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BANTU
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South Africa
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Commission
Territories

THE BANTU WORLD



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Chaos And Destruction In Spain

Fierce Battle Raging At The Gates Of Spanish Capital

The civil war in Spain is devastating the country. Towns and villages near the capital are being destroyed by both the Government forces and the rebels. Fierce battle is raging at the gates of Madrid and the Government forces are offering stubborn resistance.

The Rebel's Allies

It is stated that the rebel leaders have let the cat out of the bag and told the world that their "allies" are Germany, Italy and Portugal and it appears that as soon as Madrid falls these three nations will recognise the rebel leaders as the rulers of Spain.

Russia Is Ready

Meanwhile the rebel leaders are accusing Russia of helping the loyalists with weapons and they attribute the gallant stand which the defenders of Madrid are making to this fact. It is perhaps not saying too much to aver that the Spanish civil war will plunge Europe into a conflagration. Russia while emphasising her desire for peace, she has, through her Foreign Minister, warned Europe that she is ready for any enemy.

Russia's Warning To Europe

Soviet Ready For Adversaries

NO PEACE WITHOUT
RUSSIA'S CO-OPERATION
SAYS M. LITVINOFF

While emphasising the Soviet's desire for peace, M. Litvinoff, the Soviet Foreign Minister, in a speech at a reception in the Kremlin at which the high Soviet decoration of the Order of Lenin was bestowed upon him, gave a warning that the Soviet was ready for "any possible adversary or even a possible combination of adversaries."

He declared that there were only two possible policies in international relations: firstly, collective security and, secondly, rapprochement with aggressor.

Silence Of Fear

"To-day there will again be silence. But it will not be a silence of joy; it will be one of anxiety and fear," said Mr. J.H. Hofmeyr, Minister of the Interior in his address to a large gathering at Pretoria on Wednesday.

"During the present time it is the future which chiefly demands our attention, and the past will serve to illustrate the fear-evoking possibilities of the future," he said. The struggle which came to a conclusion 18 years ago had shaken the foundations of civilisation, but they had consoled themselves with the thought that the war would serve to end war for ever.

The Soviet was relying on its own means of defence, and was waiting to see how Europe would decide, but they knew that other nations would not achieve peace without them. It was not a question of isolating the Soviet but of isolating the other countries of Europe in order to render them defenceless and subjugate them to an aggressor.

Sino-Japanese Relations

BRITISH INTERESTS IN
CHINA WILL NOT
BE HARMED

Questioned whether in view of the recent demands by Japan on China, any representation has been made by the British Government to the Japanese Government for the safeguarding of British rights and interests and for the maintenance of Chinese sovereignty, Lord Cranborne, for the Foreign Secretary, in the House of Commons on Monday, said His Majesty's Government had expressed to both the Japanese and Chinese Governments the hope that a settlement may be reached on a friendly basis. This naturally implied that the Chinese sovereignty would be preserved unimpaired. They had also expressed their expectation that British interests would not be adversely affected by any settlement that may be reached.

The Japanese Government had recently given the assurance that they had no desire to harm those interests in any way.

The City's New Mayor

COUNCILLOR DONALD
W. MACKAY
ELECTED

The City's new Mayor is Mr. Donald W. Mackay of the firm of Mackay Bros, well-known among African lovers of music. Councillor Mackay was Deputy Mayor last year. It was he who presented safe-driving diplomas to over 200 Non-Europeans at the Bantu Men's Social Centre in July last. The readers of "The Bantu World" will remember his striking address in which he pointed out that "the percentage of drivers involved in traffic accidents was higher amongst Europeans than Non-Europeans"



Councillor Donald W. Mackay
(Photo by O' Bryne)

In returning thanks for his election, the new Mayor said: "There are occasions when it is difficult to find words to convey what is passing through one's mind—this is just such an occasion.

"In accepting the charge laid upon me, my wife and I will do our best to follow in the steps of Mr. and Mrs. Maldwyn Edmund. We yield to none in our love of Johannesburg, and we accept our position without regard to party or any outside influence."

Councillor J. S. Fotheringham is the Deputy Mayor.

Fascism Condemned By Baron Reijiro Wakatsuki In Japan

A message from Tokio states: A vehement denunciation of Fascism was voiced by Baron Reijiro Wakatsuki, a president of the Minseito Party and former Prime Minister, on the occasion of a memorial service to a late president of the party.

The Baron said that Fascism brought no bliss to the people and, on the contrary, it hampered national development. Therefore, if there was any agitation for Fascism, they must fight against it to a man in order to safeguard constitutional government.

Italy's New Deadly Plane

MORE POWERFUL
MACHINE
CONSTRUCTED

Italy's latest long-distance bombing plane, said to be the most powerful in the world, is described in a long article in the Via dell' Aria, the official organ of the Italian Air Ministry.

"This new and deadly plane can easily reach any European capital, bomb it and return to its base without accident," declares the author of the article, the aviation expert, Signor Umberto Magrioli.

It is a Fiat bomber, with a range of 1,900 miles. It can carry a load of three and a half tons of bombs and can climb to a height of 21,000ft. in 21 minutes.

Once the deadly cargo is unloaded it can reach the fantastic height of 36,000ft., which puts it out of the range of the most powerful anti-aircraft guns. Two Fiat engines each of 1,000 horse power, give it a maximum speed of 275 miles per hour.

This monster of the air is 52ft. long, and has a total wingspread of 80 ft. It has six machine-guns placed in three turrets, two of which are lowered from inside the plane.

Rhodesias Will Be United Says Mr. Moffat

Speaking at a dinner of the British Empire Service League at Salisbury Mr. H. U. Moffat, C.M.G., a former Premier of Southern Rhodesia, said that the two Rhodesias would become one in spite of the politicians with their reservations.

The people themselves, he said, would decide this question. There would be a united Rhodesia stretching from the Limpopo to Lake Tanganyika.

That would be a powerful State, and the United Rhodesia would play a dominating part in the block of British territories north of the Limpopo.

Mr. Moffat added that he did not exclude the Union from this picture.

Japan's Long Range Plane

WILL CRUISE THE
WORLD WITH ONLY
TWO STOPS.

A Japanese newspaper, Yomiuri Shimbun, learns that the Imperial Aeronautical Institute have planned a long range aeroplane capable of cruising the world with only two stops.

The new aeroplane is approaching completion and has a flying range which enables the machine to fly from Tokio to New York.

Fascism in Great Britain

BILL TO BAN
UNIFORMS FOR
POLITICAL OBJECTS

No lawyer tricks can extinguish Fascism," declared Sir Oswald Mosley in a speech at Birmingham in which he said that the Government was taking action against the victims instead of the aggressors.

He emphasised that the abolition of the black shirt would not hurt their movement.

The House of Commons read a first time on Monday the Public Order Bill prohibiting the wearing of uniforms for political objects and the maintenance of associations of a military character.

Next Supreme Chief May Be South African

There are indications that the next Governor-General of the Union may be a South African. The matter has been receiving the attention of the Union Cabinet, and a statement is expected in the near future.

The question of a new Governor-General owes its present significance to the fact that His Excellency the Governor-General, the Earl of Clarendon, will leave during the first half of next year for England.

He will open the Parliamentary session as usual and will arrive in England before the Coronation on May 12.

While it has been stated that the Earl of Clarendon will not return to the Union, no definite information on this point is yet available.

The Franco-Syrian Treaty Of Friendship

The Franco-Syrian Treaty of Friendship and Alliance, which gives autonomy to Syria, was signed in Paris on 10th. September. France will maintain military forces in Djebel Druze and Latakia. The French representative in Damascus will take precedence of other envoys. Large military reinforcements with heavy artillery have arrived, simultaneously with the signing of the Treaty.

Zulu: Amakolwa Abetel' u Krestu!

THE BANTU WORLD

MQQIBELO, NOV., 14, 1936

Amakolwa Ayinkinga

Kukona into enkulu esitanda ukukuluma ngayo eqondene nabatle bakiti izwi le Nkosi elibangene ngesixele. Lobubunxele osebwebenza esikundhleni sokuba balisakaze kahle izwi basuka balenza inhlekisa. Iningi lalaba yilabo abakulekela abantu ngokubabeka izandhla. Abanye yilabo abangakwazi ukushumayela bengaqalekisa noma bengapanga tanga isihogo.

Lezi zigaba zombili zivamise ukuba ngabantu engabizwa beti izwi le Nkosi kalifundelwa esikoleni. Bapike ngokuti-nje uma "unomoya" ufanele ukushumayela ngisho nezifundiswa. Umoya lowoke yiwona obenza baqalekise wonke umuntu okuye kuti lapo beshumayela bebona abantu beangezi esigqweni bese beti "Luyofika usuku lapo uyocula iculo lako wedwa, izono zako sezikucindezele."

Ukusho nje loko awukamuzwa ecaza netekisi ayivulile. Kupela akwaziyo wukushumayela ivangeli lesihogo nesiqalekiso. Kakwazi ukushumayela ivangeli lololo, lomusa, notando olumangalisayo luka Nkulunkulu. Kululohlobo lomshumayeli wonke umuntu ongayisi esigqweni useyisoni esilahlwayo. Inshumayelo yabo igxile ezinyembezini okuye kuti zingawohloka kubantu aboneke ukuti ushumayele waqotula!

Labana bekukulekela kawaze wapila isifo saqubekela pambili, loko kusho ukuti sikona isono osigodhile ekwapeni yisona esenza ungapili. Ngoba ngemicabango yabo emifushane wonke abamkulekelayo kusweleke apile ngisho sekuyilanga lake lokufa! Nxa-shana ungapili unezono. Laba yibo asebe pazamisa abantu abaningi ati lapo umuntu egula, beze namazwi amqedelayo beti kavume izono.

Beti kangenqabi ukufa ngoba uma enqaba ulwa nentando ka Nkulunkulu. Epepe abelungu umuntu ogulayo bekwasiza ukuti kusweleke aletelwe izimbali, kuvulwe izibuko, indhlu ibenhle ingenwe umoya. Loko kwenzelwa ukuze umuntu ogulayo alwe nesifo afise ukupila ukuze awetuse umkohlano wake. Kubantu nxa ufuna ukupila, wenziwa akwesaba ukufa ngoba unezono!

Zonke lezizinto kazenziwa ngabelungu okutiwa balandelwa yilababantu. Bheka ngoba umuntu wakini waluhlobo nguye kuqala okutshela ukuti ingane yako angeke ayibhaptiza ngoba kawusonti. Zonke lezi zabelungu ezibhaptizwa emamantweni konje abazali bazo basonta bonke? Labelungu abashada kwasa-nje ezindhlini zamasono ngabebandhla bonke? Nina bantu nifuze bani?

Namhlanje abantu bevata izingubo abati ngezamabandhla abo kepa amabandhla amhlope engazevati. Abakiti banamayunifomu avatwayo ngabesifazana nabesilisa ongeke uwabone kubelungu bawo lawomabandhla. Kasizwa nasezi Bhalweni ukuti i Nkosi u Jesu nabafundi babevata amayunifomu. Inqubo yamany' amakolwa iyadida ekuboneni kwetu Kasibo ukuti yimbi kepa sithi iyadida.

Ikakulu lapo ulandela yonke inkambo ka Krestu. Umbona ehamba nezoni ukuze zipenduke Eshumayela ubunye Bake no Yise obungeko, emabandhlini. Emamhlanje elinye liti mina ngingoka Paul, mina ngingoka Apolo neza-vato zake! Abantu bayayifuna indhlela yeqiniso kodwa bayifuna kulabo abazobenekela yona bekeke u Krestu Jesu pambi kwabo, hayi iziqalekiso!

Ezemibuso

SPAIN:

Ukoko lumuke nomoya ku Hulumeni waleli Amambuka asewutumbile umuzi wase Madrid. Kalicitekanga kakulu igazi njengoba kwabe kulindiwe — kwazise u Hulumeni wati ukuba abone ukuti kubi, weqa wabalekela kwelinye idolobha lase Valencia. Kuzwakala ukuti usazimisele ukulwa uHulumeni. Kodwa imibuso yase Germany, Italy nowase Putukezi kutiwa ivuna ukunqoba kwamambuka.

Siloba-nje babambene ngezihluto ngezizila yonkana. No Hulumeni uzabalazile. Kufa gula linamasi eSpain. Kasazi ukuti amambuka ayopumelela yini, noma kutiwa iNdunankulu yemikosi yawo yindoda ehlaniphe kakulu.

AMERICA:

Uketo luka Mongameli waleli ludhle yena futu u Mnu Roosevelt owab'engu Mongameli iminyaka emine edhlule. Kwale sebenza izizamo emikulu abama bhizinisi amakulu ngoba lomnuzane wab'elwa nabo abamabhizinisi eti imali yabo mayisebenze isize isizwe, noko wapumelela. Waketwa abantu abaningi kakulu. Uzopata iminyaka emine. Udaba olubikwayo kona ngolwesitrayiki samatilos ayi 50,000 adube umsebenzi.

RUMANIA:

Kulokoza umlilo ongase upembe ututva olubi kuleli. Inkosi ebusayo u King Carol utunyelwe incwadi ngomunye wabaholi bamabuto ezinsizwa ezimele isizwe eti uma inkosi ingaqapi ivikele izwe layo ebukomunistini bazoyibulala bona. Pela kutiwa inkosi igebele ngakubu Komunisi. Ibutu lezinsizwa zaleli, selisonge ukuyibulala inkosi uma ingapezi.

IRELAND:

Noma lombuso ungewzakali ngaleminyaka noko owupet'ayo u Mnu. de Valera, kalele. Pela into apuzu kwayo yinkoluleko yalelizwe; inkoluleko leyo uyibona ekwahlukaneni kwalo nombuso wase Ngilandi. Ufuna lizimele, kungabiko 'sandhla sama Ngisi odabeni noludlwa lwase Ireland. Manje uti w'aka imiteto yezwe ezolahlukanisa ne Ngilandi kakulu.

SOUTH AFRICA:

Umoyana okona lapa kubelungu abatili, ikakulu amabhunu owokuba u Lusibalukulu kube ngowokuza w'aka kuleli angabi ngovela pesheya. Oluny' udaba ngolwecala lomteto wabantu wokwahlukanisa amagama abavoti abamnyama kwawabelungu ebelihlolwa e Kipi. Limalihle umuntu owab'elwa nokwahlukaniswa kwamagama abavoti. Amajaji ati umteto we Palamende woku-melwa kwabantu e Palamende kawunaso isici. Ngumteto we zwe okusweleke usebenze.

I Kom shani ezohlola udaba lwamapoyisa isiyaqala ukubutana e Pitoli. Izokwenganyelwa ngu Mnu. Justice C. W. H. Landsdown wase Natal. Izoti ingazihlelisisa izinto kubikwe izindawo nezikati ezohlala ngazo.

Njengoba sabe sifisa ukuba udaba lwetshe lwesikumbuzo senkosi u 'shaka lungap-leli emoyeni okwesitukutuku senja, salobela inkosi u Gwaz'akupule e Mgungundhlovu sibuzo ukuti ag-sikanyisele na? Wasipendulake ngeluti kakuko luto angalukanisa oluqondene nokufakwa emapepeni ezindaba Sabhodhla emsvanini, bandhl' epakati. Kodwa besisabhek' abanuzar' e abangase basenekele lonke lol' udaba ikakulu be Nkata ka Zulu esetamba ukuti bayazi okutile ngalo.

Ng pa pesheya kutiwa kukona ibhungezi elivuzwa uju olufana nenomfi yokutupa izinyoni. Lolujazulutanda ziyafa izilokazane. Zifika zilupuze, zilupuze zize zidakwe ziba ingcuba. Liyasuka lapo ibhungezi liyazidhla. Lapi wake lelubhungezi bakiti.

Izindatshana

Kodwa ababhekele imizi yabantu emikulu yase Orlando nase Pimvile batini ngokuhlupeka kwabantu bemi udwendwe embotsheni yamatikiti e Park Station zibe zizingi izimbobo engabe zivulwa zonke abantu batate amatikiti kahle? Zona izitimela ezigwala kangakaya wake wazibona? Bheka ngoba ezinye zina mapoyisa ahamba nazo ebheke izimpi, sekubila igazi' ezilwaneni ezinezinyawo ezimbili!

Kubikwa izigebengu edolobheni nasomapelweni okutiwa zike zabanwa ebusuku zikwele emotweni. Okwetusayo kutiwa ngezabantu nabelungu, zihlome zonke. Sebeyanswininza abelungu bati bafuna amapoyisa andiswe. Tina sibona sengati amapoyisa acita isikati sawo esukekana nabantu bezipesheli nabe "zinyembezi" kuyekwe izigebengu njengolayita base Mgu'ndhlovu, zizenzele ezikutandayo nje.

Umuntu ongemnandi empilweni lapa ngu Mr Ezra Dhlobo. opetwe umkohlano noma engalele-pansi. Kanti nakona lena e Holando umkwenyana wake u Mnu. Absolom Kambule ubheka engemnandi neze empilweni.

Kuboshwe izingedhla ezintatu ngapa e Nel'spruit okusolelwa kuzo ukuti zabalala uMaziya zamhlinza ingalo. Kutiva enye yazo yezwiwa ikuluma ngokuti bafuna izito ezitile zomuntu ukuze batak ngazo umuti wabo. Isidumbu sitolwe sifihlwe esiseleni.

Kutolwe isidumbu sentombazana yomuntu ngapandhle kwe-Lokishi lase Potchefstroom oku bonakala sengatiti yabulawa ngokuklinywa.

Edolobheni elitile pesheya ba hlushwa amagundane kuyilapo ekona amakati. Kutiva apiwa ukudhla kakulu amakati angabe esawashaya 'mkuba amagundane. U Kopeletsheni wakona usete akuncipe ukudhla okuphiwa amakati ukuze alambeke amagundane.

Udaba olusemateni kwelase Canada pesheya ngolombango wabesifazana. Impobho yomlungu yashya ifa ekhulu yati wesifazana oyozal' izingane eziningi kunabanye kusukela ku 1926 kuza ku 1936—ishumi l-minyaka —wopiwa lonke ifa. Kusukela lapa bazala into ecasula nezingulube imbala abesifazana bebanga ifa Namhlanje bayinqwaba abati banqobile, sekulindle ukuba obedhlula bonke apiwe umklomelo!

Esizizwa kamuya zase Spain ziyakupikisa ukuti idolobha lase Madrid alitatile amambuka. Kutiva abdlizela pansi ngezinhlamvu noma kusobala ukuti isipeto salo lizotunjwa ngemambuka.

Kuhlala kuhlale kuvele obala ukuti ingulube lena yisilwane esinedimoni ngempela. Kukaningi sifunda ngemihlola yezingulube zidhla izingane zabaninizo nezazo uqobo. Namhlanje kubikwa enye ate umlimi engena esibayeni sayo eyilungisela yamdumela engalweni yamluma kabi-kabi. Wasinda ngokweqa utango lwesibaya ecimezile. Imfuna qo ingulube yansondo.

Limtatile icala u Pilatu Kumalo emajajini lokuti wabulala owakwaka. Lite lapo limdedela ijazi kadedelwa ngoba engabulalanga umkake-ngoba kuyabonakala okutile okuti wabulala uqobo. Into-nje u Hulumeni kabuvezanga ubufakazi bokuti wabulala.

U Allison Bhengu okutiwa ngulayita wase Tekwini ufele esibhedhla kona emva kwezingazi ezintatu ekanda azitola kulwiwa impi yaolayita base Point nabase Greyville. Kutiva ubufakazi kabiveli kahle bokuti ngubani owamshaya kwazise kutiva olayita kabacebani.

I Prospect Township lena iyindaba egudwini. Kubikwa ngelidhlule abantu ababili abafileyona, bebulalana ngezimpi zemimese nezinduku. Omunye usesibhedhla ugebele ekufeni naye.

Ngombla wokuqala ku December isitimela sika Gesi sisuka e Mgu'ndhlovu siyongena esiteshini sase Tekwini.

Imishado kubelungu lapa iyuke utuli ngoba nezalukazi ezinobhici emehlweni ziyashada. Esinye esingumtelokazi esineminyaka engama 70, sishade nekehla eli neminyaka engama 80. Umfana oneminyaka eyi 18 washada nentombi eneminyaka eyi 16. Luyavutake nxa kunjalo.

Abegembu lika Dr. Maian baleli abati bangamabhunu acwengekile bona angenalo uhlahwane njenge-wegembu lika General Hertzog no Snut wona adhlela sitsheni sinye nama Ngisi, sebekipe isinqumo esithi kabawafuni ama Juda eqembwini labo.

Omame baselokishi lase Kopjes bayigudu elingabhenywa, Mpande. Bate ukuba babone ukuti umninsilaha elokishi ubiza eqise ngenyama yake (kushiwo njalo) bayidinsila pansi inyama yake. Batata iziqwayi, amatshe, izinsimbibaqapa noma yimupi ongena esilaheni eyotenga. Bangenela izindhlu zabayitengile bayilahlaphandle inyama leyo. Opete ilokishi uzama uxolo.

U Josiah Sitole ipoyisa lasebusuku elulinda elinye lamabhilidi e Goli lilahlwe yicala lokuti lapihliza ipoyisa lomlungu ngesiqwayi. Ubufakazi buti u Sitole wabona umlungu lowo enyonyoba ebusuku wacabanga ukuti isigebengu kwazise wayengazevatile ezobupoyisa. Umlungu yena jti wamtsheha u Sitole ukuti uyipoyisa kulapo u Sitole ekupika loko. Wahlauliswa £10 noma izinyanga ezimbini ejele.

Abakala ngesitaka epepeni ma balobele abaninilo bacele ukuba landiswe uma bezolisekela. Abahleli bahlela izindaba bazifake ezikaleni abamiselwe zona. Futu noma zizizangi izindaba zabalobeli, angabe wenza iputa uMhleli ongapika nazo ayeke izindaba zomhlaba ezibhekwe yizwe lonke.

(Ipelela ohleni lwesibili).

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Uyidhlula yonke

Inkosi Yemiti

Imiti!!

