandh'a o Mhleli, mntu ngabona kungangami ama ngifisela u Kisimusi omhle ne nhlaba, ku-ye nonyaka omusha onempilo nezibusiso ezhle esizweni esinyama ikakulu ngi tisela u Mhleli nabasizi baka oku y bona besenzela lamatuba okuba nami ngingebani-nje, sazane nabanye abalobeli nabafundi abaningi. Songatiti Mhleli singane nhlaba sonke sipile kahle size sipinde sibone uryaka izayo.

NzolweSine mhla ziye 17 kuyo le, ama Tilamu-trams—apela lapa, kwati indawo yayo yata-twa izimoto ezinkulu—buses—oku zona z-ebenza ukwawala abelungu. Noma kulama bhasi—buses—sikona isihlalo sama Ndiya, ama Kaladi na Bantu, inveni-ye u to umuntu aye-abelayo: ukuzi-pata kwabantu kabil' Futi inqaba lip'ik'na, abezwa noba ungati uyahavusa. Usuke upenc uke umshe belengwana

Amapoyisa ake avimbezela, elokishi yase Mgu'ndhlovu efuna ntshwala. Hawu, po, loku seku ziyona mpilo kwabanye, abatata njalo, kwapela konke okuhle.

Enye indaba embi yenzeke kon' elokishi, lapa insizwa yayituna into yayo, kanti ukuvitola kwake kuzomtolisa ingozi ngoba ba mgwaza inxeba elamus' esibhedhela. Bata'u ababanjilwe mayelana naludaba

Amazwibela Nge Orlando

(NGU ESAU MAZIBUKO)

Nge'emba sonke sesizwile siyazi manje ukuti uMasipalati utuna ukwandisa lomuzi wase Orlando—onodumo lokutiwa yi Parktown yama Afrika. Siyayibonga lemizamo ka Masipala, kodwa ngapezu kwako konke loku, iqiniso elokuti seknkaningi sikala lap' emapepeni akiti nawabelungu ngezinto esi funa u Masipala azifeze malungana nenhlalo, uhambo nempato yabakiti abahlala e Orlando.

Ngokufupi: Iziimela ziyingco-sana, zigwala zipupume; izikati zokuhamba kwazo—kwabaya bebuya emsebenzini, ziqelelene; ugesi akanele okanyisa umuzi; izitali ziyabisha njalo nxa lina zipenduke imihozwana yemifula kwananjalo azinawo namagama—kupela iz Nombholo, nazo ezilotshwe ubuhikahika, ngangoba uti usahamba esitaladini esiso 1,000, uyetuka ngapambili usuku 100; ngingasasho luto ngenxubevange (Ipelela ohleni lokuqala)

Kusanda kubanjwa umuntu u William Sibita e Sweetwaters eduze nalapa osegati kusolelwa kuyena ukuti wadubula umuntu esitolo e Himeville ngo December 8, nosongati uyena owagqokeza tuti e Bulwer nazona e Himeville. Isibhamu satolwa, sikubaseshi.

U Mnu Robert Adams um Negro, ulala; uze mayelana nemifanekiso yebhayiskobho etatwa e Otto's Bloff, eduze nalapa Umsebenzi wake uyan someka.

Kwez-ke indaba embi lapa, lapa intokazi ye Swazi eyagana iKaladi uWilliam Horace Thomas obaziwa ngokuti u "Punch," ya qonda emp yiseni iyobika ukuti "naku seyenzeke indab' embi ya bulal' indoda." Nebala amapoyisa asifika isidumbu sinenxeba lomese entanyeni lapa inkosikazi yabimwaze kona. Isidumbu lesi sagwazwa ngoMgqibelo sahla-la ilanga lonke lange Sonto saze satawa kushlwa sekubikiwe. Osongati inkosikazi ndini wayi gwaza indoda was' uyobikela umfowu e Tekwini. Into eubhlungu ingoba indoda le yafa ingazi idakiwe.

Ngalo lelo langa lo Mgqibelo olayita bawaza umuntu awasesi Te-hini lapa, owafa imoto yasesi-bhedhela ingakadiki, kwati abanye ababili balimala kakulu, omunye akwazeki noma uyosinda yini. Wo, bakiti, siko sipi yilamashi-nga alayital' Kuyingazi ukuhamba bani ezindaweni e zinga matunzi ebusuku—ikakulu uma umuntu ebamba nowesifazane ngoba abakulumi basuke nje bata-te uwo o wesifazane ebamba naye—wena wezilisa wanelwa umese nenduku.

AmaNdiya amahlanu ahlanga-nyele umuntu osebenza kuwo am'faka isibhakela, isicatulo esiswini, kwonakala. Bhekake ama Ndiya emahlanu! Ecaleni, li linye lahlauliswa ishumi, noma amasonto amabili ejele.

Imambana esebenza ebhikawoz' ite ilingisa u "Somebody," iti itata i y a b o n w a E c a l e n i p a m a p a k e t e k a n t i i y a b o n w a. E c a l e n i p a m b i k w e M a n t s h i y a h l a u l i s w a £ 2 n o m a a m a s o n t o a m a b i l i.

Amakosikazi abhincayo aze abuzwa ukuti "labake abafake izibuko emihlweni abafunde kakulu yini?" Bebuza pela ngoba bebona ama Koliji esegwele edolobheni lapa sekumenyazela izibuko. Zi valiw e izikole!

Kubahleli Bamapepa Abantu

Kuyadabukisa ukubona abantu bakiti abamnyama uma bebhala emapepeni beti uma bekutuma ngezinyane le Silo uMtswaga u Mshiyeni ka Dinuzulu bati u Chief. Kaati kodwa sebobizwa batiweni abantu ababecwa abelungu?

Akufanele neze neze ukuba tinandhlu emnyama kuti masi kuluma ngohlanga lwezwe kutiwe kuyena 'Chief'

UMntwana u Mshiyeni ka Dinuzulu kabu konzela iga ubukosi noma ikubani, wabu nikwa umkandhlu wa'adala ukuba asi buse sonke tina abamnyama ba kwa Zulu.

Kuhle sefunde izizulu, izinto sizazi, mhlambe iona obhala l'ku utatela kuba-ungu abati noka Dinuzulu ufat asjenamatosi onke kanti uma sisodwa noma emapepeni etu akufanele silandele loko Umntwana u Mshiyeni ka Dinuzulu ng'wagazi langasenh'a (Royal Blood) akazipanga, naye-nje wayefuna ukuba njengabantu ku

Okwesibili futi kupume "Bantu World" ukuti (i Ndhlovu-kazi) kutiwe kuyona (Mrs Arihar Mshiyeni ka Dinuzulu.) Igama leli lilodwa ukuti 'Mrs' alihle neze kumka Mtswaga u Mshiyeni ka Dinuzulu. Kuhle maZulu sin' qenye ngolwimi lwakiti izizulu njengoba kwenza ama Bhunu. Aqome ukuba u Hlu neqi abhle-kelwe imali eningi kuhunyushwa lezilimi ezimbili—isiNgisi nesi Bhunu

Okwesitatu kwapuma e "Lalase Nata!" kwatiwa imtetile icala u Mntwana u Bhokwe obema ngalelene no Chief Mshiyeni ka Dinuzulu.

Kuhle lipela ma Zulu igama lokuti 'Chief' kubaNtwana. Ziqenye ngobu Zulu benu Bahleli, ziqenye ngolwimi lwenu.

Abenu, E.P. MART ZULU, DAN W. B. GUMEDE, ZEF. H. MBANJWA.

FUNDISISA LAPA!!!!

Nansi Inewadi Ofanele ukuba Ube Nayo.

"UHLAKA LWE SANGOMA"

(SECOND EDITION)

Incwadi ebhalwe ngezifo nangemiti yesi Zulu.

Lenewadi seyandisiwe isinkulu. Ikufundisa ukuba ukwazi ukuzenzela wena imiti eminingi enosizo. Ikufundisa ukuba uzenzele izimbiza, izipuzo, Nemirye imiti eminingi. Futi ipete lapa kuhlolwa kona ngama Pupo icaze nemihlahlo.

AKUKO MUZI NEMPELA OFANELE UKUHLALA UNGENAYO LENCWADI.

Uma unalencwadi kufana nokuti unenyanga endhlini yako ekukombisa imiti eminingi enosizo. Tumela masinyane utole eyato. Ibizwa os; zonke izincwadi mazitunyelwe kusemanje zisesemshinini, ukuze ubekise eyako. Ungakohlwa ukufaka igama ne keli lako. Zonke izincwadi mazitunyelwe nemali yo HLAKA u G. ziqondiswa ku:

SAHLULAMANYE MHLONGO,

P. O. Box 2042,

Durban, Natal.

Tanda Umsebenzi

Lomuti wokuqinisa ube



Nomhlandhla!

Kumnandi ukupila nxa usebenza kahle. Nxa umsebenzi uwenamale uba yintokozo. Kodwa kuluni ukuba usebenze nsuku zonke wenamile. Kusweleke uhluamelise aman dhla ako. Bangingi abomdabu asebeziwayeze ukwetemba i Phosferine oyedhlula yonke—i Phosferine iyakuqinisa, kupele ukukatala. Ungayitenga i Phosferine esitolo sa

kini' ingamanzi noma izinhlamvu (ibiza ngokufanayo) i Phosferine iyasiza nalapo uhlu-shwa izinyo, nokunkenketa kwemtambe nemizwa. (Nxa uguliswa izifo zemizwa tela amatonsi ayishwa noma uginge izinhlamvana ezimbili onke amahora amatatu katatu noma kane ngosuku uze upile).

PHOSFERINE

INKOSI YEMITI YONKE
Abelungu kulolonke izwe bayawazi bewatamba futi i Phosferine USEMAKEMESI NASEZITOLE
Abaniniwo: PHOSFERINE (Ashton & Parsons) England, London.

Ukuqaqamba Kokalo Nesinqe.

UKALO (Lumbago)
kungatiwa zinhlungu zo Mtshetsha ezise Kalweni nase qolo.

ISINQE (Sciatica)
Kukuqaqamba komtambo wesinqe okudala inhlungu ezehla namatanga nezise Sinqeni.

Ukwelatshwa okusheshayo kuyadingeka. Ungake uyekelele Ukalo ne Sinqe. Fumana igabha lika Jones' Rheumaticuro uqale ukukipa emuzimbeni wako loku kufa okuhlupayo nokulimazayo. I Jones' Rheumaticuro ibiza 3/6 kupela ngegabha. Ukuba ugula njengokuba kucazwe lapa ngenhla, ukuvumelelani na ukwenza ubuhlobo noncantsi yonke impilo yako na? Fumana i Jones' Rheumaticuro namuhla.

OKA JONES' RHEUMATICURO

"Welapa njengo nyazi."
Ufunyanwa kuwo onke amakemisi nasezitolo. Noma ngoko ku The Rheumaticuro Co., P.O. Box 938, Cape Town.
Qapela ezinye izaxiso zika Jones' Rheumaticuro eziya kuvela masinyan' kwelipepa ezicaza ngo Mtshetsha Nokuwusuka kwenzinyawo.

yabesilisa nesifazane abaqashe kona. Nitini baholi ngaloku nani enihlala nenisezinwadini zokuba niyongena kona? Pezu kwalemi swazi engiyishoyo, nitule nje ku-tiwa mavandiswa i Orlando? Nika imali ezitimeleni nasezindhlini e Orlando ngako ninamalungelo okuba izikalo zenu zifexwe zigwaliswe. Yini? Ninani?

Zulu: Ezabalobeli Bendawo Ngendawo

Ezase Buffels Hoek Schools

E KOENIGSBERG MISSION

Ngomhla ka 10 December, kwa kukona umdlalo esikoleni sase Buffels Hoek oNdimi emanxwini kano Mavovo oyimvula. Lesisi-kole sakiwa uMfundisi omdala u Rev. Christian Prozesky, savulwa ngo 1912 safundiswa uMiss M. S. Mbata; ngalohlake kwabona kala esikoleni sekundiza amaduku amabili u head teacher uMr. J. W. Hlubi wayeseya enhla ezansi, zateleka izibukeli, ziqamuka kwa Mbanjeni, kwaDilika, zwa Wiphi, kwa Nkamba, eBusweni bentombi, kwa Bahlokozi, kwa Lumbe, e Klabu, nabaseKoenigsberg eMission.

Inkonzo yavulwa iNxusa uMr. P. Mtabela kwakuleka kwatandaza uMr. E. Mgaga. Wavulwake umsebenzi. Wo, suk' mhlobo wami zonke izingane zaqala ngokucula ingoma ezi "Morrweni" leyonoma pels iqonde ukubalingelela bonke abezile emdlalweni. Lapoke kwavuleka umculo ngeempela wabona intokazi ka Kubheka uMiss A. P. Kubheka oyi assistant teacher ofundisa no tisha u Hlubi esengokunye. Poke ubani intokazi eliqawe nenensibindi, kwaye sekufike nesikole sase Koenigsberg abantwana be zobuka umdlalo ka Hlubi, izingane zazipelezela uM ss C. W. S. J. Makhaya i assistant teacher yase Koenigsberg, kwenziwa nemifanekiso ye baibeli okuthiwa (Dialogues) lapo kwabe sengati abantwana base Buffels Hoek babaseliwe.

Kwasuka izinsizwa ezimbili ukuba zipakamise u tisha u J. W. Hlubi ukuba zifakaze ubuqawe nobugagu baka ekupateni umdalo, wenqaba u tisha Hlubi ukuba kuzulwe naye pezulu wati akusiko emshadweni lapa. Lomhlalo omuhle obe ubabulelwa kakulu abazali babantwana, banikela ngenzali eyaba u £1. 13. 6. kwase kuba izimbuzi ezi 5 ezavela kulabazali benikela ngesihle: uNicodemus Zwane, Paulos Mtabela, Enoch Mgaga, Charlie Zwane, no Kubheka, uBovungane Nkabinde waleta umhlubulo wonke wembuzi oku ningi angikubali orice, izitambu, oshukela, amatiye, amazabane, ofulawa, amaheluyisi nezinkuku ukunyingi okwavela kuba zali ngapandle komnikelo womsebenzi womdlalo. Abazali babantwana bayasitanda isikole sabo, bayatanda ukusikulisa futi. Kuteke kungadliwa kwavalwa umdlalo obenezibusiso nezinhlanhla u tisha Hlubi wavula iculo eliku 283 "Uyangitanda Nkulunkulu." Wapeta umdlalo. Ngo mhla ka December 11 kwafika futi abazali bezokuzwa abantwana bepasa no head teacher etusa umdlalo bapasa abantwana bapi wa uKisimusi wemifanekiso nama almanaki bapiwa utisha u Hlubi ebanikela. uMiss A. P. Kubheka ebanika ana almanaki onveka omtsha 1937. Kwahlatywa 6 imbuzi.

Eva kokupasa kwabantwana u

Mrs Bessie N. Zwane wabonga umsebenzi no Mr Charlie Zwane no Mr. P Mtabela watusa kakulu ngenqubeko yas' oNdimi emva kwalabantu kwasukuma iqude lomuzi u J. W. Hlubi wavula iculo 283 washumayela ngo Samson "uSamson wayengazi ukuti u Jehova wayese mukile kuye." Wayicaza umntaneSwazi, wezwa nowaye kona wati yeboko. Emva kwentshumayelo yake emnandi wavuma ingoma eti lapo izivungu vungu wayese tandaza, emva kwake kwatandaza uMiss A. P. Kubheka, emva kwase kuvula iNxusa uMr. P. Mtabela. Kwase kushaywa i bureke, abantwana bahlabelela ukuti kumnandi ukubona abantu beNkosi behlezi be tandana benhlizyo nye, baxawula kumatishela. Kwavaleliswa.

Izindaba Zase Volksrust

(Nga VUS'UMUZI)

Sike sabona u Rev. B. Mavi wase Randfontein oyi Missioner ye I.O.T.T. epuma kwelase Natal: Lomfundisi wake wakona lapa pambili. Awu, sijabule kakulu ukumbona esempilweni enhle.

U Mrs. E. N. P. Motsemme no Baby Neo bapindele eDurban be bhekeka kwenhle impilo.

U Mr. no Mrs. R. E. Nkabinde amatishela alapa bahambelekaya kanye nabantwana.

U Mr. no Mrs. Enoch Nkosi baka bahanjelwa ngu dade wabo 'nkosikazi u Mrs. J. Maseko wase Wakkerstroom ebonakala esempilweni enhle.

U Mrs. R. B. Mgwa no Mrs S. J. Mapalala baka babonwa e Charlestown behambele kwaMrs. Gamede ngokungapili kwento mbazana uGertrude.

Sike sabona uMrs. Henrietta Tshabalala waseNatalispruit eze emshadweni nokuzwa kubona abantwana baka Mr. no Mrs. Joseph Kubheka baseCharlestown.

U Rev. J. Makabela upumile ngeze Vangeli. Awu, uBaba lona uwela imifula igowele amanzi kodwa ngoba wazimisela kulom sebezikonke loko akumvimbe emsebenzini wake.

I Langwane iyavuka uMr. Seth Dube obeseMariannhill Ooll gengefundo uqedile kona wazitola neziQiniso zake (certificates.) Siyatamba kukona lapo ezokugala kona ukufundisa iWoodwork. Lo yindodana ka Mr. no Mrs. Dube

U Mr. no Mrs. Moatsi amatishela aseWakkerstroom bahambele eStanderton.

Imifanekiso Ka Mn. Walter Ndawo

Mhleli

Ngcicela isikala kwelako lodumo angisiye okuhlupayo nongumxoxi kakulu Ngita twa umsebenzi wale nsizwa omuhle kangaka ongalindele kile kusizwe sakiti, kodwa ke ngesizatu semfundo nempucuko kwanzekile awuseb nze.

Ubekona la e Cinema Hall, Alexandra Township, ngomgqibelo December 12 ezodhlalayo na i Bioscope. Saya ke ukuyobona lowomhlolo owenziwa omunye wetu. Ca, kwakukule kakulu impela satokoza ukubona eyakiti imifanekiso yabantu nabafundisi esibaziyo. Kwabakona u Principal A. D. Nongauza, was St. Alban's School, Benoni, no Bishop Sims we A.M.E. Church nabase O.F.S. umfundisi nabantu base Heilbron no V. E. P. Mahatse was O. F. S. kanye nomuzi wake.

Bantu Methodist Church Of South Africa

Ngi etemba abanngi balelela ndhla elaziwa ngokuti i Bantu Methodist Church bazojabula ukuzwa ukuti bakona nabo emifanekiseni mhla bevu la indlu yesonto e Tenth Avenue, Alexandra Township impela lapo kudune i Hall ukujabula kwabantu nxa sebezibona abanye. Qubeka Mr. Walter nomebezi wako woehlakanipa okungaka.

Ufikle uMr. S. J. Ngwenya ekuse ni ngesonto usezofuna umsibanzi njengomuntu obesekaya ngokungapili. Ngi yetemba usezizwa ngecono kancane okwamanje. Ucite ilanga lonke langesonto kwadade wabo u Mrs. Mpungose e Alexandra Township wahamba ntambama waya edolobheni la efikele kona.

(Mrs.) H. T. Mpungose (Bio. Organiser)

Okalela Isizwe Sakubo

Ezase Sabie

Mhleli.

Ngcicela isikadhlanga ukuba ke ngihlale imihlala nami epepeni lako lodumo ngikulume nomuzi wakiti wase Sabie.

Au! Madoda namako ikazi edumileyo, nezintombi ezinhle zakiti e Sabie ukuzipakamisa kwetupakati kwabantu akusizi luto ngokuba asipumeleli. Asizwakali tina pambi kwezinye izizwe. Igama lase Sabie kunini ngifunda lelipena angizange ngabona. Isibane sibekiwe pakati kwetu asikwazi ukasibona noko ukuti isibane lesi. Kupela ukuzipakamisa komlomo nje. Kanti siyazana impela. Senziwa ukuzibiza ngokuti sifundile kanti asikafundi, sizibiza ngokuti sipucukile kanti asikupucuki, singama

kolwa kanti singabaheden, singabeshumayeli kanti asikagwali. Ngitanda ukubiza ukuti kwenziwa yini konke lozu okona umzi wakiti wase Sabie ukuba wona ungezwakali kwezinye izizwe? Yiloku bakiti:— Ububedeni bokungatandi amasonto, ukungatandi izizwe zokukanya, ukuhlanganisa ubumnyama nokukanya. Konke loku kubangwa utshwala.

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Lomuti Otukululayo ungama pills, usimze ugwinye lube luyene nje kabili nge sono lapo usulala, uti uvuka ekuseni ukiye yonke into embi esiswini nase matunjini nasq sonke isihlungu esingpakati.

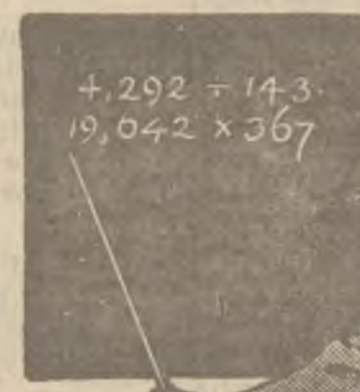
Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangijabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude!

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SOUTH AFRICAN RAILWAYS AND HARBOURS. TRAIN ARRANGEMENTS.

CHRISTMAS HOLIDAYS 1936

Thursday, 24th. December, 1936.

Special trains will run from Johannesburg to the Wolhuterskop, Rustenburg and Boshkop Districts as follows:—

Johannesburg	D 11. 0 p.m.	11.40 p.m.
Jeppe	D 11. 4 p.m.	11.44 p.m.
Germiston	D 11.20 p.m.	11.58 p.m.
Pretoria	D 12.50 a.m.	1.25 a.m.
	(25-12-1936.)	(25-12-1936.)
Wolhuterskop	A 3.36 a.m.	4.32 a.m.
Rustenburg	A -	6.28 a.m.
Boshkop	A -	7.20 a.m.

Sunday, 27th December, 1936.

Special trains will run from Boshkop and Brits to Johannesburg as follows:—

Boshkop	D -	4. 0 p.m.
Rustenburg	D -	4.42 p.m.
D -	-	6.39 p.m.
Wolhuterskop	D 6.25 p.m.	7. 8 p.m.
Brits	D 9.23 p.m.	10. 0 p.m.
Pretoria	A 10.58 p.m.	11.21 p.m.
Germiston	A 11.14 p.m.	11.37 p.m.
Jeppe	A 11.20 p.m.	11.42 p.m.
Johannesburg	A -	-

Johannesburg, 15th. December, 1936

T. H. WATERMEYER, General Manager.

News From Different Centres

THE Bantu World
 Head Office:
 No. 3 POLLY STREET,
 Telephone: 22-2439.
 P.O. Box 6663, JOHANNESBURG

Domestic Announcements.
 Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wants, For Sales, etc. are charged at following rates:— 1d. per word.
Minimum 2s. 6d.
 All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 3 Polly Street Johannesburg.

CHRISTMAS GREETINGS:
 Mr. and Mrs. B. Mabuza of Izekaya Amadise Street, Martindale wish their friends and relatives a Merry Xmas and a Happy New Year.

The proprietor and staff of Mabuza's Restaurant Butchery, Market Street, wish all their patrons and friends a Merry Xmas and the Continuance of patronage during the Coming New Year.

BIRTH:
 Mr. and Mrs. Gabriel Mthobeli of Ottsdale formerly of Mafeking have great pleasure at having received as a great Christmas gift a healthy baby girl. Being the third child.

IN MEMORIAM:
 BINASE.—In loving memory of my dear husband Norm. Adam Binase who died on December 4, 1931. Sadly missed by his sorrowing wife Alida and his mother Lillian.

ISAZISO:
 NASO ISISULU Kubantu base Bhal e Korsten Nangapandle. Sivula i Garage ye Bayisikile. "Sabre," Hercules nezinye intlobontlobo zodidi olupamoli le bayisikile ziqela 12s. 6ds. i Deposit. Sinencutshe zetu zokulungisa i bayisikile zetu ezisoloko ziko lonke ixesha. Sigcina zonke i Parts ze Bayisikile saje sizitengisa ngamaxabiso apantsi kakulu. Akuko nxeleko kuwe xa uzokulungisa i Bayisikile yako apa. Unako ukuzakutshintsha i Bayisikile yako endala ufumane entsha kuti ngemvisi swano. Yiza kamsinyane okanye ubhale, Lumka ungaposwa sesulu. R. Volpe—Mehlomane, 300 Durban Road kwa Hill, Korsten, Port Elizabeth.

FOR SALE:
 New Shirts 1s., Navy Serge Police Tunics 6s. 6d., Primus Stove 6s. 6d., New Suit 18s. 6d., Singer Machine £4 10s., New Gramophone 35s., Large Organ £15, Piano £5, Second Hand Overcoats, Suits, Jackets, Woman's Dresses, Mattresses 6s. 5d., Woman's Earrings 6d. Pair, Ladies Bike £1 15s. No. 4 Argyle St. Turn Werners Corner, P.O. Box 433, East London.

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IMPORTANT ANNOUNCEMENT:

The Bantu World HALL is no longer available for Concerts or Dances, and all reservations that have been made are now cancelled and deposits paid will be refunded The Secretary, The Bantu Press (Pty) Ltd.

Standerton News

(By JOHN NKOSI)

Nestles Milk Factory which is under construction near the Location is nearing completion. It is a very beautiful building and I am glad to say it will give some work to Non-European unemployed.

A bonny fat baby girl has been born to the Rev and Mrs A.E.N. Bolani, of the Methodist Church on December 4. Both mother and baby are well.

An election of the members of the Advisory Board took place on December 12 in the Native Location Mr A. Von Buckstrom, the Returning Officer and Town Clerk chose the Native Location Superintendent's Office as polling Station. The following were elected: Messrs A.W. Madi, C.B. Nginza and Rev. J.A. Jolingana to represent the Native residents.

Mr O. P. H. Moatse, Headmaster of the D. R. C. School, Wakkerstroom, and Mrs Moatse have arrived to spend their vacation with their parents-in-law Mr and Mrs Skosana, of Linda Khaya.

Mr Dab James Makapela of the D.R.C. Staff has left for his home Volksrust to see the old folks.

The Rev C. Nelani of the A. M. E. Church and Mr Sibisi returned last week from Bloemfontein where they attended the Annual Conference

The Rev Genu of the Ethiopian Church of South Africa, has returned from Ladysmith, Natal, where he attended the Annual Conference.

Messrs A. W. Madi and John Nkosi have left for Queenstown to attend the Annual Advisory Boards' Congress.

Mr Michael Ntshuntshe has left for Matatiele to spend his holidays.

Nurse Angelina Cheka, who for a couple of years has been staff nurse here, has resigned and will commence duties early in January in Burghersdorp, Cape, her successor will then be needed.

Mr A. G. X. Nomwa, Headmaster of St Peters' Mission School, has left for his home Roodepoort.

The Rev F. R. Kennerley, Superintendent of the Methodist Church, Standerton and Wakkerstroom District has been transferred to the Queenstown District He will be leaving early in January.

Mr Rev Ferreira who for some years has been the Local Public Prosecutor has been transferred. We will really miss him.

Mafeking News

(By D. P. KGOTLENG)

Both the Superintendent the Rev. Sadler and Mr. W. R. Dick conducted the Sunday School service at the Wesleyan church in the Stad. It greatly interested those who witnessed the services to hear children of 12 reciting the Bible orally.

A grand concert was staged by Mr. E. Tamenti on behalf of the Manyano. The opening address was delivered by Mr. D. Kukana. The following people sang solos:— The Misses Seatholo, V. Nihati, Mrs. Tsamai; Mrs. Seane recited. Mr. J. Gape was the pianist. Present were:— Dr. and Mrs. Molema, Mr. and Mrs. S. M. Pheithu, the Rev. and Mrs. Mohau, Messrs Modise, D. P. Kgotleng, J. Magogodi, Petty Chiefs T. Tawana and Lekone.

Chiefs Tshakedi and Bathoen II passed through Mafeking on their way to Cape Town. We regret to report the death of Mr. J. Malefane who passed away at Madibe.

Port Elizabeth News

(BY NTABAZIYADUMA)

Mrs Amelia L. Masinda, one of the keen supporters of "THE BANTU WORLD" in Korsten left on December 10, on a two weeks visit to her home in Fort Beaufort. Miss Lawrence P. Ngana a staff member of the Methodist School, at Hillkraal No 4. Korsten, left on December 13, for her home in Fort Beaufort. Miss E. Ntombizodwa D. Matini, Secretary of the AFRICAN OFFICE left on Dingaan's Day on two weeks' visit to Aliwal North. Miss Matini is well-trained in business methods. His Excellency the Minister of Legions S.A.S. arrived in the city last month and visited THE AFRICAN OFFICE and was highly impressed by the new premises of this office. He left on December 3, for Central Africa via Johannesburg. Miss Alimah Moloantoa arrived in the city on December 20, from Aliwal North. Dr James Gozodgo of Naauwpoort was in the city early last month on business and was the guest of Mr and Mrs J. Malefane; from here he left for Pretoria.

Mr Latz, of Gibsonville, visited the Head Quarters of "THE BANTU WORLD" last week for the first time and was highly impressed to see the new-up-to-date premises of the African Office.

Messrs P. Terblanche, W. W. Windvogel and George Botha are now the keen supporters of "THE BANTU WORLD" in the city. These are prominent Coloured citizens. The Rt. Rev Chas Wm Burrell Archdeacon of the ETHIOPIAN CHURCH IN ZION, is responsible for all this. THE AFRICAN OFFICE brought co-operation in Port Elizabeth between the COLOURED and BANTU people, so do not hesitate go to the AFRICAN OFFICE (I OFISI YESIZWE) HEAD QUARTERS, 25, Stemela Street Korsten, P. E. and get your paper "THE BANTU WORLD" There is no COLOUR BAR in this Office. Every African is welcome.

Pilgrim's Rest News

(By RONNIE L.J. GREANER)

The Methodist School closed on December 11, on the following day from 2 p.m. to 5 p.m. drills were staged near the National Tennis Court. Children did different kinds of drills in the public such as Dumb bells, Wands, Gymnastics and stave drills. However everything was shortened owing to the bad weather. G.C. Makatini the principal was in charge; after drills prizes were distributed to children who won in sports on December 9, (a report still to be published of children who won)

In the evening a grand concert was then held under the chairmanship of Mr James Sekoane. Miss Kate D. Bates sold refreshments and Petros Malambo was doorkeeper. The attendance was poor compared with previous concerts owing to the heavy rain which fell from 7-5 p.m. until 4.30 a.m. The items on the programme were as follows:— Music, action songs, drills, sketches, recitations etc. The audience was kept happy the whole night. Hearty thanks are extended to all who made this concert a success.

Our recent departures are Mr and Mrs Elmon L. Mokoena to Sabie; Miss Sophie T. Bates to Johannesburg; Miss Gladys Maluka to Sabie, Mr Reuben Madawe (teacher) to Waererval Boven Mrs H. Mabuza and Miss Martha Mabuza to Darbaa.

(Continued at foot text column)

Maritzburg News

Mr. Mseleku's Royal Entertainers At P.M.Burg
 (By W.A.E. MANYONI)

Before a large, appreciable and distinguished audience the Royal Entertainers of Amanzimtoti under the able conductorship of Mr. W. Mseleku rendered a musical programme full of variety which went down very well with the audience. The entertainment was highly honoured by the presence of the noted Negro actor Mr. Robert Adams who is under contract to the Gaumont Film Company in connection with the film "King Solomon's Mines" which is being shot near Maritzburg.

Mr. Adams on being requested to say a few words regretted his inability to speak the Bantu language, and is paying tribute to the qualities of the Royal Entertainers added that the music he had heard compared very favourably with that of London. Much to the applause of the audience Mr. Adams suggested an overseas tour by the company and that he would, after his short speech, give the choir a few hints to improve upon. He finished off by saying that the association he had made with his brethren was indeed the happiest in his life and he would carry back very happy memories.

Mr. Nimrod Makanya (as per request) suitably replied. The Royal Entertainers performance evidently pleased the audience, who, whether it be music, dialogues or sketches in particular being all well received. During the performance Mr. Mapumulo's Touring Band Company (Sonny Boys) played an introductory air for their show on Monday.

Apart from Mr. Adams the audience included another Johannesburg group who are also participating in the film i.e., Messrs J. Matsa (who stands well over 6 feet and occasioned unequalled surprise with the gathering particularly when he joined the dancers), Jonathan Masoleng, of the famous Darktown Strutters; W. Maphuthe, Nimrod Makanya, another talented artist of the Caluza recording company; G. Tswa, P. Sibisi and E. Nhlapo.

A most enjoyable entertainment was brought to a close at 12 p.m. with the Bantu anthem "Nkosi, sikelel' i Afrika." The Royal Entertainers should go far.

Present arrivals are: Mr Joe Mashabane from Springs, Mr S. Tyanke from Sabie, Mr Maluka from Hendriksdal.

Mr Geo Leslie Makatini is the agent of "The Bantu World." Any one who wishes to buy a copy or enrol as subscriber may call round at the Methodist School.



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News From Different Centres.

Upington News

(BY OUR CORRESPONDENT)

Mrs H. Pieterse and Mrs J. Fischer of Koegas left by motor car to attend the Methodist Women's Conference at Brandfort, O.F.S. The Rev. Jno Pieters attended the Committee meeting of the Wesleyan Men's Guild. They were accompanied by the Misses Nancy and Norah Pieterse as far as Kimberley where they will remain with their aunt-Mrs Mkuli of No 2 Location for their summer holidays.

The Rev J. Mogatu of the A. M. E. Church accompanied by several members of his church, left by Sunday afternoon's mail train for Bloemfontein, where they will attend the Annual Conference of the A.M.E. Churches in South Africa.

Messrs Serfontaine and Boonzaaier, from Kalkfontein South, held religious services in the Methodist Church from November 28 to December 8.

Mr Alfred Bukani, the dumb preacher, who was ill, has happily recovered, while Mrs Sophia Gatsana of the Railway Location and Miss Fanny of the Municipal Location, who were both seriously ill, are now making slight improvements.

Recent departures include:— Mr A. M. Mbonzana, teacher, St Matthews Native School, for Johannesburg, where he will visit the Empire Exhibition; Miss Muriel Non Qinga, lady teacher, St. Matthews School for Prieska from where she will proceed to Wolveskraal, Port Elizabeth; Mrs G. van Stade of the Railway Dam, to Prieska. Then she will proceed to Hope-Town on an extensive summer holiday, Mrs J. Daniels of the Municipal Location to Marydale and from there to Koegas on two months holiday, Miss Maria August accompanied our School Inspector Dr. Marais to the Empire Exhibition, from where they will also visit Cape Town and Port Elizabeth

Mrs. Magriet Job, of the Municipal Location, one of the oldest inhabitants of Upington, and one of the earliest pioneers of Upington, passed away peacefully at the ripe age of 86 on Monday morning, December 7.

She was the mother of many grandchildren, and to mourn her sad death is her husband Opa Willem, son Goliath and a daughter Stuintje.

Mr. Thomas Mathlarie, has requested me to notify his numerous patrons that he will be giving dances at reduced charges during the Xmas and New Year holidays, and also that on New Year Day refreshments will be sold at very reasonable prices while cakes and tea will be served free.

The Staff under Mr. Frans Van Rooi, an Ex-Lovedale student, of the local Coloured School presented their annual closing of school concert on Saturday night, December 5, in the Congregational hall before a large attendance of parents ex-scholars and friends.

Through the medium of this widely read paper I wish to extend to the Editor and his Staff, the compliments of the season.

Recent arrivals include:— Mr. J. Jansen, from Venterstad who has come over here to open Shoe-maker's shop in the Municipal location, also Mrs J. Jansen and little baby, and Mr Reid for Venterstad. I regret to record the sad death of Mr. Xaba Matshaya a Railway labourer.

Kimberley News

(BY MATH)

December 10 will not be easily forgotten by the friends who, in spite of the unfavourable weather attended the farewell social given by the Holy Cross Mission Congregation at the St Mathew's Practising School in honour of the departure of the Rev M.D.P. Masiko, L.Th who has been on the staff of the aforementioned school and also in charge of the Holy Cross Mission. The choir was occupied by the thanks-deserving Mr E.A. de Jongh and with him were sitting the Fathers the Revs E.J. Crosby, Director of Missions, R. V. Lyle, Rector of St Augustine Mission. Refreshments were served by the mothers of the Guild of St Veronica (Holy Cross) headed by Mrs Dudley. The school choir under the conductorship of the Principal of the Practising School, Mr S.W.Peme, rendered a variety of well-known songs. The graceful drill displays were given by some of the school children under Miss Grace Mtshikiza.

Mrs Cecilia Kuse with her lot also staged drill displays that did not fail to attract the attention of the audience, whilst Miss M. September also with her little people—"The Sunbeams" staged such displays that could not fail to excite the sense of admiration.

A Solo was sung by Mrs M. St Ledger Platje, a well known member of the A.B.M.A. Choir of Kimberley accompanied by Mr H.M.Jno Masiza, A.T.S.C. L.T.C.L. a well known conductor of the A.B.M. Choir. Rev Masiko's work was praised by all.

The Rev E.J. Crosby was the first to speak and was followed by the old man, Mr Soga and by Mr Jno D. Mathews, a teacher on the staff of St Mathew's.

The Guild presented the Rev. Among those present were Messrs H. M. Jno Masiza, A.T.S.C., L.T.C.L. G. T. Makoloane, C. B. Mniki, Mac. D. Lekhela, E. Lekela, A.T.S.C., M. Pala, T.J. Mphumi, A. B. Lekhoathi; Misses A. Gwele, L. S. R. Phooko; Mrs Gwele, Mrs A. Seseane; Rev W. R. Kodisang; Messrs A. Mathews, E. Nyamende, R.S. Platje, P. Dladlu, J.E. Dladlu, A.P. Peters; Mesdames E.A. de Jongh; M. Mafila, N. Makena, Mpinda, Lekhoathi, E. Seleane, Ella Xaka, J. Douglas; Messrs F. Cindi, A. M. Tillo, J. Hulana, J. Palweni, W. Moea, Wm Theyise, H. Philips, S.L. Lethabi, P. Jonathan, C. Masiko with a beautiful leather attache case, the staff and the children of St Mathew's Practising School, presented him with a travelling shawl and a packet wallet. One of the elderly members of the Holy Cross Congregation, Mr J. Mafela, after a long pathetic speech, also presented Mr Masiko with a beautiful travelling shawl in appreciation of his friendship and pastorate Magashula; Misses L. Phals, J. Hendricks, R. Tshabizana, G. Se

foltho, E.N. Ndayi, R. Gashula, D. Tsamaesi, D. Moraladi, H. Phayane, L.T. Ke-tledas, A. Mophapi.

Thanks to Messrs S. W. Peme and E.A. de Jongh, the heads of both sections who were responsible for the success of this social gathering.

Representing the C.A.T.A. of which Rev Masiko was a member, were the following:—Messrs J. H. Masiza, C.B. Mniki, J.M. Njikelana, S. Lekhela, E. Lekhela and T. Motshumi.

Alexandra News

(By E. P. MAROLEN)

Mr. J. W. A. Mekgoe is organizing a grand tour to Sterkfontein on New Year's Day. To commemorate the prosperous 1937. Ladies and gentlemen are warmly invited to make appearance in the open air where games, dances and plays will take place.

A day prior to the advent of this will - always - be - thought - of unique day, dance will take place at R. G. Baloyis' (Famous Bus owner.)

Refreshments free-conveyance free. Now roll in numbers to satisfy your curiosity with only 6s. to cover all expenses.

Mr. J. Gana left the City for Port Elizabeth to attend a Sunday school ceremony. We hope to derive benefit from him as soon as we get in touch with him. We wish him a safe journey home.



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Sophiatown Brevities

(By ESAU MAZIBUKO)

Why, after the "Maloka Tram Case" verdict we have not seen African board the European cars in persuance of the prevalent authentic "gossip news" that are sweeping the Reef in that by virtue of the said case, we can do so?

Indeed, why, the same African queves continue the old "mass wait and hectic rush"—in town and at Sophiatown—to the non-European tram cars?

When are the leaders in charge of this case going to make a public announcement—unequivocally—yes—when are they issuing an official statement letting us know of the definite course we must take? Most of us—who do not read between the lines and are not sophisticated,—according to the judicial findings, give "a lie" to the rumours that Maloka's case as reported, gives us right to board European cars.

If R. Roamer knows that Sophiatown reads him fervently, punctuates him, observes him and keeps a record of all his scraps? If he is prepared to redeem his recent promise and let us have and see his face in the December Christmas issue as he promised? We saw his forceful hand and now let us see his forceful(?) face?

What's become of Scorpion?

(Continued from Column 2)

Salvation Army left last Tuesday for the capital.

A Christmas treat for children was given by the Salvation Army, in its church Hall on Tuesday afternoon, December 22.

Orlando News

(By PROFESSOR)

His many friends and well wishers will rejoice at hearing that Captain E. Ngcobo, the officer in charge of the Salvation Army Corps here, has received promotion. He is now Adjutant E. Ngcobo.

Among the recent arrivals here is Miss E. Lazaro, a brilliant student of Mariaanhill. She was met at Johannesburg station by her mother Mrs. M. Lazaro and her brother Mr. Joseph Phashane Lazaro.

Mr. F. S. M. Mbuisa, Principal of the Orlando school of the

(Continued in Column 1)

It makes you strong

'Ovaltine' is made from fresh, creamy milk, new-laid eggs and malt extract . . . You buy it in a tin and make it into a drink like you do cocoa . . . But you must not boil the milk or milk and water in which you stir the 'Ovaltine' or it will not be so nice.

'Ovaltine' is full of nourishment and if you drink it often it will make you strong as a lion . . . Besides being good for you it is also very nice to drink . . . White people find that 'Ovaltine' does them so much good that they drink it instead of tea or coffee.

'Ovaltine' makes bone, muscle and rich red blood and it is just as good for women and children as it is for men . . . Everyone who takes 'Ovaltine' regularly will feel better and stronger as a result . . . Buy 'Ovaltine' to-day . . . Then make it in the way the directions tell you to and you'll enjoy it.

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Made in England by A. WANDER LIMITED.

Xhosa.

Umoya Wesi Khumbuzo

The Bantu World

SATURDAY, DECEMBER 26, 1936

I Krismesi

Kwesisi thuba enyakeni sikhumbhula eloxesha yathi ngalo intombhi yom Hebere engu Mariya wase Bethlehem yase Judea yazala umntwana yazala umntwana lowo yabe ixelwe ngaye yi ngelosi kwangaphambili. Yiminyaka engaphezu kwe 1900 yenzekayo lonto, kodwa sonke sisafundiswa ngesosho. Njengazo zonke izenzo zika Thixo esi sikwa nti-mbhini okubonwa ngamehlo noku-ngabonwayo.

Okubonwayo yimivuyo yoluntu ebonwa nangumntwana. Okubonwayo yimidlalo, zizido ezithi ziwuchwayitise umzimba kwakunye ne-ngqondo.

Eliya icala le Krismesi neona ikhulu nelenza okokuba ixesha le Krismesi lingagugile, lingaphelelwa sidima naku-bantu abangemakolwa, lunqulo olwavela ngalo olosana ekude kwathelwa nabangakholwayo ekuphakamiseni nasekuxabiseni elixesha. Sitho ke kuni mzi wakowethu. Sithi sininqwenelela le Krismesi inkulu yona yondla umoya womntu. Sithi u Soluzuko ose Nyangweni makabe nani; u Soluzuko aniphe amandla okudala uxolo phakathi komnye nomnye. Athi Lamntwana wasama Zulwini aninike elona jelo lenkolo edlisa neyomeleza ubomi.

Ngenxa ye "Mpucuko" ne zinye izizathu, i Krismesi iye isimka kungaqo eyabekwa kuwo ngama kholwa amandulo. I Kresimesi seyisuke yafuna ukuba lixesha lama sikizi nezinto ezimbhi. Uxolo olwasekwa e Bethlehem aluvumi kuzinza nasema khayeni abo bangama Krestu. Indoda no mkayo kujongenwe ngezi khondo zamehlo. Ngumfo no mminawe kuayathelwana koo bhontsi. Lukhomokazi luva thula kwa Ntiziyo—zikhohise kukhala intonga, kudla uluhlwa lwesitshetshe emntwini owathoyelwa uxolo lwase zulwini. Yintoni ese bantwintwin!! Laphambhuko kungaqo weziseko zale mini. Uluntu maluphuthume eyona ngqondo ye Krismesi—uzuko nobubele bo Thixo esikhumbhula namhlanje ufefe no thando lwakhe ngokuthi asinike "u Nyana Wakhe ekuphele kweziseko zale nguna phakade." Masamkele esosiphos Thixo—u Nyana wakhe.