Amayeza!!

1/6



1/6

UMUTI OWENZELWE UKUSIZA ABANTU

Ohlanzayo

IZIFO ZONKE EMZIMBENI YABANTU Ogeza umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukwudhla nxa bezizwa bekatele, bedangele bepelelewe amandhla nesibindi, bengase njengoyise mkulu ababawela izimpi ezinkulu bazinqobe iziza zabo.

Lomuti Otukululayo ungama pillis, usizwe ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati.

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

Boza esitole zakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalala ku:

A. H. TODD Ltd., Umkemisi, Sndelovini, Red Hill, Natal.

Lapo yonke imiti emihle yenziwa kona.



INWELE ZIMI KAHLE

Zulu: Abalobeli Bendawo Ngendawo

Ezase Mngungundhlovu Ondonga Zibomvu

(Ngu W.A.E. MANYONI)

Kwezake indaba engandle e Edendale kwatolakala umuntu egetshengiwe washywa esfile intamo yaficwa igwaziwe. Akwazeki ukuthi yini bekwenzenjani. Udeba lusapenywa abaseshi.

Kusobala ukuthi umuntu angapats into e isibhamu noba ivolovo upenduka ingozi ngoba abanye abantu baba zinyamazane kuyena. Omunye wawimbezela umuzi ngase Mpolweni e New Hanover epete isibhamu kwati owesifazane awayekona wangenwa inhlamvu engalweni edutshulwa umuntundini lowo. Songati uyaziwa uzotolakala lomuntu ngoba pela wabaleka.

Ngomhla ka 23 ku October, idolobha lase Mngungundhlovu belihlanganisa ubudala balo esebu ama 98, Wo, he, nabala bati "Undongazibomvu" nje abasho ngamanga.

Abefundisi be Synod lase Weseli abamhlope nabantsundu bebutene e Edendale kwa Rev no Mrs. Nicholls lapo babemenywe kona ukopuzwa ittye.

Ikwaya lase koliji lamamazami ngomculo owamcomeka kakulu. Igama ela ncomeka u "Nkosi sikelela i Afrika". Izimenywa zaba 150, kwapuzwa amatye namakeke.

Ngesonto kusihlwa omaqum bane beputuma ukuya emason: tweni betuswa i Ledi elitile leza umsindo lidansa Po, u "Pick-Up" waseka balikwelisa i ledi lelo. Kanti kutiwa i ledi nje isimanga inszwa igqoke isimame. Imantsi yamhlaulisa u pondwe noba ama sonto amabili ejele.

Umhlangano we Synod yama Weseli wapela ngo Msombuluko zimibili ku November ukweza okuncane okwabazinqumo zalomhlangano ilezi: - Esokuqala esimayelana nentela yabantu ezima okandampondwe ukuba loludaba lubhekwe kabanzi kumuntu ikakulu ngoba nentelo yabamhlope seyapulwa. Esesi bli esokuba kupenywe futi u Hulumeni acelwe ukuba enze imizamo yoba isipo sobusi ezinganeni zesikole singabi e-abamhlope zw kodwa nabantu bapiwe nabo njengez zwe zoake. Esesitatu esimayelana nenhlalo yabantu nokukishwa kwabo emadolobheni. Izoke izinqumo ezakishwa ezizawutuyelwa kona ku Hulumeni. Ebongela abantu u Mfu Z.O. Mahabane kuNdaba za Bantu ka Kopeletsheni ngempato yake kubefundisi wamisa igama lika Mrs W.A.D. Russell oyena mgenisihlalo waleliqele elipete izindaba za Bantu.

Leyomambana eyadubu'a u Lesaya Malimela wase Mpolweni amapolisa njengo bini abemfuna sebembabile. Isala kalikaketwa, no Lesaya usesesibhedhla.

Wati etwele igogogo lamanzi abilayo emsebenzini u Bella Mki ze, washibilika amanzi amyovu la emzimbeni nobaputunviswa esibh-dhlela ukusha kwake kuvabatsbazwa.

Sengipose ngakohlwa, Mhleli, wena obuza ukuthi olayita basafaka wona yini amabhulukwe angangesaka lombila basendulo. Ca, Mhleli pela yonke into iya shintsha olayita banamhlanje baqala ngamabhulukwe esokisi amade (under parts) ayefakwa (Ipelela chleni lwesibili)

Umshado Omuhle

Lapa E Orlando

Besinomshado omuhle emgqibeleni ka 17 October. Lapo bekushada udade Mirriam Mkwanazi nomnewetu Elias Makukula. Wonake umshado waupetwe ngu Major Christoffersen (we Mpi yo Sindiso). Abantu abate xaxa ababekona yilaba Major Christoffersen umshadisi nowavula umshado nge Nkondlo yobu Krestu yomshado. Kanye no Adj. Mbau owanika ukukuluma no Mvangelu Ngqangi, u Captain E. Ngcobo u Mpati we Bandhla le Mpi yo Sindiso kona eOrlando kanye no Mr. Rathebe (u Nduna we lokishi.) sadabuka ukuba angab' esapfumla, kanye ke no Captain E. Zulu wafunda umbhala lo wadedela u Mongameli E. Christoffersen ukuba enze umsebenzi wake owati nxa eseqedile wanika u Rev. Mtimkulu we Bandhla lendoda lase Mpumalanga ngoba pela udadawetu yena ngowe Mpi yo Sindiso. Wafaka izeluleko ezinhle kakulu eti alinge ukungenisa abebengangeni emzini ka Makukula. Ambone amlonde noma kugqabuke inkonobho ayifake engekamsheli luto ngayo. Nendoda iblonipe umkayo ingabi isidhlova esingakulunyiswayo. Umyeni nomlobokazi bevudule kahle impela. Siyabahalalisela labo ababili sengati umu wabo bangawapata kahle bawufumbatise okwetunga linobisi bawupate esiswini njengo meakulo hai dedembu funa luqephuke lube nesihle.

Yimina NDODANA CHAMASE Orlando

nesikindi afaswe ngenjoloba. Kute uba babone ukuthi loko kuyabaleka emapoliseni baqala ukufasa amabhulukwe ngenjoloba ezansi; bapinda bajika futi, manje isjoloba isifakwa esitweni ngapansi kwebhulukwe Injoloba le ayisali - nje ngoba pela olayita laba abantu bezi dumo ifasa ibhulukwe masekonakele sebebaleka kwe bangakushwa libhulukwe. Kanti futi, Mhleli, izinhlobo zaolayita zimibili: kukona aba imigewu (laboke abangasebenzi) nabanye aba amahumusha wabasebenza emakishini) Isikati abamandhla ngaso esakushwa sekupume laba abasebenza emakishini. Abantu nje abazibulala ngentsangu nesipiliti bese bezulamakanda songa banequngo.

MUNICIPALITY OF BENONI
P. O. BOX 147 DEPARTMENT.

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Kill That Fly!

Amazwi Kwabasha

Ku Mhleli, Ngitanda kengiti fahla-fahla ngalolu datshana kontanga. Um buzo wokushada kwentsha eminyaka engu 18 noma 20 usungehlule ukupendula nokungikolwisa. Bese ngize ngiwupendula nhlane kela ngiti qa akufanele. Nazike iziqingata esingenza ngibe ne-miko:—

Umfana ka 18 noma 20 weminyaka kuseyizinyane kungeti ke abe nomuzi ngoba umuzi aumfana uyindoda.

Izwe kakaliboni kakalijabulisi Utatwe yibuhlutuhlutu behliziyo hgakoke akuko ukutula emzini wake.

Umzi wake nomkaka wofana nowama kutshukutshu nowazi-owe.

Bohlala ngokunkenkeza bapiliane ngokudubuzana.

Isipeto kube yikushikdelana Besebati abantu sasivele sabona okuthi itswele leli lingaba nomfazi?

Ngomteto wesintu wayenzeke ateleke nokuteleka umfana wale-

yo minyaka ngezokuganawa ngoba izingqondo zake azikavutwa futi umuntu wesifazane abupeli ubungane kuye. Kanti umfana waleyo minyaka ka 18 no 20 ulaka ne nhliziyo yake isenjengodosi lwe mivi noma lweminyovu. Bakona nakwabada ebebemiqogo umfazi ongatileke laboko kufacele ukubhekwa sengati ababonwa ngoba isidalo sabo kanti aqanye bayakwazi ukuzibamba nokuzenzisa.

Umfana ka 18 noma 20 usehluleka ukuzibamba emacwaziwazini omhlaba. Kukona amakosazana anyatela abukeke sengati yigolide. Okuthi nxa umbonile kupele amasuku amabili. Uti nxa uzibona usengumfanyana nie ubona imihlati kumakoti wako ingasegowele ugxume ubambe kulesosiponono. Kungcono bafana bakithi nehlulwe yimizi senkulule hai ni engamazinyane ngoba uyomhlaba umtamomuntu nawe bese ubambe ugole! impukane emlonyeni ububulelwe ujemuzwe uklebe-

zelwe ukonjwe ngecitapa. Yishwa lodwake lapo woba yisimba mgodi ube yisidaudau.

J. E. NDODANA CHAMASE

Mafumahadi
SEBEDISANG

'ISONA'

Female Mixture

mahlokong ohle a basadi. Ha ho mosadi ea tshuane-tsheng ho phela kandle le pheko ena.

Theko ka botlolo ke **3/6**

Khemeseng efe le efe kapa u ka e fumana ho:

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Siemert Pharmacy,
7a Siemert Road,
Johannesburg.



Wayefuna Ukuba Abuyiselwe Izinkomo Alobela Ngazo.

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

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

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

Ukuba lezipampu zilandelayo zikona kuwe zikomba isimo esinokwela-tshwa ngama Feluna Pills:—

Igazi elibutataka, Ukudimwa, Ubutataka, Ukusongeleka, Isifo senyanga esimhlope, Amehlo alufifi, Iqolo elibuhlungu, Amahlaba ngesikati senyanga, Isisu esingasebenzi kahle, Amahlaba emhweni, Inzulwani, Ikanda elibuhlungu, Uku-nuzela kwenhliziyo, Inyongo nezinye izinkatzo zesisu.



Seluleka ngamandhla ukuba ke nilinge ama Feluna Pills Abesifazane Kupela. Atengiswa yonke indawo nge 1/9 ne 3/3 igabha ezipaketeni ezibomvu ezifana nale. Ukuba kulikuni ukwafumana lapo bhalela ku P.O. Box 731, Cape Town, utumele imali yawo.

FELUNA

PILLS for females only

Better Health for Women

Z.F.J.

People In The News This Week

Who's Who In The News This Week

Nurse Bernice Nikani, of Butterworth, who has been at the Bridgman Hospital studying for the Maternity Course, has completed her course and left on November 5, to take up an appointment at the Victoria Hospital, Alice.

A concert will be given by Mesdames I. W. Ngcayiya and M. B. Nongauza, under the auspices of the Ladies Civic Society, at the Ethiopian Church, Pimville (opposite the station) on November 27.

Misses Mary Masike of Johannesburg and Adelaide Mokhahe of Parys and Mr. Twala of Viljoensdriif were recent arrivals at Vrededorf.

The Pretoria District Anglican Teachers were seen at the Empire Exhibition on Monday, November 2. This party was under the leadership of Mr. P. E. Ramasodi, headmaster of St. Cuthbert's School, Marabastad, Pretoria.

Mr. Benjamin S. Angomar, of Pretoria, was one of those who attended the Bantu Eisteddfod at Queenstown.

The Rev. H. M. Maimane, of St. Cuthbert's, took the fast mail train to Cape Town on Tuesday morning, November 10 for the meetings of the Board of Missions.

The pupils of the Vereeniging A.M.E. Brick and Tile Works School will be headed by the members of the teaching-staff to the Empire Exhibition on November 20 for a one-day trip. The teachers who will take control of the scholars on the trip will be Messrs. P. J. Mayekiso (principal) J. D. Nthoba, J. C. Molemohi; Mistresses E. M. Manakele and L. T. Moeti. The excitement on the part of the urchins on the prospect of sight-seeing is tense and it is hoped that a large number of children will avail themselves of this unique opportunity of being in contact with the world's greatest human development.

Mr. Tonny P. Maseko paid a week-end visit to Nigel. He was seen at Booker's place.

Nurse E. Londa left the non-European Hospital, Heidelberg for McCord's Hospital, Durban, to continue her studies. She was seen off by Messrs. I. Dakile, J. E. Booker Maseko, and the staff.

Mr. J. Dakile was seen passing Heidelberg on his motor-cycle from the city.

Mrs. G. E. Maseko has arrived at Nigel from Standerton to visit Jessie and Booker Maseko.

Mr. W. C. D. Maloka, of Viljoensdriif paid a month's visit to the city recently and met many old friends.

The Rev. J. J. Mansidao who left the city on an urgent call to Lourenco Marques reports the regretted death of his mother at Lourenco Marques.

Mr. Seth K. Makgala, the African photographer, is in the city these days.

A monstet public meeting under the auspices of the Transvaal African Congress (Johannesburg Branch) will be held at the Incheape Hall, 5, Polly Polly Street, on Sunday, November 15 at 2.30 p.m. Important matters will be discussed.

Chief Malaza, of Ermelo, was seen in the company of Messrs Z. Jangu Monyatsi and J. H. Martins, of Pretoria. They paid a short visit by car to the Kilner-ton Institution.

St. Cuthbert's School had a very successful concert on Saturday evening, November 7, writes "Muntu-Motho." Both the singing and the sketches were pleasing. Dougall Hall was packed.

A.M.E. Church people are opening a spacious Church Building at Lady Selborne on Sunday, November 15.

Teacher Rob. A. Mohlahlana, of Woyenthin school, Heidelberg, visited "The Bantu World" offices on November 7 and was shown round the printing works.

Mr. D. E. E. Nduna has resigned the coactorship of the Gamma Sigma Club Choir and chairmanship thereof.

Mr. and Mrs. I. D. November have been blessed with a baby boy. Mr. Theo. D. November paid a dying business trip to the capital during the week-end.

Mr. T.P. Serapelo, the Principal of the Benoni Amalgamated school, is preparing for a grand closing concert in December.

Mr. Moses Magaera, the Contralto-Baritone of the Gamma Sigma Club Quintette paid a visit to the Benoni Amalgamated school.

Mrs. N. Makhatha is back at Benoni from a visit to her parents in Southern Rhodesia.

Mr. L. M. Nhlanzana father of Mr. P. P. Nhlanzana, with Mr. J. B. Chaka and Mr. J. S. Riba Principal teacher at the Roman Catholic were the guests of Mrs. Mkwanzana on Sunday at Eerste Rust.

The Rev. W. Leue celebrated the Holy Communion in the Eerste Rust Lutheran Church on November 1. About 100 people communicated.

Messrs. P. Ramasodi and Mr. J. S. Riba were the guests of Mr. P. P. Nhlanzana on Sunday afternoon.

Miss Grace Williams is planning to visit her aunt at Heidelberg one of these days.

A marriage of great interest took place at Eerste Rust of Mr. Ph. Latakomo teaching at Potchefstroom and Miss Christiana Botha, both of Eerste Rust.

The Rev. Khesa, of Kroonstad, died on November 3. He is mourned by a wide circle of friends. Deceased was brother-in-law of Mrs. S. Rietz of Viljoens Drift.

Mr. Dan Bloom, who has been seriously ill is making a steady progress towards recovery. Mrs. M. D. Bloom thanks the following relatives and friends who helped her during her trial:—Mrs. P. M. Selokane of E.N.T., Mrs. Rey. Botha, of Gibson Street, Sophiatown; Mrs. An. L. Lenco, Stofberg and Mrs. S. Phasha also of Stofberg.

Bloemfontein News

Various Social Activities (By LADY PORCUPINE)

The general meeting of Bloemfontein Bantu Social Institute took place on Sunday November 8. Mr. N. Setothelo presided. Consideration of the draft constitution has been accepted. The Social welfare officer (Mr. J. Dippa) at the very first and second meetings held at the Institute addressed a big public, explaining the policy and schemes at length after which questions were asked. The Executive was then elected, being the three European associate members Messrs. C. Streeten; L. Marquard and Kidger. Twelve Bantu active members of the Institute i.e. Messrs. Mac Lepolesa, N. J. B. Pusho, C. R. Moikango, D. Temba Msikinya, S. P. Molatedi, M. Mochochoko, Blockman and Chairman of the central committee Mr. Lobere, E. S. Elias, Mrs. H. G. Mtembu, Nurse Hlahle, and Miss J. Tddy Phahlane. The first meeting will be held today at the office of the Superintendent of the locations Mr. Cooper, Native Affairs Department (Harvey Road) at 12.30 p.m. It is then that the names of the officers will be nominated except the Patron who must be the chairman of the Native Affairs Committee of the Town Council of Bloemfontein at present it is Mr. Nathan. We all wish the Institute a great success in its new achievement.

A meeting of the Joint Council of Europeans and Bantu was held in the committee room of the Town Hall on Wednesday, November 11. The Agenda was:—Minutes. Discussion on the giving evidence before the Police Enquiry Commission. Discussion on Petition for the abolition of Poll Tax. Paper by Mr. Kidger on the Representation of Natives Aot. Mr. S. Saayman, chairman, presided.



IZAZISO ZIKA RULUMENTE.

No. 253, 1936.
STERKSPRUIT—UNYULO LWENDAWO YE NKUNDLA YE MANTYI.

Phantsi nangamandla endembheswe ngawo siqendwana (c) sesiqendu sesibini so Mthetho Wenkundla zee Mantyi, 1917 (Act No. 32 ka 1917), ndiya tyatyasha, ndiyabhengeza ndiya zisa okokuba ukususela kumhla wesiziso i Sterispruit kwisithili sase Heshle, eKoloni, yenziwa indawo ekungathi ihlale kuyo inkundhla ye Mantyi endaweni ye Heshle, ikomkhulu lobu Mantye.

NKOSI SINDISA U KUMKANI CLAREDON, Ruluneli Jikelele.

Inikelwe phantsi kwesandhla sam nesi Shicilelo Som Dibaniso wom Zantsi Afrika ngalomhla we sithandathu ku October kumnyaka we waka limakhulu asithoba amashumi mathathu sna ntandathu. Ngomyalelo Womhlekezi I-Ruluneli—Jikelele.—Equmrwini

P. GROBLER.

No. 259, 1936.
UKUCANDWA KWE PONDO LE KAPA YE THEMBA ELIHLE LISENZIWA IZITHILI ZOKUNYULA NGOKO MTHETHO WOKU MELWA KWABA NTSUNDU, 1936 (MTHETHO NANI 13 KU 1936.)

Njengoko kumiselwe sisi qendwana (1) sesiqendu sesi thandathu so Mthetho woku Melwa kwaba Ntsundu, 1936. (Mthetho Nani 12 ku 1936) okokuba I Ruluneli—Jikelele iyakuthi ngesi bhengezo icande i Phondo le Kapa Ye Themba Elihle:

(a) ilenze izazinge ezithathu zokunyula amalungu Endlu yee Ngwevu; iz (b) ilenze izahluko ezibini zokunyula amalungu e Bhungga le Pondo elixeliweyo, phantsi komthetho oxeliweyo;

Nanjengokokuba ngo kwesiqendwana (4) sesiqendu esixeliwe loomcimbi wanikelwa kwi Nkundla yezi Bheno zaba Ntsundu emiswe ngokwe zimiselo zesi qendu seshumi linantathu soMthetho wokaulo lwaba Ntsundu, 1927. (Mthetho Nani 38 ku 1927), enamangunya phezu kwe Phondo le Kapa Ethemba Lihle, ukuba ikhangele loomcimbi yenza ingxelo ngawo;

Nanje ngokokuba loonkundla yenze elo uba iPhondo ejo malicandwe lenziwe izazinge ezithathu zokunyula ngokoluhlu oluhambha nesi Sibhengezo lize licandwe libe ziziqithi ezibini zoku nyula ngokuchazwe kuluhlu lwesi bin' oluhambha naso esisi Bhengezo;

Ngoku, ngoko oko, phantsi nangamandla endembheswe wona sisi qendwana (1) sesi qendu sesi thandathu so (Mthetho woku Melwa kwa Ntsundu, 1936) osele uxeliwe, ndiyabhengeza khona apha ndiya tyatyasha ndiyazisa okokuba i Pondo Le Kapa Ethemba Lihle liyakucandwa kwaye liyacandwa khona ngo'ku ngokoluhlu lokuqala lwesisi bhengezo okokuba libe ngum Pesheya Nciba i Kapa e Mpumalanga ne Kapa e Ntshonalanga libe zizazinge zokunyula i bameli Kwindlu Yee Ngwevu.

No. 258, 1936
UKUKHETHWA KWABA NTSUNDU KWISITHILI SEDOLO PHU E JANSENVILLE E KOLONI.

Phantsi nangamandla endembheswe ngawo sisi qendu sesihlanu so Mthetho wabantsundu (Bedolophu) ka 1933 ngoku guqulwe ngumthetho Nani 25 ku 1930 ndiyabhengeza khona apha ndiya tyatyasha ndiya zisa okokuba ukususela kumhla wokuqala ku November, 1936 benke abantsundu akakumhlaba we dolophu yase Jansenville eKoloni ngele kwaba khuluwe sisi qendwana (2) sesiqendu sesihlanu esixeliwe ephantsi kwesiqendu eso, bavakuhlala e lokishini ilali yabantsundu okanye i hostele yabantsundu.

NKOSI SINDISA UKUMKANI

Inikelwe phantsi kwe Sandla Sam nesi Tywino Esikhulu Som Dibaniso Wom Zantsi Afrika e Pitoli ngalomhla wesi Bhozo ku October kumnyaka we Waka Limakhulu Asithoba Amashumi Mathathu ana Ntandathu.

CLARENDON,

Ruluneli—Jikelele.

Ngomyalelo Womhlekezi I Ruluneli—Jikelele—Equmrwini.

P. GROBLER

No. 256, 1936.
UKUNQUNYANYISWA KOKUNGENA KWA BANTSUNDU KWISITHILI SASE JANSENVILLE E KOLONI.