Makube luxolo ebantwini, ibe kuzila, ukonwaba, ukugoba nokobukana. Makube yimpilo entle, makube yimivisiswano noku hloniphana. Ewe ibe ngumnyinyiva ngokwezinto zempilo: kuphele iidlala neifo. Makudume kudunyiswe igama lo Thixo Ophilileyo.

Funda I BANTU WORLD Kuqa!

U Thungu Lwe Nqata Emsini

(YI NAMBENE ENE MILOZI EMAJUKUJUKWINI)

Ndiyapinda Mbhele ndenza kwelo kumzi wakowethu ngama Mfengu ukuba uke uti xha ucinge uzikise ingqondo kulento umunamunana nayo nobukosi bokutshona kwelanga obuveliswa kwazingqondi ezati kaqala, bukho: eMqwashwini ngo 1835 zadalanca, zaphendikati zacubinzipo zamisa nemivuzo yokondla ezonkosi. Yema ipetwe ngesokunene isandla imela yonocanda bedwanguza bedwaza imida yomhlaba ka ka Good-Fingo.

Amazwi ka Elefu uMfundisi apuma eyimpophoma emis ama dinga Omntanombhe u Sir. Peregrine Maitland egameni lwenzakazi elunge kwaphela u Kumkanikazi i Fitoh. Aye lomajangqele a'omkulu kwa Hintsa selezinyidilili, enyekeze inkope, kuqauka imisebe ngenxa yesimanga sokuyuswa kobuntu obabuncaayiwoko kwaicitakalwa entla. Abanye babeliliswa kukungazi apo abafazi nabantwana basala khona, ababebatanda ngenyaniso, kodwa imeko zati ncamanozidhlezana ozele usana lubomvu, luti lwakukhala iti indoda lahla lento sobuye siyuziwe kwakulunga; konukuze kuvele ama gama anjengo Delihlazo, no Faenzze, no Godlusizi. Zadlula ezomini zama nzilinziti ezazi dala inyembezi. E Ngqushwa Phikal

Kwanalomihla yesitunywa soxolo u Fitoli owayelungile kodwa engazanga waba ngu Manto ikoyo ebolekwe inimba njengomfazi ofana nabanye, ngobubele nesisa novelwano kwimbhacu ezi kankanywa ngaba yimilomo yake kwi Afrika Emnyama. Ngalo mihla ukuba lento yobu Khosi epefulwa ngu Mbuso namhla ibilungile; ngalina kuqala Inkosi ezi zetu zimhlophe, zingasiniki indlela siye apo umqabalko wavela khona entla, emanxiweni okhokho, koo Mziyati, Sandlulube, Lenge, Mpafane, Mfolozi njalo njalo kususwe ezidolophu ziyintlaninge ngokwezithole ze Cuba? Lento ingalunga kanye ngoku u Manyano luse mandleni e Gezaligd Heere, no Tandinyamehagu (pork).

Mzi wakowethu, qondani mhlope sezimunqa idiliya ko Dyan Bull, nosatetayo ujabhiza nje ngokwe nkwenkwe etigwala ongeva ilandela izithuko zenye eyithukayo ngo "Nawe" ingazipindi ngamazwi kuba inqanaba ukuzithathela onomeva, kwefuna u njiko. Ama Mfengu akanamhlaba ngoku mpela nalomnqopiso wonomqogwana wabola. Zitho azitandabuzi injinga ezigazi livutayo ngako ntsundu Asazi mhlumbi nobuma e Latakisa obubu khosi.

Bayavuya abasebefile bengayibonanga le njebevu ingu Fingo. Chief iza kukhohlelela enqhuleni izinyeka amacala ngokwe Mbhulu. Ingazanga yaba Nkosi ngati ko kwam ukuqonda yoba Nomdintsi nase zinjeni ze lali.

Kaninqumame nicinge, mathole aba Mbhokazi. No qonqotwane uxhentsa abuye adule kwi kam-bhi elingenanto. Kusemhlotshehi ukuba inqubela seyimke nexalenyeyengqondo ze mvelo. Oko sati sadlala o Cricket, Football, Tennis, njalonjalo sasolwa leligama liti "Propose" ngoku kutiwa masi propoze indalo ka Thixo. Inkosi. Kuba kuqondiwe ukuba siyalita-

nda eligama u "Propoz" Kazi nite tu nje Ma-Phalo. niginye zembe litshisa na lase ntsomini? Kanti imbongi le ngufunzegageni. Yatsholozayo-misa amate mhla amadoda eyela ne Mendi. Lipina ix' layo ukulamla eyodaka.

Buyani bantwana be ntombi ka Hlubi u Hlubikazi ema-Bheleni bantwana bentombi ka Mlotya u Mbikazi e ma Hlubini. Mazizi amahle, Sefifle cum pheshoya kolwandle. (Isaqitywa)

Umbulelo Kubantu Base Malubalube

(NGU MAYEKISO)

Mhleli obekekileyo, Kaundiphe ithuba kwiphepha lakho elifundwa jikelele, kendenze amazwi umbulelo kubemi base Malubalube kummandla ka Nkosi Mohlokoa ka Sibi agoncendo abalwenzileyo ngomcimbi womtshato wodade wethu. Nakuba ndilapa kummandla wase Ligwa (Vereeniging), ndithe adakubona uxwexwe lowebu lamagama ebu, ngabanye ngabanye ngokweminikelo yenu, ndazala lulunqa naludano, kuba kaloku xa into ikuzela ngestiwo, uvuyo luzala udano.

Isipho enisenzileyo kudade wethu, sibe ngummangaliso kum. Ndinga impilo yenu kulemhla yasalokunje, kuba umhlaba apho amandla empilo yenu ukhona, uyekile ukunika iziqamo.

Umntwana lo akatshatele phambi kwenu utsatele kwelase Mampondweni, kanti nakuba kunjalo nithe ngenxa yovelwano lobu Krestu we nathu-mela oko ntsako.

Ndithe ndakufumana amagama enu nonke, kwangathi sele ndinibona ubuso ngobuso. Okokuba umhleli weliphepha ubendipha indawo ngendifaka amagama enu nonke ngokwezipo zenu.

Ndinibopha ngantambho nye ngombulelo egameni labakwa Mayekiso kwa nabegazi. Yanga i Nkosi ingaanani. Ndibulela ngakumbhi u Mr. J. K. Ngqhula umsingathi walomcimbi.

E Abyssinia

U Ras Imru omnye weenjengele zikaHailie Selasie eAbyssinia kuvakala indaba ezimbhi zokokuba ama Taliyane ade ambambha. Uwelwe zimpi ezimbhini zamranqa wade, emva kokulwa ngokwe ngonyama ixesha elide, wazinikela.

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NAPHAKADE

(IBHALWE NGU JUSTICE J. VILI)

U Mn. Justice J. Vili wase Vapa, obefudula engumbhaleli wethu ngonyaka ka 1935, ubhale incwadana ayibize ngokuba ngu "Naphakade." Kwa igama layo eli likhethwe kamnandi kuba uthi wakuli boba, ufune ukuyifunda ukuze uzivele ukuba lo "Naphakade" kuthethwa ngaye wayethenina okanye eyintonina. Asazi ke nokuba uyafumareka kusinina. Kodwa kuhle umntu azibonelele azigondele.

Kodwa nantsi into esiyi fumanayo: lenowadi ibuzo imibuzo ethi nakuba iphedulwa ngumbhali ikunike ithuba nawe uyifunda yo lokokuba uziphendulele ngokokwakho ukubona. Lemi buzo yimi buzo esezingqondweni zawo onke amadodo namanka zana abonayo ukuba ilizwe ngathi liya bhukuqeka.—libhukuqeka umntu entsundu engapantsi kunjalo. Ubuza imibuzo ngezombuso, uyayi phendula engatsho ukuthi umntu akange ziphenduleli.

Lenowadana izalisa imfuneko esoloko inkulu, yenowadi ezizama ukwalatha indlela zempumelelo. Ngelinye igama uthi oka Vili "Zem'inkomo magwala dini." Akatsho ukhuti uzenza incutshe yokwalatha okokuba zingandwana nianina. Ntonje uthi "Ziyemka." Kunjalonje Ziyemka. (Ishicilelwe yi Palmerston Mission Press.)



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IZIFO ZOFELE



ZINOKUNYANGWA!

Ukunyanga okungumangaliso kweliyona ingamantzi lenkathazo soke kususa onke ama Thumbha, izitshanguba, Umlambo, Ithshalala, ama Qhakura obuhshu, Amaqhakura, Awokulunywa zimbuzuzano, naka laduka kobuso okwendeleyo sokomzimba namalungu. I.D.D.D. Prescription iyakunqamamisa ukurhuzela okuthambhiseyo. Iya sphi iphuma khona inkathazo, ikhuphele ngaphandle ityhefa, liti lam-sinyane liphilise ngoko. I D.D.D. Prescription ayiza yoyitakale.

Ibhengiswa size zonke i Kamisti nazi Tora. Ibe agamantsho "Wholesale" kwabane Venkile.

D.D.D. PRESCRIPTION UMPHILISI OMANGALISAYO



MFAZI

yenza lul' umsebenzi wakho

Uku ayina kuyinto elula xa une ayini ezishushu ngokwaneleyo. Bamelela kwi Laurel—kh ngela igama ibotileni nasetineni eliti

LAUREL PARAFFIN

IYAKHANYISA, IYAPHEKA, IYAFUDUMEZA, IYAHLAMBA

VACUUM OIL COMPANY OF SOUTH AFRICA, LIMITED

Xhosa: Iindaba Zeenkalo Ngeenkalo

Ezase Vrede

Mhleli. Mhlelazi ndicela isituba ndike ndipakele umzi wako wetu ngezotwalo lwabantwana be Bantu United School.

Inqubo yalo nyaka imi ngoluhlobo: Std. V 15. 11 passed Teacher A. Thadi Prino, Std. IV 15. 12 " C. Phasumane; Std. III 24. 18 " " " " ; Std. II 32. 31 " G. Mwibiso; Std. I 50. 41 " A. Morailane; S.S.B. Sesuto 24. 22 " R. Mhlaphi; A. " 31. 19 " Miss E. Mphuthi;

" B. Zulu 37. 30 " " E. P. Dhladhla; " A. " 52. 35 " Miss M. Sibeko.

Inqubo yesikolo iya ncomeka kakulu nga kumbi kwizi tandati Standard V yena bekungeko emba lokupumelela kuba le teacher bapetyo ngoku yeyesitatu kulo nyaka wodwa. Sisabeke indlebe ku Standard VI kuba kambe yena ingxelo izakupuma eziko le mtundo.

Siya kuncoma mfo ka Phasumane, ngamaqela ako amabini. Kawa Mkwibiso mfo wa kwa no Zulu sothula umqwazi, well done. Nawe Morailane uqubile mfo kuyabongeka. Yebo! Nhlapho eli qela lako leluka kulente kaloku kwaye kulapo kufuneka wenze isiseko esiqinile ngokunjalo Miss Mphuthi, ka uphutha hutha kwano bom. Yebo Dhladhla udhladhla-zele kwaba ngcono.

Eli ke iqela la kwa A. ngama kosi pela uyazi nawe siya ngokutanda nakweso sikolo segugu singalaba uinde usibone sizikataza nganto: Kwaye be ngena nokuba sekusefe inyanga ezimbini ziva we izikolo. Naninina kulu-nyile kubo. Kodwa ke asitsho kuti wena Sibeko lala, qonda ukuba usisiseko kufuneka useke ubeke, kakuhle.

I School Committee senzele abantwana umgidi omkulu wokuyisana nabo kwisituba sonyaka bepantsi kwe mfuto yemfundo, le Komiti irole imali engango £3 ukutengela abantwana izi muncu-muncu ekute ke ngezi 3 ku Dec yaba ngumhla omkulu, ingumntu pezu komntu. Siyaba bongaba zali abate bona bafaka izandla ngokwenza i cakes and cool drinks nangomso mawetu.

Ezakwa Tula Ndivile eRautini

(YI NTENETYA NE NTENETYAZANA)

Intlanganiso ye Komiti yo mzi emiselwe ukutyunuba amagama amadoda afanelwe kukungeniswa kugqatse lwe Vezali Bodi yonyaka we 1937 ihlangene ibihlangene kwephelileyo iveki yonganyelwe ngu Mnu. M. W. Somtunzi no Mnu. G. S. Mabeta uno Bhala. Sinthemba loba kwakubako unyanyinyiva nobu chule obuya kubakho ngakumbi kaba kukho amaxh wangusha nee ngxali ngxali zomteto aba Numzana H. Selby Msimang, Mbulawa, Ben Gwabeni, bobathathu aba ngabe I. C. U emihleni yayo.

Ngenxa yokudlakazela lomzi ngama Polisa kwimi goobo efana nee Pati, nemitshato, kugqitywe ngumzi ndawonye ne Vayi Bhodi kwelokuba kubizwe umphathi ma Polisa no Nolali kuze kuphicothwa ezona ndawo ulila ngazo umzi lo phantsi kwentsebezo zoo ngaw' ayiphuzwa. Lonto ichithwa ngumcedisi (Manager) wakwa Ma' spalati, Ndaba zabantu ongu Mnu Venapple ngelithi xa ikho i Vayizali Bhodi eya miselwa ngu mthetho nina bantu—nje anamkeleki kule ntlanganiso. Ngokoke ke xoxani. Izigqibo noziva nge Bhodi. Abuye ekrotvoza.

I JOH'BURG BANTU LADIES CIVIC SOCIETY

Ibini ntlanganiso ngecawa 15 e Holweni yase kayapha, ngesi athu sokunga fikeleli kwelona likulu iqela, iroxiselwe icawa (Iphelela kumhlathi wesibini)

Ezakwa Komani Ewe, Onezibele

NGU "SA-ISINA"

Ngomhla we 9 Dec. ibiyingxela yekonsati yokubulisa u Mlu A.S. More otshintshelwe e Mafeking, lendendebe inyuselwe ngoku izakuba yingqonyela apho, izakongamela amawaka amabini anekhulu elinamashumi mathathu anesibini—2132—etyalike zake zase Wesile. Ubungasayikubona ngabantu ukuba lomfundisi ube tandwa kakhulu apha, abantu bendindi bebete thande kuwo onke lomagumbi alondlukazi ye Cawa yase Wesile.

Inteto ziwe kumadoda amaninzi athe awuncoma kakulu umsebenzi walomfundisi ngokunge kumbi u Rev Crabtree oyena ungu Mongameli weli Bandla apha. Intetho yake ibenomdla, ngoba u Mlu More lo ube lilungu lembuto emininzi, nathe wazibalula kakhulu kuyo ngempembelelo, nomonde nengqondo ebanzi. Ube lilungu le Joint Council ne Ngqonyela ye Pathfinders ze Skolo sake, nelungu le Komiti le Skolo sase H. Mission nelo manyano lwabe Fundisi (Ministers Fraternal.) Ulahlekelwe umzi wase Zibeleni, uzuzile owase Mafeking.

Kuugosizi ukuvakalisa ukusweleka ko Mnu Koli Mgqamqo ngomhla we 8 ku Dec. Impilo yakhe ibi seyinxesha imkhataza. Ube zibalule kunere ngoku tanda umdlalo we Rugby, eyi President ye 'All Blacks' yodumo lwalapha.

Amasinala endawo ngendawo enze i Concert and Dance apha kwazala yonke indawo. Ngoku njalo ne "Big Four" yodumo lwalapha ibi nowayo umtyabalo we Dance e C.M. Mallet.

Bahambile ukusinga e Kapa o Nkosk Ntumbuka nentombi yakhe u Tetiwe, kunye no Mnu John Matshikwe obekade elapha ituba lenyanga.

Kufike ngololiwe wase Rautini u Nkosk Joe Ndzuze wase Kapa, ulundwendwe lomnakwabo u Mnu T. Ntumbuka.

yomhla we 29, wale. Phakathi kwemi cimbi emininzi ebalulekileyo bekukho noma lunga nonyulo lwababambi ntambho. Amanekazi abekho ibingala Makosk: Sango, Vio Kika, M. Lisa, M. Solomon, E. M. Thalaza, Makosk. I. Mtwana, no M. Yose.

FUNDA I Bantu World KUQALA

TSOSA NYOOKO SEBETENG—KANTLE HO CALOMEL

Me u tla tloa Liphateng U ikut los Hore u ka Thola Motokara oa u Tloa Holimo

Sebate se tsosetso ho te'ela mabekere a mabob a tletseng nyooko maleng a hao ka mehla. Es nyooko ena e sa t samas ka tsosanelo lijo tea ha ha li thutseche. Li bolla maleng. Lesokolla li boliswa mpa es hao. Ua pipitela. Mele es hao ohle o kongos ke chefu 'me u ikutloa a nyehamile, u tpeletse le lefata' eka le senyehle.

Matsaal, lino tee belang, lihlatre monate meriana e te'ollisang ha li repe. Ho lokolla mah ha ho those lebaka. Ke Carter's Little Liver Pills tee tsejoang habolo tea ka etsang hore nyooko e mathe habonole le 'mele' me u ikutloe u " phahams e bile u phahama." Ha li na kotali, li sebete ha bonolo, empa li makats bakeng sa ho tsamaisa nyooko ha bonole le 'mele. Batla Carter's Little Liver Pills. Hlokomela bitso la Carter sephutho- long se se khubetsoana. I fkeimising tabole 1/2



Sinosizi ukuvakalisa ukusweleka kuka Nkosk Adelaide Petros Mdingi obubele kwi Hospital—isibhedlela—salapha ngomhla we 4 ku December 1936. Ungcwatyelwe ekayeni lakhe ku Ndlovukazi ngu Mfundisi wakhe u Rev. A. S. More ngenkonzo ezukileyo.

Ulapha u Mnu no Nkosk Sam Ndlanzulwana bodumo lwase Rautini ngokusela umoya. Balundwendwe luka Mau C. Nkwana ongu yise ka Nkosk. Ndlanzulwana.

Ngokunjalo no Nkosk Tim Bolani oze ngemicimbi ekayeni lakhe ku Ndlovukazi, selebe epindela kwase Rautini.

Kwabemkayo ngololiwe wase Rautini, sipaula aba—Nkosk. Notini ka Mgole kunye no Fezile;

Nabo O Mapela No Mabusa Ukuya E Queenstown

(NGU MABEL DAMBA)

Njengokuba Mhleli sine Advisory Board apha e Springfontein, ndithande ukuba undiphe isi qendu ndazise nam kumawethu ugalawo madodana ezwe lakuthi, esibona namhla kuphuma amadodana ukuya e Komani ukusilandela iindaba siphile nathi.

Nkosk L.F. Sihlali, Nkosk Mayekiso; Banumz Leo Sihlali no J.R. Nomangokwana—bonke baya kwi Empire Exhibition.

Kuloliwe ohlayo siqonda aca:—Nkosk M. Z. Mashicila (King) Nkosk Qunta (P.E.)

Kuqinwe ngeqina lomtshato u Mnu D.K. Manuel walapha no Nkosk M. L. Toise, wase Monti ngu Mlu A.S. More ngomhla we 11 ku December 1936.

Sibankwenela ubom obumnandi kubom obutsha.

Sivuyiswe kakhulu thina bem balapha ukuya ukuba lawo madoda akhethelwe i Congress yase Komani. Kwabe no Masipala uthembise ngokubancedisa nabo bayokufikela njengezinye idolopi. Sithi pambili makhwenkhe, ni wulwele umzi wakowethu, nani fundiselwa yona lento. Besimangele silusizi, singafuni nokube nikethwe ukuba nibe zizibonda za lapha, kanti u Thixo Usenikhe- thile, namhla siya sibongoza, sithi kona pho madodo. Niyaku katshwa ngengoma yoludwe ye 317: Hambani makristu kuba ne vangeli yoxolo niyibambile agezandla zenu. UTixo A bambe nani nibuye zintho za kuthi.

Yinina mawethu!! singathi nina kuze ku vakale. Kuba no buyi lo buya soyisisa inene phofu si langaza ukudumisa esezwe nga khwenkhe amadala. Into zo Mapela, Melato, Mabusa, Matsio, Moses no Mpungutye. Ndolule ekuthetheni Mhleli uxolo mawethu. Enkosi, Mhleli.



Wayefuna Kubuyiswe Ikazi Lake.

Lomfazi wabantu makube waye katazeke kakulu wakuba umyeni wake ufuna ukum- godusa. Siba wayenovalo ngakumbi ngakumbi ngoku waye lindele ukugonda ukuba ama Feluna Pills ayakumcana na.

Siteta inyani yodwa xa sisiti sinezincwadi ezintyinty ezivela konozala besiti ama Feluna Pills abeluncedo ukuba bazuze abantwana emveni kokuba base bepelelwe litemba lokubuya ham- fumane noyedwana. Ama Feluna, kwabalolohlobo, aike atinte ashukumise amalungu angase- benziye ngemfanelo. Ama Feluna avuselela futi anikeza amandla emalungwini ukuze umteto Wemvela, ngokuncediswa kanjalo, ubenako ukubanika umntana ababekade bemlindele bemnqwenela.

Kwanjalo ama Feluna anceda kuyo yonke impilo yomfazi. Ezi pilisi zongeza futi zihlaziya igazi ukuba luhlale libomvu. Yilonto ebangela ukuba umfazi osebenzisa ama Feluna ahlale asempilweni entle ekhutele, eqovuyo etandeka. Uziva epile kakuhle kwaye bonke abafazi abasempilweni entle kumnandi ukuhlalisana nabo.

Okokuba ezimpau zilandelayo zikona kuwe zitsho ukuti unokuncedwa ngama Feluna Pills:—

Igazi elibutataka, Ukudinwa, Ubutataka, Ukusongeleka, Isifo senyanga esimhlope, Amehlo abutuntunt, Iqolo elibuhlungu, Amahlala ngexesha lenyanga, Ukungetyisi kakuhle, Amabala emehlweni, Isiyazi, Intloko ebuhlungu, Ukucanuzela kwent- lizi o, Inyongó nazo zonke inkatazo zometyiso.



Sinicebisa ngamandla ukuba ke nilinge ama Feluna Pills Amankazana Odwa. Atengiswa yonke indawo nge 1/9 ne 3/3 ibhotile, ezipaketeni ezibomvu ezifana nale. Ukuba kulikuni ukwa- fumana apo bhalela kwi P.O. Box 731, Cape Town, utumele ixabiso lawo.

FELUNA PILLS for females only

Better Health for Women

What We Think And Say

"Bantu World"

SATURDAY, DECEMBER 26, 1936

The Golden Rule Of Calvinism

Christmas has come once more to remind a bewildered world—a world that is afraid of itself because of its sins—that humanity is suffering to-day as the result of the inequalities and injustices that have become part and parcel of its life. The Christian nations of Europe are arming to the teeth because of the refusal by the strong to adopt the principles of the Christian religion in dealing with the weak. It is the refusal to recognise the oneness of the human race, the refusal to admit that every race of mankind was created to occupy a nobler position than that of servitude in God's scheme of things, that has released warring forces which have made the world go mad.

To us, it is surprising that at this time when the minds of men should be thinking of how the various races could be taught to live together in peace, there should be men in responsible positions who preach the gospel of inequality between white and black in Church or State. If this doctrine is the essence of Calvinism then one can safely say that between Christianity and Calvinism there is a vast difference and, therefore, Calvin is one of the men who are responsible for the failure of the so-called Christian nations to practise what the Founder of Christianity laid down as principles that should govern human relations.

The Minister of Native Affairs, who has won the respect of a large section of the African people, told the students of the University of Pretoria the other day that in dealing with the Native problem they should adopt the golden rule of Calvinism and the Voortrekkers namely, inequality in Church or State. This, of course, does not surprise us, what is surprising is that the Minister justifies this policy by telling the students that in South Africa there are two nations which are entitled to develop their lives to the full. If it is true that there are two nations, one white and the other black, then there is no need to talk about "the people shall not admit of equality in Church or State" since the assumption is that each nation has its own Church and State where its sovereignty is unchallengeable. That the one nation should have no State or Church but subordinate to the other is unjust and makes Mr. Grobler's argument look ridiculous in the eyes of all reasonable men. Although nations may not be equal in power and material wealth nevertheless they have equal opportunities and have the unchangeable right to decide their destiny.

If, as Mr. Grobler says, the Africans are "a separate national unit" then it is only fair that they should not be denied the rights

which the other nations have; they should be allowed to develop their life to the full and not be exploited for the enrichment of the white nation. No nation can develop its national life to the full without a state of its own. How can Africans whom Mr. Grobler proposes to drive into the hands of European farmers by means of the proposed Urban Areas Bill, develop their "national values emanating from the traditions and national characteristics of their own nation?" They cannot. The truth is, no people can develop along their own lines when they are controlled and exploited. Freedom of thought and action is essential for human progress. The African people, as a "separate national unit," cannot realise their national ambitions and aspirations when controlled by Europeans and living in the same country.

No, we do not see how two nations can live and develop in the same country and under the same governmental control. History has no such record.

It was a world rent with national antagonisms and riven with class conflict that Christ came to save. And if we are to create foundations of peace in South Africa, we should be ready to break down with remorseless love the walls of race and nation and love our neighbours as ourselves. This ought to be the Golden Rule which we should follow if we want to make South Africa a land of peace for all.

Europeans derived from the presence of the Bantu in their midst?

The greatest boon of all has been the comparatively cheap Bantu labour which has allowed the low-grade gold mines of the Reef to be exploited. It is due to this labour that South Africa has been able to become the greatest gold producing and one of the most prosperous countries in the world. Had it not been for this labour of the Bantu, South Africa would be a poverty-stricken land.

Again, it is because of the comparatively cheap Native labour that the European farmer has been able to compete successfully in the markets of the world. The prosperity of the European farmer like the prosperity of the gold mines is dependent upon the Bantu.

What European town or city dweller does not owe his or her material welfare and comfort to the Bantu? Because of the plentiful supply of inexpensive Bantu labour, South Africa is not unlike a paradise to the white people. Is it not, therefore, their duty to increase the welfare and happiness of the Natives in return?

This country owes its prosperity to the combined efforts of both races. Had either race been lacking in its contribution to the common welfare, South Africa would still be a poor and a backward country.

For the benefit of both races, we must all strive for the maximum of co-operation and good will between the Europeans and the Bantu. Animosity and lack of co-operation will only spell ruin to South Africa. The two races are dependent upon one another and, therefore, it is to their own individual advantage to help one another as much as possible.

Bilharzia Disease

History Of Life Cycle

Bilharzia has been known for thousands of years in Egypt. The eggs of the parasite which causes the disease have been even found in mummies.

In 1851, Dr. Bilharz discovered the eggs & parasites whilst doing a post mortem examination and the disease has since been named after him.

Dr. John Harley in 1864 discovered that the disease in South Africa was due to the same parasite as in Egypt.

In 1914 two Japanese scientists discovered that the intermediate hosts were certain kinds of snails and in 1916 Dr. Christopherson discovered that the disease could be cured with injections given over a period of time.

There are two types of Bilharzia in South Africa, namely, Urinary Bilharzia and Intestinal Bilharzia.

The disease is caused by parasites living in the veins of the liver and laying eggs from time to time. The parasites are little worms about 3/4 to an inch long.

The female becomes enveloped by the male and only leaves him to travel down to the bladder or intestines to lay her eggs. The eggs are tiny boat-shaped things and work their way through the wall of the bladder in the case of Urinary Bilharzia and the intestines in the case of Intestinal Bilharzia. This causes much bleeding and pain. The eggs are then passed with the urine or faeces when an injected person relieves himself.

If the eggs fall into water, tiny little organisms called miracidia immediately hatch out and swim about in search of the right kind of snail. Most of the common water snails of South Africa are carriers of Bilharzia. The miracidia must enter snails within 24 hours otherwise they die.

On finding a snail the miracidia penetrate the skin and find their way to the liver where each forms a sporocyst. A Sporocyst is a little bag in which the miracidia split up into many daughter organisms.

In about 6 weeks this bag bursts and the tiny organisms which are now called cercariae escape into the surrounding water.

The cercariae have forked tails and swim about in the water looking for a human host. If no host is found within 48 hours the

cercariae die. As soon as the cercariae find a human host however, they drop their tails and bore through the healthy skin into the blood stream.

In this they are carried through the heart and lungs to the liver. Here the female is again enveloped by the male and lays her eggs, and the cycle starts all over again.

Symptoms, Treatment And Precautions.

When a person is attacked by a number of Cercariae his skin usually itches where they have bored their way through.

This is followed in from 2 to 6 months by blood appearing in his urine, pain on passing urine, and a tendency to pass urine more frequently, slight headaches, coughing, digestive disturbance and vomiting are often felt.

Later on more severe symptoms develop, such as fainting, loss of appetite, loss of energy, loss of weight, dullness with the patient showing little interest in what is going on about him.

When persons notice any of these symptoms they should have their urine tested by the District Surgeon or any of the Inspectors of the Union Health Department. If positive no time should be lost in submitting themselves for treatment in accordance with the Doctor's instructions.

Now, when one has been treated and is quite well again, one does not want to become infected again.

There are some simple precautions to prevent the spread of the disease which can easily be carried out if people would only take the trouble.

- (1) Early treatment of sufferers. This will cure the patient and render him safe from infecting healthy snails.
- (2) Don't wash or bathe in infected pools, or rivers etc. The pools formed by streams drying up are particularly dangerous.
- (3) Don't relieve oneself near water.
- (4) Heat all water used for domestic purposes or store it for 48 hours.
- (5) Destroy snails. School children can collect and destroy many hundreds of snails if they know where to look for them. Snails are mostly to be found just under the surface of the water attached to rocks, reeds or grass etc.

The Need For Co-operation And Goodwill Between European And Bantu

(By Francis Le Mas)

South Africa is a land inhabited chiefly by two great races, namely the Europeans and the Bantu. Born and bred in the same land, they live side by side, each dependent upon the other. Each has played a prominent and vital part in the development of South Africa. The capital, the enterprise, and the science of the white man coupled with the labour and energy of the black man have developed the farms, exploited the mineral wealth, and constructed railways, roads, bridges and great irrigation dams throughout the country.

Let us examine in what way the presence of the two races in South Africa have been of mutual benefit to one another.

Before the European instituted law and order throughout the land, there were constant fights between the different Bantu tribes. The fierce impis of the strong tribes were sent on missions of rapine and massacre. The weak and defenceless races were either enslaved or exterminated. The institu-

tion of law and order by the white man has brought an end to inter-tribal wars, protection and security to the weak, and a prosperous peace to all.

Secondly, the European's influence and encouragement are helping the Native to develop his agricultural pursuits along efficient and scientific lines. Agricultural schools have been erected to give the Bantu a thorough training in the growing of crops and the breeding and care of good stock. It has taken and it still needs European encouragement and guidance to get the Bantu to relinquish his backward and unenterprising methods of agriculture for more scientific and efficient ways.

Finally, from the European the Bantu has derived and continue to derive education, employment, and efficacious medical treatment. Contact with the white man has rid him of the paralyzing belief in witchcraft.

What benefits have have the

R. Roamer Talks About . . .

WHO'S WHO

Nurse Jane Maplank, of the Imaginary Hospital, was seen at Orlando last Sunday accompanied by Mr. Joshua Thipa, the author of *Babylon*. Because they were seen together in broad daylight gossipers are already publishing their tongues so as to describe later on—with salt added—this simple fact. We shudder to think what scandal-mongering would have been there if they were seen at night!

Miss Jemima, the saucy little Sauce, nearly found herself in a fine pickle last Sunday when, on meeting Mr. Jeremiah at Johannesburg station, she greeted him with a flashing smile. It happened that at that very moment Mrs. Jeremiah came along and saw the smile. What really annoyed her was that her husband seemed to like the smile for he kept his eyes on Miss Jemima's face whereas as a married man he should close his eyes every time he sees a woman.

Mr. O. B. Careful, the well-known Somebody, has returned from a month's holiday visit to Cape Town. He looks exactly as he was when he left the city, but we think it will sound nicer when we say he looks fit and healthy. He says Cape Town is not as good as Johannesburg socially because (We guess this) nobody took any notice of him there.

The school closing concert held in Safa Pick Up Hall by the Timbutoo Primary School was well-attended and the pupils did their best. What nearly spoiled the concert was the failure of Jessica Kassikara, the soprano, to reach the high notes of the chief song. It was only after a ladder had been brought in from the yard and Jessica had climbed on it, that she could reach the high notes.

It will come as a great blow (Bang!) to their many friends when they hear that Mr. and Mrs. Lenyalo Moferefero, whose marriage was described as the greatest success of the year, are now "absolutely fed up of each other." Mrs. Moferefero says her husband neglects her, while Mr. Moferefero says he now realises what an ass he was to be tempted by outward appearances when the lady had no "inside at all!"

Mrs. Joshua Sure, (nee Maningcheek) arrived in the city on December 24 to spend Christmas holidays with friends. We wonder when she will stay at her own town and spend the Christmas holidays in her own house cooking decent meals for her long-suffering husband.

We are sorry to disappoint our patrons and patronesses who are now waiting eagerly for our "promised face" in this column. We took the snap all right; but when it came out we found out that the pimple on our right cheek showed clearly. We felt sure no reader would enjoy looking at a face with a pimple when pimples are so common these days. So we tore up the snap. Don't blame us; blame the pimple that must visit our cheek this time of the year.

We understand that Orlando Township streets have no names. We are much surprised at this and hasten to remedy it. If the Advisory Board of Orlando wants an important name for its principal street it can have ours for nothing:—"Roamer Avenue." This name would place Orlando next to the chief suburbs of Johannesburg, because of its quality. We hope Mr. Mpanza and others will take this tip.

Mr. R. Roamer, Esquire, wishes every reader of "The Bantu World" a Merry Christmas and a Happy New Year. We hope we shall all be spared to meet again in the New Year with good resolutions to do better even if we won't keep them.

(Continued at foot of column 2)

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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"I WAS WRONG"

By THE EDITRESS

One of the greatest qualities in human nature is that of knowing when you are in the wrong and owning up that you are. A woman who can say, "I am sorry I was wrong," after a misunderstanding with another woman is made of the stuff that makes great characters.

It is a courageous nature to take this step; for it is not an easy thing to do. It is so easy to say, "I won't go to Betty and tell her I am sorry for what I did; for she will think I am afraid of her." Yet this attitude is full of the gravest risks, for it can never build lasting friendship or happiness. But a woman who is not afraid to admit her errors is a woman to be trusted. For she must have an honest mind, and a noble character and courage to do this.

Humble pie is a dish for which few of us have the taste, but there are too many people in the world who, even when they know they are in the wrong and due for a helping refuse to face it.

It is not easy to climb down when you have ridden the high horse in some heated argument or other. There is some kink in human nature that makes it difficult for one man to say to another "You were right."

This Week's Thought

It is a greater thing to try without succeeding, than to succeed without trying—Anon

We like to think that we are never in the wrong and that it is the other fellow who is at fault, but even the best of us must make mistakes—although the best of us are willing to admit them.

I once worked with a woman who had an idea that it was a sign of weakness to admit she was in the wrong—and a more insufferable and conceited bore I never met.

From her own rigid opinions nothing would shake her. If she took it into her word she would argue that night was day and black was white. Even when she realised that she was at fault she would not budge. She imagined that this attitude was proof of her strength. Fiddlesticks! It only showed that she lacked the moral courage to be a real woman. It proved that she was small instead of big; that she was mean-minded instead of large of heart.

Because it takes a certain "something" frankly to admit that you have been barking up the wrong tree instead of hiding your mistakes behind a fence of lies and excuses.

Come out into the open with a frank "I'm sorry" when you know you're wrong.

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OUR CHILDREN

The Growing Child

The nursery menus should receive careful consideration from the mother. Hours of meals and the number of meals should be fixed and rigidly adhered to. Haphazard eating at any odd time handicaps the digestive apparatus and, in turn, adversely affects the entire internal machinery.

If a child has three good meals a day, and a cup of milk at bedtime, he is amply fed and his digestive system is not hurried in its important work. Moreover, it works smoothly and is able to dispose of one meal before being commanded to deal with something else. In this respect the stomach is very human. If overworked it will strike and refuse to be thorough and efficient.

Even if a child has missed a meal through lack of appetite or possibly constipation, he should be encouraged to wait until the next meal is due, for the snack habit is easily acquired and difficult to break. A drink of orangeade or lemonade or an apple will satisfy him, and will not disturb the routine of a well-behaved digestion.

While growth is going on, plenty of plain, nourishing food is a necessity. Growing requires a good deal of food, and there is the mental and physical wear and tear to contend with. Unless the reserves are there for the repair work, health, vigour, and efficiency are bound to deteriorate.

JUST A SMILE, PLEASE!

Burglar, after emptying the safe: "Well, suppose we count up and see what we've got?"

Burglar's Mate: "Oh, I'm tired. Let's wait and look in the papers tomorrow."

"James," said the milkman to his new boy, "do you see what I'm doing?"

"Yes, Sir," replied the boy. "You're puttin' water in the milk."

"No, I am not, James. I'm putting milk in the water. So if anybody asks you if I put water in the milk you can tell them 'no.' Always stick to the truth, James."

Bagley: "I never restrict my wife. She does exactly as she pleases."

Bagley: "And you?"

"I do exactly as she pleases, too."

Geography, the subject Tommy knew least of all, was being taught in class.

The teacher, knowing Tommy's weakness, singled him out to answer one of her questions.

"Now, Tommy," she said, "I'll ask you an easy question. In what zone is Iceland?"

The boy sat deep in thought, but no word came from his lips.

"Come, come," said the teacher, after a while. "Surely you know that. It's quite an easy question."

"Yes, I agree," said Tommy, knitting his brows, "but it's the answer that's worrying me."

Obedient Youngster: "Mother, may I speak?"

Parent: "You know that you must not talk at the table."

"May I not say just one thing?"

"No, my boy. When your father has read his paper you may speak."

Father reads through his paper and says kindly: "Now, William, what is it?"

"I only wanted to say that the water-pipe in the bathroom had burst."

DO YOU KNOW-- who was Salome?

By R. R. R. D.

Salome was the beautiful daughter of Herodias the evil hearted wife of King Herod. It appears that this young, beautiful woman took after her mother, for we read in St. Mark's Gospel, chapter 6, that her mother, Herodias, was married to King Herod although she had been previously married to his brother Phillip.

I'll tell you more about Salome's mother. As I have said, Salome was very beautiful and accomplished in many physical respects. But she was vain as she was beautiful. She was married to her father's brother Phillip, the Tetrarch, son of Herod the Great. One day when King Herod and his wife Herodias were reclining in their couches, Salome came and danced so gloriously that King Herod was charmed.

He was so pleased that he promised her anything she desired. Salome did not know how to claim this great promise so she went to her mother for advice. Now at this time John the Baptist was in prison at the order of King Herod. Herodias hated John the Baptist like poison, for he had said to Herod "It is not lawful for thee to have thy brother's wife". This was the cause of Herodias' hatred of the Baptist.

So when her daughter Salome said, "Mother, what shall I ask from the King?" This evil woman said, "The head of John the Baptist." This woman knew that King Herod would fulfil his promise no matter what it involved. The 25th verse says: "And she (Salome) came straightaway with haste unto the King, and asked saying 'I will that you give me by and by in a charger the head of John the Baptist.'"

King Herod was sorry; but "yet for his oath's sake, and for their sakes which sat with him, he would not reject her." So he sent word that John the Baptist should be beheaded. This was done and his head was placed on a charger and given to Salome. Salome gave it to her mother, Herodias. We do not hear what Herodias did with it. The disciples of John laid the corpse in a tomb.



ARABELLE and ISABEL

Arabelle: Whew! Isn't it hot!

Isabel: Frightfully! Have another cup of tea. There is nothing like really hot tea for making one cool.

Arabelle: Yes, I need something to revive me, I have been doing so much hard thinking.

Isabel: Good heavens! What about? Your dress?

Arabelle: Nothing half so frivolous, my dear. I have been thinking about my new year resolution.

Isabel: What do you want to bother about them for no one ever keeps New Year resolutions.

Arabelle: Yes, I know most of us forget about them after a while, but still I think it does one good to make them.

Isabel: Oh?

Arabelle: Well, to make resolution you must take stock of yourself; you give yourself a sort of mental over-hauling and I think it is good for one.

Isabel: Gracious! what a serious person she is today!

Arabelle: Mm. It seems like it, doesn't it? But you know, it pays to be serious sometimes.

Isabel: Yes, I know you are right. Well, I'll give myself a mental over haul tomorrow and tell you all about it next week.

WOMEN'S HOME PAGE

Do Your Eyes Deceive You?

It is an important question, for if they do it may be a warning that their delicate mechanism has been disordered by neglect or bad treatment.

The general health can affect the eye trouble is caused by dirt and bad lighting. A hospital nurse is scrupulously careful of the cleanliness of a baby's eyes, and this cleanliness should be maintained all through life. When children reach school age, or a bookworm stage in their development, the lighting question becomes increasingly important.

There are three main issues to consider. The light must be sufficiently strong, yet not dazzling; it must be steady, and it must proceed from a source which does not load the air with fumes or smoke—bad for eyes and lungs alike. For this reason the use of candles or lamps should be discouraged, and thanks to the increasing electrification of the courtyside, candles and lamps are being ousted by electric light in many country homes.

Electric light, properly arranged, meets the health requirements. It is steady and fumeless, and careful arrangement and shading can make it the perfect reading light. Lamps of sufficient strength should always be used.

Household Hints

Ink stains can be removed from the hands by rubbing with the inside of a banana-skin.

If your tea towels leave fluff on your china, pass them through a solution of weak starch water.

When cooking cauliflower, two lumps of sugar in the water will keep it white.

When dressmaking, keep a bottle of eucalyptus oil handy, as it removes grease and machine oil from any fabric.

Unbleached Linen: To whiten soak overnight in a solution of warm soap suds and borax. Rinse in warm water with a few drops of ammonia added.

Vinegar: To clear a room of the smell of stale tobacco smoke sprinkle a few drops of vinegar on the cinders of the fire.

Windows: The glass can be kept bright if polished with a partially dried cloth that has been wrung out in ink-water.

Plum Cake

For Christmas

This quantity will make four cakes and two could be kept for the New Year:—

2lb. butter, 1lb. Demarara sugar, 20 eggs, 3lb. flour, 8 teaspoons mixed spice, 2lb. raisins, 2lb. currants, 2lb. sultanas, 1lb. peel, 1lb. chopped dates, 1lb. chopped almonds, 1lb. chopped walnuts, 1lb. chopped cherries, 1 pint brandy, Caramel or treacle (about 4 table spoons).

Cream the butter and sugar, beat the eggs and treacle or caramel together, and gradually add the sifted flour and spices alternately with the eggs.

Add the fruit and nuts gradually to the mixture, lastly add the brandy. Mix well. Put into a paper-lined tin, and bake at 200 deg. Fahr., or No. 1 in a gas oven, for five to six hours.

Raised Pork Pie.

12 ozs flour.
1 half teaspoon salt
4 ozs. lard
half pint water.

Mix and warm the flour and salt. Heat the lard and water together until the lard is melted. Pour into the flour and mix well. Knead until the paste is smooth. Stand in a warm place for 30 minutes.

Cut off a quarter for the lid of the pie. Mould the remainder into a round or oval shape; put in the meat, cover with the lid, tie a piece of greaseproof paper round the sides to keep the shape while the pie is cooking.

MEAT FOR THE PIE

1 and a half to 2 lbs spare rib of pork.

1 Onion.

Pepper and salt; and, if liked, 2 hard-boiled eggs.

Cut the meat into small pieces, put the bones and gristle into a saucepan with the sliced onion, cover with water and gently simmer for about 2 hours. Measure and add 1 level dessertspoon gelatine to each cup of this stock. Season the meat and put into the pie with the hard-boiled eggs.

Add 2 tablespoons water, moisten the edges and put on the lip, leaving two holes in the top for the steam to escape. Decorate with pastry leaves. Brush over with egg, tie the greaseproof paper round the sides and bake at 375, to 400, Fahr, for 1 to 1 and a half hours No. 6. in a gas oven.

Strain the stock from the bones season to taste, add the gelatine, bring to the boil, pour into the pie with a paper funnel and leave to cool.



Miss M. T. Mbata

"Worthy of Praise"

Madam,

Would you be able to permit me space in your valuable columns to present Miss Merica T. Mbata (Mtinti) of Hamilton St, Newclare, whom I think worthy of praise.

Having lost both parents in early childhood "Mtinti" after leaving the Preparatory School toiled and struggled to pull her own weight.

Coming to the Rand 1930 she took apprenticeship in dress-making, which career she still holds as an artisan.

Thanking you

G.T. MDAKANE

NO AFRICAN HOME
Is Complete
WITHOUT
The Bantu World.

African Mothers!

The Good News is Spreading!



BABIES SLEEP SOUNDLY with

ASHTON & PARSONS' INFANTS' POWDERS

Bantu women in the town locations first heard how white mothers keep babies healthy and happy so that they grow fat and strong. Now the country women in the kraals are hearing it too. When baby cries, he has a small pain somewhere. Ashton and Parsons' Infants' Powders stop the pain. Baby becomes happy and sleeps soundly.