Phantsi nangamandla endembheswe wona sisiqendwana (6) sesiqendu sesi hlano so Mthetho waba Ntsundu (Bedolophu) Nani 21 ku 1923 ngokugqulewe ngumthethk Nani 25 ku 1930, ndiyabhengeza, ndiya tyatyasha ndiya zisa khona apha okokuba ukususela kumhla we 1 ku November 1936, akukho mntu ontsundu oya kungena kwisithili sase Jansenville ngenjongo yokufuna okanye ukwenza umsebenzi okanye ngenjongo yokuhlala khon' apha ngaphandle kokokuba azalisekise leminqophiso ilandelayo yo okuba:—

(1) Loomntu seleqeshiwe, uya ngoku kulo mbenzi wakhe.
(2) Umntu onjalo andise uno Lali we lokishi yase Jansenville okokuba ngoku qinisekileyo uhambele iye apha; okanye uthwele ipemthe esay.nwe yi Mantyi yesithili ngumntu kuso emvumela ukuba ahlele khona edolophini apha kw-ndawo eyobonwa ngu Nolali; ahlele apha isithuba esingange yeki ezimbini Okokuba umntu uthwele walelwa ngu Nola'i okokuba angene kumhlat we dolophu, ang-bhenela ku Masipelati; okokuba ontsundu akanelanga sisigqibo esenziwe phantsi ku Ndi ba Za Bantu oyakuthi nze imiyalelo acinga ukuba ifanel kile lisiqibo sakhe soba ngumthetho.

NKOSI SINDISA UKUMKANI,

Inikelwe phantsi kwe Sandla sam nesi Tywino Esikhulu Somdibaniso wo Mzantsi Afrika e Pitoli ngalomhla wesi Bhozo ku October kumnyaka we Waka lima Khulu Asithoba ama Shumi Mithathu ana Ntandathu.

CLARENDON

Ruluneli—Jikelele.

Ngomyalelo Womhlekezi I Ruluneli—Jikelele—Equmrwini.

P. GROBLER.

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NATIVE TRADE

Attention of all persons engaged in the Native Trade, in the magisterial districts of Krugersdorp, (Excluding farm Holfonten No. 161) Roodepoort, Johannesburg, Germiston, Boksburg, Benoni Brakpan, Springs and Heidelberg is drawn to notice 1471, in the Government Gazette dated the 2nd. October, 1936.

Such persons affected thereby, as have not yet complied with Clauses 13 and 14 of that Notice, are advised in their own interests, to communicate with the Secretary of the Council, immediately.

for the
INDUSTRIAL COUNCIL FOR THE NATIVE TRADE (WITWATERSRAND AND HEIDELBURG.)

ALEX HENOCHSBERG.
Secretary.

38a. PROGRESS BUILDINGS,
Commissioner Street,
Johannesburg.

P.O. Box 5347,
Phone 22-4250.

More News From Different Centres

P.M. Burg And District Bantu Schools Show

The above exhibition was held for the second time at the Royal Show Ground premises in Maritzburg on October 31. It will be remembered that this show was first held in November last year; the aim being to bring together the various types of the Maritzburg area in a spirit of friendly co-operation and healthy competition by having grouped together the work of the various schools thus enabling the teachers and their pupils to see what is possible to achieve.

Owing to the success it was last year it was decided that it be made an annual affair. It is pleasing to note that the show is organised and run almost solely by the local branch of the Natal Bantu Teachers' Union.

About 20 to 30 schools had been expected to take part in this show but owing to inclement weather the day before the show, many schools in the outlying districts were unable to take part. Some of the enthusiastic ones made an attempt to reach the show and have their articles exhibited.

In opening the Show the Chief Inspector of Native Education Mr. McK. Malcolm expressed his pleasure at opening a show of this nature which was unique in that it was a purely schools show as apart from usual shows one sees in the various parts of the country. He further expressed his pleasure at seeing so large a gathering of scholars and their parents.

Mr. Malcolm said that when the show was held the first time last year, he had feared that it would not carry on, as it is common experience that enthusiasm in any adventure usually wanes with advancing years. But the repetition of the show again this year and the quality and number of exhibits had wiped from his mind any such doubt. His only disappointment was in the vegetable section where the exhibits were few; but considering the weather conditions which have existed, the difficulty was appreciated.

Though numerically the exhibits were fewer than last year's yet quality was superior and very fine work was exhibited especially in basketry and mat making. Some fine exhibits in pulp-case work were shown by the Buchanan Street school and beautiful models were exhibited by the Native Village Govt. School—one, a relief map of Natal made from paper pulp, was outstanding.

The Maryvale Catholic school showed some beautiful work in fret-saw cutting and wood covering. The Indaleni Industrial School was at its best this year. This year they had brought their spinning apparatus both hand and foot-operated and gave the public an opportunity of seeing what is being done at this famous industrial school.

In the afternoon there was a singing competition by eight choirs and the Greying Street Govt. School under the baton of Miss B.S. Khuzwayo won the Primary Schools competition while that of the Intermediate schools was won by the Edendale choir under Mr. R.R. Bengane.

The singing was of a high quality—the Edendale choir singing the expressionful song 'Sweet and Low' almost to perfection. The drill display which followed the singing was conducted in the Show Ground Oval and about seven teams competed in this section. Some fine drill was seen but this section left much to be desired especially in the grading according to age, of the pupils, the suitability of exercises to age and sex and the deportment of commanding officers. The following were the judges: Misses B. Cragg, and E. Emanuelson—Sewing section. Miss Jones, Claywork section. Councillor Mrs Russell—Flower section; Mrs D. Fulford—Basketry section,

Mrs D. Malcolm—Vegetable section. Mr. Calpin, Writing and Figuring; Mr. Peckham, Woodwork. Mr. R. Davies, Singing. Mr. Martin, Drill.

Taungs News

FROM "THE DEN"

Prominent educationists recently visited Taungs to enquire into local educational schemes and problems. They were Mr. G. H. Welsh B.A. Chief Inspector for Native Education, Mr. Young of the staff of the Cape Education Department Office Mr. C. G. Langford B.A. Circuit Inspector of Schools, and Mr. D. P. Mokgosi supervisor of Native Schools.

In view of the shifting of stads in the South West side of the station owing to the Government irrigation scheme, thus necessitating the removal of Taungs United Higher Mission School, a central United School is being organised by the Circuit Inspector which will cater for the educational needs of all children other than those attending the R.C. School in the village: We have it on good authority that this scheme is greatly favoured by the authorities.

After disposing of his car "Lizzie" Mr. A. B. Tong has now procured another one, "a Dodge." Accompanied by Mrs. Tong he recently visited various places in the Kimberley area while on leave.

The Misses E. M. Sibinda and L. Jebetta are back from Kimberley where they attended the Wayfarers Training week and so has Mr. H. Ntuli who has been on leave in Johannesburg. Mrs. R. V. Mqhayi and Miss P. Mowabeni were the organisers of a very successful concert held in the village recently.

A group of local teachers moved to Tigerkloof last week to attend a lecture delivered by the Chief Inspector of Native Education. Among these were Messrs C. J. Matolo, A. B. F. Malunga, S. Gaobee, S. Sibitloane, Misses C. Mphahla, E. M. Sibinda, G. Matshane and Mrs. A. E. Tong.

Mr. T. W. Moeti principal of the United Higher Mission School Vryburg, spent a week end in Taungs and attended a concert held at Mogopella. He was the guest of Mr. S. Gaobee.

Messrs C. G. Langford and D. P. Mokgosi have been busy this week examining the United Higher Mission School and St. Pauls R.C. School. The Standard VI. Departmental Examination takes place on the November 16.

Mr. R. G. Mbelle Clerk-Interpreter in the Magistrate Office who has been confined in bed for three days is up and doing again.

Arrivals included these past weeks Mr. T. Twala, Mrs. Winnifred Mdhuli (teacher, Methodist School) Mr. Rampa and Miss Rampa, of Kopjes O.F.S. Mr. and Mrs. B. Tshabalala, Dr. Mangena, the Revs. A. K. Maza and M. dondo. Mr. R. H. Maseko (teacher) in the Methodist School) paid a flying visit to Florida and Sophiatown last week end.

Departures included Mr. and Mrs. G. Motsephe, J. Nhlapo, M. Motsephe and Jane Nhlapo.

Mr. G. Kelle member of the police force at Germiston, residing at Alberton, was, after being taken ill for the last two weeks, taken to the Military Hospital in Pretoria. Big condition is promising.

Benoni News

(By CURIOSUS)

The Gamma Sigma Club and the Carnegie Non-European Library Corporation are both forging ahead here in Tswatwan.


Under the auspices of the local committee of the Carnegie Non-European Library Corporation, Mr. E. A. Borland, the chief librarian of the Transvaal and Non-European of the Carnegie Library Corporation paid a visit to Benoni location on October 22. On his arrival Mr. Borland met the committee when matters and suggestions of extremely wide and vital interest and importance were satisfactorily thrashed out. At 8 p.m. a cordial reception was given on his behalf at the Nabadula's Liberty Hall in the presence of Mr. Brown the location Superintendent and other prominent Town Councillors. In his opening address, the Superintendent dwelt on the educational and educative benefit derived from reading, which was suitably replied to by Miss M. Tsabane one of the prominent members of the above local committee.

Mr. E. A. Borland then rose amidst great applause to deliver the long awaited address on Negro Libraries in America, which was attentively listened to. Mr. W.N. Ngqoyi, the Secretary, General of the Gamma Sigma Club and the Carnegie, Non-European Library ably moved a vote of thanks, and Mr. Masikela, presided.

Present were Mr. and Mrs. Brown, location Superintendent, Councillor G. S. Rennie, Miss Z. Friedlander, chairlady of the

European and Non-European Joint Council, Mr. Pougnet, secretary Joint Council, and Father Puffard, of the Roman Catholic Church, Messrs Manichans, O. Moloisane and Mtungwana (Van Ryn Estate Debating Society.) J. Thos. Chaka, H. Namanyane, A. Allies, A. Rakonane and Rakgole (State Mines South) I. Monnapule, Boksburg. T. Sandhlo, (Germiston,) Mbejeni, (Geduld Mines.) Thos. D. November, Chief R. G. Mohale and M. Moguera, near Kleinfontein, S. H. Matsabela Mokbethi, Mr. N. Ngqoyi, Bros. M. Pitso, Chief L. J. Butelezi, R. Malobe, Thos. Masikela, Dalamba, Revs. Nkomo, Mkwenkwe, Mdaka, Mesdames Ngqayi, Masinga. H. Madlela, T.

B. Pitsa, Buwenja, Misses M. N. Tsabane, A. Kota, A. Mahlangu, M. Zidumbu, Lekhoatha-Temba and many others (Benoni)



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Alberton News

(BY R. H. SACKS)

A mass meeting was held at the square the other Sunday over which Mr. H. Fisher, Location Superintendent presided and Mr. R. H. Maseko acted as Interpreter into Zulu. The purpose of the meeting was to introduce to the residents the new regulations governing the location as from October, 1936 to October 1937. He also made mention of the payment of the rent in advance and how easy that would be to any registered man in this location, and that all persons failing to comply with this regulation and others would be deprived of their location permits and would have themselves to blame when found without one by the police.

He also told the audience that the location is highly spoken of in municipal and police circles on the reef as a good location, and he has always wished and wishes still to retain that honour.

He then read the names of the people comprising the Board some of which were J. Mpye, T. Mhlambi, Mavuso, Sekonyela, T. Zwane. He said the work of this Board is to deal with minor cases. Amongst the speakers were Messrs Maponyane, P. Nhlapo, Mantso and P. Malefetsa.

The location is growing rapidly, we are having a great influx of people from New Clare, Orlando and Germiston location as it is removed from authoritative centres that the town will no longer be governed by the Health Committee but by a Village Council. This shows that there has been great improvement in the last past years.

We are having a new nurse here. She has just come from Orlando Township.

The Alberton Methodist School and Natal Spruit School are preparing to go to the Exhibition on November 13 with Messrs R. P. Maphanala, G. B. S. Mnyani, R. H. Maseko and Winnifred Mdhuli.

(Continued column 2)

"I Feel a New Man"

says Mr. E. P. MORETSELE

Popular Bantu
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MY friends have often remarked that I am in a very fortunate position, being, as I am, the proprietor of a well known restaurant for Africans. Although I have never told them so, I often feel that they would not envy me so much if they realised the amount of worry and nervous strain that my daily work entails. There have been times when I thought my health would break down as a result of the long hours I was forced to work in order to put my business on a sound footing. At one time I thought I should have to give it up altogether. When almost in despair, I read about a medicine called Phosferine and I decided to try it. Even to-day I can hardly believe that a medicine can bring about such an improvement to health. Almost immediately I began to feel a new man, full of new energy and cheerfulness, and I am now able to meet the difficulties of my profession, not with despair, but with enthusiasm. I might add that even to-day, when I am restored to health, I still keep a bottle of Phosferine close at hand.

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Xhosa: Ibhunga Lama Ndlambhe

The Bantu World

SATURDAY, NOVEMBER 7, 1936

Ubu Khosi Bama Mfengu

Mhleli,
Kuyimfuneko okokuba okokuba abantu bapindelele ukute ta kulomcimbi we Nkosinkulu yama Mfengu. Ama Hlubi acitakalayo ayakuzifaka pantsi kwepiko lika Hintsa afanelwe kukuzikupa kulomcimbi kuba angama Ccaleka Ayishiya ekaya emva inkosi yawo u Langalibalele kanti siteta nje inkosi yawo enkulu iko u Tazela ka Siyepu ka Langa libalele ka Jobe u Mtinkulu II ka Bungane. Busahleli ubukosi bokunene ku Bungane siteta u Mpangazita kanti busahleli obembuto yakulo Jobe u Monakali. Angalaziyo ibali ama Hlubi makafunde incwadi ka Kwa alive ibali lawo ayeke zantsomi zenziwayo ngoku wolke umntu afusa ukuba ngu Nkosinkulu.

Ama Hlubi siti anayo inkosi yawo u Tazela; akafanele ke ngoko ukuzenza ama Nkomo. Angatinina ama Hlubi ukuzenza intlekisa elizweni kusaziwa nje okokuba inkosi yawo yabanjwa emini isilwa nabo abelungu nditeta u Langalibalele? Kunamhlanjeje ama Mfengu azenza ama Nkomo ati oyena mkulu kuwo ngulowo uyakoyisa abanye ngobuchopo.

Utini u Mngqika u Prof. Jabavu kuba usandula uku kwaza umzi ebizela kwi All African Convention esiti yibani yimbumba yamanyama? Litini elake umzi usahlulwa hlulwa nje? Ukona umntu oyipikayo into yokuba kwakuhlwayelwa izahlukwano kuyakuvunwa incitakalo? Ute akumemeza oka Jabavu um Ngqika yena lasabela ilizwe, utini namhlanje njengokuba amanye ama Ngqika afana naye ebuhluba ebuhlala ngokwesikaka esinentwala nje ubu Ngqika obu aziwa ngabo yena?

Sakuposa amehlo tina akufunwa nkosi kufunwa u Mussolini kungenjalo u Hitler mhlambi singati bafunwa bobabini kuba inkosi ayibunjwa ngokwe nkomo yomdongwe ngabaantu iyazalwa. Ligazi elibaleka kwimitambo yayo elibangela ukuba ibe yinkosi. Izasahlutwa isilili sobukosi, iwap ngwe anawonga obuntu kodwa akuko mntu unokuyihlutha igazi elimpompoza kwimitambo yayo.

Umntu owotuswa kukuba kutiwe yi Mfengu etukwa ngomye um Xosa engomnye naye, kuba ungomye, ufana nomntu owotuswa kukutukwa li Lawo umntwana ka dade lisiti—"libe libele okoku ba limalele ngowokwata nje usithupa walate kulo. Um Xosa okutuka ngoba Mfengu uyazituka naye kuba uti uzala imigqakwe.

Okokuba akenzi zwi u Prof. Jabavu kulomcimbi i All African Convention iyakufana namazinyo esheyi wona awafakela ukuhleka umntu kodwa esazi okokuba akahleki ngamazinyo ake. Abantu bayazi okokuba ingatyumka intloko inyoka nokuba seyibhinyiliza boyikisa ngomsila, ifile nje ifile.

Ibhunga Lama Ndlambhe

(NGU "ELEOVICS")

I Bhunga Lama Ndlambe lidibene ngolwesithathu iweveki epelileyo kwa Ndaba Zabantu spo intambo bezibanjwe ngumhle uMnu J.B. Cowan etc. Ikelwa ngu Mnu H. W. S. Ben Mazwi. Ama ceba abeze kwi Bhunga elo ibengala Councillors: J. Mestile, R. Time, C. Mbovane, C. Madosi, J. Ngcenge, no J. Msauli.

Kwimicimbi ebekuxoxwa ngayo owokuqala ubingwokokuba kucelwe i Divisional Council yase Qumra ukuba itobe i Rafu yezinja ekwixabiso leshumi le sheleni (10s) ukuze ibekwixabiso le sheleni ezintlanu nokokuba yinja elingisi nokuba yingqeqe kunabiko ludidi kube njengokuba kunjalo kummandhla wase Monti. Loo mali yi 5s inkezelwe kwinxoxwa ye Bhunga lama Xhosa. Ekupenduleni kuka sikhilo uManise okokuba emveni kokupanda ngonyaka ka 1932, pambi kokuba kusekwe i Bhunga lama Ndlambe, i Divisional Council yase Qumra yayibalele kwi Ass Native Commissioner e Monti ifuna ukunikezela i Rafu yezinja kwi Bhunga lama Ndlambe lakuba lisekiwe.

I Bhunga liingene e Komitini yalo yokudulisa amavandlakanayo (Estimates) ka 1937. Eku-pauleka kuwo ezindawo zin'sha zokokuba ama £150 asisipho eziLalini kubiyi lwamasimu; i £10 lologqato lokulinywa kombona (meales growing competition) Imali elandelayo ngama £24 kwincito yokudlisa iinkunzi ze Nkomo zohlobo ezizakujikeleziswa kwimihlambi yaba-tu ngenjongo yokuhlaziya imfuyo. Usihlalo uyaleze kokuba abo bafuna ukucela ii Scholarship ze Bhunga elikhulu lomneno-Neiba balindelekile benjenjalo pambi komhla wama 15th December kodwa abo bapumelele incwadi yasitandathu (Std VI) kupela abenzelwanga malungiselelo ezi scholarshi libhunga elo. Lencazo ilan'ele umbuzo obuvela ku Ceba I.B. Msauli kwaze kwabona kala kokuba uyafuneka usingiswe kwi Bhunga njenge notice of motion ngo 1937.

U Ceba Mbovane u xhaswe shushu kumcamango wokokuba u Sihlalo asebenzise impendulo zake ngesebe le mfundo ngenjongo zokokuba kusekwe isikolo esino Std VI e Tshabho kwisikolo lase Baptist esilapo. Ekupetweni kwee igxoxo indoda enkulu u Ceba C. Mado-

si wenze amazwi ombulelo kusihlalo kuba yintlanganiso yokugqibela ka 1936 uhambise wathi umnkqwenelala i Kilisime si (Xmas) kwanethuba elimnandi kunene. Yakuba lendedebe iypetile inteto yayo yombulelo isekelwe ngamazwi amnandi ngu Ceba Msauli. U Sihlalo ucapazele ezindawo kwinteto yakhe yombulelo, wathi umsebenzi omhle oqutywe liBhunga awenziwanga nguye yedwa, koko uzalwa zingqondo ezaphangaleleyo nezizulu kwanengxoxo zobu mnu-mzana.

Isebe Lentsika Yakwa Tsolo Ekuqaleni kwayo le imiyo, intsika yakwa Tsolo (I.C.T.T) ibiyokumiselela ubu Tempile e Mpongo. Ngalowomhla kwahamba iqela elikulu elalisuka apa kwa Gompo lihamba ngaloomcagogo we Lorry yo Mn W. Fraser. Siva okokuba emveni kokuba umsebenzi wamiselwayo kwagqitywa ekubeni i Tempile itywe igama eliti "Lisebe le Ntsika yakwa Tsolo." Ngomhla we 15 ka November iyakuba yimvuselelo yabazili benene. Si paula ukuba zonke iinkonzo zalomhla sesiwuxelile ziyakuqutywa pantsi kwesiganeko zalomhlambi wabazili benene.

Intlanganiso ye Joint Board iyakudibana endaweni yayo ngomhla wama 18 ka Novemba. Sipaula okokuba ngesindululo selinye ilungu lalintlanganiso kuyaxoxwa ngomcimbi obalu lake kunene wepasi langokuhlwa. I Advisory Board ibidibene kwiveki epelileyo. Kwimicimbi ebisetafileni ikakulu ibiyeye mali nangencito ze lokishi njengoko unyaka sewusekuphetweni.

Intlanganiso Ye Tvl. Afr. Congress

Ngomhla we 15 ku November 1936, i Transvaal African Congress (Sebe Joburg) ihlangana e New Incheape, 3 Pol'y St. Johannesburg.

Imicimbi ezakuqwalaselwa nantsi: All African Convention; Gen. Hertzog and African Motor Drivers; Uku-nyulwa kweziphatha mandla ze Sebe lase Transvaal.

Ke njengoko zonke ezintloko izezibalulekileyo kuyathembheka ukuba wnoke ubani uyakujingxelela ngakhona.



Ukupeka Okulula, Nokukaulezayo

Xa ufuna ukupeka ukudla kakuhle i Laurel Parafini yeyona ikufaneleyo. Ubobhekisisa igama eliti Laurel etineni oyitengayo.

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I-Qumru Lama Afrika Onke

Singatsho ukulibiza eli band a lama Afrika elasekeka e Bloemfontein ngenyanga yo Mnga ku Mnyaka we 1935. Amaxhego wona akayiva leyo yesi khwilitshi sesi Yelephu ethi, "Afik'evesini" Selenga angaba ama quthu la aseka lo mbutho wesizwe angaba ngenyani afike kweyona yona ivesi ethi, "Abathinjwa balomkhosi wosapho luka Sirayeli abaphakathi kwaba Kanene bofuya kude kube se Tsarefate".