You can buy these powders at the store and they do not cost very much. Just put the powder dry on the baby's tongue. Give one half a powder if baby is less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

Proprietors: Phosferine (Ashton & Parsons) Ltd., London, England
N.I. 36/28.

Summer Comfort

Don't let the hot weather "get you down"! Don't let the climbing mercury find you looking bedraggled, exhausted—and unattractive. A smooth make-up can do much towards giving you cool, fresh appearance.

The colour of your frock, too can help. Cool greens, fresh whites and pastels create a feeling of composure in you and those around you.

If your hands swell up and get red, do this: Rest your elbows on a table and hold your hands straight up. This permits the blood to circulate more normally and does away with those red, swollen hands that make one so uncomfortable and warm looking.

Avoid tight waistbands and any form of clothing that makes for discomfort. You can keep fresh through the hottest day if you wear a simple dress that assures freedom of movement and proper circulation and breathing.

Merry Christmas!

THE EDITRESS wishes all her women readers the compliments of the season. She fervently hopes that 1937 will find us all alive, and still prepared to do our little bit towards helping our people towards greater things. Those who have met hard times should not despair but should know that as long as God has spared them, He still has further use for them in this world.

NATIVE MOTHERS! THIS IS THE BEST FOOD TO BUILD BIG HEALTHY BABIES!

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Our King And Queen

A United And Happy Family

All over the World, in different parts of the British Empire, people are reading anew the life history of our new King and Queen; reading anew and loving anew; for although British subjects have always admired and esteemed the Duke and Duchess of York, it is with deeper feelings that we now regard them as our King and Queen.

The private life of Their Majesties is particularly appealing, for it is the perfect example of domestic happiness where love, children and religion are intermingled. Born of Scottish Nobility, Queen Elizabeth was before her marriage, Lady Elizabeth Angela Marguerite Bowes-Lyon, daughter of the 14th Earl of Strathmore.

The comparatively simple life of her girlhood came to an end when the world war broke out in 1914. The ancient family home, in Scotland, Glamis Castle, was converted into a hospital for the wounded soldiers and there, at the age of fourteen, the Lady Elizabeth Bowes Lyon helped her mother tend the wounded. She was too young to become a proper hospital nurse but she gave help wherever it was needed and often sang to the wounded soldiers. When the war ended Lady Elizabeth took up the ordinary social life of a girl in her position. The Duke of York had known her in her childhood but it was in 1920 that he met and fell in love with her. In 1921 he paid another visit to Glamis Castle.

The two young people shared many interests in sport and work, but it is said that the youthful Lady Elizabeth hesitated at the betrothal because she feared the position offered her, for she knew that should anything happen to the Prince of Wales before he had an heir the Duke of York would eventually become King. However, love overcame fear and on April 26, 1923 Lady Elizabeth Bowes Lyon became the Duchess of York England and the Empire rejoiced at the Royal wedding and the lovely little Duchess soon became the most popular lady in the realm.

Used to a more or less quiet life, she now, as the Duchess of York, had to take her place at her husband's side and fulfil numbers of public engagements. The Duke and Duchess both took their social work very seriously. The Duke unselfishly gave up a part of his private income when he inaugurated a Summer camp for boys, and the Duchess has particularly interested herself in women workers.

On April 21, 1926 Princess Elizabeth was born. The news was welcomed with unparalled enthusiasm in London and throughout the British Empire.

Before the little Princess was a year old, her mother was called upon to make a great sacrifice. The Duke was compelled to go on a tour through Australia to open the first Parliament held in the new Federal capital and it was the Duchess's duty to accompany her husband.

So, just when her first darling baby had learnt to sit up, and do all the fascinating things which delight a mother's heart, the Duchess had to say goodbye for nearly six months. Princess Elizabeth was left in Queen Mary's care and it is needless to say that no baby ever received better attention, but mothers all over the Empire sympathised with the young Duchess who had to leave her baby and sail to a far country.

Australia gave the Duke and Duchess a wildly enthusiastic welcome and Australians of every class and distinctions fell in love with the charming Duchess. On their return to England they settled down in their own home at 145, Piccadilly and some years later, August 21, 1930 Princess Margaret Rose was born.

It is in her children and her family life that the Duchess has always found greatest happiness. Like Queen Mary, with whom she has always been on terms of warmest affection, she loves the domestic side best.

She is an expert cake maker and when she has time she enjoys baking scones and cakes for her husband's tea. Both the Duke and Duchess enjoy dancing, riding and music, and the Duchess sings and plays with great charm. She is described as "a woman of simple tastes and high intelligence," and her husband has often told his friends that his wife is not only a sympathetic and loving companion, but a devoted and loyal helpmate.



Queen Elizabeth

PRINCESS ELIZABETH HEIR TO THE THRONE

The charming little Princesses have always had a special place in the hearts of British subjects, but it is Princess Elizabeth who will now be very much in the public eye, as the ten-year old heir to the British throne. Her education has been slightly different to other little girls as she has had private tutors at home instead of going to school, but she works at her lessons and plays with her toys just as other little girls do. She is devoted to her little sister and the two are said to be excellent playmates.

Princess Elizabeth has lessons in deportment and courtesy every day, for although her upbringing has been simple and natural, she has to be trained for the great position which she will some day hold.

She studies music, rides, and has learned to dance and swim. Both Princess Elizabeth and her sister are wonderfully healthy children and the new Queen is a great believer in fresh air and light, comfortable clothes. Bare legs and bare arms are the order of the day in the summer time, when the little Princesses are at play.

Their Majesties King George VI and Queen Elizabeth have long since won the hearts of the British people and it is to be hoped that circumstances will make it possible for their Majesties to visit South Africa after the coronation.

Helpful In Every HOME

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WOMAN'S SUPPLEMENT

What Is Jealousy?

Editorial.

Jealousy is an emotion; every one condemns it. Anxiety, unhappiness, suspicion and strife follow in its train. It oft tortures the soul with bitterness and anger, unreasonable and uncontrollable. Tragedies innumerable have been caused by it.

But jealousy is not an unmitigated evil. It is a normal instinct. It is a well-defined laudable purpose. It is one of the most powerful protectors of home life.

If a woman loves a man she is



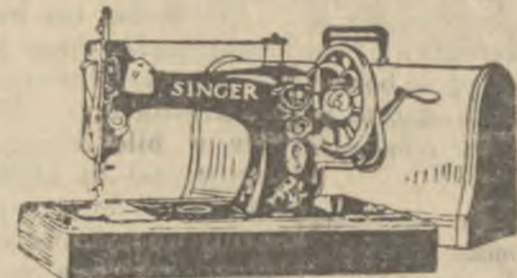
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jealous of him. She wants him for hers if alone. In every phase of his life she will not agree to a partial partnership arrangements. The instinct of jealousy takes care of this. The sacredness of the home is depended by it. The perpetuation of the best race there is dependent on this. Do not resent your husband's or your sweethearts' jealousy of you. It is emphatic evidence that his love is deep, sincere and dependable.

If your husband or wife demands your absolute fidelity, if every thought of your attention to others is torture, this is simply the following of natural instinct that is part of every strong, all-consuming affection.

Some people say real love is unselfish and sacrificing, but the love of a man for woman is selfish and uncompromising, demanding ownership and exclusive possession. Jealousy must not be misinterpreted, because it is the part of your nature if at all you are normal.

Nevertheless jealousy has been known to destroy affection to destroy affection through its inconsiderate demands. You cannot expect to have blind faith in your loved one, but undue suspicion should be restrained.

Some say love is a species of slavery. But slaves sometimes revolt. Even the little things have been known to turn. Be reasonable.

I wish all 'The Bantu World' readers a very Happy Christmas and bright New Year. Thank you.

(Mrs.) P. Melato,

Pretoria.

Keresemese Gase Tsatsi La Ntoa

The Bantu World Lekhotla La Baruti Ba Afrika

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(North of Bantu Sports Ground.)

P. O. Box 6663 JOHANNESBURG

SATERDAGA TSTTOE 26, 1936

Molaetsa Oa Keresemese

Keresemese e tlele gape go re gopotsa tsualo le lefu la Keresete, mohloidi le mothei o bodumedu ba Bokeresete. E tlele gape go re gopotsa mahlomola le matshuenyego a bophelo ba gagoe, bo ileng ba fela sefapanong thabeng ea Gologota. E se ele dilemo tse maosaka (dikete) a mabedi go tloga tsatsing leo Keresete a tsualoang ka lona go fihlela kajeno. Bokeresete le tsueloape eo re e bonang di simelogile dilemong tsena.

Ga Keresete a hlaga lefatsheg lena o fihletse barui ba gateletse badiidi, ba mat'a ba dutse godimo ga melala ea ba fokolang, ba bohale ba kotula moo ba sa lelang, dichaba di supana ka menaana, Majuda a sena selekane le badichaba, gomme Masiriki a sena setuallu le "Manpara." Go bolela nnete lefatshe le ne le tletse hloano, karogano, kgatello le kgethollo. Mmco oa Roma o ne o gateletse dichaba tse neng dibotoa ke setoropo sa joko e boima ea puso ea Keisare. Gomme selo sa Majuda se ne se hlomola pelo, ele selo sa banna le basadi ba kgangoang ke morallo oa tlala le kgatello.

Erile ga a utlua mokgosi o reng "Thabang le nyakalle gobane kajeno le tsualetsoe moloki ntong ea Davida," a eelloa puo tsa baporofeta ba bogologolo ba sechaba sa oona gomme a thaba a nyakalla gobane a gopotse gore Keresete ke eena Mesiaea ea tla lokolla Israele bokgobeng. Erile ga Barona ba utlua gore kajeno Majuda a fumane moloki le molokoli ba thoma go tseoa ke poifo, gobane ba ne ba gopotse gore Keresete o tla thuba borena ba bona Erile ga barui ba utlua gore Keresete o rera Evangedi eleng kgahlano le bohumi ba thoma go tseoa ke poifo, gobane ba ne ba gopotse gore Keresete o tla senya "mooi ka leleke."

Empa Keresete eena ga a ka a rera Evangedi e neng e gopotse ke batho bana kaofela. O rerile evangedi ea lerato, kopano, kutluano le thusano. O boletse gore o tlele go aga moratho (leporogo) o a go kopanya Majuda le badichaba, Magirike le "Mampara," o tlele go etsa gore bafu le marana, barui le badiidi, ba phedisane ka kgotso. Marena le barui ba ngoathelane hlogo ea tsie le bafu le badiidi. Thero ena e ile ea seke ea kgahla motho. Marena le barui ba e utluile ka tsebe e ngue gomme bafu le badiidi ba e utlua ka tsebe e sele. Marena le barni bare bona ba ke ke le ka mohlala le mong ba etsa selekane le bafu le badiidi gomme bafu le badiidi bona bare "monna enoa o ea makatsa, re ne re tshpile gore o tla re lokolla dinaleng tsa makgema emoa o re boella gore re utluane le bona. Ga se eena Mesiaea ea porofetiloeng ke bo Jeremia, Isaia le Daniele.

Ke moo go ile go simologa hloriso le nyefolo ea Keresete, eo e leng bofelelong ea moisa sefapanong pele mosebetsi oa gagoe oa go lokolla lefatshe b kgobeng ba leruo o phethagala.

Kajeno ga re gopola go tla ga gagoe mo lefatsheg re gopola kamoo a rerile evangedi ea lerato, kopano, kutluano le thusano ka gona, re makatsa ke go bona dichaba tseo di leng tsa amosela thuto ea gagoe mehlang ee bogologolo di emelane ka marumo, di bolesana jua'eka diphoofole anthe lega gole jualo di ikgomosana ka tsueloape ea dilemo tse maosaka (dikete) a mabedi, Nnete ke gore le kajeno dichaba ga di utlui se boleloang ke Keresete. Bao ba rerang thero ea gagoe ba etsa jualo ka molomo feela empa ga ele mediro ea bona ke ea bophoofole

Go teng Ba Afrika ba gopolang gore Keresemese ke letsisi la botagoe le polaeano. Re ke ke ra makala ga ekere kamorago ga tsatsi lena ra utluoa gothoe Ba-Afrika ba mashome a mabedi ba tshetse Noka ea Jordane t-baka la botsgoa le dintoa Tsatsi lena bagose ke tsatsi la kgotso le lerato eseng la dintoa le polaeano, ke tsatsi la thabo le nyakallo eseng le botagoe le meleretere. Re kgolaa gore Keresemese ena Ba-Afrika ba tla itshuara setho ba tlogele

(Di fella serapeng se latelang)

LE OKAMETSOE KE
MONNA OA BANNA
REV MAHLANGU

(Li tlhah leqepheng la 14)

le beang pela lona ho mo supa a le ke le le kholiso bohle hle. Ha ke re: "He is a MAN"—"ke MONNA"—YINDODA—Hy is een MAN," (knap) ke lumelloe feela ho aketsa hona. Ha ho letho—leha le ntle le chabile maikutlong a hae—leo a keng a rate hore le ee kamoo eena a le boneng hantle - ntle kateng kante ho hore a lumelle bohle ba lekhotla ba nang le hona ho hlalisa maikutlo a bona ka ho tlala pele a hlalisa a hae ao a sa ba tlameing leha ho le yoalo ho a latela ha eba a sa ba kholisea.

Leha a ena le kelelo e ntle ea tsohle tse lokelang ho etsoa e lokelang ho tsipuaa ke bohle, ha ana khopolo le e nyenyane ea hore e be eona feela e sebotang, talingoano, o tsepa haholo tsa ba bang ho feta ea hae. Boikhohomoso bo mona bo fumanoang hangata ho ba bangata mererong e fapaneng e mengata ba hore "ke 'na ea beiloeng kapele eka khona ke lateloe bohle moo ke isang leha ho le lefifi ho le mangope. Ha ho joalo ho eena o ee a hlale bamameli ba hae ka mabaka a chabileng ba bone' nete ea litaba eo a se keng a e hanyetsa le eena ha a e bona ho e mong oa Lekhotla. Ho ka boleloa feela "He was born a leader," o tsoaletsoe tsamaiso." Nka le bolella mona barui ba Afrika he hore ha ho lebaka la ho'na le ema ka phoko. Tlong; le tla mpakela (kholisoa).

Phutheho tsa haufi li ile tsa mengoa. Lenaneo la litaba ha le ea ka la phethoa ka mabaka a sitisitseng hoo. Phuthehoo ea pele e bile khetho ea bangoli (reporters) ba koranta-ka sesuto tsa Phutheho. Ha khetheloa baruti hoo, Khunong a tlatsoa ke Mangoaela leha eena (Mr Khunong) a ile talima, ba litaba ka nokhoa o sele oa hae, empa ka oa Phutheho ke eena Mongolli e moholo.

President (Mahlangu) a bea lengolo la All African Convention le memang phutheho ena ho ikopanya le eona mererong ea Sechaba kamoo ho ileng ba tlangoa Bloamfontoin. Hona ha amoheloa ka thabo le fee ea teng ea ba amoheloa hantle hoba kopano ke matla.

Phuthehong ea bobeli ho bonetse hore ha ea mem'ha hantle etsoe mongoli o ne a le sio President a nea Mangoaela ho bula phutheho ka sefela le thape lo le mantsoenyana a ho bula. A ntoa nka setulo le ho amohela Mr Mangoaela (Morija) ea neng a chaketse phutheho eo. Ha ke phete mantsoe a matle ao President a ileng a bolella Mr Mangoaela ka oona a ba batla a tlolisa puo "Che ka mor'a hoba a nee Mr Mangoaela ho lumelisa Lekhotla a nea Ntati Mr Khunong ho ananela tumeliso eo. Le ea mo tseba he leha ho bonala nqa e ngoe o ne a ntse a hopola hore Mr Mangoaela eka ba nohanyetsi oa se etsoang ke ba batso' empa eitse ha Mangoaela a mo amela lentsoe le leng le fumanoang Bukeng ea hae e ngotsoeng e seng e le lemo tse leshoma tse fetileng Mr Khunong a ba a ea mo jarela holimo a ntse a le mong teela.

President a hlalisa boitumel o ba mohlomphehi Ballir den le ba

bophoofole. Gaekaba banna le basadi ba Europe ba palloa ke go latela Keresete rona ba Afrika re ka ba bontsha gore jusalekage a ile a fumana tshireletso - Afrika ga ba Asia le Europe ba ne ba batla go mmolaea, jusalekage a ile a thusoa ke Mo-Afrika go roala sefapano, le kajeno thero ea gagoe e tla fumana tshireletso pelong tsa banna le basadi ba Afrika.

Town Clerk kopa Council kamoo ba neng ba ngoletsoe ke eena ka tumello ea lekhotla leteboho tsa lona maloka le molemo oo ba^o etselitsing kereke tsa ba batso ka ho fana litsa tsa Orlando ho African Congregation—President Dube, le ho Bantu Methodist—George Goch, ka mor'a mona Phutheho e neng e tla ba ntle baholo ea koaloa ka mohau ke Mr Khunong Ha ho so ho ko e tsoe Mongolli a fihla. Ha ke ea hlalisa mona mantsoe a maholo ao Pres. a ileng a a bua hoba o sa tla a buoa Phuthehong e tla latela ena.

MANGOELA

Newclare

Karabo Ea Potso Ea Morena Mffikoe

Morena Mffikoe. se se tsamaeang ka maoto a mane mo mosong, ere motshgare se tsamae ka maoto a mabedi, mme ka phirimane se tsamae ka a mararo ke "MOTHO"

Mo mosong ke nako ea bosea, mme maoto a mane ke mabogo le maoto ge a abula; motshgare ke nako e fa gare ga bosea le botsofo, foo tota motho o tsamae ka maoto a mabedi a eleng maoto tota, mme phirimane ke nako ea botsofo, ge motho a setse a palloa a sitoa ke go tsamae ka maoto a mabedi, mme a tsaee lethotlho go thusa maoto a mabedi. lona le nna la boraro.

Mme: Jaanong kea gu botsa: "A potso e o e boditseng e na le thuso mo mading a Levy? 2. Ge thuso ele teng, ke e efe?"

SON. SOL. MOGOTSI
Bethanie.

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on an irritating rash, was cured by the Felaform Series. (Case 837.) To treat eczema, wash with Felaform Soap (1s. 6d); apply Felaform Ointment (2s.); cover tender and exposed areas (e.g. face neck and armpits) with Felaform Skin Powder (2s.) and take Felaform Blood Tonic (4s.) if necessary. All chemists have stocks and the treatment will be sent post free to any address in the Union by the distributors: NORWOOD COAKER, Medical Manufacturers, P.O. Box 88, Ladybrand. Advice and pamphlets free on request.



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Ngoana Eo Ise a Tsalo o Ikantse Mo Botshelong Yoa Mmagoe.

Re amogela dikoaalo dile dintsi tse di botsang gore a di Feluna Pills tsa Basadi Fela di ka nna le thuso mo mosading eo ithoeleng. Re thomamisana gore mosadi o tla nna le botshelo yo bontle, a golelesege lo makete ye. Kagonne tota-tota se segolo ke botshelo yoa mosadi pele ga ngoana a tsaloe. Ngoana ke karolo ea mmoleo oa gagoe. O ya mo go eena. Go itsheka ga mmagoe ke go itsheka ga gagoe. Madi a mmagoe ke madi a gagoe. Thata ea mmagoe ke thata ea gagoe.

Di Feluna di tota di direcoe gore mo dipakeng cotlhe di nee mosadi botshelo yo bo siameng moteng yo bo laoloang ke madi a akotseng le go bereka sentle ga moteng ga gagoe yaka go direga mo mosading.

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Jeremia Mzimba oa Pootje, P.O. Winterton, Natal, a re: "Mouli oa me aye a aga a tsala bana ba ba lualang. Bana ba ba hopanang ba ba churanyang thaba. Erile ja a ithoela ngoana oa buk-hutlo a dirisa di Feluna Pills 'mo ke itumelisa gore mo basang ba botshelo ba a ba tsewang ga gona ea tsheleng sentle yaka eo. O akota a tlele botshelole. Ha a ba boela a ithoela u tla chomela a dirisa di Feluna a se a tsaloe. Ke tsoa dirisa cotlhe laga thaba ea go dirisa mmoleo oa gagoe. Cao' aye' aye' gona tsalo ho'."

Taba Di Eme Gomphe Mochudi

Moago Oa Sekolo Sa Selete Sa Ga Kgoshi Solomon

Kgoshi ke locha sebakana mo pampiring ea gago ea sechaba rke ke anegela ba badi tsa keno ga gesho ga kgoshi Solomon. Ga e sale go tloga mariga kgoshi le sechaba ba e tapisha ka go foroma ditena tseo ba roala le mafika a motheo, byale go agiloe sekolo se sefsoa se se golo ka taeloe ea bahlahlobi ba dikolo. Mo moshomong o kgoshi le sechaba sa gagoe ba be ba shoma ka lethabo le ka mafolofolo a magolo le ka kgotlelelo, tseo kamoka di boncha lerato leo kgoshi Solomon le sechaba sa gagoe ba ratang tsoelopele ka gona Gobane metse a kgole le mo sekolo seo se agioang gona fela ka naka la lerato go ile goa diroa koano gore metse ka baka la bokgole a kgoee ka dikoloi go a tlisha mo go agong sekolo, dipane tsa dipholo di be di farakana di goga mokoloi a metse di tlisha sekolong go sena pelaelo le thsoenego le dipapano go bonala lethabo fela le koano.

Re leboga Modimo ka mo o thushitseng kgoshi ka gona ge o mo file matla a go kgona go koanale sechaba sa gagoe, ba ba rutang le ba ba sa ruteng gore ba kgone go pheha modiro o oa sekolo, ba badi ba gopole gore di kgupisho le dithsoenyo le tseo di ratang go thibela ga di ke di ke di hlokega mo bathong fela re leboga go kgoshi le sechaba ba kgonne gofetsa leboto la ntlo eo ea sekolo Modimo o ba thushitse ba fentse dithsoenyo tseo ka moka. Ba badi nke le re thusheng ka di thapelo gore Modimo a se re ti-shetse moea o oa koano go kgoshi le mo sechabeng sa gesho. Leboto le fedile, byale bekeng e fitileng matichere le banna ba sekolo komiti ba kile ba boledishana ka go loga mano a go nyaka tsa go roesha leboto leo, ba koana ka gore a reeng re tsee bana ba sekolo re ee go dira khonsata kua lekesheng la Polokwane molomong re ka topa-topa matekanyana a go tla go thusa go nyaka isa go rulela, molomong sekolo se se ka fela ka pela, gobane bahlahlobi ba dikolo ba boeoabo-ea mo bare fetsang ka pela sekolo seo re tle re kgone go lekelitisa matichere.

(Di satla)

Kereke E Tsuela pele

BISHOP WRIGHT O
BULA KEREKE
EA A.M.E.

Pulo ea kereke ea A.M.E. Church, Philips Street, Johannesburg ka Sondaga se fetileng e ne ele ntho e kgolo bopelong ba sechaba sa Ba-Afrika, gobane pulo e entsoe ke Beshop e ncha ea kereke; moruti Wright, eo a nkileng setulo sa Bishop Sims. Kereke e ne e tletse Ba-Afrika. Basadi ba merapelo ba ne ba bonagala ka katiba ea bona ea tlalo le ncoe. Baruti ba ne ba le bangata ba etsua ditulong ka ditulo.

E ne ele modibe-dube oa batho ba mebala eohle—Ba-Afrika, Makgopa le ba Mmala.

Batho ba re ba tletse mafolofolo gobane kereke ena e matsogong a Ba-Afrika gomme e tsuala pele.

Bishop a e pula ka thero e matla, a neang tshupo go bao ba ratang tsueloapele. A bolela gore ga go sechaba se ka tsuelelang kantle le Modimo. A re seo a se bonang ke gore nako e fihlile ea gore Afrika e phagamisetse matsogo a eona go Mojimo gomme e gopoloe.

Jualeka hlogo ea kereke, o ike-miseditse go sebetsa, eseng ka puo e kgeleke empa ka matsogo. Go tshuanetse go agoa sekolo sa Wilberforce se tshuane le dikolotse kgolo tsa Amerika. Ga a tla Afrika go tlo bapala, o tle go sebetsa. Ga ba sa mothusi go tsueletsa mosebetsi pele, o tla tsiea katiba ea gagoe a kgutielelele Amerika.

Makhcoa A Ipolaea

KABAKA LA
MELATO LE
BASADI

Tsa De Wildt

Ka khoelinyana tse fetileng re bone mehlole e ts'abehang. Motseng o mong oa Brits Lekhooa le ile la ithunt'sa ka sethunya ka har'a levenkele la lona, 'me la ba la shoela ruri.

Mohlolo oo oa bonoa ke ngoana ana aa Lekhooa ea sebetsang hona moo esale hosasa ha a kena mosebetsang. Ho utloahala hore le ne le e-na le melato e mengata e neng e le sita.

Le leng le lona le tsoa ipolaea mona haeso De Wildt. La tloha ho ea motseng o moholo Pretoria ho le joaleka ha eka lea eta athe ho se ho na le morero o mobe oa ho ipolaea. Ba le boneng ba re ba bone eka le lokisa ho hong mabiling a koloi ea mollo mo seteisheneng seo e neng e eme ho sona. Hang ha e qala ho sisinyeha lekhoa lena la be le ee le kenya hloho ea lona katlas'a terene, 'me ea le khaachanya mo sefubeng ka lehare.

Ho utloahala hore molato ke ho se phelisane hantle le mosali. Khoeling ena e tsoa feta, ka la 23 Pulungoana, leri le tsoa otl batho ba bahlano ka ntloaneng e 'ngoe ee ba neng ba le ho eona ele ka phirimana. Ba bararo ba eshoa, ba babeli ba santse ba le Hospatala.

Ho utloahala hore batho bana e ne e le bafapcheli ntlong eo, ha ele mong'a ntlo o ne a le ka kamoreng a robetse. Re utloa hore letolo lena le ile la roba leballo le le leng la ntlo 'me la otl emong oa baeti ha le robeha holim'a hlooho, empa ntlo ha e ea ka echa. Nho e mohlole le mong'a ntlo ha lea ka la mo etsa letho.

Baeti Ba Tlileng Gauteng

BA LAKALETSOA
THABO LE
NYAKALLO

Re kile ra bona Rev. C. M. Selhapelo oa Pietersburg mona Gauteng. Moruti o bonagetse ale bophelong bo bottle.

Rev. K. T. Motsete, mookamedi oa Tati Training College, Bechuanaland, o mona Gauteng, o tsamaea le Mr. R. B. Molefe oa Tiger Kloof.

Mr. and Mrs. E. Makhobotloane ba mona Gauteng go tsua Hamanskraal. Go utluagala gore ba t'kisetse go fetela Basutoland. Ke baeti ba Mr. le Mrs. Morris ba Crown Mines.

BALA

THE BANTU WORLD

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Kgang Sechabang Sa Bakgatla

Gowa Ga Kgosi Molefi

(Ke SAHIBA.)

Erite mo kgoeding ea October ele 26 Morongoa oa Tau-Tona a tlhaga motsing oa Mochudi. Bakgatla ba phuthengile mo lekgotleng ja bona, Morena Molefi, le Morena Isang le ba bangoe ba le teng go tla go reetsa puo e thata e tla tsoang ka molomo oa Motlotlegi.

Motlotlegi a ema are: "Kgosi Molefi ke boleletsoe ke Motlotlegi (Resident Commissioner) gore mo dipakeng tse dintsi u ile ua dira ditiro tse di lebanye le tshenygo ea molao le kabelelo sechabeng, tse di sa tshoanelang le moroso oa gago oa borena. Ke bile ke utloa fa u ile oa dumela fa pele ga lekgotla u le tshoso e roeleng mo ditubegong tsa Mochudi tsa Kgoedi ea October 2, le 3.

'Me ke fetsa ka gore: Go ahelala morafe le Puso e atle ke tshuanetse ke go busetsa morago tebo ea me eo ke neng ke go le-

bile ka eona u tlhomiloe u le morena, 'me ke tla namo ke go emisitse mo thateng tsothle tsa gagu tseo e neng e le tsa borena; 'me e le ka thata e ke e neetsoeng ke temana (section 8) ea Tshireletso pusong Ea Batsoana (Bechuanaland Protectorate Native Administration), Kgoeletso (Proclamation), ea 1934.

Fa e sa kake eare mo malatsing a mararo oa nna le boipiletso bongoe go supa ka tsela ngoe kafa u ikaeletseng go tlhabantsha taelo eo eame kateng ea go go emisa mo tironing le thateng ea go dira tsa borena."

Sechaba

Phelatsong ea mantsoe a, ga nna jaaka go di-taang tladi ea pula ea sephai, tidimalo ea nna jaaka phithong, banna ba inamisa difatlhego—dipeipi tsa tima molelo, basadi moloapeng ba tsenoa ke bohutsana baroetsana ba lela sa ijo! ijo!! Baba ba Kgosi ba thoanya menoana ba letsa diharepa, ba sebela tlase bare: "A go 'ne jalo sebatana seo ga se tsamae ga se bolo go re bogisa. Motse oa feritlhaga, bo-shoena makhubung ba lela se sa kgaotseng ekete ba bona sa se

wetseng Mokgatla. Dikolobe le tsona tshukametsong ea motse tsa emisa go kgorotha diphufo tsa tsubuta dijo tsa pala go ea ganong—botlho ba le kgakgamalong ba lemoga fa Puso ele gona e gatetseng pele.

Lentsoe la utloala le tlhaga bo-roa je le reng "eke! re ne re tlabo re se Barolong—Mothusi o arabetsaoe ke wa Legodimo, o sa eng ka lelefua; bana ba rona ba tlake ba robale go ena ntsu motokareng e ba phamang gare ba masig e ditseleng."

Wee, baroa Taoana se tshengeng elengmareladi a sa le pele. E ne e le tae dirisa thata eo eleng ea eona, a seka ea lemoga fa go na le tau ngoe e koa godimo ga eona.

Bakgatla tsatsi jee, ba gategile ba sena molomo, ba tlhahuna lolemeba etsa mogale oa marumo a tshoeroc ke kgake. A le kae Molefi oa Kgafela? A eme mosimane eo mosesane, tse tsothle di utluala tsebung tsa gagoe jaaka toro ea motsehare—bothoko fa bo e teng a bo fithlile a bo utloela teng jaaka monna oa motlhabani. Go tsoeng fa pula tsa simolola tsa go na—go tshedisa Bakgatla tatlhegelong eo ba leng mo go eona.

Erite go ise go fete malatsi a mararo, Morena Molefi a baea boipiletso joo gagoe pele ga Motlotlegi (Resident Commissioner) go bo fetisetse koa go Tau-Tona e bo amogela.

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Madireng A Ditulo Ka Ditulo

Pula e Ea Na Eka Koro Li Tla Bolla Masimong

Tsa Lindley

(Ke XELA)

Pula e boetse e galile hape ho na ka matla, le hoja re bona tsetsi e le mabapi le likoro tse seng li lebeletsoe ho poloa, hore mohlomong li tla bolla masimong.

Ke litokiso tse kholo motsang oa Lindley tsa tumeliso tsa barumoa ba eang Queenstown, ho tla nehloa Dance e kholo ka labobeli e leng li 15, December. Re utloa hore Monghali Alex. Aza, Moph Tsekeletsa e Leng e mong oa ba khethiloeng ho ea Queenstown o hloehile, 'me bakeng sa hae ho tla ea Monghali Wm. H. Merwe.

Likolo li koetsoe, 'me bana ba likolo tse kholo bantse ba fihla hara motse, ba seng ba le teng ke Benghali Moses Mkwana, Alfred Mkwana le Alfonia Mokgobu ba tsoang Polela Institution bona ba tile mahabo bona. Mofumahatsana Idah M. M. Sising oa Inanda Seminary eena o 'Hae-Taung' ha mohloloane oa hae e leng Mrs Elizabeth A. Tsekeletsa, le Mrs Grace Leburn oa Kopjes le eena o etsetse 'Hae-Taung' eena ke khaitsetli Mofu Rev J. Z. Tsekeletsa, 'me ke rakhalla Mr le Mrs A.A.M. Tsekeletsa.

Ba sa ntseng ba le sieo hara motse ke Revs C. M. Mantje, P.D. Motsoeneng le Mrs A. Mareka, iba ile phuthehong tsa bona tsa lkerake tsa selemo Bloemfontein, 'me Mofumahatsana Francina Mantje eena o ile Ventersburg h'abo-moholo.

E Nele Ka Sefako Phokeng

Tsa Phokeng

Morafe oa Phokeng o ile oa thoka pula ka sebaka se sa tlele. Kajeno ba mo boitumelong bo bogolo ruri, gonng Morena o re lekotse ka eona go simolla ka di 21, October, e ntsie e na fela. Bangoe e bile ba setse ba tile ba re: Naare Gabriele o latlha getsoe ka dinotile, gonng e na maitsiboana a mangoe le a mongoe.

Pula ea ntlha e nele ka sefako se segolo sa senya dithare le diperekisi. Morago gatla tsie e ntsintsie, mme batho ka ba e rata, ba e gola thata ba e tlatsa dikhetsa.

Ga re itse ka ga tsie e o gore a a e tla re jela dijalo tsa rona ka mpo nnya.

DOLO MOKAATLE

Dikgosi Tsa Mokoena Di Tla Apari Sa Kopano

Tsa Bethanie

Baepi-ba-Mesima (Diphiri), ba na le ngoogorego kaga bangoe ba ba sa epeng mesima, taba e go bonala gore ba tla be ba e nnela fa fatshe go e direla melao.

Ka labo 8, December, banna ba mmuso (maphodisa) ba ile ba tsena metseng ea Bakoena go batla bao ba sa lefang Motshelo le Levy. Banna ba gapiloe ka bontsi mm bontsi bo nna mo nageng. Ba ne ba ba panollisa mo masimong. A mongoe le mongoe a dire tshoanelo ea gagoe.

Go utl'agala gore dikgosigadi tsa Mokoena ditla aparari sa Kopano mo malatsing a Botlalo-ba-Morena (Christmas), ke selo se se itumedisang go bona kamoo tiro ea Kopano e tsoelelang pele ka teng. A ere ba ba seng mo eona ka mmele, ka moea ba nne teng.

A Sion o agloe, Sion No. 232 SON. SOL. MOGOTSI

Tlosho ea Sekolo Go Gaataan

TABA DI BIPETSE BANNA MOTSENG OA KGATHANE

Tsa Kgathane

(Ke A. C. MAPHUTHA)

Ka la 12 Nov. 1936 gobe go aa le pitso ea tlang ka dikoko go boleloa taba tsa tlosho ea sekolo mo go Gaataan No. 1 go ea go Gaataan No. 2 ga Morena M. H. Franck. Pelaelo e re sekolo se tloshoa ka lefe lebaka? Putsisho eo e lebishitso go modisa eo mofsa elego — Samauba - dilepe Modisha a re ga tsebe gore molato keng le bona batho ba gagoe. Banna ba ka No. 2 bare lona ba ka No. 1 bitsang moruti Rasou gore a tle go le botsa molato. Gomme ba ile lona le reng la no ba bo 'Jaa Baas' le sa tsebe gore molato keng. Bona ba No. 1 ga ba dumele ge sekolo se tloshoa, gomme go se lebaka le tsebyago.

Ka la 19 Nov. morena elego moruti Rasou o tsile go koo tsa pitso eo gomme motho oa batho a no senyegelo ka phetherole ka lefeela gobane mosoari oa marapo o be a se gona supya a ile go tse ding dipitso gomme tsa seke tsa boleloa selo. Go bonagala feela gore banna bao ba lile leumo la bo Jesu feela. gobane go tsoogoa dinama di bea ka legkopo di leoe, ba gome ba bee Mafateng. Byale leumo le le tlo ba kgole le bona. Taba ea tlosho ea sekolo ke khupa marama re hoo naeo. Go molomo-mose re re tlea o amoge dibodu leumo le, le rona rea le rata. Ke lebogile Morulaganyi.

Sekolo sa Hammonia se hola mofumabali E. M. Letube e tla ba motlatsi e mocha moo ka Mong. Lekhoele (principal) ka Pherekhong ha li buloa. Monghali L. Mats'oele o ile Vierfontein le mofumabali. Tsela tsoe Moshana.

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Le Lehlohonolo Ba Steynsrust Le Mots'oare Hantle Hle

Taa Ficksburg

(Ke BOBBY BIMBER)

Monghali ha nke ke re qhoa a se makae ka tsa sebaka sena se ka holimo. Re bona pula e ngata mona. Ka la 8 Ts'itoe ho no ho phuthebetsoe kerekeng ea D.R.C. ke matichere, baholo le bina, ho mamela kamoo bana ba tsamaileng ka teng hlahlobong tsa bona, ho fetile barutuo ba baagata, 'me bohle re nyakaletse haholo ho bona tsoelopele baneng ba mona ba sekolo. Mantsiboa hona tsatsing leo Monghali R. F. Sello a etsa mokete oa lipina ka lihlopha tsa Standar I le II oa ho koala sekolo batho ba le bangata.

Ka la 9 a bintsa Nightingales mane Hlotse tlang ea Khotla (Magistrate Court) ba ile ka lorry ea Mong. Philmon T. Rasejana mane Lecheke le tichere Lycat (Likate) a le teng le Mong. Rolex (Marolloane, chairman) Scotch le Dad (Matose), Monate o le kaofela.

Ka la 11 mothaka oa Morija oa bina ha monate mane Methodist Church. Ka la 12 St. Saviour Church Choir ea Hlotse ea bina mona.

(Di fella serapeng sa 2)

Monghali R. F. Sello a etela Hlohloane le Nightingales tsa hae hona mantsiboaeng ao a la 12. Katleho le nyakallo tsa fumanoa moo Hlohloane, tsa bina li Nightingales mosali a ba a hibisa ha li bina 'Abyssinia le Matilida.' Jang le siele 'A-Bantu (Sello) nento zabo Batho le mekhohlane ea bona, Parsani people, Mense en ding.' Ka Sondahara fumana 'baby girl' ha Monghali R. F. Sello, ha ho bokoe. Lumelisa Nthakhusi u tlo u ratoe ke Molimo le batho.

Moruti Maekane, tichere Mape, au Senatla Ramoabi, Nkokoto le Mrs Mape ba kile ba re khalo ho ea Mashaeng ka 'car' (Maahlo-hono o).

Rainbows Football club e ne ile papala Senekal ka Dingaan.

Mrs Mokhuane le morali ba fihlile ho tsoa Mangaung.

Eka R. F. Sello o tla tsamaea qetellong ea selemo ho ea mane Steynsrust moo ile ba leqoqolo la sekolo sa Kopano. le lehlohonolo batho ba Steynsrust, mo ts'oareng hantle hle.

Matichere ana a ile phomolong B.S.T, Lycat, E.T. Sekamane, A. Machogo le M.A. Mohlomi.

(Di fella serapeng sa 2)

Lekhotla La Baruti ba Afrika

LE OKAMETSOE KE MONNA OA BANNA REV. MAHLANGU

Tsa Baruti

Phutheho eena e boletsoeng ka holimo e ile ea hlongoa le-mong tse fetileng empa ka nakonyana eo eohle e ne e soka e fihla boemong bona ho e leng ho bona kajeno. Kajeno e na le Constitution e nang le ho khohisa e nrong le e mong ea fetohang setho (leloko) sa eona ese e ena le fund (chelete) e bokelletsoeng merero e meng e phahameng eo ho talimanoeng le eona bona yoale eo ke sa lokeleng ho e hlaha mona kajeno, ha e se mofa e seng e phethiloe, kaha e se khopolo (maikaello) ea Phutheho eena ho busa lintho, empa ho etsa lintho ho tie ho bone tsona.

Litulo li sa ahlametse ba Afrika ba'neto ba nang le pele ea ho etsetsa Afrika letho leo leha bona ba ke ke ba hla ba eja lefa la lona (letho leo) ba shoe ba ena le tsebo e tšileng ea hore bana ba bona ka thuso Molimo ba tla le ja e le ruri.

Phutheho eena e okameloa ka motsoto eona ke Rev Mr Mahlangu. Ha ho lekane ka motsotsana le sebakana sena ho buoa ka monna enoa moshimane oa Mahlangu. Lentsoe lena leo ke

(Li fella leqepheng la 13)

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cans have learnt by experience that they are the best to buy.

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People In The News This Week

Who's Who In The News This Week

Messrs J. T. Mahoko and E. D. Ngubeni, teachers at Klerksdorp Amalgamated School, visited the city for their Christmas holidays. On Sunday they played a tennis match against Kliptown and led by 8 games.

AAA

"THE HAIRY" APE" AND "MAX AND COMPANY"

Both these plays will be staged at the Bantu Men's Social Centre, on December 29, 30 and 1 at 8.15 each night, the last night being followed by a dance to the music of the Merry Black Birds. The first play will be performed by the Bantu Pupil's Theatre, under the direction of that celebrated English Producer, Mr. Andre van Gysegem. This will be the first appearance of this Company, but under the care and leadership of Mr. van Gysegem, the company has had thorough rehearsals and there can be no doubt about the success of the production. There is not a single dull moment in the play, and Miss Campbell Mr. D. R. Twala Mrs. Ngcayiya, in fact the whole cast can be relied upon to maintain its brightness.

The other Play, "Max and Co." written by Mr. L. Sowden of the Rand Daily Mail, will be performed by the famous Bantu Dramatic Society, under the direction of Miss Elsie Salomon. This is a breezy one-act play full of fun and humour, and, what is more, it gives quite a true-to-life picture of Orlando Township. Every African should see this, and renew stage-acquaintances with G. Nongauza, G. Xala, L. Koza, T. Twala, S. Teyise, J. Oliphant, Guduza and others. If you are an African you can see both Plays and dance for 1s., students with credentials will be admitted at 6d. Europeans 2s. 6d.

Mr. Absie S. Ngubeni, principal of Joubertskop Methodist

School, Standerton, paid Mr. and Mrs. Mqwa a flying visit last Saturday and entrained on Sunday night for Carolina.

V V V

Mr. D. Makapela, who is teaching in the Standerton Dutch Reformed School, arrived here this week to spend his Christmas holiday.

OOO

Miss Ruth Mampunye of the teaching staff of the Independent School, Rabula, Keiskama Hoek, arrived in the city on Tuesday December 15 for a three weeks' holiday and she is the guest of Mr. and Mrs. Nombewu, of Western Native Township.

OOO

Nurses Lydia Leila Jabavu and Binase of Bridgman Memorial Hospital are both indisposed.

OOO

Mr. M. W. Somtunzi, of Western Native Township, leaves on Monday, December 28 for a two months holiday at Keiskama Hoek, he intends touching during these two months at East-London, King Williams Town, Bedford and at Peddie.

OOO

Mrs. M. G. Mandleni, of Rosebank the founder of the Bantu Ladies Civic Society entrained on Christmas Day for Port Elizabeth after having been about a year in the city on a very important affairs.

OOO

Mr. Jackson Lesa has left for a short holiday at Tarkastad after a long absence from the Cape

OOO

Mrs. Daisy Martin is expected back from Queenstown after a three weeks' visit.

OOO

Miss Rachel Mabulelong hopes Nurse Mavis Mabope will recover from her sudden illness and enjoy a happy Christmas and pleasant New Year.

OOO

Mrs. Ruby Morgan wishes Mr. and Mrs. H. Scott, of Davis Street, a Happy Christmas.

OOO

Miss Rachel Mabulelong wishes Mr. and Mrs. G. Motsieloa the compliments of the season.

OOO

Mrs. Ambrose R. Moatsie and A. K. Kinson, both of Alexander Street, have gone to Grahamstown for holiday.

OOO

Miss Rachel Mabulelong wishes Mr. M. M. Molele of Orlando and family the compliments of the season and sister Molahele to recover from her illness.



Mr. S. S. MALOKA who won the "Tram Case" last week.

Mr. S. Pitje, teacher at Flinksdrift, has been in Pretoria as the guest of Mr. and Mrs. J. Matlala, of Cape Location. They had a very happy time. He met his brother from Bochabelo on December 12 and entrained on Sunday night to return home.

Miss R. Thibedi, a teacher at Tladistad has taken a short visit to Pretoria. She is the guest of Mrs. Mothupi her future mother-in-law. She will attend

Mr. and Mrs. P. P. Nhlanzana were seen at Lady Selborne recently on Church affairs. They are both well.

Death occurred at Eerste Rust of the child of the Rev. J. J. Gqolomo.

Mr. C. Botha has now completed his course in ministry and is now taking temporary appointment at Eerste Rust School for a period of three months, after which he will go to Lady Selborne where he will perform his ministerial duties.

The Berlin Mission had their quarterly meeting at Edenvale on December 12, the Rev. W. Leue took the chair. Mr. P. P. Nhlangana was one of the quests.