Njengomthuthu no mgquba welase ma Xhoseni ndingake ndithi 'Ndothula umngwazi zicwasha bobawo. bakhuluwa nani baninawa. Noko kukho kona ukukrikizelana phakathi kwe nkokeli ze Qumru Lomzi infuneko yona yeyokuba khe kuhlalwe phantsi maNgqika kubhulelwane kulungiselelwa ukucinga nzulu, kuba ixesha leloku bambhana ngezandla noku khalimana ngo moya wokuncedana nowo ku phakamisa isizwe.

Ngaba baphelana aba xolelani-si kwa Xhosa' Sisiphina sona isigqogqo senkabi yehashe esingawanga sakhubeka? Ukwenje nje cku ndenziwa zintetho ezibhengeza udaba olubhuhluqu oluthi ngathi esinye i inkokeli zifuna ukweyelisela eli Banca kulowo mangxumakazi wakwa lamalalasa gama osele uginye ama qumru abalulekileyo ka Ntu.

Esezivakele ezi phathelele kweli Bandla "Convention" nezi ngaginyisi mathe zimpawu ezalitha ngoku mhlophe ukubaluleka nesidima salo mbutho. Zizi tumkiso zokuvusa ezo nkokeli

etisajimiselelo zona ukulakha eli Bandla lime liqine. Wona umonakalo ubuya kuwafumana njani amandla xa ubunga veliswanga zezo nkabi kaye ezise mqokozwani ukuba ngaba kunjengoko sifinda emaphepheni? Xa kunjalo ingaba se inguyena nobangela na ongenza ukuba sikhalele ukumondlela ekubeni akhule lomotwana mhle kangaka azakuba yinqaba?

yokuphephela kumzi ka Khusha Xa izilingo ezi loluhlobu zisi thambhisa am-dolo, liagaba liyinyaniso izwi esifuna ukuliphikisa elithi, "Ixesha lokuza-kha komntu omnyama alikafiki."

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Ukuqaqamba Nokuvuvuka Kwamalungu (RHEUMATISM)

Loku kufa kubalala amalungu kunye nemisipa yomzimba. Ukuqaqamba nokuqina kwezito kuhlala kukona futi kuqubeke uma kungelatywa kamsinyane. Ukuqala kokufa, lezo ndawo ezinokufa ziye zibukeke sengati zipile kahle uma zihlolwa. Kodwa emuva kwesikati kuvele ukuvuvuka nokushisa, ukuqaqamba kube namandhla futi kuvamise ukuba kona, isigcino kulimala. Amadolo, Intlamo, Izihlakala, Amaqakala, enyanisweni onke amalungu nemisipa yomzimba ayakuhlalwa. Kwezinye izigulani Inhliziyo ishesha ingenwe kukufa poka loku kuyingozinkulu.

Ukuqaqamba Kokalo (LUMBAGO)

Loku kufa kukuqaqamba ko Mtshetsha oku so Kalweni nase qolo.

Ukuqaqamba Kwezinyawo Namadolo (GOUT)

Ukukupolwa kwegazi, njengokuba kunjalo esifweni so Mtshetsha, kukomba ukuba kugcwele ityefa eningi ekutiwa i Uric Acid. Kujwayelekile ukuba zimpawu zokuqala kube ukuqaqamba nokushisa (ukuvuvuka, kube bomvu kwezizimle) kwovawani olukulu. Kuti ukufa kwendhaleke kwezinye izito zomzimba nase Siswini kufinyelele ngamandhla. Ngesinye isikati inhlungu ziyesabeka. Ula-ka, ukungabekweli nokudinwa kwengqondo ezinye zezimpawu ezijwayelekileyo zaloku kufa Kwezinyawo.

Ukuqaqamba Kwesinqe (SCIATICA)

Ukuqaqamba komtambo wesinqe okuvela inhlungu esehla ngamatanga.

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

I JONES' RHEUMATICURO mayitatwe ngokushesha. Amatonsi ayincasana okuqala alalisa ukuqaqamba, ehlice ukuvuvukala, kuti uma uwupuzo njalo kubekona ukusizakala.

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

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Xhosa: lindaba Zeenkalo Ngeenkalo



INGONYAMA: U Kumkani u Sobhuza wama Swazi kunye namaphakati akhe kwi Empire Exhibition. Bajikelezi- swa ngu Major C. C. FYFE (Chairman of the Executive.) U Kumkani ukhe wabonana nabe Chamber of Mines ngenjawo yokokuba kubekho umntu ambakayo woku nela yena akuzo amamele izikato zabakhalayo ngenjongo yokuba ama Swazi ahlaliseke kakuhle ezinkomponi.

da akumshayo akakwazi ukulobola nokulobolisa, nje nditi nala angakwaziyo makatunane inxanreba yokuxoxa ngokuba umeimbi ngowomuntu ontsundu. B'ota Mhleli nabalesi bako.

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NGONYAKA.

Umhloli Wezikolo e Nqabara

Apa e Nqabara kwisikolo esikhulu sase Mishini esipantsi kwento ka Manja u H. M. yena iponi etandi njenge sheleni, sifikelela kuma khulu amathathu anama shumi mahlanu (350) nxakulungile kufike u Mhloli wezikolo u J. E. Pope, Esq., B.A. opete into ka O-Bose esandulukungena kulo msebenzi wokuvavanya izikolo.

Ku Std VI, balindele umnyala ka Rulumente ngo November kunyaka opeleleye bahjulelana, yeyona Kless ye 'Titshala' enkulu e.

Ku Std. V. pantsi kwento ka Mbana, u Ben bebeyi 18 kwapumelela 15.

Ku Std. IV pantsi kuka W. Mabusela bebeyi 22 kwapasa 19; naku III kwapantsi kuka Wilson Madusela bebeyi 26 kwapumelela 23.

Ku Std. II pantsi kwentombi ka Ceza u Miss Z.A. bebeyi 44 kwapumelela 40.

Ku Std I pantsi kwentombi ka Ngebetsha u Winifred ebanjelwe veke Mbawu u Miriam, bebeyi 51 kwapumelela 48.

Ku Sub. B. pantsi kuka Miss E. Mabusela lo ubhalayo bebeyi 38 beza bonke

Ku Sub. A. kwapantsi kuka Miss W. Ngebetsha obanjelweyo ngokungapili bebeyi 44 kwapumelela 43.

Kwizela labaqalayo bepetwe yintombi ka Mayosi u Miss N. bebeyi 36 kwapumelela bonke.

Uviwo lunonke lungenelwe ngabantwana abangama 279, kwapumelela 262 abawileyo 17.

U-Mhloli uncomile into enatyelel' kufuneka izindlu ezanele ababantwana ngamaxapetshu kuyazaywa umandiso.

E.V.V.M.

Ilahleko

Sibe nelahleko apa ngomhla we 28 kuyo lenyanga yomntwana oyi ndadama ogama lali ngu Johnnie Swwenya, weziswa apa nguyise ngo April kuwo lonyaka. Ungcwawulo ngomhla we 19 ngomvulo. Weda unike eso saziso kuba nguyise womntwaha asimazi apo nana, naba watunyelwa e Rhodiasa asazi.

REV. H. MAZIKO, (Director)
RT. REV. R. P. DAMANE,
Alexandra Township.

Ezase Kokstad

(NGU L. MPUMGWANA)

Mhleli,

Kaundipe isituba kwelopepa ndaba lesizwe ke ndenze abe mbalwa.

Umhla we October 17, ube ngumhla omyoli kunene. Ibiyinxikela yomboniso obuziswe ngabase Durban wodyaro lwe moto.

Ngomhla we 21st umzi ontsundu walapa ubuhlangene e 'Hollweni' yama Wisile eze 'ogokubu' lisa u Manti ongu Mr Adison obelapa pakati kwetu isituba se 14 months otshintshelwe kwelase Madadiyela ngoku. Ate amadoda a nika amazwi amnandi okumbulisa umhlekezi lo. Amadoda akuphe in'eto egameni lomzi wase Kokstad ibe ngala,— Rev. Mlonzi, Mr Mashologu, Mr Damane no Mr Kumalo. Naye umhlekezi lo ute akusuka eteta ebulela wanga akangeyeki ngenxa yamazwi ake amnandi. Umzi wase Kokstad uhlakelwe ngokumkelwa yile Manti, noxa abpse Madadiyela bavuyayo.

Ke safumana itontsi olivuyise intliziyo apa kwintsuku ezimbalwa ezigqitileyo. Kesati tshe no Mr T. Notoli okaya lise Dutywa edlula ngendlela esinga e Durban ngotyalelo, sivuyile kunene ukava esincomela inqubela pambili ye kava labantsundu (Native Hotel) e Lilapa e Kokstad encama nobuhle balo nempato entle.

Eakosi Mhleli ngesituba ondipe sona.

Lobola Mfondini

Mhleli,

Ndicela lendawo yokuba lomcimbi wokulobola uxoxwe ngendlela yawo isi Xosa, ukuze ulunge ngokuba igama eli lodwa liteta ukuti isi Xosa, ngokuba alikumsheki; kwaye Mhleli ungeko mntu uyakuze akumshe xa ayakulobola uyakuhamba ngesi Xosa.

Nguwupina lo mlungu ufunda ukulobola ukuze ayazi into ayenzayo? Zinkosi lomcimbi mawu xoxwe ngesi Xosa, ukuze azokuxoxa amadoda okulobola naloboliso angakwaziyo ukukumsha, ngokuba nana angakwaziyo ukukumsha ayakwazi ukulobola nokulobolisa, neyonanto iyyo lento ikukulobola. Umzi uncive kakuhle. Anditsho ukuti lamadoda (Iphala kumhlali wesihlanu)

Ityalike Yesizwe

Nkosi Yam,

Ndisuswa lilizwi eliti etyeliki ye dzwe ke ndicede nkosi yam undivumele isituba kulomvaba ka Ntu ke ndenze ilizwi malunga ne tyaliki yesizwe. Ndimangaliswa yinto yokubona emapepeni esizwe into eti etyaliki yesizwe akuzo kuti ndakuhla nayo lendawo ndifumane ngamalimi ingabi leli ndilaziyo mna ngokuba iko ityaliki yesizwe esiyaziyo tina bantu bakudala awo madoda niza- kulahlekisa abantu abafuna ityaliki yesizwe kanti ikona itya liki yesizwe yi Topiya poqo ngesi Xosa yi Ethiopian Church of South Africa ngesi Ngesi. Akuzo muntu ngayziyo, nabo bahleli e Wisile bayayazi bonake madoda masake inene ixesha lifikile lona elaxe'wa ngamporofiti. Fundani i Bhaibheli mawetu abanye bapama kuyo lecawe, sebe senza enyi i cawe. Kangela ku ncwadi zase Topiya kwimibhedo- tsho yama Topiya ubone ukuta ndazelwa kwesizwe nokutandaze- lwa kwemfazwe nemvula nendlela —isifo esibhubhisayo. Yekani ukufeketa, ukuba uyapika pika, ndicazele isizwe shiyeka apo.

WILLIE CAKATA,

Bloemfontein.

Eze Mfazwe

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What We Think And Say

Bantu World

3, POLLY STREET

(North of Bantu Sports Ground.)

P. O. Box 6663 JOHANNESBURG

SATURDAY, NOVEMBER 14, 1936

Let Us Act Wisely And Not Cleverly

The African's besetting sin is that he does things more according to his feelings than according to reason and judgment. That is to say, when he feels that an injustice has been done to him he does not pause to think as to what is the wise course to follow. He does what his feelings tell him to do and very often he decides upon acting along lines which he knows very well are impossible. It is no exaggeration to say this way of doing things is childish. Men of whatever race, should not allow their actions to be misdirected by their feelings for most of the troubles which confront humanity to day are due to feelings and not to reason. Bnt man is a rational being and should, therefore, not act as an animal whose actions are not the results of reason but of feelings.

There are Africans who, as the result of oppression, seem to have lost the powers of reasoning, and are unable to be calm and tactful in dealing with any difficult situation that confronts them. A race of men and women who act hastily and without preparations can never achieve anything outstanding. In certain quarters the leaders of the All African Convention are being criticised for not putting forward a militant programme before the people. It is said that they have failed to give the lead because they are pawns on the political chessboard of certain Europeans.

This accusation, in our opinion, is unjustifiable. The leaders have definitely stated that their immediate task is to bring about unity among the various tribes, to mobilise and organise our national forces in order to ensure unity of action. One thing is clear and that is without unity we can never secure the full rights of citizenship. That the leaders are conscious of this fact no sane man can deny. In the past we have concentrated more on fighting against oppressive and repressive legislation than laying proper and strong foundations of our national organisations with the result that we have often failed to achieve our purpose. Let us avoid this mistake this time and concentrate on fortifying our position than on putting forward schemes and programmes which we can never put into operation.

The greatest enemy of our freedom is not the white man but our disunity. It is against this enemy, therefore,

that our forces should be directed at the present time for without destroying it we can never hope to be successful in securing the rights for which we are fighting. What is wanted is not tall talk but a real drive for national unity. Let every organisation affiliate to the All African Convention so as to make it a force that will enable us to secure our rightful place in the South African nation.

Christianity For The Bantu

(BY FRANCIS LE MAS)

From birth to old age, the Bantus in the Union are surrounded and influenced by civilisation. Gone for ever among them are ignorance and backwardness. To become fully civilised people is their destiny.

What kind of civilised race they will make no one can foretell. Will they become an illustrious nation or will knowledge and power ultimately prove their downfall? Because the Bantu people are armed with the high principles of Christianity, I cannot but feel certain that their future will be a distinguished and noble one. Christian nature has great rewards on earth.

Firstly, kindness and brotherly love will make the Bantus live in peace and harmony with one another. Through these virtues their happiness will be increased and they will be encouraged to help each other at all times.

Secondly chastity and purity of mind will free their souls and brains from the shackles of passion and will enable them to develop all that is finest and best in themselves. Their full mental powers can be expended upon the study of science, literature, art and philosophy. Physical energy can be given to the development of first rate footballers, cricketers, boxers, wrestlers, athletes, swimmers, and other sportsmen.

Thirdly, temperance will make them efficient, reliable and thrifty. It will allow them to support their wives and children properly and it will allow them to save some of their earnings for times of distress or mishap. These, who work for the welfare of the Bantu people, cannot too strongly stress the importance of temperance amongst them.

Fourthly, forgiveness as opposed to revenge is a great factor in producing hardness amongst a people. Thoughts of revenge not only make one cruel, but they dissipate one's mental powers. They interfere with one's work and they damp the enjoyment of life. If revenge is actually taken, the newly injured person will probably retaliate and life will become most unpleasant for both parties. Forgiveness, on the other hand, produces a gentle and a kind disposition and it saves a great deal of time, worry and of unhappiness.

Christianity teaches many other virtues. Let the Bantu people adhere to high principles and they will become an illustrious race.

"Don't Live In The Dark"

BY Dr C.C.P. ANNING, M.O.H., BENONI

You cannot raise a healthy family in an unhealthy home. You all want to be health so that you can enjoy life and be fit to work and play. You all want your children to grow up strong and healthy because, as that great American Negro leader, Booker, T. Washington, once said - "A life must be well if it would do well".

Your home is your castle and I want to tell you some of the ways in which your home can affect your health. We want to think not only of the bricks and the iron and the paint that make our homes, but also of the house as the place where we can have a happy home life.

So I want you to think about homes that are not only healthy, but also cheerful and pleasant to look at and to live in.

Health begins at home. If each house in this location could be made clean and healthy, the whole location would become one of the best places to live in. To make the location a place of which you can be proud, every house holder must do his bit. Never mind what the man next door is doing - put your own house in order.

First of all, are the people living in the location healthy at present? I am going to say straight away that the general health condition in this location is bad. And most of the sickness and even the deaths which here are due to carelessness and ignorance - they could be prevented.

I want to help you by showing you how these sicknesses can be prevented. Will you please help me, and help yourselves, by listening to what I have to say and by trying to carry out the simple rules of health.

What are the sicknesses that cause so much trouble among you? They are many, but there are two chief sicknesses that you must know about.

The first has a long name - Enteritis - but most of us know it under the name of Summer Diarrhoea. It is the illness that especially attacks babies. During the last twelve months nearly 150 babies died in this location from enteritis. Because of this illness these unhappy babies never lived to see their first birthday.

Later on, during the next few months, I am going to tell you all about this sickness, and how it can be prevented. But to day I just want you to get into your mind two facts about enteritis. First, that it is caused by a tiny germ, so small that you cannot see it: which loves to live and grow in dirt in rubbish heaps, in dirt in your kitchen, and in food that is not fresh. Second, that you cannot get this sickness unless you swallow these germs. They may be present, you see, in any dirty foods - like milk in a dirty, uncovered jug, or meat or bread or vegetables in a dirty place and they may be present on dirty hands that prepare your food or carry it to you and to your mouth. A baby crawling about on the floor may pick up these germs in the dirt on the floor and carry them to its mouth when sucking its fingers.

The germs get into the stomach and there they start this illness which we call enteritis or diarrhoea. The next thing you know is that baby is hot (feverish) and sick and begins to have diarrhoea. Unless baby has treatment at once he may die.

But it is more important for us to know how to keep well that to know how to get well again. So, in a few minutes, I shall tell you something about the way to prevent this sickness.

The second sickness that you all know is Pneumonia - that horrid illness which gives you pain in the chest and coughing and fever, and so often kills people if they don't get treat-

ment quickly.

This illness, too, is caused by tiny germs, different from the diarrhoea germs, and passed from person to person in the wet spray that comes out of the mouth when the sick one coughs or sneezes or even talks. You breathe in these germs, they get into your chest, and there they start the disease we call pneumonia.

It is easy for such germs to get from a sick person, or from one who is just starting to be sick, to a healthy person like you and me; but it is especially easy for this to happen in a room that is over crowded where a lot of people are sleeping close to each other, and in a room where the air is not moving - where there is no fresh, moving air.

We have learned, then, about two sicknesses that affect the people in this location very much. What have our homes to do with them?

Let's first think what our homes consist of. There are walls, built of brick or even of iron or wood; roofs, generally of iron; floors, of wood or earth; window in the walls, for sunlight and fresh air to get in; doors in the walls, for ourselves to get in; a kitchen, where we store our food and then prepare it for eating; a bathroom, perhaps, in which we wash ourselves; a closet, in which we get rid of the waste stuffs from our bodies; and a piece of ground around the house in which we grow our vegetables and some flowers, to make the house look more cheerful. I have just come from Maritzburg (Umngungundhlova) where in the Native Village, every body grows flowers or mealies or cabbages in their gardens.

These are the outlines of the home. It need not be a home costing a lot of money, but it may be a healthy home although it is very simple and clean. How? When it has been built sensibly, when it is kept in good condition and kept clean.

There's No Place Like Home. What are the points in a good house? Look at this list, and see if your own home is good enough:-

It must be dry and weather proof. It must protect you from too much cold and too much heat. It must have windows and doors big enough and easy enough to open so that the sunshine can get into every corner and fresh air can always be kept moving in the rooms. It must always be clean. It must have sufficient water supply so that you can wash yourselves and so that you can also wash your pots and pans and your foodstuffs. It must have a place where food can be stored and kept cool and fresh - even if this is only a clean, cool cupboard. It must have a place for cooking outside the living or sleeping room. It must not have too many people in it. It must have no rats or mice or flies or bugs. It must have a clean yard all round the house, containing no rubbish, no pool of water to make the house damp or in which mosquitoes can grow. It must have a clean closet into which no flies can get, and which is protected from rain but open to the sun.

Why do I mention all these things? Because most of us never think about them, though they are most important if we are going to have healthy homes.

Because damp, dark over-crowded houses are the places where people get pneumonia and tuberculosis and other illnesses. Because dirty house, with dirty floors, dirty kitchens and dirty closets are the places where people get enteritis and the sicknesses that are carried in dirt. Because disease germs hate sunlight and die.

R. Roamer Talks About . . .

TRIBAL DIFFERENCES

We are sitting as a commission appointed by the Professor of Languages of the Timbuctoo University (our Government). The Commission will interview Xhosa, Basutos, Zulus, Shangaans, Swazis and other black tribes of this country on their tribal differences.

The commission is sitting in camera. This does not mean that it is sitting on newly-made chairs. Nor does it mean that it will sit inside a camera which snaps your ugly faces. It only means that it will sit in private so that the outside world does not hear of its deliberations until they are polished and put in shelves and forgotten (like all important findings of commissions).

The first witnesses heard were a Xhosa and a Shangaan. Apart from the fact that these two spoke different languages, they were both as black as sin. The Commission saw nothing in them that should keep them so bitterly apart and make them so easy to be divided and pulled by their short, thick noses!

We asked the Shangaan to come forward and cough out his mind. But before we could question him the Xhosa lodged a vigorous protest as to the qualifications of the Shangaan entitling him to be called first. He told us in no uncertain language that he was entitled to first questioning because of his superiority over the Shangaans.

We asked the Xhosa what made him think he was superior to the Shangaan. The Xhosa inhaled all the air in the room as he pushed his proud chest forward with importance. Unfortunately or fortunately, for we do not know how far he would have pushed his chest, it came into collision with the chest of the Shangaan who had also pushed his forward in tribal protest.

For the next few minutes the commission sat gasping for breath for all the fresh air in the room was now in the still-swelling chests of these Africans. We dared not open the windows for fresh air for the Zulus and Basutos were waiting outside to give evidence. We feared that their respective importance would make the position worse. So we adjourned for fresh air.

On resuming after inhaling fresh air from outside the commission asked a Mosuto and a Zulu to come in. They did. That is, they came in as far as the door and not an inch further. Neither would allow each other to go in first as that would prove the other was more superior than the other. When the Mosuto pushed in his foot the Zulu did the same and they got stuck in the doorway. The commission adjourned while the carpenter widened the door.

When we returned later we found that the Swazis, Tongas and Mankirimane were kicking dust in front of the door wanting to know why we called the Xhosa, Shangaans, Zulus and Basutos first. If the Commission was impartial and not prejudiced why didn't it call every Jack Tom of them at the same time? We adjourned to wipe our brows.

Our brows quite dry and noble looking once more we told the foolish gathering of stupid racists to come in and let us hear their evidences. They all trooped in, stepping on one another's toes and swearing like troopers. When order was at last restored we said to them, "If you fellows cannot sink your differences like wise people and save yourselves you will drown yourselves in your silly prejudices." We adjourned for swear words.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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MARRIAGE PITFALLS

By THE EDITRESS

While my readers are discussing an absorbing article on married couples staying with their parents may I be permitted to write on another side of marriage. We see any amount of marriages take place some of which end on the rocks. Indeed, there are too many marriages ending in failure for the peaceful frame of mind of those yet to marry.

Yet if we only took the trouble to go deeper into these broken homes we would soon put our fingers on the spot. Let's do it this way so as to be quite clear. Rosalee married Jim after a long courtship. During this courtship she knew almost all the chief characteristics of her lover. She knew he was a waster. He was extravagant and selfish. But still she kept him until she married him. She will tell you that it is because she loved him dearly.

But the truth is that she deceived herself into thinking she could reform him after marriage. She thought after marriage he would suddenly become a totally different man. The same thing happens to Dick. He loves Dora. He knows she is a vain, conceited butterfly. All she knows is dressing herself up to attract. She loves admiration. She worships on the altar of "Self." But Dick, who is a retiring sort of man, marries her at last.

He foolishly believes she will change after marriage and become a good wife and mother. But she does nothing of the sort. Instead she becomes more self-conceited, more butterfly like. Her home becomes a prison to her. She hates it. She finds all her interests outside it. Soon that "successful" marriage is on the rocks. Jim does not change, neither does Dora. Marriage does not change people from what they were before it.

Of course, some of us are so blind when we are in love that we never think seriously over these things. If we do at rare times, we say, "oh, he'll change after marriage. I'll see to that!" Others want to be married at any price and so are ready to take the first man that comes who proposes marriage. Naturally, such marriages usually end in disaster. For you must understand, my readers, that the "hot stuff" kind of love that "drives you mad" changes after marriage.

It takes on a shape of sound understanding and a sort of "give and take" policy. So if you think you'll go through marriage life blissfully ignorant of its sacrifices and responsibilities, you're heading for trouble. So begin now while still on the safe side to measure your man carefully. If you can't reform him now when your love still seethes how can you hope to do so when you tread the matter-of-fact road of marriage?

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OUR CHILDREN

Play-time

Not very long ago play was considered a waste of time, but to-day it is generally acknowledged as an important element in the mental and physical development of the individual. To deprive a child of play is to deprive him of his earliest means of education.

At first this play centres round himself, for he is still discovering himself. His ideas are babyish, unfinished, but it is necessary that these embryonic ideas should not be frustrated. So let him play his own games — not yours — in his own way. By playing, either alone or with simple toys, he learns to be self-reliant.

All his playthings should be washable. Let him have toys he can take into the bath with him; he will love seeing what soap and water can do for them and so, indirectly, he will learn the benefits of cleanliness.

When he is a little older, the child begins to enjoy co-operative play of a very simple kind, such as digging in the garden with a chum. Don't worry if he gets grubby; there is always the fascinating game of getting clean again.

Thus the child finds that his own interests are not the only ones to be considered, that he is no longer the only pebble on the beach, but that he must learn to play his best for his class, his team, his school.

JUST A SMILE, PLEASE!

"Folks," said the Negro minister, "the subject of my sermon this evening am 'Liars.' How many in the congregation have read the 29th chapter of Matthew?"

Nearly every hand was raised immediately.

"Dat's right," said the minister, "you is just the folk I want to preach to. Dere am no 29th chapter of Matthew."

The father was trying to find out how much his son was learning at school.

"I want to ask you a little scientific question," he said. "When the kettle boils, why does steam come out of the spout?"

"So that mother can open your letters before you get them," replied his son.

Master: "What is the difference between the North and South Poles?"

Jones: "Well, I can't say exactly, sir, but I believe there's a world of difference."

"Have you a lawyer?"

"No, Sir."

"Don't you think you should have one?"

"No, sir, I don't need one. I'm going to tell the truth."

For five years Jack and Joan had walked the path of love, but as yet the youth had never mentioned marriage, and Joan thought it was time the wedding date was fixed, so she threw out a gentle hint.

"Jack, she whispered coyly, 'they're all saying we are going to be married soon.' 'Are they?' answered Jack. 'What a sell it'll be for them when they find out we're not!'"

DO YOU KNOW--

About These Sayings?

By R. R. R. D.

Many of us use proverbs or phrases about which we know very little. We use them because they are popular or because we know what they mean in that particular case. But we never trouble to find out the history of their origin.

Ossa On Pelion: This is not a popular phrase among our people, especially the less educated ones, for it is seldom used in every-day speech. But to those who have dipped into the Greek and Roman Mythology it is full of interest. The saying, "Piling Ossa on Pelion" is a trite phrase meaning piling one grievance on top of another. This is how it came about.

Ossa was a peak in Thessaly but now known as Mount Kisosovo, the top of which was covered by pines. One day the giants quarrelled with the gods and soon war was waging between them. Now, the gods dwelt high up in the heavens where Zeus and his Queen reigned over the mortals.

Evidently the giants found it useless fighting with people they could not see or touch, so they hit upon a plan of forcing an entry into heaven itself. There was another mountain in that vicinity which towered upwards to heaven. It gave the giants a brainwave. So they got hold of Ossa, and placed it on top of Pelion the other peak.

This done they were sure they would be able to get to heaven and have a hand to hand fight with the god Zeus. This reminds us of the tower of Babel in the Bible which was built on the plain in the land of Shinar, for what tower was built so that its top could reach unto heaven.



By M. D. K.
Room Heating

For quick heating of room with no fireplace, put lighted candle in an earthenware flower pot, balance another on top of this—put both on the floor. Result is amazing.

Your Curtains

Lengthen curtains which have shrunk whilst laundering by sewing a piece of bias tape or blanket binding along the hem at the back both at the top and bottom.

This Week's Thought

Stand every morning thank and praise the Lord, and likewise at even.—CHRONICLED

Airing Linen

Even if you have no airing cupboard your linen can be aired by placing a hot-water bottle in the cupboards where the clean laundry is kept.

Silk Stockings

Keep your silk stockings nice and soft by rinsing in warm, slightly soapy water instead of cold water.

Shoe Polish

Have you run out of shoe polish? If so you will find that furniture cream or polish is quite a good substitute.

Women's Home Page

Your Christmas Cakes & Puddings

Christmas cakes should be made at least a month before, stored in tins and allowed to mature. An apple, a scrubbed potato or a crust of bread placed in the cake tin will keep the cake moist. Should it become dry and hard, it is a good plan to pour a little brandy over the cake before putting on the almond paste and royal icing.

For those who would like to send a cake to distant friends, bake the cake one day, leave it overnight, next day cover it with almond paste and again leave overnight. Then cover it with almond paste and again leave overnight. Then cover with a coating of royal icing and leave until the following day, when it will be ready to decorate. The icing should be given at least two days to dry before packing.

If the almond paste made is more than you need for one cake, wrap in oiled paper and place in a tin. The royal icing will keep several days if covered with a clean damp cloth and set in a place. The cloth should be removed as it dries, or the icing will have a hard crust.

Use a good reliable recipe for your rich fruit cake, even if it be the same you have used for other festive occasions. Vary the flavour with different types of fruit such as chopped ginger, chopped dates candied chopped pine-apple; good marmalade will make a pleasant change from candied peel.

CHRISTMAS CAKE, I (very rich)

- 1 quarter lb. butter.
- 3 quarter lb sugar.
- 6 eggs.
- 1 lb flour.
- 1 lb each of raisins, currants sultanas.
- 1 quarter candied peel or marmalade.
- 2 oz. chopped cherries, half lb. chopped almonds.
- Half teaspoon each of spice and grated nutmeg.
- 2 to 4 tablespoons of ground almonds.
- 1 glass brandy, pinch salt.

Cream the butter and sugar, beat the eggs and the treacle add alternately with the sifted flour and spices; mix well. Add the floured fruit, chopped and ground almonds lemon juice and rind, mix well, and the brandy last of all.

Place in a brown paper-lined cake tin, 9 inches wide and 3 and 1 half inches deep. Double layers of paper should be placed under the cake and should be about 2 inches above the rim of the tin. Cover the top of the paper, when the mixture is in the tin, with a double sheet of paper or a tin plate.

Bake for 6 hours at No. 1 in a gas oven or from 4 to 5 hours in an electric oven. The covering may be removed from the cake for the last hour to allow the top to brown.

N.B.—If other fruit, such as chopped ginger, chopped pineapple or chopped dates are used, make up the 3lb. of fruit with a mixture of say, half a pound each of currants, raisins and sultanas; half lb. chopped pineapple and half lb. chopped ginger. This will make a delicious cake.

RICH FRUIT CAKE

- 6 ozs. butter.
- 8 ozs. sugar.
- 4 eggs.
- half lb flour; pinch salt.
- 6 ozs. peel;
- half lb. each of sultanas and stoned raisins.
- 1 lb. currants.
- Spice if liked.
- 4 ozs. ground almonds.
- 2 ozs. cherries.

Cream the butter and sugar, add the well-beaten eggs alternately with the sifted flour, salt and spice; then gradually work

in the floured fruit, and ground almonds. The addition of the grated rind and juice of a lemon and 1 teaspoon treacle will improve this cake.

Place in prepared tin, bake at No. 2 in a gas oven or 300 degrees in an electric oven for 4 to 5 hours. Leave until cold before covering with almond paste. Store in a tin until required to be decorated.

N.B. The fruit should be purchased a week before it is required, washed well in a colander under running water; all stalks must be removed, then the fruit spread on a flat tray to dry. When thoroughly dry store in bottles until required.

CHRISTMAS PUDDING

- half lb. each of raisins and currants.
- 2 ozs. peel. 1 lb. finely chopped mixed nuts.
- 8 ozs. butter or vegetable fat.
- 8 ozs. wholemeal flour.
- 5 ozs. breadcrumbs.
- 6 ozs. sugar
- 3 eggs.
- 2 ozs. mixed peel or marmalade.
- half teaspoon grated nutmeg.
- 1 teaspoon ground cinnamon.
- half teaspoon mixed spice.
- half cup grated carrot.
- Grated rind and juice of 1 lemon.
- 1 teaspoon baking powder.
- 1 cup milk. 1 tablespoon treacle.
- half cup brandy.

Rub the butter into the flour, add a pinch of salt, mix well with the breadcrumbs and the rest of the dry ingredients. Beat the eggs, milk, treacle and mix with the other ingredients to make a stiff consistency, add the brandy. Put into grease pudding basins. Steam 4 to 5 hours. Hang until Christmas, then put into boiling water steam for a further 2 hours.

CHRISTMAS PUDDING II

- 2 cups flour.
- 4 cups stale breadcrumbs.
- 1 cup golden syrup.
- 1 lb each raisins and currants.
- Half suet or vegetable fat.
- 1 cup sugar.
- 1 teaspoon grated nutmeg.
- teaspoon allspice.
- 1 cup grated carrot.
- Half teaspoon cinnamon.
- Half lb. candied peel or marmalade.
- 1 teaspoon bicarbonate soda.
- 6 eggs.
- Half cup brandy.
- 1 teaspoonful salt.

Sift the flour, salt and spices, add the breadcrumbs, carrot and fruit, mince the suet twice with a little ground rice or chop it using ground rice instead of flour. If vegetable fat is used it may either be melted and added to the beaten eggs or rubbed into the flour. Beat the eggs with the golden syrup or treacle (the latter gives a darker colour); mix with the dry ingredients, and lastly add the bicarbonate of soda dissolved in hot water, then the brandy.

Put into prepared pudding cloths and boil for 6 hours, or put into basins and steam from 4 to 5 hours. Hang until required and proceed as above.

Grease some patty pans and pour the mixture into these, and bake in a fairly hot oven for about ten minutes.

Turn on to a wire cake rack, and when cool, ice with the following:

Take half a threepenny bar of milk chocolate and melt over hot water. Using a wooden spoon, blend it with woiffted icing sugar and a little orange juice, adding the liquid drop by drop, as a little goes a long way, until you get the consistency and quantity you require.

Press half a shelled walnut on top of each cake and serve for afternoon tea.

How To Cook Vegetables

Vegetables are a most important part of the daily diet, as they provide natural mineral salts, starch, sugar, and vitamins. At least two green vegetables, besides raw vegetable salads, should be eaten daily. Just now broad beans and globe artichokes are very plentiful and we give a few different ways of preparing them.

Globe Artichokes—Wash well after cutting the stem level with the bottom leaves and removing the tough bottom leaves. Trim the tops, too. Place in boiling salted water and boil hard for about 30 minutes or until the leaves will come away easily from base. Drain and serve with melted butter or Hollandaise sauce in a separate dish.

Steward Artichokes—Trim and prepare the artichokes, parboil in salted water to which a squeeze of lemon juice has been added. Drain and place in a stewpan in which 1oz. butter has been melted. Dust with salt and pepper, sprinkle with dabs of salt butter and stew slowly, covered with a lid. Serve with sauce *Beurre Fondu*.

Sauce *Beurre Fondu*—Put 1 tablespoon of butter and 2 tea spoons lemon juice into a double boiler or enamel saucepan with half teaspoon salt and quarter teaspoon pepper. Stir with a wooden spoon over the fire until half melted. Remove from the fire and stir until it is quite melted then use.

Jerusalem Artichokes—Scrape the artichokes and place in cold salted water to prevent discoloration. Plunge into boiling salted water, which should cover the artichokes, cook until tender. This would take from 30 minutes. Drain, dust with salt and set on one side for the water to dry out. Serve with melted butter, bechamel or white sauce.

Artichokes with Cheese—Mash the with one cup milk and add a boiled chopped onion. Place the mixture in a well-greased baking dish and sprinkle with grated cheese.

Orange Chocolate Sweets

Take 3 eggs, 6 ozs. of flour, 3 ozs. butter or vegetables shortening, 4 ozs. sugar, 1 dessertspoonful of cocoa, a pinch of salt, 2 flat teaspoonfuls of baking powder, the grated rind and the juice of an orange, about 1 oz. of chopped walnuts

Cream the butter and sugar till very light, then add the yolks of the eggs one by one, beating well. Mix in the orange rind and the juice and the sifted dry ingredients alternately, adding a little milk if necessary. Stir in the walnuts, and finally the stiffly-whipped whites of eggs.

(continued column 2)

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Applications stating qualifications and experience and accompanied by copies of testimonials, if available, should reach the Town Clerk not later than Saturday, November 14th, 1936.

JAS. MCGIBBON,
Town Clerk.

City Hall,
Pietermaritzburg.
3rd. November, 1936.

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Nxa ungangandi ukuziqalela pantsi imitungo yako, ipepa le "The Bantu World" lokutatela isifanekiso sengubo epepeni lesibonelo, liku tshele indhlela ongangatanga ngayo. Lelisu lobiza 3d. liliyane. Lobela "The Bantu World," P.O. Box 6663, Johannesburg, ubatshelile ingubo otanda ukuzihlobisa ufake izitembu ezintatu.

Helping Hand Girls Club



Helping Hand Girls Club

Miss May Smith's Reports For Committee

On looking through my year's monthly reports for the Committee, there has only been one girl who has had a slight downfall having been tempted to steal money from her employer. This is a good record as our numbers both in the hostel and school have been averaging 50. The moral standard has also been very high very few girls have had to leave owing to foolishness.

We allow the girls entertain their friends in the Club room during their free time and by encouraging them to feel they are not being restricted to hard and fast rules, it has made them regard the club as their home.

We lost quite a number of our old residents last year. They felt it was time to return to their homes and leave their places for the younger generation.

The registry office has not at all been satisfactory, as we have had great difficulty in pleasing the public. The type of girl looking for employment has not been what is wanted therefore in consequence the Committee agreed that we now only actually deal with our own girls and those from similar institutions, which eased the situation enormously.

Although our girls have had six months training it does not mean they are perfect when they leave us, as it takes them another 6 months to realise they must stand on their own feet. When they enter the Training school they have come straight from school where they have not seen anything of European life. For the first three months they are difficult to manage as it takes a lot of patience to make them understand discipline and also they need a little sympathy to get them used to their surroundings.

The sixth month in training on feels proud to think their labour was not in vain when one sees them showing their independence and explaining the difficulties to the new comers.

We have trained 24 girls this year and most of them are working and living in the hostel. We are so proud to say that nearly every girl that has passed through the Institution has kept in touch with us and comes to see us at frequent intervals.

We are most grateful to Mrs. Peterson, Mrs. Gaynor and Mrs. Hooper for the valuable help they have given every Friday afternoon with their detachments of Wayfarers and Torchbearers.

We also are most grateful to the different clergy of churches who support us every Wed. evening by holding services.

Miss Munro succeeded in forming a branch of the W.C.T.U. and got over 30 members from amongst the girls, which was a great joy and interest to everybody.

MAY SMITH

Girls Club Grows In Strength Each Year

"During the year the training department has gone forward from strength to strength, and has been run on a satisfactory basis," said Mrs. J. D. Rheinallt Jones, president of the Helping Hand Club for Native Girls, in her report on Wednesday, Nov. 4 at the annual general meeting of the club.

The guest house had proved an excellent medium for allowing the girls to receive practical experience of waiting on people. The hostel, which was mostly full of past pupils, did splendid work in fitting the girls for their new working life, and giving them an atmosphere of sympathy and friendliness to return to in the evening.

Miss M. Smith, the Superintendent reported that all the members of the club were loyal and happy, and had turned out excellently in their jobs. They had plenty of activities and quickly learnt the value of friendship and discipline.

The Mayoress of Johannesburg, Mrs. Maldwyn Edmund, acting in the place of Her Excellency, the Countess of Clarendon, who was unable to be present, moved the adoption of the report, and said that it was good news to know that one could get a trained girl as servant from the Helping Hand Club instead of having to train one's own. She wished the enthusiastic committee every success, and congratulated the club on having such generous friends as Mr. Bernard Price and Mr. Thomas Douglas.

Mr. B. W. Martin, Chief Native Commissioner for the Witwatersrand, seconded the adoption of the motion, and said it was marvellous to find a body of people so interested in the welfare of the Native people. It was edifying to see the nature of the work being done for the Bantu people in cities, as most of his experience with Natives had been in more rural parts, where they still led their free lives. He foresaw that further efforts would have to be made as it was predicted that even more Natives were being brought into the town for labour.

She Dreaded Going Upstairs

Woman's Fear of Rheumatic Pains

Kruschen Brought Relief

One of the many troubles that afflict rheumatic sufferers is the difficulty of getting up and down stairs. Such was the case with this woman, before she started taking Kruschen, but now she finds it no trouble. Read what she says:—

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A Charming Personality

In giving her report on Wednesday last week Miss Smith, the superintendent, said that all the members of the club were loyal and happy. This is not surprising for according to the information gleaned from different members, Miss Smith, herself is responsible for this happy state of affairs.

Her charming, sympathetic and helpful manner to all under her in the club is remarked upon by all the inmates. Those young girls who know a sense of responsibility and who try their best to live up to the requirements of the club rules, find in Miss Smith a friend always. There are rare occasions indeed when Miss Smith's sunny disposition is clouded with annoyance and even then, the girls I have interviewed, say there is always just cause for her ruffled spirit.

It is pleasing that on such occasions the offending members always return to offer their regrets over their lapse. I am more than pleased to stress on this aspect of this great club that owes its being to such a large band of devoted European men and women, for we must realise, we Bantu women, that we have friends amongst Europeans who love and deny themselves for us.—Editress.

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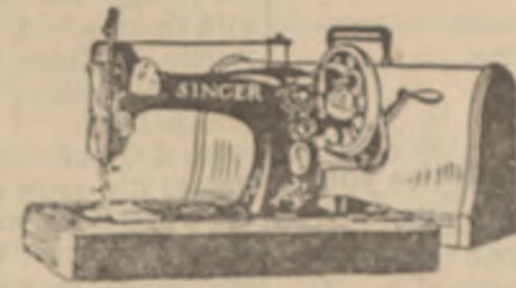


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Page Of Interest To Women Of The Race

"Should The Young Married Couple Stay With Their Parents?"

Dear Madame,

Whether or not, the young married couple stay with their parents, one thing remains an unalterable fact and that is, that the couple require constant, sound advice to tackle the new problems invariably attendant upon a newly married pair.

In our old, now almost... defunct tribal form of life, the bride about-to-be was, a few weeks before marriage, given strenuous lessons by parents on how to establish a happy home, and most important of all, to have a pleasing personality to her group-in-law. This system, however, was defective in that the bride was given lessons just prior to marriage during the preparatory period for the feast.

But even this attempt, I feel sure, is better than the lessons imparted to our modern young parties, if indeed, they are given any lessons. The fact is that so many young marriages have turned out failures... an indubitable sign that our modern couples have embarked upon a game they have not been trained for sooner or later we will have to introduce "marriage lessons" in schools as one of the subjects for students nearing nuptial age.

The parents even if illiterate, can always through experience, give sound advice to a married couple, and show the brothers and sisters-in-law of a 'bride' how to live together harmoniously. Rather would I live to see my daughter burdened with the domestic duties of her home in law than see her take irresponsible advice from neighbours who may not always mean well for her home. By showing a persevering style to her brothers and sisters-in-law, and illuminating her home with her bright influence she has in a short while removed the tendency, on the part of her home members, to take advantage of her.

Bear in mind that at the little cottage where a young married couple live, it is difficult to restrict them to a solitary life, to me impossible to cause them to live without making friends of their neighbours. Let the young chap provide a house furnished O.K. Let parents advice. Would you not rather have a young bride take the physical risks of being overworked and caused to be dissatisfied with her home-in-law than have her accept morally dangerous advice from neighbours whose friendship may prove the reverse, and a meaningless or misleading word advice.