Mr. Titus Marutle, teacher in Pietersburg, was seen at Mr. P. P. Nhlanzana's home, Eerste Rust.

The Rev. C. Matle is still indisposed.

The Lutheran Berlin Mission Prayer women held their yearly feast on December 10 at the Zinc School Hall. Mrs. G. Nhlanzana was the guest of honour.

The Rev. P. G. T. Khampepe of the A.M.E. passed through the city on his return from Bona-Tau, Sekukuni-land, where he attended the conference with his wife. They are proceeding to their home in Basutoland.



PUBLIC NOTICE.

Accession of King George VI.

The Government desire to notify the Natives of the Union of South Africa that the King His Majesty King Edward VIII has informed his Ministers in the United Kingdom and the Dominions that he feels it necessary in the circumstances of his life and in the interest of the peoples over whom he rules to renounce the throne for himself and his descendants. His Majesty's Ministers have with deep regret accepted this decision and the King will cease to reign. In his place his brother the present Duke of York, will be proclaimed King under the title of King George VI.

E. W. WILKINS,
Native Commissioner.

Office of Native Commissioner
Johannesburg.
15th. December, 1936.

DI TSEBISO TSA MMUSO

TSEBISO TSENA TSE LATELANG TSA MMUSO LI ETSELITSOE MANG LE MANG

1881 18 Tsitsoe 1936
Matsatsi le tulo tseo lekhotla boipileto la ba batsho le tla lulang ho tsona (Transvaal le Natal).
Ho tsebisoa mang le mang hore, katlase ha tema ea leshome le metso e meraro (6) ea Molso oa 38 oa selemo sa 1927 (Native Administration Act 1627) Tona-khalo ea Taba tsa ba batsho o khethele tulo tse na tse latelang le matsatsi hore ho lule lekhotla la ba batsho la boipileto (Transvaal le Natal) le simole ka rako ea 10 hoseng.
City Courts, Pietermaritzburg ka Madaha February ele 8, 1937 19 Stanger Street, Durban, ka Laboraro, February ele 3, 1937. Lekhoteng la Magistrate, Eshowe ka Labone, January ele 28, 1937. Block 6. Z. A. S. M. House Market Street, Pretoria ka Madaha March ele 1, 1937.

TSEBISO TSENA TSE LATELANG TSA MMUSO LI ETSEHITSOE MANG LE MANG

1881. 18. Tsitsoe 1936
Matsatsi le tulo tseo Lekhotla la boipileto la ba batsho le tla lulang ho tsona. (Transvaal le Natal).
Ho tsebisoa mang le mang hore, katlase ha tema ea leshome le metso e meraro (6) ea Molao oa 31 oa selemo sa 1927 (Native Administration Act 1927). Tona kholo ea Taba tsa ba batsho o khethele tulo tse na tse latelang le matsatsi hore ho lule lekhotla la ba batsho la boipileto (Transvaal le Natal) le semolle ka nako ea 10 hoseng.

TSEBISO TSENA TSE LATELANG TSA MMUSO KE TSA MANG LE MANG.

1700 13 November, 1936
Tikoloho ea motse of Vitjoenskroon. Oranje Free State—Ho riteloa ha juals; matla a ho secha.
Ho tsebisoa mang le mang hore Tona kholo ea Taba tsa ba batsho o entse molaona ona o latelang katlase ha temana ea mashome a mabeli le metso e (2) ea Natives (Urban Areas) Act, 1923 (Molao oa 21 oa selemo sa 1923) hore o sebelisoe takolohong ea motse oa Vitjoenskroon Oranje Free State: Mookameli oa Lokeishene kapa motse oa Batsla, leloko la Mapholis a South Africa kapa motso ea neiloeng matla, ha a le khotso hore ho teng lebaka le supang hore ho teng juala bo entsoeng ka tlung e itseng bo rekisoa khahla nong le molao oa Natives (Urban Areas) Act, 1923 kapa melaona e entsoeng katlase lo oona, tikolohong ea motse oa Vitjoenskroon, Oranje Free State, a ka kena a seche kante le lengolo la tumello ntle e juslo ka nako tse tshuanetseng, motshehane le bosiu.
Juale ba Sesotho bo ka fumanoeing ha tlung bo entsoeng khahlanang le molao o setseng o boletsoe, bo ka hapisoa Lamoho le akho tsa bona.

1714 13 November, 1936
Ho tsebisoa mang le mang hore Tona-kholo ea Toks, katlase ha tema ea Lekholo le mashome a mabeli a metso e supileng (1) ea Molao oa Juala maohong oa South African Iron and Steel Industrial Co operation Limited, eleng Quagga'spoort, setereheng sa Pretoria, Lefatsheng la Transvaal, bo tla neoa bsebeti ba batsho le ba mmala kante le theko.

Late Bridge Mzamo Makeke

(By GRIFFITHS MOTSIELOA.)

I want to pay my tribute to the late Bridge Mzamo Makeke who was my compatriot on the stage. As a resume of his life has already been given by some in the Press I want only to express the deep regret of all people interested in the theatrical work of the Bantus. He was a fine pianist with a wonderful brilliant touch—good singer and also a good actor. Some will remember him well as 'Jumbo'—a part he played so well and gladdened so many hearts, not only in the Union, Lourenco Marques but also in Rhodesia. He was of a kindly disposition and interested in his work. We shall miss his sense of humour.
May his soul rest in peace!

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YAMA KOSIKAZI
ahlushwa yinzalo.
Inani 10/ nge posi.
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IMBIZA
YAMA KOSIKAZI
ahlushwa yinzalo.
Inani 10/ nge posi.
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P.O. Box 88, Durban

Glorious Melees In Boxing Tournery

Thrilling Scrapping In Boxing Tournament

Punches With Dynamite Send Fighters To The Canvas Frequently

"Killer" Willie Steals Thunder

The boxing tournament at the B.M.S.C. on November 19, provided further proof of the fact that the African races have wonderful athletic abilities. Here was a bunch of boys, some of whom were straight from work, who provided fireworks that would not have shamed any promoting body in the world.

Here was a bunch of boys as fit as they could possibly be in the circumstances under which "Ishmaels" live. Here was a bunch of boys who had gone to endless sacrifice for an ideal. Here was a bunch of boys after the Creator's Own heart. Here was a bunch of African ambassadors to prove to the world that the African is an eagle and shall never be content with chicken feed. Here was a bunch of advocates to prove that the African race has guts, grit and gameness.

Queenstown Placed On The Bantu Golfers' Map

In the list of the endless variety of games brought to this country by the advent of Western civilization is included the anxiety game commonly known as golf.

Though this game is a popular and one of the national games among Europeans it does not seem to have gained much appreciation from the Bantus and is played at very few centres unlike the majority of other games played almost every where.

Queenstown which earned fame as a sports centre for many years does not seem to have let down her reputation as far as this game is concerned. As far back as over thirty (30) years ago the game has been known and played in Queenstown, in those days it seemed to have been confined to the caddies and ex-caddies. But with the advance of time and growth of love for sports among the Bantus the game attracted many people even those who had never experienced the life of a caddie. It was at this stage that attention was directed towards establishing a club but this attempt faded with no fruitful results. Many attempts were then made but none seem to have reached the goal. Another attempt was made as late as 1926 like many previous ones for a reason or reasons unknown to the writer it ended where it had started.

It is not the intention of the writer to criticise or find faults with past organizers but a burning question as to how and why their endeavours never met with success offers a big field for investigation because it is their past mistakes that will act as our future guide. However it would appear that these heartbreaking and discouraging failures did not have any effect on the majority of players as they never turned their heels away from the course. There has always been a handful of players scattered all over the course exercising their arms.

This year again some enthusiasts of the game have sacrificed

The first few scraps were between Juniors. And they were glorious scraps. And the gameness of these youngsters sheds credit on the men who teach them the noble art of self-defence, the pious art of clean living that is part and parcel of boxing. The boys fought well but "Killer"

stole the thunder with his three sensational KO's—and this chap has a kick of a punch and that's tame! The only chap who was able to keep out of trouble for two heats, was Edwin Kopo who was only knocked out in the third heat.

"Gorilla" Thompson, Willie Mbbatha also took the K.O. route to victory. The following were chosen to represent the Transvaal at the Pageant:—G. Matsho-ute, Samson Bulu, W. Mbatha, Killer Williams, Gorilla Thomson, Steve Mabinda, Freddy Norman T. Davids.

time to organise and establish a Bantu Golf Club in Queenstown. The author of this article and his co-organizers entertain very bright hopes that success will crown their endeavours. This view is strongly supported by the keenness of members to attend meetings and the number of new members enrolled. It is even more strongly supported by the fact that the generosity of Mr. W. J. Mahashe as a cup donor has been won; this being the first donation of its kind in the history of Queenstown Bantu Golfers.

Though the club itself is still in its infancy many of the players are not new comers to the game and some are very brilliant players as their ability has been proved during the club championship. The timely rains coupled with the amount of labour rendered by the members have made the course present a beautiful scenery though it still leaves a lot to be desired. The players are giving it no rest and are practising hard looking forward to the 16th December, when the aforementioned Cup will be competed for. To Mr. Mahashe long may he live to see the downfall or the rise of a club which he can justifiably claim to be one of its pioneers.

As already mentioned the club is still a baby and its growth and success will depend on the Queenstown sporting community as a whole.

at sunset, and unfortunately after 6 p.m. when evening was close by the Tigers led by a narrow escape. The Gay Players had 93 games and the Tigers had 95 games which was a defeat of only 2 games.

Without the slightest hesitation the day was quite a fine one spent for a good cause. There was harmony when the match was played from members and both umpires. The Tigers made the Gay Players feel quite at home due to the warm welcome they gave to the visitors.



This is Mr. A. S. Vil-Nkomo known all over the Rand as "Vil," a popular sportsman who through great organisational endowments has nursed boxing in the Transvaal for years. Deservedly, he has been elected as the manager of the Transvaal Boxing team to the first African Olympiad.

Vultures L.T.C. Give All Teams Shellacking

All along Vultures, was not as strong as this year 1936. This year they played many teams: Spring Buck (J. Mathibe, Captain), of Bantu Sport, Johannesburg leading Spring Buck by 26 games. Although Spring Buck has very good players, Vultures put them away without dallying. Again Vultures played combined services which also as very good players which also as very good players (old tennis players), of the same club too, Bantu Sport, leading them by 27 games.

The third team is infant of Alexandra Township, also is a good team but Vultures beat them by 28 games.

The fourth victim was Bantu United Services (of Bantu Sports under T. T. T. Mphaelele). The fifth victim was Western Native Township L.T. Club which was beaten on November 29 by 4 games, which small margin shows that the team is good.

The outside teams is Modderfontein Dynamite Factory—the only team which beat the Johannesburg champion team—Vultures—by 3 games, and I think in return Vultures will take its lead from them.

C. TSHABALALA,
Robinson Deep.

Gay Players I.C. Mauled By Tigers At Ladysmith

(By "SMALLSNAKE")
October 31, was a red letter day at Ladysmith. The Gay Players L. T. Club of Driefontein had gone to face the famous Tigers L.T.C. who are popular here in the Northern for their excellent display at the tennis grounds. The following represented the Gay Players:—Misses C. Dlamini, H. Mathebula, and E. Ngwenya. Messrs S. Khumalo, W. J. Gule, D. Sithole, and B. Nyokana.

The match between these two clubs started in the later part of the morning at the Tigers tennis court, which court was in such a state that one could easily mistake it to be a European court in all respects.

When the match started the Gay Players were superior to the Tigers as far as the games were concerned, because the Gay Players led in score for the whole day. The match was included to be dull from the start but as the day went on the match became hot, stiff, and exciting even to the passers-by. The Gay Players led from morning until

(Continued column 2)



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STANDARD VI.
UNIVERSITY J.C.
MATRICULATION.
HOSTELS for Boys and Girls.
Fees: £12 a year.
For Prospects and Form of Application apply to:
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The Greatest Christmas Gift

SOUTH AFRICAN NATIVE COLLEGE FORT HARE

The new session begins on 20th February, 1937. Applications, which must be on forms obtained from the Principal, Fort Hare, Alice, C.P., are now being received for the following courses:

- DEGREE COURSES (UNIVERSITY OF SOUTH AFRICA)**
- 1. Bachelor of Arts.
 - 2. Bachelor of Science.
- DIPLOMA COURSES.**
- 3. University Education Diploma (Post Graduate).
 - 4. College Education Diploma (Post Matriculation).
 - 5. Medical Aid Diploma
 - 6. Bantu Studies Diploma
 - 7. Law Certificate

For admission to these courses, Matriculation or its equivalent is required.

COLLEGE MATRICULATION COURSES.

For admission to these courses, the Junior Certificate is required. College Calendar, containing particulars of courses, fees, etc., may be obtained from the Principal.

N.B. No students are now being received for University Matriculation.

LELOALENG TECHNICAL INSTITUTION

This Institution will re-open on the 29 January, 1937.

Apprentices can be received in the following departments:
CARPENTRY, MASONRY, SMITHY,
BOOTMAKING-SADDLERY & AGRICULTURE.

The time of apprenticeship is three years except in Agriculture where the time is two years.

Fees for Carpentry, Saddlery: £4 per session
" " Masonry, Smithy and Agriculture: £3 per session

Fees to be paid in advance. There are 2 sessions in the year.

TH. VERDIER, Director.

LELOALENG TECHNICAL INSTITUTION,
P.O. QUTHING, BASUTOLAND.

CHURCH OF SCOTLAND

Blythwood Institution

New Session Begins
27th January, 1937.

Applications are invited for admission to the following courses:-

- PRACTISING SCHOOL
- TRAINING SCHOOL
- SECONDARY SCHOOL
- BOYS' INDUSTRIAL SCHOOL
- GIRLS' INDUSTRIAL SCHOOL

Handbook and Full Particulars may be obtained from:

THE PRINCIPAL,
Blythwood Institution,
Butterworth.

The Morija Training Institution AND SECONDARY SCHOOL.

SURROUNDINGS: Situated amidst healthy rural surroundings, and far removed from the distractions of town life, this institution offers ideal opportunities to students who desire facilities for serious study and sound instruction.

COURSES OF STUDY: Provision is made for Native Primary Lower, Native Primary Higher, Junior Certificate, and a Matriculation Class will be started in 1938, the 70th year of the Institution.

The subjects necessary for these courses (including Afrikaans in the Secondary division) are taught by fully qualified teachers, mostly graduates of different universities.

Training in Woodwork, Gardening, Agriculture and many other practical branches is provided for under competent instructors.

Fees including board accommodation, tuition and text books: £14.

Apply for admission to:

REV. J. M. BURTON, (B.A. London),
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Inkamana High School

The Institution occupies a healthy position four miles south of Vryheid. New buildings, spacious sport-grounds, good food.

FEES £6 or £10.

A thorough training is offered in the following courses:-

- MATRICULATION COURSE,
- UNIVERSITY J. C. COURSE,
- INTERMEDIATE SCHOOL,
- PRIMARY SCHOOL,
- INDUSTRIAL COURSES, for boys (Carpentry, Black smithing, Leather work)

For Prospectus, apply to The Principal.

BENEDICTINE MISSION INKAMANA,
P.O. VRYHEID, Natal.

INDALENI HIGH SCHOOL

A METHODIST CONNEXIONAL COLLEGE
FOR AFRICAN STUDENTS,

GIRLS AND BOYS: FOR GIRLS ONLY:

from Std. VI to Junior Certificate. A Three Years' Course in Domestic Science with training by modern methods under fully qualified Teachers. For certificated Teachers only: Continuation of Normal Courses for specialist Diploma in Domestic Science. 2 years course. (There is a National shortage of trained Domestic Science Teachers)

Indaleni places the advantages of a Public School Education within the reach of African Students.

For Prospectus and all particulars apply: THE PRINCIPAL,
INDALENI HIGH SCHOOL,
Via Richmond, Natal.

Enjoy The Fun While It Lasts

We have tried, we hope successfully, to persuade African parents to educate their children. We should say more about education, but feel that it is not fitting that we should do so, for we do not want to start our readers who may have just finished their examinations worrying over the results at this time! We know that those who brood over results can hardly enjoy the Christmas fun. We want them to forget the results and to throw themselves whole heartedly into the fun of Christmas tide.

Relaxation is a good tonic. Christmas gives us the time to relax. This is the time when all men and women feel charitable. This is the time when most people have a chance of forgetting the past year's pains and worries. And that refreshes them for the following year's hard work.

So chuck all worries away, chuck all hatreds away; smoothen those wrinkles with a smile, remove that cynical sneer. Believe that all men are angels and you will be surprised by the manner in which they all become angels! Stretch out unto the heavens and thank God that he has seen you through another year. Throw your head back and let's see a cheerful face for now it is MERRY CHRISTMAS!

Great Christmas Gift

(By SHEP. H. MALOY)

A few days from hence will be Christmas Day. What does it mean? It is all very well to those it means the birthday of Christ and that this will be his 1936 birthday.

Casually with no sincere meaning attached to it, humanity says: "Happy Christmas to you" or sends a Christmas card, but do we really ever stop during life's preoccupation from one year to the other to think what it really means? Does Christmas begin and end in the exchange of expensive presents, making new friends, maddening joy, or the eating of Christmas delicacies etc, etc, and feeling sick the following day? Yes, that is how this Great day has come to be looked upon to day throughout the Christian World.

As this day draws near we look forward to these expectations! From friends and relatives we ask or expect presents, feel downhearted and forlorn should our expectations not be realized, and envy those lucky ones with special Christmas suits or dresses.

With such eyes, with such thoughts, with such hopes and disillusion we dream of this day yet there is no need to feel "forgotten", for on this day every human being receives the Greatest Christmas Gift of all—Christ.

"God so loved the world that He gave His only begotten Son that those who believe in Him shall NOT DIE but - have life everlasting." Let us then open our treasure caskets, examine our earthly Xmas gifts to see if there be any to compare with that gift of Everlasting Life—Christ. Undoubtedly (that is throwing sentimentalism to the wind) there is none; earthly gifts are but ephemeral shadows of the Celestial Gift.

This then is how I have come to understand Christmas; it is a day of peace and goodwill to all men. A sincere meaning lies underneath that time-worn phrase, "may you have a Merry Xmas". Here then is a full gift for all, for which, incidentally, there is no payment of gold and silver. Let us remember then that God on this day (Dec 25) gives us the most wonderful Christmas Gift. It defies time. It is everlasting. It is invisible. We accept it with our souls,—His only begotten Son. No matter where or what we shall be doing on Christmas day. It may be merry-making; we may be in pains, hungry, depressed, in sorrow or lonesome, or performing our daily duties, let us on that golden morn, usher in Christmas with bells pealing merrily, sirens hooting, glasses clinking and voices singing joyously to the new born King. Let us remember to accept spiritually the Greatest Christmas Gift (whose birthday it will be) THE SON OF MAN. A Merry Xmas every body.



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ADAMS COLLEGE.

(Formerly the Amanzimtoti Institute)

PRINCIPAL -- EDGAR H. BROOKES, M.A. D. Litt.
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TRAINING COLLEGE
INDUSTRIAL SCHOOL.

Special attention paid to Matriculation and T. 3. Post Matriculation available for the first time.

Music under Mr. Reuben T. Caluza.

Special classes in problems of Bantu Life and leadership given personally by the Principal.

FEES: £10 to £11 a year

plus £4.10. 0. Book and Equipment Deposit (Reduction for Industrial students in Carpentry and Building.) Write for prospectus to the Principal.

ADAMS COLLEGE,
P.O. Adams Mission Station, Natal.

YOU WISH TO TAKE A UNIVERSITY DEGREE?
OR A HIGH TEACHERS COURSE?
OR A NURSING CERTIFICATE?

THEN—save your money for that by laying a sound foundation inexpensively at

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THE SCHOOL FOR BANTU BOYS AND GIRLS

Healthily situated in Bulwer, Natal.

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Industrial work is stressed in all courses.

Fees only £3 per half year.

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A LARGE SCHOOL FOR BANTU GIRLS

Fees £8 per year

1937 Courses as follows:—

PRELIMINARY NURSES' TRAINING COURSES:—

First term only. Girls must be fully eighteen

years old and must have passed Standard VII.

UNIVERSITY JUNIOR CERTIFICATE COURSE:—

Standards VIII. and IX.

STANDARD VII.

INDUSTRIAL COURSE: First, Second and Third Year.

Apply to: PRINCIPAL,

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Kilnerton Institution

Courses:

- PRIMARY to STANDARD VI.
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- DOMESTIC SCIENCE.
- (GOVERNMENT CERTIFICATE)

For particulars apply:

THE PRINCIPAL,

KILNERTON INSTITUTION,

Private Bag, Pretoria.

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(The Co-operative Lutheran Missions in Natal.)

Courses as follows:

TRAINING COLLEGE: T6, T5, and T4.

HIGH SCHOOL: Std VII.

Fees from £8 to £10 per annum.

EXCELLENT BUILDINGS LARGE AIRY CLASS-ROOMS ELECTRIC

LIGHT BEAUTIFUL SITUATION HEALTHY LOCALITY.

Literary Society, Sports, Library, Students' Christian Association,

Wayfaring and Pathfinding, Musical activities, Community Work

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UMPUMULO INSTITUTION

P.O. Mapumulo, Natal.

African Actor On The Screen

Rev. Jolobe And Mr. Mqhayi Win May Esther Bedford Prize

The Prizes for Poetry have been awarded as follows:—

FIRST PRIZE (equal: the best in all languages) Rev. J. Jolobe (Xhosa) "Thuthula", Mr. S. E. M. Mqhayi (Xhosa) "Hints"

SECOND PRIZE: Mr. N. S. Luthango (Zulu) "Isikhova" Mr. S. K. Lekgothoana (Sotho) "Direto tsa Modimo" Mr. L. D. Raditladi (Tswana) "Sefhalana sa menate".

The adjudicators say: "We find the work submitted this year considerably below the standard of work submitted last year. In particular we deprecate in a competition of this kind slavish imitation of the old praise songs of Ibibongo, with their disjointed and sometimes meaningless lines, as presented by some competitors. We do this even while we recognise that the development of a national Bantu poetry in South Africa may quite well find the basis of its form in these Ibibongo, and consider that evolution from an indigenous form is likely to lead to better results than mere imitation of European forms of verse.

"In making these criticisms, we realise of course, that at the present stage of Bantu poetry in South Africa when it cannot yet be said to have found itself, a lower level of attainment was to be expected in a competition of poetical composition, as compared with one of prose."