ALF. LEPH RAKAUOANE
State Mines.

Essentials In Newly-Married Couple And Home

(BY LADY PORCUPINE)

It is high time we have to give our views on this matter proposed by "Lady Bird" i.e. "Should the young married couple stay with their parents?" I enjoyed your article, madame, for one or two different reasons which I'll mention later on. I liked them because they gave me a veracious picture of life quite unlike my own. I say a married couple should not stay with their parents.

Requisite In a good Husband

It is important that we consider some matters which he ought to know concerning himself for his future happiness and usefulness as well, will be quite as much dependent upon the mental physical and moral equipment which he personally brings to union as the endowment and qualifications which are possessed by his partner. If your wife is to have a fair chance of a pleasant home and a happy and useful life, she will need a husband who can sacrifice his personal luxuries and self-indulgences in order that he may share with her the comforts and blessing of their own home.

Own Home

In women, the love of home is usually more dominant than in men. Remember your little home is the centre of your heart. The pleasures of your life can only be heightened and perpetuated in a home of your own. The newly-married should always live apart themselves, wherever such course is at all possible. Living with the parents of either party is generally disadvantageous and very, very dangerous. To the newly-married it is a place of special disadvantage and danger. They need to be alone, rather than under the constant gaze of the curious. In such a place both are exposed to the constant assaults of gossips, the wife is compelled to live in idleness, is a prisoner in her own room, is exposed to perils innumerable and jealousies and alienations are likely to be engendered.

Living with parents and relatives or friends is no place at all for the new married couple. A modest little home of your own is always best. If that is not possible, then rent a house, but do not start in a pretentious and extravagant way. Live within your means from the beginning. Do not bank upon the future, and build castles in the air. If you do not save money at first, the probabilities are that you never will. Remember that debt is a terrible incubus. Join in good and safe Building Societies or any monetary societies, and if you cannot buy an humble home at once, plan to do so as early as possible.

Plan for your needs and comfort rather than for display. Be with your wife in your plans and not parents, its none of their business to intrude but have your due respect for them always. I believe in this saying: "Home happiness is found in contraction and not in expansion." If you really wish your parents, relatives and friends to think well of you, be governed by sense and not by sentiment. Some people in-law take an advantage of the daughter-in-law, it's either that she becomes a prisoner or a baby in the house. She does not in the least feel free. She is now and then instructed by them what she has to do in the house, see to the pots, laundry etc.

Advice To parents

I write this now to your dear fathers and mothers. Remember that your newly married children are fathers and mothers of tomorrow. We should not seem to indicate that the only proper place for the young husband and wife is in the house - that they should not go out in the evening for diversion, social fellowship or recreation. Not at all. These things are often necessary for their health, their happiness and their well-being.

If they seek diversion in the evenings rather impress the young man that it should be where his wife can accompany him and share whatever benefit he enjoys: If family duties or the care of children render it impossible to leave home at the same time don't interfere, because manifestly it is the duty of the husband to divide the advantages and disadvantages with the wife; and if the husband has true father spirit the privilege of frequently remaining at home to spend the evening with his children will afford more pleasure and more profit than could be secured elsewhere.

To the newly married couple I advise you strongly that you should start your new life in your own home - go out to your parents, friends, relatives same with them and live happily in harmony.
Bloemfontein

Now will "Lady Bird" say that is a thorough knowledge of one another, when the golden rule is, "think of others first and then yourself!"

I thank lady the Editress who opened the subject for consideration.

U.R.J. M.M. (Bla e r)
M.kond.

Young Married Couple Should Stay With Their Parents

Dear Editress,

May I say something in connection with what "Lady Bird" said on these pages recently. She wrote among many things that the young married couple should have the first few months entirely to themselves in order that they may have a full knowledge of one another.

That is a falacious statement if ever before getting into matrimony they did not know and trust each other, staying for a few months in order that they may study the A.B.C. of one another would be bringing themselves to a disastrous life. You may ask, why? Because when they stay alohe together there is very little work to be done, and by the time they live with their parents the wife will soon say, "There is much work, and the outcome is greater than the income." She may further say, these people do not like me, why should they expect much from my husband and I? She will grumble to her husband until a quarrel begins.

Whereas if there had been no few months together for the couple, the wife would have studied the management of the family at large.

I write this from experience not from logic. I know of some young married couples who, as "Lady Bird" puts it, now live a shameful life. I do not mean their homes are not furnished with all modern things; but I want to point out this that whenever the husband's mothers visit their sons, they are always scoffed at and given no respect.

(See foot of column 4)

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MOTSE O MOHOLO
BETHLEHEM

Tsa Bethlehem

(Ke SAMANE)

Maoba ka Sondaha likereke tsa motse ona li ne li kopanetse thabeng; joalo ka ha e le tloaelo ea mona hore selemong se seng le se seng ka khoeli ea October likereke li kopane ho rapela Molimo le ho hopola lefu le lehlo la 1918. Che ba ne ba phuthehile hantle haholo batho. Ao, ba ruta baruti ba Afrika ba sala ba fufuletsoe.

Motho ea ileng hospital Bloem-ke Mong. D. Ntoana moahi oa khale oa mona e leng ea tsejoang baholo makhotleng a sechaba a loanelang tokoloho ea Afrika. Che re na le ts'epo ea hore o tla hlaphoheloa Mofokeng eo ke maho a mo ts'oereng.

Baeti ba kileng ba feta mona ho ea Natal phuteehong ea ma-Welese ke moruti P. Mbete le Mong. B. Liphuko "matoetoe oa mosuoe" ba mane Alivani ba ne ba tsamaea ka motorokara o ikuloang ba ana le Jefrou Mbete. Che oa khora eo 'ma rona oa ts'oaneleha, u ka bona hantle le uena hore ke mohatsa Supa (Superintendent).

Kerekeng ea Wesele ho so ho ena le libini tse noha (church choir) tse tsamaisoang ke Mr W. Dingaan. Ao che, che u ka rata le uena ha a eme ka hara bona eo mohlankana.

Likotsi tsa ho loana liata hara motse ona, re bona hore ke ka baka la khora. Khele! Ma-Afrika a hanoa ke khora le ona!

Motho ea kileng a ba tsjetsing ea ho thula Lekhooa ka motorokara ke Mong. P. Tuala ea tsejoang haholo, che o phonyohile molo-mong oa tau.

Methaka ea thenese e hlile e ts'oere ka thata mona. Ao, u ka rata le uena ha ba tonosa maane lebaleng moo ba leng teng bo mor'a Nkopane eena Mposi. Ao, che! Ha e se le ke le tlo bona koano.

Mabele A Mantsi A Rekiwa Ka Tlhotlwa E Seameng

Tsa Francistown

Mabele ale mantsi a rekisitswe me a bona tlhotlwa e eseameng.

Ba banang le dikgomo tse di rekiswang mo borekelong yoa dikgomo batla fithlela thekiso e ba letele. Palo entsi e setsi e rekisitswe mo go bo ramabentlele le ba bangwe

Kgatihego e kgolo e setse a supelwe ke batho bakeng lwa dikoloi tse di tsamaeang dirwele melemo tse di batliloeng ke Mmuso. Tse yanong di tsamaean mo setsheng seno ka sebaka le sebaka, dile mo tao'ong ea ea Ngaka (Doctor) Squires, me di tihlaganyo tse dile di batlega tse di solwamolemo ke balwetse ba batsileng ka golwala fha ba di bona. Bon-tsi joa bone, bogolo bakgothadi, ba ka bo ba seka ba bona kalafhi, fha eko e se ka ga dikoloi tse di tsamaeang dtshotse melemo, le ngaka goetela metseng ka kalafhi.

Setlhopha se se fhirang batho sa lefhatsho la Kopano, se tswelele tse, go isa batho kwa diepong tsa lefhatsho la Kopano ba batlabe ba itekanyetse, ba batla go (Ikonteraka) go ikanela go ea diepong.

Go thuduswa ga kgosi e etshwareletseng ebong Masu iga le batho ba gagwe mo lefhatshen la Mmuso, go beetswe ngwaga e etlang. Me etlare mo sebakeng seno go tla nna go akangwa, ka ga metse teng kou, lefhatshen la Mmuso le ba tla bena ba ea kwa go lone gotla ba gonna go tihomisiwa ka ga metse.

"Ha Re Ditjie Re Batho"

HO R'ALO BANA
BANA BA MOTSE OA
KALKFONTEIN

Tsa Kalkfontein 570

(KATJIBANE)

Morulaganyi a ke o mphe sebakanyana kuranteng ena ea hao ea sechaba nke ke hlalise tsa motse o ka holimo.

Ka tsatsi la li 28 October 1936 re ne re etetsoe ke Morena Mohlahlobi oa likolo, Mr G. H. Franz a ena le Prof. Bosman oa Tshoane. Ba fihlile mo sekolong ka nako ea 9.30 goseng. Morena Franz are eka kgona re bone moliro oa bana pele, re tla bolela litaba le banna ba komiti ba sekolo se tsoa. Erile ge are ke tsena ka kamoreng ea morutishi Mr H. M. Chaane a fumana thari e nyane ea bo fetjane ba Katjibane e ka bang 120—sehlopha sa Sub A, se farafarile rrabona Chaane a khusa ka ntho tsohle mahloana ele linaletsana, kamore e tletse ka limepe.

Ere ka hore ke thari ea bofelo bo bong bo fupile liene, bo bong bo thuba masoika, bo bong bo tsholla metse mo libotloloaneng bo bong boloa, engoe e utloetsetse morutishi. Eaba eena Morena Nranz ore: "A-a-a, ke hloelitje tjie mo eletjogo kayeno." Eaba tjie eo ea mo araba e bile e tshaha e hlebeletse holimo ere: "Nna ha re litjie, re batho" Moraho ha mo Morena Franz le Chaane ba tsoela pele le moliro.

Ka koa kamoreng e kgolo Morena Bosman a ntsa e shataka mo hare ha sehlopha sa Sub B le Std. I tse li botsana. Erile ka nako ea 1.30 ka meriti sekolo sa tsoa. Eaba o kopana le maloko a mane a komiti eleng bo: Messrs Adam Mahlangu, Samu- li Madumo, Moses Mahlangu le Frans Mphaake.

Morena Franz o ba boleletse hore o tlile ka taba ea ho arohanya sekolo sa Katjibane ho ea Ramanchaane, e be sekolo se se its'epileng (Independent School) se 'noshi. A ba kopa hore ba hlalose kamoo ba lang ka teng, eaba bare ba lilel bana ba bona hobane mariha ha ba kgone ho ea sekolong koa Ramanchaane eleng bohole bo ka bang limaete tse nne (4 miles). Ba bolaoa ke phefo, nako tsa lipula le hona byale ebile ele nako tsa likotsi. Hape ba utloa bohloko ka hore ba ahile sekolo se sehlo se se botse. Morena Franz are kea la utloa 'me ke tla le thabisha. Empa a re ere ka hore moabo (sekolo) oa lona ke oa kamore tse peli tse kgolo, e ka kgona le li kgaole etle e be kamore tse nne 'me ke le romele tichere tse peli gape etle li be nne, o mong le o mong ka kamoreng ea hae. Morena Franz are lona banna ba Kalkfontein le sebelitse byaleka banna, are: "Kgono ho tsoosa e itekang." Banna ba mo leboha ka mantsoe a monate.

P.J.R. LEPAAKU

Batho Ba Ya Fela Kabaka La Bokebeka Bopedi

(Ke MMASEBOLANE.)

Ka la 25 Sepembar, 1936, ga Mathabatha go timetse ngwananyana wa Mr. Teke. O be a nee mengwaga ye 8. Ngwana yowe o nyakilwe kudu ke sechaba sa gabo ka taelo ya Kgosi Mmale-godi Mathabathe. Empa sechaba se paletswe. Ngwana yowe go kwala gore o be a na le bolwetse bya dinwahwa.

Ka la 30 October le gona mosadi wa ba Nkwana ba Monametse o hoeditse a ripilwe hlogometse o hoeditse feela. O hoeditse go setse setopo feela. O hoeditse ke bashumi ba tsela ya leporogo la Lepelle la go ya Mashishing (Lydenburg).

(Di fella serapeng se latelang) 190

Dipitso Tsa All African Convention Metseng Oa Belabela

Tsa Belabela

Baagi ba motse oa Belabela ba bile le dipitso tse tharo mo kgoed-ing e fetileng mabapi le lekgotla le ka godimo. Pitsong ea mathomo e ne ele ea pego e tlagang le barumica koa Gauteng bo-Messrs G. S. Masemola le Gabriel Setlhaku ge ba ne ba ile kopanong e kgolo ea lekgotla le ka godimo. Polelo e monate ea Morena G. S. Masemola e ile ea shishinya baagi gomme ba tsena. Tsatsing leo Morena Masemola o boleletse baagi gore ba tsoge borokong gomme ba loele ditokelo tsa bona ka moea oa kopano. Mr. Setlaku o ile a tiisha polelo ea Morena Masemola. Pitsong ea bobedi baagi ba ka bang masome a mararo ba ile ba etlama goba ka fase ga lekgotla le ka godimo. Pitsong ea boraro lekgotla le be le etetsoe ke Rev. E. Khaile, P.E. A.M.E. Church, Pietersburg Dist.) Moruti Kaale ea neng a tlile Belabela mabapi le modiro oa kereke ea A.M.E. Church, ka di 24 October, o ile a fa puo e monate mabapi le tsa mebushe, tokologo ea motho e moso, thuto tsoelolepele ea Ba-Atereka le se 'Musho oa Kopano o ikemiseditse go se dira mabapi le melso e meso e phasi-tsoeng Palamenteng ngoageng ona. Polelo ea Moruti Khaile e bile e monate go tloga mathomong go fihla mateleng. Ba ileng ba leboga polelo ena e monate ka mantso a mabotse ke Messrs G. S. Masemola, J. B. Thema, J. Mooka, Lesabane, le ba bang. Pitso ea tsua ka naku ea 11 boshego za kopelo ea sechaba "Nkosi Sikelela i-Afrika" moruti J. S. R. Molefe a e tsoalela ka thapelo.

Fladi-mothwana le yona e iphile matla mono Bopedi E boleile batho mo puleng tse sa tsogo gona mono.

Hlekgosi tsa rena le baetapela ba rena mono Bopedi nke ba re logeleng mano a go phema le go fedisa bokebeka byowe. bya go timetisa le ba tladi mothwana!

Mano a mang ke aa: Ere magosi a Bopedi nkabe a kgopela Muso gore ba Lydenburg (Lydenburg) ba bee Police Camp ga sui le leporogo la go ya gona Lydenburg.

Oa Sebetsa Mor'a Thamae Sekolo sa Kopano Sea Hola

Tsa Ladybrand

Ha e sale a fihla mor'a Thamae sekolo sa Kopano se holile. ha a fihla mona e ne e le sekolo se lekaneng mesuoe e 7, empa kajeno se loketse mesuoe e 13 hobane bana ba feta 460. Ho na le bana ba 19 sehlopheng sa bots'elesa, se tsamaisoang ke Mr A. Mokhati. Re ts'epa hore ba tla atleha bohle hlahlobong e tla ngoloa ho tloha ka la 17 Pulungoana 1936.

Ea tsamaileng ka ho se phele hantle ke Mrs Mokwens. O ile hae Kimberley, moo a fumaneng mosebetsi teng oa ho boela a ruta. Sekolo sa Kopano se lahlehetsoe ke eena, bakeng sa hae ho kene Mr Motse.

Bana ba sekolo sa Kopano sa Wepener ba ne ba le teng mona ka la 24 Mphalane 1936 ba tliho papala. Che re tla le phetela tsa lipapali tseo.

Ho bile le mekete e 'meli ea lipina mona ka la 2-10-36. O tsamaisoang ke Mr A. Mokhati o ne o le Clarendon Hall, oa A. M. E. o de o le kerekeng ea tengs Oa pele o ile oa atleha. Ka la 3-10-36 ho bile le mekete o moholo oa lipina Clarendon Hall, 'me oa atleha haholo ka sebele ho feta ea pele, oa etsa £6: 10: 7. Ho ne ho bints'a Mong. A.M. Bookholane.

Beng. Azael Liau Mokhati le Azael Molise Bookholane ba itukisetse ho ea neha mekete ea lipina metseng e ka thoko. Ba tla sebetsa Bataung bao rea bona. Bobeli ba bona ke mesuoe ea Sekolo sa Kopano (Bantu Amalgamated School).

Ga u Batla go Utloa Tsa Lefatshe Bala

THE Bantu World

TSOSA NYOOKO SEBETENG— KANTLE HO CALOMEL

'Me u tla tloa Liphatheng U ikat'ise Hore u ka Thola Motokara oa u Tloa Holimo

Sebetse se tsamaisoang ho ts'ela mabekere a mabekere a tlosoeng nyooko malang a hao ka mebia. Ho nyooko ena e sa tseme ka tsamaisoang lile tsa hae ha li tshoane. Li boha malang. Leakolele le boluloa mpa ea hao. Ua yipitileha. 'Me se hae oile o kengoa ke chefo 'me u ikutise e ayehamile, u tseletse le letata' aha, le senyohile.

Matsani, lile tsa belang, lihlahle tse monate a mariana e ts'oelisoang ha li repe. Ho lokolela maha ba ho tloso lebaka. Ke Carter's Little Liver Pills tse tsejoang baholo tse ka etsoang hore nyooko 'me mabekere le 'me 'me u ikutise u "phathame etile u phathame." Ha li na hantle, li sebetsa ho bonolo, empa ha makatsa bakeng sa ho tsamaisoang nyooko ka bonolo le 'me. 'Bottle Carter's Little Liver Pills. Hlokomela litaba la Carter's Little Liver Pills. Likemisetse tsohle 1/4.



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

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

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

Li Feluna Pills tsa Basali Feela li rekisoa bohle ka 1/9 le 3/3 botlolo. Kapa u romelle ho P.O. Box 731, Cape Town, u romelle chelete. Fumana tsa 'nete, tse sephutheleng se sefubeli joaleka sena.

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

Jeremiah Mazibuko, oa Poor P.O. Winterton, Natal, o 'melele oa ka u ne a atisa beletsa bana ba kuloang. Bana ba ho etle ba khathata khathata. Fumana ha ale moimana oa nguana ho tla u sebelisa li Feluna 'me ke thabela hore bocong ba hae ho hana ea nang le boha ho hantle galeha ena. O moletse thabo. Hantle a ho moimana hantle hantle o tla u sebelisa li Feluna pele a tla u sebelisa metselle eohle ka u sebelisa moimana oa tsoa u hantle leang lena.



Thipa E Fetsa Sechaba Sa Afrika

Batla E Jela Chankaneng

HA BA SA TLOHELE HO REKISA JOALA

Tsa Bethlehem

Ke SAMANE.

Mapolesa a haketse motseng ona bakeng sa basali ba rekising joala. Bo-'M'a-Radebe le bo-'m'a-Mokoena ha ba sa ja li theohelang. Hlokomelang bo-'m'e le seke la jela Christmas ntloana-tsoana!

x x x

Ke ka masoabi re tsebisang babali tefu la ntaf'ona Au Samuel L. D. Magau, monna-moholo o timela a le lilemo tse 97. Phupu ea hae e ne el kholo naholo, mosebetsi o no t'oeoee ke Moruti J. S. Litheko, oa Kroonstad a thusana le baruti W. Majodina, T. Moku le baruti ba bangata ba mona. "A Modimo O gomo-tse Barolong ba botlhel!"

x x x

Re kile ra bona Moruti Z. R. Mahabane motseng ona a hlaha Natal phuthehong ea bona ea Ma-Wesela. Che re bone Moneri eo a ntsa bososela eka lintho li eme hantle ka ho eena.

Methaka ea mona ea Tenese e ne e ilo papala Harrismith, che ba tla ba blotse Harrismith ka keime tse leshome (10 games). Khele! Ba re ba ne ba sa papale bashemane le khale! Bo-mora Sesing mabanta a khaoha ka har'a lebala, eaba hona ba e bapalang "good." Paas op lona le sa tsepeng Bethlehem.

x x x

Barumuoa ba khethiloeng ho phuthehong ea Advisory Boards' Congress e tla kopanang Queenstown ka December ke Mr. V. Dingaan, le Rev. T. Moku. Che re tla utloa teng. Ho no ho na le semetletsahali sa Bazaar arekeng ea Wesela. Kea ho bo, na le rona bo-Samane ra ba hlaha ka hare, hobane mejo rea nta. Ao, oa khanna Moruti Majodina "Hamba mfana wape-nyakwe Gqili."

x x x

achache le ona a kile a e-ba concert e reng pee! Ra ba ra ma:ichere a ilo noa tee le nku ha Moruti J. Motaung oa che, ha supahala hore che ba bolale chelete. Rea leboha ruti u hlo ba fepe haholo hore moso ba tle ba mathe ha u ba ma.

Kuranta Ya Bantu World

Ke P. B. MALAHLELA)

Afereka re ipolaea ele rona. Ga ne go godisa dilo tseo di re leba-Taba e gobonala ele mading a

alefi ba baansi ba rata kuranta Ramosoou go feta tsa magazabo. se be byalo pampiri ea se-Afere-be ka tsogong le letona gomme Europa ebe ka go le lenyane.

tu World e feta tse ntsi tsa Se- bogolo le ka ditaba tsa mebuso magae le tsa malokeishene. A ang ka go eona? E bolela ka a 6 gomme mo Transfala go lla Kuranta efe le efe e godisa adi ba patelago ka tshoanelo. ba bangoe ba re go reka kuranta enya chaete feela ditaba tsona ata gomme ba phela ka go e ke eona polao ea pampiri col i ba mono Lepelle ke ba:—

Maluleka, morutisi oa Goed-manane; P. Masemola, more-namonane Viakspruit; J. M. Thabana-Pitsi; A. Bapela, thura; K. Talane, Vogel-Serageng le Mo-Evangedi ba D.R.C. G. Mmantshidi. le patelang peni tsa kuranta ebeledi (manager) o nyaka ranta mifelelong a kgoedi e go sego byalo kuranta e ga.

Maburu A Sokologile

KEREKE EA BONA E IPHILE MATLA BOPEDI

Tsa Middelburg

(Ke P. B. MALAHLELA.)

Kereke ea D.R.C. e iphile matla mono dipolasing go thoma Lydenburg go sefela go setereke sa Middelburg, khaiting ea Lepelle. Moevangedi mono go sa Middelburg ke senatla sa Foreistata Mor. S. Mohoje; o dula ga Mmantshidi—Krokodilheuvel. Thuto ea gagwe o e tserere Stoffberg Gedenk Skool

Dikoloana tsa setereke se e kaba 167. Thuto ea tsona e see ea tokologo (Free education), basoadi ga ba senyegeloe ke selo.

Se tshoenyago ke ge batsoadi ba sa lokolle bana ka mokgoa oa tshoanelo ka baka la go rata kgomo go feta thuto le gona ga go badumedi. Gape tshoenyo e kgolo e tsoa go foromane tse ding kudu tse di rego di na le seetsa sa tseebo, di bilego di na le moea oa se-kereke. Tsona di botsa ba sa tsebego gore Maburu ke babolai ba tlogeleng le romele bana ba lena dikolong tsa thuto e kgolo, gomme masit-ebe a dumele a tiishe gore bona ba tlo romela bana ba bona dikolong tseo, le gona ba re ba tla no e-thu'a Makgoeng (Mokoting). Byale re na rere a lebe le le kae lena baeletsi ba senago mano? A ga le se la bala mangoalong a Makgethoa gore Paulus ebe ele mothoenyi gomme ge a sokologile a ba morudi e mogolo Asia?

Banna ba le ba nyefolago ka lehufa byale ba sokologile. Lebetelang bo Stoffberg le bo Bethesda! Keseo se supago tshokologo ea bona.

Bohlale Gase Hlaloganyo Lona Ba-Afrika

Go batho ba le baansi ba ba gopolang gore botlhale ke thalaganyo, ba leka go tshoantshanya le go tshoaraganya dilo tse, bozolo thata mo dipitsong, u tla fitlhela ba ba rutegileng oa leka ka botlhale ba bona. go diga ba ba sa rutegang, le ge le morero ba busa mafoko a thalaganyo a ka thusang.

Thalaganyo le botlhale ga se selo se le sengoe; u tshoanetse pele oa itse thago ea tsona, edira gona u tlang go di farologanya pila.

Jaanong bona ve, thalaganyo e tsoaloe le motho, mme botlhale bo ipatleloa ke motho. Ka thalaganyo e tsoaloe le motho, u ka bona pila gore eona ke neo e neoang ke Modimo, eseng ke motho ope. Mme botlhale bona, ke neo e motho a e neoang ke batho, ga bo tsoaloe le motho. Motho ge a batla go nna botlhale, o inea go rutioa ke ba botlhale, go nna le batlhalefi le go buisa dipuka. Jaanong u ka bona gcre dilo tse ga di tshoane.

SON. SOL. MOGOTSI, Bethanie.

Ntoa Ea Spain E Sa Loana Ka Sehlogo

Ntoa ea Spain e sa ntse e loana ka sehlogo. Marabele a tsene motseng oa Madrid, moshate oa Spain. Banna ba Mmuso ba ts'abetse Valencia moo go utluagalang ba tla laola madira teng. Difofa tsa Marabele githoe di fetsa batho Gothoe ntoa ke e sehlogo gagole tikologong e a Madrid. Madira a Mmuso a leka ka matla go tshireletsa moshate empa Marabele a na le dibetsa tse fetang tsa madira a Mmuso, tse tsoang Italy le Germany.

Kamoo re bonang ntoa e tla tsiea sebaka pele e fela, gobane lega dichaba di bolela gore ga di rate go e tsena, go teng tse thusang ka dibetsa.

Thipa E Fetsa Sechaba Sa Thari E Ntsho

(Ka J. N. K.)

Nke u ntumelle ho bea mantsoe maloka le taba e ka holimo. E ne e le ka shoalane ha ke fumana pehi ea lefu la mohlankana ea bitsoang Stephens Mmekoa, mora oa Mr le Mrs Isaiea Mmekoa oa Hammanskraal, mohlankana enoa o na a sebetsa Gaudeng. E kile ea eba mohlankana oa sekolo sena sa Methodist lilemong tsa bo 1926—1930. E bile e mong oa bahlankana ba ts'epahalang le ha tsa bophelo ba morao re sa li tsebe.

Re utloa hore mohlankana enoa o na a bitsitsoe ke motsoalle oa hae ho mo utluisa molato oa a nqosoang ka oona. Ho no ho le pelaelo ho e meng ea metsoalle ea e reng motsoalle oa Stephens o khathatsa e mong mosaling oa hae, mong a mosadi a entseng nqoso e nqosang motsoalle oa Stephens. Re utloa hore kamorao ho puisano e telle, banna ba re mong a mosadi a dise ka hlokomelo pele a etsa nqoso, hobane a belaela feela a eso ts'oare monna eo a ena le mosadi oa hae. Mong a mosadi a utloa bohloko a ngala, a tsoela kante, a ema haufi le morako a ts'oere thipa. Eare ha Stephens a etsoa tlung a mo hlaba ka thipa, ka ho hopo'a hore o hlaba mokhathatsi oa hae, a ts'oha ha a utloa Stephens a a re: "Ha ntlhaba ka thipa!" Yol ka bolae' notho oa batho, ho rialo mmolai. Hothoe monna enoa ha a ka a baleha ho fihlela a oela diatleng tsa ntja tsa Mmuso. Ho thoe e ne e le ka nako ea 8 p.m. ka Sondaha, November 1. Mohlankana o bolokiloe mona hae ka Laboraro, November 4. Oho! Ma-Afrika! ts'abang basadi ba banna ba bang. Hape, Ma-Afrika hopolang hore lerumo ha le bapale.

Ke sebaka kuranta ea Bantu World e ntshe e hlaba mokhosi ka ha bobo ba thipa. Empa sechaba se thibile ditsebe tsa sona, se phechele ho Habana ka dithipa. A ke hopole hantle hore ho ka etsoang ho fedisa tselo ena ea thipa! Kahlola e sale bonolo eo Mmuso o reng o ahlola ba hlabileng ka thipa. Ha nkabe e thatafaditso, mohlomong ditaba di ne di tla ba ka hosele. Ha Mmuso o ka tsea tselo ea leihlo ka leihlo, tsebe ka tsebe, mohlomong re ne re ka fuma nelo pheko ea ho fedisa thipa ena e fetsang sechaba. Ke hore ea hlabileng ka thipa le eona a hlajoe ka eona e le hore bohle ba tle ba tsebe hore ha re hlaba ka thipa le rona re tla hlajoa ka eona. Ke hopola hore e tla ba ho phethiloe puo e reng leihlo ka leihlo, tsebe ka tsebe le molomo ka molomo. Haele kahlolo tshole tseo baahloli ba reng ba tsamaca ka tsona, a ke bone di ka fedisa bohale ba thipa bo iphileng matla ka hare ha Ma-Afrika.

Re leboba Morena Makhudu le metsoalle eohle e lekileng ka matla ho tliša masapo a ha Mmekoa hae, le ha e le ts'enyehelo e kholo.

Mo-oa khotla ha a lotoe Ba ha Mmabolepu.

Lori E Lihile Batho Kroonstad

Tsa Senekal

Ka MONGOLLI

Ba hlabetsoeng ke kotsi matsatsing a fetileng ana ke Sam Phakoe, molisa oa motse; le Frans Khiba Lekhotla Sam o bile a isoa sepatala

Bana ba se ba rata ho iphetola atho li sele ba hana sekolo, empa ba bile ba hana ho batla mosebetsi ba sebetse. Mosebetsi ha o fele, re hlahlile ho sebetsoa re bile rea taba tje. Oho bats'ali mokhosi o re tlišang bana bao sekolong.

Re utluile ka hlokoana la tselo hore hlahliloe e se e ntse e kokota heheng ea sekolo sa Kopano, re lakaletsa bana bao katleho. Ka la 9 Pulungoana e be e le konsarete ea sekolo, holo e tšetse ho e kang sabusabu ha e hlahliloe boea.

Thaka ea Lindley e ne e emetsoe ka matla ke ba koano ka veke e fetileng ba bojo—Ba re oho hae mona teng tang-tang e ka khangoa ke lerole.

Lorry e tsoa liba batho hape veke e e fetileng ha ho no iloe phupung a Mookameli Khosa, Kroonstad bona ka hara toropo—Letopane le neng le e qhoba la ba la ts'oaroa hona moo la ahloloe £6.

Diruiwa Tsa Barolong

Tsa Lobatsi

Kgwedi ea Loetse e ne e sena ditirafhalo dipe. Go kile ga nna e phuthego mo kgotleng tebagano le madi a semorafhe a Barolong me Bagakolo li bangwe ba nna le kgano ea gore madi a seka a nna mo diatleng tsa bape fha ese bone Barolong fhela, me erile morago ga puo lokwalo lo la seka loa dumalanwa.

Boyang yo botala bo setse bo le teng thata le fha melelo e dirile tshenyho me ywa dikgomo bo sa ntse bo le ten sentle.

Kampa (lesaka) la dikgomo le le kwa ga Mokoto le ne la thathoywa ce Motlotlegi le bangwe ba Mmuso ba ba nang le keletso ea botswelelopele yo bo dirwang ke Barolong ntlheng ea diruiwa



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Tlong Pitsong Ea Congress

The Bantu World Pula e nele Masimong e Se ele Mphete ke u fete

SATEREDAGA PULUNGOANA 14, 1936

Lekhotla La Congress

Bohle ba ratang lekgotla la Congress, ba sebang seo le kileng la se etsetsa sechaba, ba tla thaba go utlua gore pitso ea lona e tla kopana ka Sondaga ea di 15 kgueding ena. Ntho e fokodisang lekgotla lena ka baetapele ba makala, bao ba ratang go dula ditulong empa go se leho leo ba le etsang. Niho e ngue e le fokodisang ke bo Mpongeng bo Uilung ana le bo Keatseba—banna ba sebang ka molomo eseng ka diatla le hlaloganyo. Re tshela gore banna kajeno ba tla tlogela dipuo le boikgantsho gomme ba hlokomela mosebetsi oa sechaba.

Nako ena re leng go eona gase nako ea dipuo ke ea madiro. Ga ele molomo oona gothoe o tshela noka e tsetse. Go tlogela gore ka molomo monna a ka bua ntho tse kgolo tseo a sitoang go di etsa. Banna ba Afrika ba tshuanetse go thuta go dira eseng go bua feela. Mosebetsi ea rona ga e tseuele kabaka la lerato le phegisoano.

Gore re tle re atlege mesebetsing ea rona, re tshuanetse go ithuta go sebetse la kulano le thusano. Banna bohle ba tshuanetse go tla pitsong ena. E tla kopanela Incheape Hall ka Sondaga tswedi ele 15, ka nako ea 2 ka meriti.

Pula e sa tsoa na, empa re ntse re lebeletse hore e ke boele e etse hape. Masimong e se e le mphete—ke—u—fete, batho ba lema, ha ho sebaka. Ka Sondaga sa la 1 Pulungoana e ne e le litebobo tsona tsa pula kerekeng ea Fora. Ke tsatsing leo ho bileng ba kolobetsoa ngoana oa Mr. A. E. Malimabe oa lesea ea bitsoang Paulus-Hona tsatsing leo Moruti Faasen a tsebisa ka masoabi hore Commandant oa Witzieshoek, Mr. Clarke o lokela ho tloha kajeno ho ea Heidelberg, 'me sebaka sa hae se tla nkoa ke oa Heidelberg; a eketsa ho bolela hore ka la 22 Novmeber 1936 e tla be e le tumeliso ea hae hona moo Fora. Re tla phetela babali tsa mohlang oo.

Haufinyane ho tsoa hloka hla e mong oa baahi ba Witzieshoek, Mr. Daniel Matshini. Phupung ea hae thuto ea tsamaiso ke Rev. N. Phasumane oa A.M.E. Church. A ruta mohlang oa Molimo, ra ba ra hopola hore hana le rona re ntse re tla re theohela 'ngaleng ea bafu. Batho ba ne ba le bangata phupung eo.

Ka la 24 October 1936 re bile le li concert tse 3 mona Qoa-Qoa, ho no ho binao ka Boiketlo, ho bina likolo tsena:—Boiketlo Monontsa, le Bolata. Ea e ba mokete o monate haholo; ho ne ho bonahale hore litichere li ikilahlalitse bakeng sa 'mino, empa ha ba e so fihle hona teng. Kamora mokete ho bile le libui tse ileng tsa bua. Sa pele ea e ba tichere ea Bolata, a supisa bana hore ba ithute ba sa filoe sebaka ba tie ba hloke mona ha ba ithutleng ba sebetse. A tlatsoa puong eo ke tichere Ntoha ea bileng a supa hore melheng ea khale ikhoba li ne li itutela ka matlung ha liboai li sebetse re ha kotulo e filha bo-Rabotsoa ba re batho bao ba batho ba ohallo hobane ba loea. Ea sa utloisisang mohlang oo ha e sa tla utloisisa.

E 'ngoe concert e bile ea Qoa-Qoa e 'ngoe ea e ba ea Thaba-Bosiu. Khele ba re "Buti" a palama, a mpa a bloka bashanyana, leha ho le joalo moholoane oa hae (tichere ea Namahali) a bontsa hore e fela a le moholo ho oena; ba re ka batho ba tloetse ho ipuela feela, e mong motho o bile a re, "rona re bona bara ba Ntai feela." Khele, ke utloa hare Batloko le bona mohlang oo ba etsa chao ee! Che ke teng banna ba heso. Pele—a—pele, Mabeona!

Re utloa hore linku tsa Ntate Sam Koetepe tse 67 li shoel. Hothoe li ile tsa khalloa ka ntloaneng e 'nyane e se nang litentere, 'me tsa tsoha li shoel koafela. Hoa bonahala li ile tsa hloka fresh air 'me tsa bipetsana tsa e-shoa. Litichere li ka fumana mohlang o motle bakeng sa thuto ea "Hygiene" baneng ka ho shoa ha linku tseo. Re lla le eo Ntata' rona.

Khele Ntja Makhaba o re boleletse taba e kholo koranteng e fetileng; o re tsebisitse—ha re ne re sa tsebe—hore hona le li tichere tse ling Nthota le Shupinyane tse tsebetsoeng ke tichere e 'ngoe ka MANO. Motho eo Ntja

beng sa bona ka li agente Melao eo e oele kajeno. Marena nkang mehla ho ba hatelang pele. Etsoe ho rona Ma Afrika Morena ka moqhaka ruri. Ke sa li hlathile. Methaka emang!!

Ea teng ho lena la Lejoeleputsoa ke Moruti Albert Masuetsa oa kereke ea Moshoeshoe. O tlike ka oona mosebetsi oa kereke ho tloha Lesotho. Ba ha Motleleng ba thabetse ho ka 'mona ha bona mane Turf Mines. Pele-ea-pele Afrika. Ebang moea o le mong. Kereke ena e lehlolonolo kea kholoa ke rialo hobane lemong sena e eteloa ke baruti ba baholo feela Rev. R. Mohono o ne a le teng le eena haufi tjena koano, ka eona mosebetsi ea eona kereke ea Moshoeshoe.

Tsa Witzieshoek (Ke L. E. A. THEJANE)

Makhaba o lokeloa ke thorisobane o re fumantse "lefu" le ntseng le e-ja bana ba rona kamoo a boeleng, re mpa re ke ke ra rorisira motho go re sa mo tse-beng. Ka nako leo ka kopo Ntja Makhaba ha a ke a ipolele lebitso leo e leng la hae mona re tle re tsebe ho mo phaphatha. Motho ea buang 'nete a ke ke a tsaba ho hlaha lebitso la hae ha letsoalo la hae le mo emela ho seo a se buang, ha a ka ts'aba ho hlaha lebitso la hae mona ha ho motho ea tla kholoa litaba tsa hae; 'me he ha ho ea ka tebalang tichere eo ea batho ha Ntja Makhaba eena ea tsebang litaba tsena hantle a sitoa ho hlhela. 'Na ke ts'epa hore o tla lokolisa hantle kamoo a tsebang hore tichere e 'ngoe e na le matla a ho tebela tse ling ka mano (mohiroa a tebele mohiroa?) Mehloho, ka Ntate. Kajeno he re sa tla li utloa etsoe re ne re maketse ha tichere eo ea Molimo e fetohile 'Mutla oa butjeng, ho bonahala he hore ke hobane a tebe-

A tselehile a feletsoe ke tshepo

A FOKOTSE

"Ho thoha khusung ea September e fetileng ho ea filha ho keremesi ke ne ke tselehile, ke feletsoe ke tshepo; ho rialo mesadi oa Walton, England." Ke ne ke sitoa ho tsamama le ho etsa mesebetsi ea lapa la ka; ke sitoa le ke ho apola kantle le thuso. Ha ke sebetse re febeloa; ke le o mosuue jualeka leqoa me metsalle e makaditsoe ke sebopeho sa ka.

"Ka bitsa dingaka, empa ha se thuso, monna-oo ka a nkeletsa hore ke leke di Pink Pills tsa Dr. Williams. Kamora ha ke sebeditsoe di Pills tsena ka ikutlwa ke le kaone. Ke ba le tshepo e ncha. Ke ikutlwa ke matlafala me ka simolla ho sebetse mesebetsi ea ntlo ea ka. Kejeno ke fofile, ke bo pheleng bo botle."

Di Pink Pills tsa Dr. Williams di na le thuso mahlakong ohle a phokolo ea madi, hobane di nchafatse le ho nontsha madi, a etsang hore imole o fumane matla a macha.

Ha u batla bopaki ba thuso ea di Pink Pills tsa Dr. Williams. Di rekos mavenkeleng ohle, kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tsheleng ka 18/- kantle le ho jela po so.

tse tichere tse ling ka mano. Tsoe^{la} pele mor'a Makhaba, u reng bo? U^e u tseba joang uena? U re leo e leng^{la} hau lebitso u mang? Ke hona u tla li pheta hantle u mametsoe ke ba balelele ka Ntate. Khomo ha e nye bolokoe koafela; ka Mokhachane.

Re bile le mokete oa mochato ka la 28 October 1936. Ho no nyala Mr. Michael Nt'seke oa 'Mate, Leribe, Basutoland. A nyala Miss Mary Mngane morali oa Moleli Solonia Mngane. Ea e-ba mokete o motle etsoe mekete e joalo ha e atise ho ba teng. Ke hona letsaising la mokete banyali ba ileng ba ntsetsoa limpho tsa me'uta-luta. Har'a ba ntsaiseng impho re ka bolela bara ba Mafose ba babeli le ba bang ba hlokgeng palo ke bongata.

Re bona ho filha Mrs. N. J. Motleleng mona hae a e-tsoa mane ho Morena oa hae Gaudeng. Mr. Motleleng, re utloa hore kee mong oa li-clerk (ma balane) tsa mane Turf-Mines, Johannesburg. Mofumahali eo e bonahala a phela hantle re mo thabetse. Ke hantle 'Me' u tle ho re thusa ho hlhela. Ua

bona la monongasha lehola e tla ba le linaka ka Mokhachane.

Re lebile mokete o moholo a li concert tsa litichere ke hore moo ho tla bina litichere feela. Mokete o tla ba ka la 21 November 1936 Re memile re bile re memile le Ma-Burung, ke hore mapolasing etsoe e tla be e le la pele re e-ba le mokete o joalo mona. Ba sa tla bina ha e le Mabeona ka sete ho be ho luluete Lehlakoa. Re tla pheta tsa teng. Ona he ke mosebetsi oa Mokhatlo oa litichere (W.A.T.A.) Mokhatlo oa fumana litekenyana ho thiba likheo tse ling.

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Morena Hopola Bana ba Kama

KE MOSEBETSI EA LIATLA TSA HAO BA HAUHELE

(Ka N. J. MOTLELENG)

Monghali ke kopa ke hona ho re qaa-qaa litabana tseo ke li tloang moeng oa ka 'me ke lumela hore ase 'na feela ea a hloang moeng ke taba tse latelang. Pampiring ena ea "The Bantu World" 17th October e busa Malomola a litaba. Morero oa taly e bileng le oona holima ho-tuhela Ma-Abyssinian. Le tala tsa Cape Voters.

Taba tse ka holimo tseo ha le ta li batlisisa bohle re ta ithuta hantle hore ha ho khoso ho Lekhooa le Mo-Afrika. Italy e rerile ka lilemo tse 9 'me e itukisetsa ka matla ho tla bontsa Abyssinia eo eona e neng e lutse esena mehopoloe ea bora. Kaselema sa 10 efetse ea phetha morero oa eona o mobe holima Abyssinia. "Oh what a shame!!" De Bono o re ho Rand Daily Mail. Lijo tseo re neng re li ja re ne re se re ile 'na ra li ro-ma. Ka 1935, e ne e le hore re na le lijo leha re ka loana lilemo tse 3.

Ke seo he sehloho sa Maroma. Lebala (mala) la rona ke bora ho Mokhooa. Ao re tla tujoa ke batelli ba rona ho le ho kae. Ma-Afrika kopano ke matla koang ka moea oa borapoli ho Morebopi hore le be ntho e le tsoe, kutloano e tle e tsebe ho hlalisa bongoe. Ho sebe mofantsi—Mojode—kapa mofuta oo le peng eo ke Mosotho etc. Morena hopola bana ba Kama ke mesebetsi ea liatla tsa ha hle, oha mabele.