The lesson to be learned from the remarks of the Adjudicators in Literature and in Music is that Bantu writers and composers must study technique. The urge to creative work seems to be present, but the medium of expression is as yet unformed. In poetry it is not desirable merely to imitate the prosody of English or Afrikaans; a Bantu prosody must be found by constant experiment. In this experimentation, however, there should be freedom and writers should try rhythms other than the traditional movement of the praises.

The Boxer's Fund A Good Sum

EUROPEANS SHOW MORE INTEREST THAN AFRICANS

The subscription Fund started by the Transvaal (non-European) Boxing Association towards sending a boxing team to the Olympic Games at Cape Town on January 1 and 2, 1937 now stands at £59:16:6d!

This sum has been subscribed by Europeans. These generous friends are to be most heartily thanked. They have made it possible for the management to send team to the First African Olympiad. Without their help, it might not have been possible to send the team down.

The most surprising fact is that only one African, Mr. B. Mabuza contributed to this fund. Apparently the bulk of the African takes less interest in their own affairs than Europeans do. They are content with having things done for them. They are content with spoon-feeding.

In music there is amongst all cultured peoples a common technique which still allows of national differences. This common technique must be studied before any artistic composition other than simple airs can be achieved.

By study, by constant trial, and by these alone will come that sense of art which is essential to greatness. Without it, genius is ineffective.

Mr Moerane Wins In Music

BANTU COMPOSERS ADVISED TO BE SIMPLE

Twelve competitors entered for the May Esther Bedford Prize for Musical Composition. Mr. S. J. News, B.A., the Departmental Inspector of Music, who kindly adjudicated, has awarded the Prize of £20 to Michael M. Moerane of Lovedale for an Album for the young, comprising ten pieces for the piano-forte. Below is an extract from his report. We would specially call the attention of Bantu to his recommendation that they learn to read and to use the Staff Notation and to his advice to attempt themes and harmonies before anything more elaborate.

"It must be insisted upon in future that the music be written in Staff Notation. There is no picture of the piece in sol-fa, and each note has to be read separately in laborious fashion.

"Many of the entrants hoped to be awarded the prize on the bulk of the work submitted rather than on the quality of it. There is a great deal of loose and unsuitable part-writing and much of the harmony could never be accurately sung, even apart from harmonic errors.

"In view of the above criticisms I have awarded the prize to the competitor who has written out plainly and fairly accurately, what he has in mind, with some idea as to form and musical expression. From a musical point of view, the compositions leave a good deal to be desired. As a general suggestion the Native people should aim at simplicity of writing, rather than try to tackle composition too elaborate for their technical abilities."



AFRICAN AUTHORS CONFERENCE

TOP ROW:—Rev. A. Sandjands, Mr. D. M. Ramoshoana, Mr. J. D. Rheinallt Jones, Professor C. M. Doke.
MIDDLE ROW:—Miss Margaret Wrong, Professor D.D.T. Jabavu, Rev. R. H.W. Shepherd, Mrs. Rheinallt Jones, Mr. Z. D. Mangoela.
FRONT ROW:—Mr. B. W. Vilakazi, Mr. H. I. E. Dhlomo, Mr. R. T. Caluza, Mr. R. V. Seloape Tzema, Mr. S. S. Mafoyane.

African Actor On The Screen

KUBHEKA'S STRIKING RESEMBLANCE TO PAUL ROBESON

Miss Bertha Slosberg, who is in charge of the publicity for Ganmout British in connection with "King Solomon's Mines," scenes of which are being produced near Maritzburg, has had a search in Johannesburg for man 6 ft. 2 inches in height and who weighed 16 stone. In the compounds in the townships, in eating houses and the streets Africans were stared at and mentally measured and weighed.

It was in Sophiatown where she found the man she was looking for Benjamin Kubheka, magnificently built and bearing a striking resemblance to Paul Robeson, was the man. He is of a Royal Swazi descent, and his sister is married to the head of the Zulu nation, Regent Mshiyeni ka Dinuzulu.

When Kubheka was approached to play the part, he hesitated. It was a big step to take. He had been an interpreter to the Native Commissioner's Court in Johannesburg, a deputy-special messenger a caddie master at a well known club, and a bus driver.

Kubheka's hesitation was caused not by lack of ambition, but because he was overwhelmed by the opportunity. With his splendid bearing and proud heritage, he fits easily into the part of a Kekuana chief, which he will play in the picture.

Two weeks ago there was a (Continued at end of page 4)

Her Hands Were All Out Of Shape

In Grip of Rheumatism for 15 Years

Persevered with Kruschen—Now Feels Fine

No matter how long you have suffered with rheumatism, there is always hope for you if you persevere with Kruschen. It's never too late to start taking the daily dose, as the following letter proves:—
"For about 2 years I hardly went out, it was such a painful effort to walk owing to rheumatism. My hands and feet were the worst affected. I was unable to walk without a stick. I tried everything I had advertised, but I got no better. I said I would not bother again, but I read so much about Kruschen, I decided to try it. I was three months before I felt any better, but I kept on and since then I have been fine. I never used the stick. My hands were all out of shape, but they are almost normal now. Of course I could not expect to get better, all at once as I had suffered for 15 years before I started on Kruschen."—(Miss A. L. Rheumatism cannot resist the action of Kruschen Salts, which dissolve the painful crystals of uric acid—the cause of those aches and pains—and assist the kidneys to eliminate this poison through the natural Channels. The cause being removed, the pain goes too, and your sufferings are at an end! Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

MAQEBA A SA HLOKOMELOENG Ana le Kotsi! Tlotsa

Germolene

Kapela

Ha u itseha, leha ekaba henyanyane, tshila e ea kena. Tshila leqebeng e na le chefi. E etsa hore leqeba le seke la fola. Ka mabaka a mang e tsamaea le 'mela oa hao ohle, me e ho kudisi. E rurisa 'mele oa hao. Ha u ka ikhobatsa, kapa ntoeng, kapa u rahca ke phoofolo, kapa u tshehoa ke motato, tiela ka Germolene kapela. Hape e seke ea hlokeha ka tlung ea hao me u e tlotse leqebeng lefe le lefe, lehaekaka ke le nyenyane.

Germolene e ea fodisa

Germolene e fodisa bohloko, e thebela chefi. E fodisa maqeba kapela. Germolene e thebela ho ruruha ha 'mele. Makhooa a tseba 'me a sebedisa Germolene. A tseba hore ke kotsi ho dieha ha u hobetse, hobane tsho e tuala kotsi. Kabaka lena ha a hloke Germolene. Ke bohloko hore le uena u etse jualo. U ka reka Germolene Khemesing efe le efe kapa levenkeng, ha e turi.



U Se Ke Oa Letela

Ho Hobala—REKA

Germolene SETLOLO SE BOLAEANG DIBOKO KAJENO

Germolene e phekoa ha u Sehilo, Maqeba, ha u Chele, ha u Ruruhile, Diso, ho Ruruha ha 'mele le mahloko ohle a 'mele Esebedisoa lefatsheng lohle.

Read "THE BANTU WORLD" First

Timber & Building Material

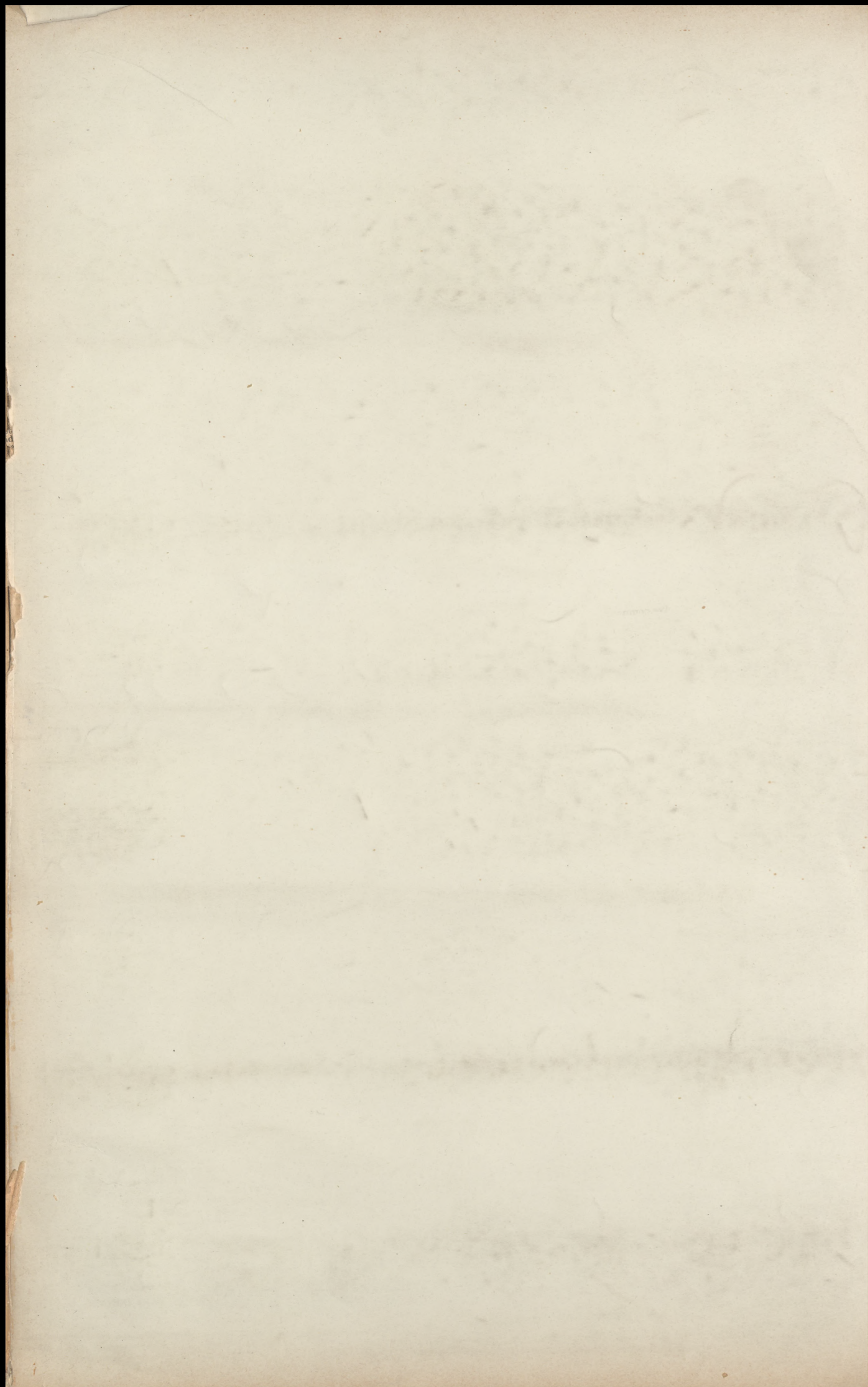
Economic conditions demand keen buying—keen prices are obtained by prompt payment. There should be one distributor only, between buyer and manufacturer. We buy direct from timber forests and factories overseas. We have been operating for 36 years, and are familiar with all favourable sources of supply. The quality of our merchandise ensures satisfaction, and our service for promptness and accuracy is unique. Our reputation for integrity, uprightness and honour is inviolable.

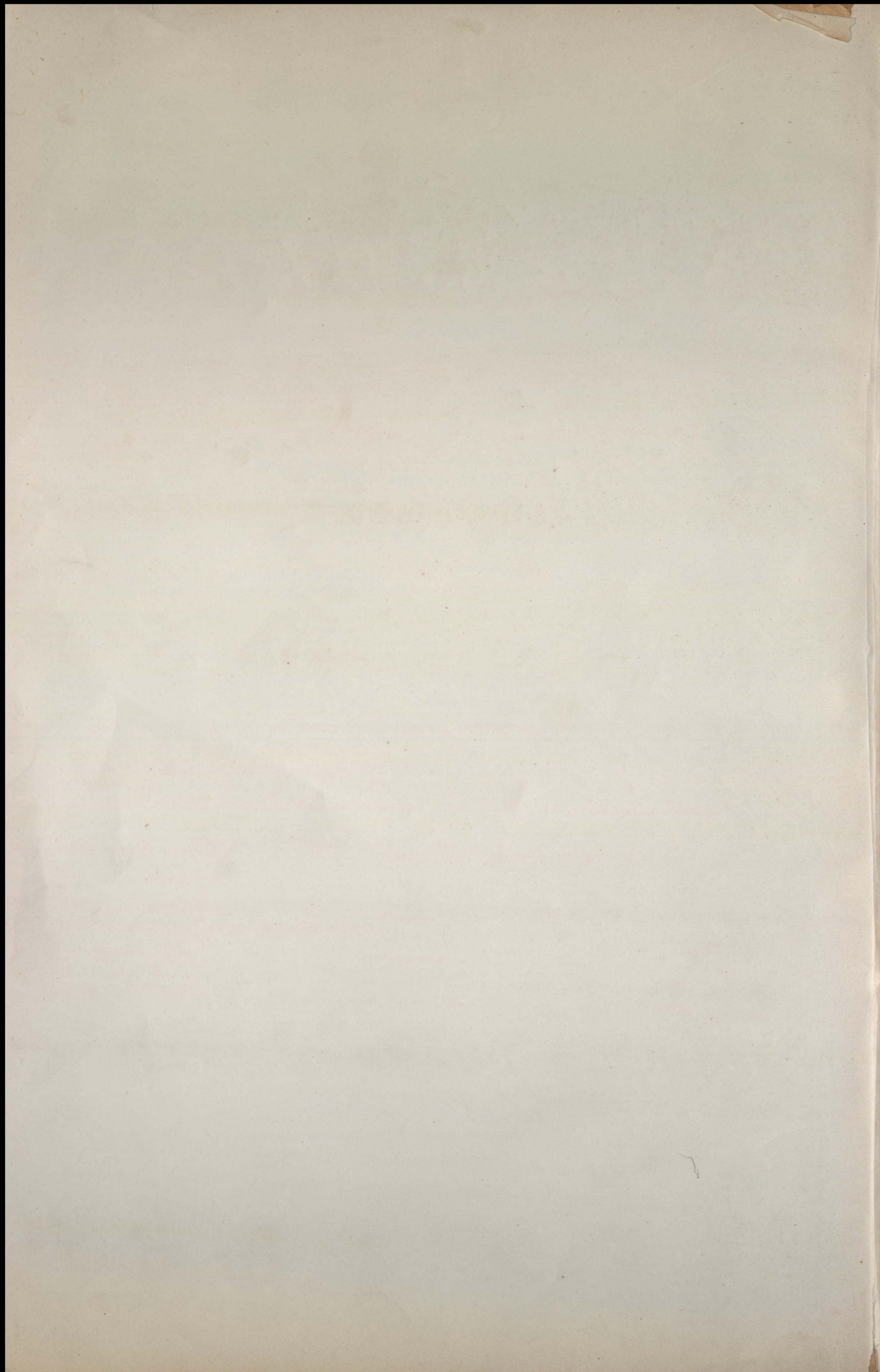
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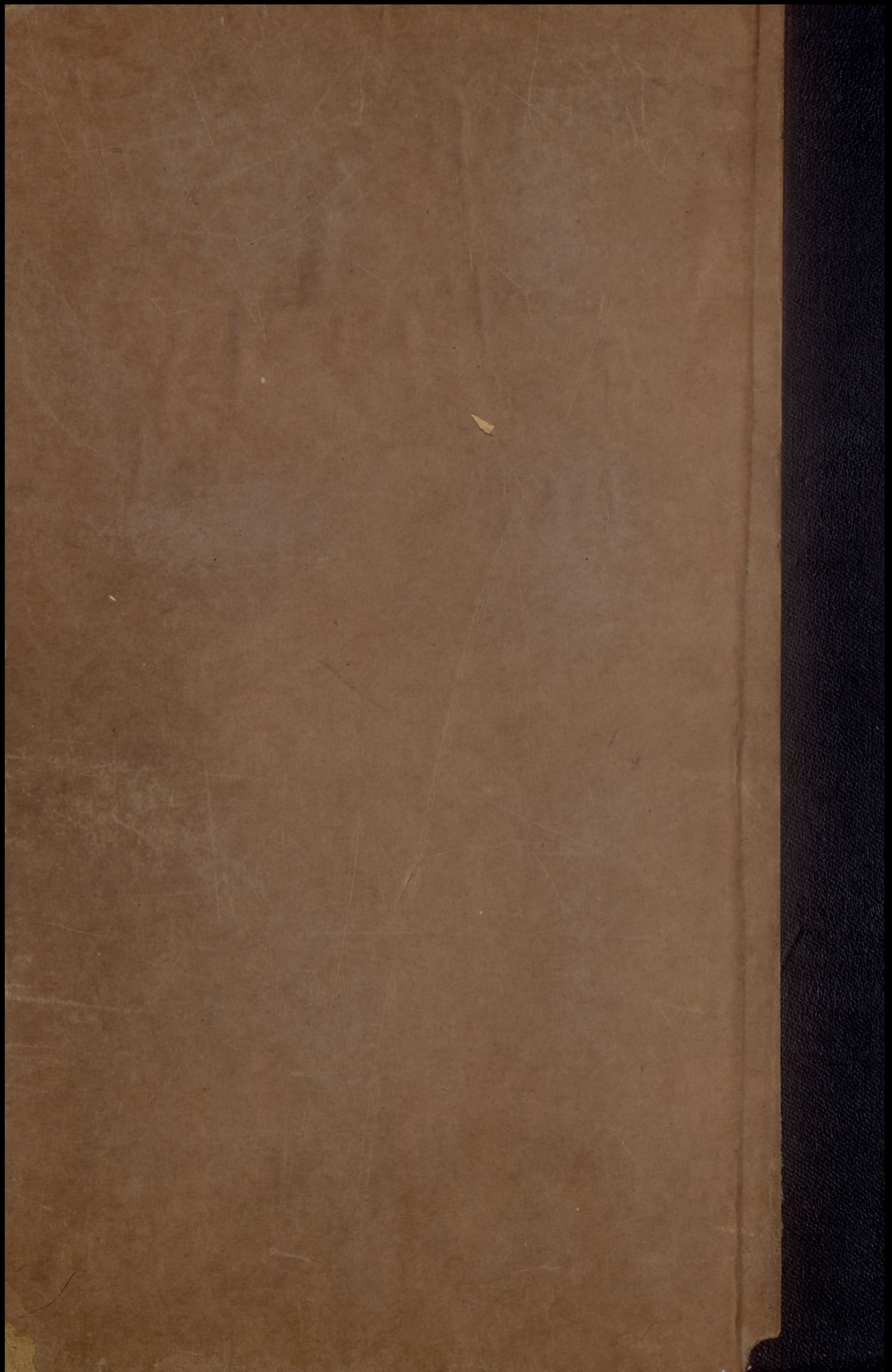
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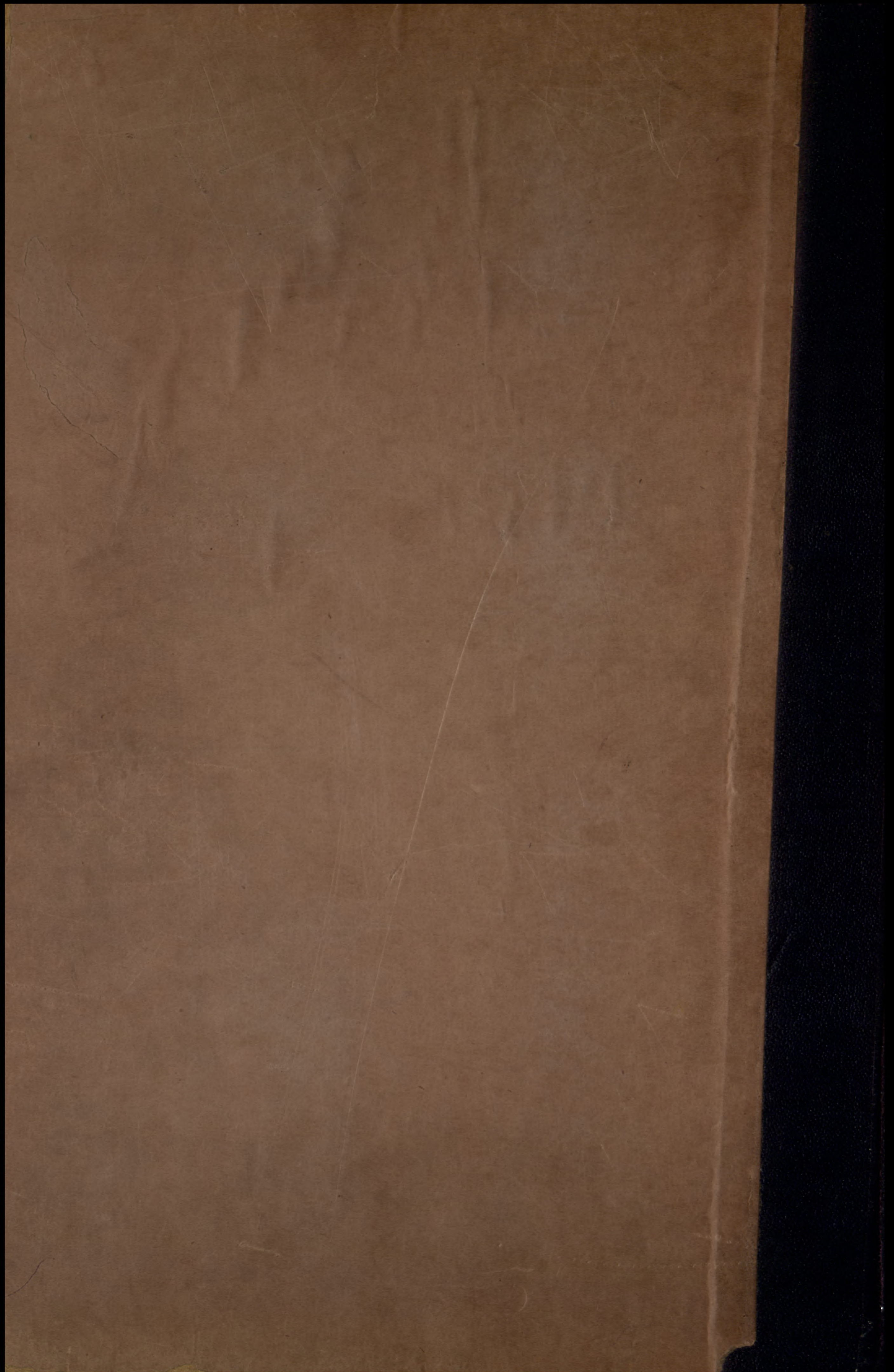
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Printed and Published by The Bantu World (Pty) Ltd. 100, Market Street









Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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