Kaleng la puo ea ka ea bobeli ea akhela lentsoe le eng oa taba le sa ipabaletseng ma Cape Voters? Na le kenya metsi ka moeli? Le reng ka mohala o motle—oa bahale—Oh! Oa baha ruri! Ke eo Mr. Albert Ndwaana, ha a itheke meroalo. Kajeno ho loantsana le 'muso' ka nete ke kepile ha ke re ke 'muso' oa Hertzog ka banna ba babuelli e mpa Mr. D. M. Buchanan K. C. le Mr. D. M. Molteno. O tseka li-hlopana tseo a sa utloisisang hore Ma-Afrika a li amohuoe hobane lela a mpa a le'matso. Methaka emang!!

Ipalleng taba tsa mohale eo ru-ke Makhooa a re: "Money speaks." Ho buoa eona joale, hopoleng taba tsa Morena Tshelati. Ha ho tume li molala tsonyana. Haufi-ufi tjena eena Morena Tshelati 'moho le Morena Tshelati II. Ba tsoa loantsana le melao eo ba sa e rateng secha- (Li fella serapeng sa 2)

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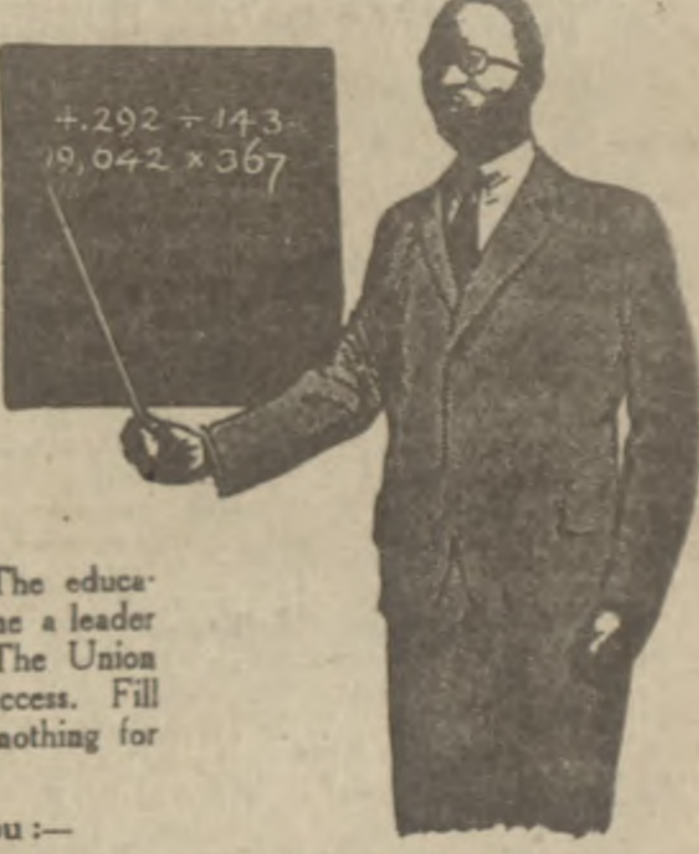
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People's Point of View

The African Protector

Sir,
Mr. Frances Le Mas's article on the above subject which appeared in your issue of Sept. 10 was food for thought.

I wish from the very outset to state that I am not prompted by any anti-British attitude in writing this, but I am only instancing the deplorably detrimental and flabbergasting flaws in Great Britain's sovereignty over her black subjects in South Africa especially. At the same time I am writing as one of Great Britain's loyal black subjects, as well as a son of one of the protectorates mentioned by Mr. Frances Le Mas, and as such am going to face facts, fundamentals, principles and realities. Francis Le Mas writes that Great Britain's chief aim and desire in the states in which she rules is that the black people will develop, prosper and be happy. He goes on to say that the King of England is the King of the Bantu people in South Africa.

To my mind, if the King of England was the King of the Bantu, he should not have granted the "Union" the "Sovereign Independent Status", knowing what "White South Africa's" attitude is towards the Africans. Great Britain's black subjects in South Africa especially are more backward than those in Tanganyika, Uganda, Kenya the Sudan and the Guinea Coast, in which places Africans hold responsible positions in governmental, military and political affairs of their own people. For instance in the Sudan and the Kenya etc, there are the King's African Rifles consisting of African soldiers who constitute regiments of infantry, cavalry, tanks and artillery corps under European and African officers with some African non-commissioned officers; black men who are ready and willing to do and die in defending their countries from foreign aggression and invasion, like the threatening German invasion for the return of her former colonies.

I am afraid, South Africa together with her protectorates is nothing less than dumping ground and a reservoir for black mine cheap labourers who have made Great Britain what she is to day, and through whose brawn the Empire Exhibition has become such a successful fuss.

S. H. MATSABELA MOKHETHI
Brakpan

To My Mother

Most wonderful of all,
The prettiest of them all,
Oh! my own mother dear!
What can I, but wipe a tear,
When I that dear name hear?

Always patient; always kind,
Always willing; always near.
Always ready to soothe my
miad;
Always thinking of me dear,
Shall I ever another find?

Cares not for this world of gain,
Have no fear of all life's pain.
If by that your son will gain;
Just for him you'll stand the
pain,
Next to God in your great love

Is it sent from heaven above,
This great mercy; this great
love?
Most wonderful of them all,
The prettiest one I love;
Oh! my own mother dear,
What can I, but wipe tear,
When I that dear name hear?

PETER ABRAHAMS
Diocesan College.

Divide To Enervate

Sir,
Can any clear minded man of my Race, point out to me the constitution on which the present system of education is going to develop us? I find that the Bantu people are being shared by some Mission Societies.
Every tiny school in existence carries out the interest of Mission Societies. As other nations' development throughout the world, have been through education what development would you expect from a nation that is being taught on the interest of other societies? Namely the mission Societies. Sons and daughters of Africa, are you preparing yourselves for the membership of the missions or of your state? How long shall you remain to be the servants of the missions than to be the servants of your state? That remains to your criticism.

ONE OF AFRICA'S SON'S

An African Poet

Ladies and Gentlemen, meet Mr. Peter Abrahams, the sixteen year old African poet whose poems have appeared in these columns from time to time. That Peter is a genius is evident to who ever has read his poems.

On the death of the Late King George the Fifth, he wrote a poem unequalled in its expression of the sense of loss the African felt at the passing of a great man and a beloved father. The depth of thought and feeling and the polished style shown in that poem were remarkable, and more than remarkable considering the poet's youth and the fact that he expressed himself in a foreign tongue.

Other poetic gems by the same poet followed that one in quick succession. Now he has sent us another batch, the first of which "The Call Of The Sea," we published last week. That lifting lyric compares with the best of its kind in the English language. In particular, it reminds one of Masefield's "to the sea" and whoever reads the two poems will find that Peter compares favourably with that great poet.

Human Nature

L.H.P. sends the following paper:-

Human nature! What bewildering mystery lies behind these two words! What complexities and contradictory qualities! We puzzle, we search, we worry about this phenomenon but somehow it remains a thing unknown—a beautiful, ugly, grotesque and elusive corundum.

Take that inexplicable woman, for example, "the back-door lady" or shop-lifter.

Courteous, kindly, perhaps even religiously minded, she is yet possessed of a strange disregard for the sanctity of other people's property. Her home is lavishly furnished with every thing that comprises luxury and her ability to entertain is undeniably marvellous. But these enthusiastic quests would explode with amazement or thrill with sheer admiration if they had to see their hostess engaged in her obnoxious profession.

She enters a shop with a businesslike atmosphere which is at once disarming and re-assuring, orders an article from the sleepy eyed assistant, rejects it and requests for something quite different. This is her opportunity for dynamic action. With lightning speed, a valuable material disappears into the darkness of her person. The assistant returns with the desired article, she indignantly informs him that such (Continued at foot of column 4)

Funny Fellow, This Native

Sir,
A small percentage of the money a Native gets as wages or salary, which he spends for necessities or luxuries return to him in form of employment. This means that the money he spends furnishes employment to a greater percentage of other people, than it does to his fellowmen.

Suppose he gets £1-5-0 per week and spends £1 to give employment to white boys and girls, who in spite of this fact kick him about like a ball, and 2/6 he saves for future and the last 2s 6d he spends in shops owned by Natives. Funny fellow, this Native.

If one thinks that the Native enterprises and Native capital is increasing in good proportion, let him walk through Bantu communities in their segregated areas and see how many European and Asiatic merchants have followed him, because they know he is a fool, he'll support them instead of his countrymen. Even though Natives may have shops, but within a short run they must close down while Asiatics and European merchants prosper and leave for their Native lands and in their place leave poorer souls of their nationalities to prosper. So it goes on in a circle.

Walk again through the same

segregated areas and you will see clean Bantu Restaurants, tip-top barbers, well stocked grocer shops, but they get support from a handful of patriots. Wise fool, this Native, eh?

Until we are patriotic, until we are united, until we love to see each other prosper, we shall hardly get freedom, nor shall we be blessed; but we will remain the laughing stock of others.

WALTER M. B. NHLAPO,
Eastern Native Township.

worthless stuff is an insult to her intelligence and sweeps out of the building with regal contempt. Sometimes she is accompanied by four or five females equally versed in the intricacies of the "back-door" dealing. Whilst two are earnestly inspecting the material, the others are occupied in heated argument with the shopkeeper over an impossible price which he has had the impertinence to suggest; the former two return to the scene of battle and coo y remind the clerk that there are other shops in this blessed dorp as well as his silly shop. Half an hour later, in the location, two packages are withdrawn from the mysterious regions and our friends gather to share the

spoils.
We, amadoda, fondly imagine that we are the sole holders of courage, resourcefulness and innate judgment, but this lady will probably laugh herself sick if this was suggested to her.

Human nature! What a wondrous thing! Ugh! I give it up.

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A Unique Gathering

Described by J. D. Rheinallt Jones

A Conference of African authors—the first of its kind—was held on Thursday, October 15, 1936, at Florida, Transvaal. The gathering had been convened by the Rev. R. H. W. Shepherd (Editor of *The South African Outlook*), as convener of the Committee on Christian Literature appointed in June last by the newly-formed Christian Council of South Africa, in order to encourage and assist African writers, and to consult with them regarding the steps which can be taken for the development of the literature of the Bantu languages of Southern Africa.

The main Southern Bantu language groups were represented at the meeting as follows:—Xhosa—Mr. D. D. T. Jabavu; Zulu—Messrs R. T. Caluza and B. W. Vilakazi; Southern Sotho—Mr. Z. D. Mangoela; Northern Sotho—Mr. R. V. Selope-Thema; Tswana—Mr. D. M. Ramoshoana and Mr. S. S. Mafofane. Mr. H. I. E. Dhlomo attended as an African writer who has used English as

the medium of his literary efforts. Apologies were received from the following:—Xhosa—Rev. J. J. R. Jolobe, Mr. H. M. Ndawo and Mr. S.E.K. Mqhayi; Southern Sotho—Mr. T. Mofolo; Northern Sotho—Rev. H. Maimane; Zulu—Mr. R. R. Dhlomo.

There were also present Rev. R. H. W. Shepherd in the chair, Miss Margaret Wrong, Secretary of the International Committee on Christian Literature of the International Missionary Council, London; Professor C. M. Doke and Mr. J. D. Rheinallt Jones, Editors of *Bantu Studies*, and the Rev. A. Sandilands.

Having opened the Conference with prayer, the Chairman welcomed those present, and referred to the unique nature of the occasion. This was the first time that African writers had been gathered together, and he hoped that it would prove the beginning of new developments in Bantu literature. The Conference was following a conference of representatives of missionary and other bodies held at Bloemfontein in June, 1936, under the auspices of the Christian Council to discuss with Miss Wrong the literature needs of the African people. That conference had shown the need for stimulating the production of good reading material in the Bantu languages for the use of old and young.

OBSTACLES TO PUBLICATION

The Conference set to work without delay and began by considering how the existing obstacles to the publication of authors' manuscripts could be overcome. A cited example of the difficulty

experienced by African authors in securing publication was that of the late Sol. T. Piatje whose *Mhudi* was rejected by many publishers. When it was eventually published by the *Lovedale Press*, it received a long notice in the *Times Literary Supplement*. Many similar examples could of course be given from the literary history of every nation. For the African author, however, the comparatively small reading public in the Bantu languages is an additional hindrance. Thus it occurs that publishers will not publish meritorious material because it can only command a small reading public, and the reading public is not being extended because of the lack of reading matter.

Instances were given of the disappearance of manuscripts through lack of publication. One writer described how the manuscript of a play written by him years ago had disappeared in passing from hand to hand, until recently he found the play being produced and found a remnant of the manuscript in the producer's hand. The late Rev. E. Makiwane collected a large number of Xhosa proverbs, but he could find no publisher, and the manuscript was burnt in the fire which destroyed his house.

Where publishers are willing to risk financial loss, African authors are often unwilling to part with their works without a lump sum payment, since often the authors are poverty-stricken and are in desperate need of the money. Some publishers are prepared to publish manuscripts likely to have limited sale out of the profits they make on other publications; but they are naturally reluctant to purchase the manuscripts as well as to publish them.

The discussion yielded general agreement that royalty on sales is the fairest form of recompense for authors, and that African writers should be encouraged to accept this system.

The editors present drew attention to the lack of care too often shown by African writers in the preparation of material for publication. Authors submitted manuscripts in which the writing is difficult to read and both sides of the paper are used; paper of uneven sizes and of different kinds is also used. Thus a most unfavourable initial impression is made upon those who have to consider the literary merit of the manuscript.

It was agreed that it would be helpful to African writers if pamphlets were issued containing advice on the preparation of literary material for publication, and on the finance of publication. Mr. Shepherd was asked and undertook to write the pamphlet.

MATERIAL FOR PUBLICATION

Discussion then turned to the question of what unpublished manuscripts are in existence. An informal survey revealed a fairly extensive and varied amount of unpublished material in the various languages. They comprised poems, folk songs and lays, novels, short stories, folk lore, histories and biographies. In Music there are praise-songs, work songs (chanties), hunting-songs, etc.

In this and the earlier discussion, the need for some method of assessing the merit of literary and musical compositions was mentioned several times and resulted later in definite suggestions.

PUBLICATION FUND

In view of the financial disabilities attending the publication of works in Bantu languages, attention was given to a suggestion made a few years ago by Mr. W. G. Bennie, that an endowment fund be created to assist in the financing of Bantu publications. The meeting decided to seek the co-operation of the Inter-University Committee for African Studies and the Christian Council of South Africa in approaching several bodies for this purpose.

COMPETITIONS

The direct encouragement of creative work was next considered. Appreciation was expressed of the competitions conducted under the aegis of the International Institute for African Languages and Cultures; and the May Esther Bedford Trust; and the Eisteddfodau held at several centres in the Union. It was felt that there is no need for any extension of these competitions—that they are adequate for the present—and that the most urgent need is the means to publish existing material.

TRAINING IN LANGUAGE AND LITERATURE

Frequent references had been made in the earlier discussion to the importance of maintaining a good standard of literary criticism in assessing the merit of the work of African authors. It was felt that authors themselves suffer from a lack of training in literary appreciation and criticism and also in grammatical structure. The Inter-University Committee for African Studies has urged that African University students be encouraged and assisted to specialize in Bantu linguistics, so that they may be equipped to undertake research in that field. They should also be helped to a deeper appreciation of literary form and matter in the literature of the Bantu languages.

It was decided to recommend to the Inter-University Committee for African Studies that vacation courses of other means be provided for the cultivation of sound literary appreciation and criticism in Bantu languages.

(To be Continued.)

THE Bantu World

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Telephone: 22-2430.
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, Warnings, For Sales, etc. are charged as 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.

UMPHANGA:

SANDLANA.—Sishiywe ngu Mfo. Morgen Sandlana ngomhla wokugala ku October, 1936. Inkonzo ipetwe ngu Rt. Rev. S. J. Mahlangu, watsho ngesiqozo. Sibalula abafundisi abalandelayo: S. J. Mahlangu. Intshayelo Rev. E. J. Pondini. Amazwi amandi ngo:— Rev. P. Mapuza, Mabona, W. Mqugo, J. Hongwana, E. F. Sipuka, L. Maduni, L. Tswani, J. Tifini. Umququzeleli Rev. J. Lizo.—Jeremiah Lizo No. 40 Tuckini Street, Sophiatown, Johannesburg.

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Mr. William Manamela Box 135, Witbank wishes to sell his property which is situated in Church Street, Municipal Location, Witbank. It consists of Garage 2 Shops, 3 Rooms, burnt bricks all under one roof of iron. Size 60 feet by 30 feet. What offers terms can be arranged.

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Hungry Lions Laced By Eastern Lads

JAJBHAY TROPHY TOURNAMENT AT B.M.S. CENTRE

It is generally anticipated that Hoosen Jajbhay and Raphael Molefe, "the Black-diamond" will be the finalists again in the Jajbhay Bros Singles Tournament this year. Hoosen Jajbhay has been training strenuously for this championship, so has Raphael Molefe. None of them deal at all lightly with the ball, but Molefe is outstanding in his vigour on the court. Jajbhay never seems to be out of his tip-top form and he is as efficient and accurate as ever in his fore-arm drive. If they are not aware there are other luminaries of tennis players such as Good Xorile and Conference Setlogolo who may spring a surprise and cause an unexpected sensation in the tournament.

The highlight of previous week-end play in the Jajbhay Bros Gents singles tennis championship was the meeting of Aaron Nobanda and Emmanuel Lithebe. Nobanda won by 4-6, 6-0, 6-4. It was a colourful match full of incident until the second set when Lithebe showed signs of fatigue and could do little right. Had he not been from illness he could have won.

Results of previous week-end were:

Amos S. Moloi was hopelessly beaten by M. Jajbhay 6-0, 6-0. J. R. Rathebe gave walkover to Raphael Molefe and Molefe beat Thomas Xaba 6-0, 6-0. C. L. Matloporo gave walkover to J. Collins. S. Molebatsi gave walkover to H. Moll. C. Radebe gave walkover to J. Mashao. R. Machawa beat Andrew Llalo 0-6, 6-4, 6-2. J. D. Rosenberg beat H. Samuels 6-2, 6-0. J. Motsemme gave walkover to S. H. Mbambo and Mbambo beat D. van Buuren 6-2,

(Continued foot of column 2)

Eastern Leopards Thrash H. Lions

(By "CENTRE-FORWARD")

The long awaited clash between the Eastern Leopards and the "unbeatable" Hungry Lions took place on the Wemmer ground last Saturday and ended in the Protest Committee. The Eastern Leopards, a team of youths trounced the Hungry Lions by four clear goals to one—this big score was registered against the representative side of the Lions.

But, because the Eastern Leopards played Shadrach Twala (Up and Down) who, according to the constitution, should not have been played, the Hungry Lions, unwilling to be defeated that way rushed to the assistance of the Committee with the result that to-day they'll play for the City Cup in the Final, for the cup they were beaten soundly for by a team of young boys.

It appears from the Protest that the Hungry Lions' secretary (Don Mafuko) had taken the trouble long before the semi-finals to dig up all about "Up and Down." He even visited Randfontein to find out if "Up and Down" was playing on the West Rand. This proves how fearful of this boy this big team was. Yet the big score against them proves their utter weakness against the Eastern Leopards "Up and Down" or no "Up and Down."

A few years back a serious clash took place on the Wemmer ground when the Hungry Lions played the Transvaal Jumpers. It was alleged the Lions had played on outsider. The Jumpers protested with sticks. There is nothing poorer in sportsmanship than a sportsman who cannot take his defeat like a sportsman. When the Constitution on Point 2 raised by the Lions was turned up side down no clause was found supporting them, so the Leopards "lost" because Shadrach Twala had not been in Johannesburg a period of 30 days before the match.

That point which is constitutionally right lost the Eastern Leopards their case, their game and their cup. But even if it gave the Hungry Lions the cup the truth will always remain that the Eastern Leopards beat them with a big score and clearly outplayed them in all the departments of the game. Defeated the Eastern Leopards got greater glory.

(Continued from column 4)

yards girls under 16; 100 yards (c) Prizes will consist of a Team Trophy for highest Points, decently lithographed Certificates, and goods provided by local Merchants.

(d) Proceeds to be devoted to the promotion of National Annual Meetings.

A Meeting for the arrangements of a future Inter-Provincial Championship and for the Olympic Meeting at Capetown next January 1st and 2nd, will be held at the Club House, Bantu Sports Club, on the 15th December 1936.

D. R. TWALA
Secretary.

P. O. Box 6975
Johannesburg.

(Continued from column 1)

6-2. D. Valintatni gave a walkover to M. S. Kambule and J. White beat M. S. Kambule 7-5, 6-1. Good Xorile beat M. T. Smith 6-4, 6-4. D. van Kramberg beat Peter Dabula 6-1, 6-3. Hoosen Jajbhay beat Richard Synman 6-1.

Come and see a thrilling play this Saturday afternoon at the B.M.S.C. courts.

Athletic Sports At Bantus Club On 16 December

Once more the Bantu Sports Club is planning a General Athletic Championship Meeting for Dingaan's Day, 16th Dec. 1936. In view of keenness now shown in Athletics by Institutions and other Sporting bodies, and in view of the Non-European Olympic Games to be staged at Capetown next January, Institutions and educational Centres and all other groups are asked to cooperate with the Bantu Sports Club to make this meeting a success:—

The following events have been suggested:—

100 yds flat race	Long Jump
220 " " "	High Jump
440 " " "	120 High Hurdles
880 " " "	220 Low Hurdles
One Mile	Throwing the Javelin

Standard Relay, 220, 440, 880 Entrance Fees:— 1s. per event, per competitor 2s. 6d team events. All Entries to be sent to the above address, and to be received not later than the 5th December 1936.

The Club wishes to inform intending competitors of the following conditions:—

- (a) The competitors will bear their own travelling expenses.
- (b) Competitors to arrange their own accommodation. Facilities, however for accommodation may be arranged for a very limited number.

Athletic Sports At Wemmer Ground On December 16

On December 16

The 6th Annual General Athletic Sports Meeting organised by the Municipal Native Affairs Department, Johannesburg, will take place in Johannesburg on Wednesday 16th December, 1936. The programme for the day will include South African Championship events.

The meeting will start at 9.30 a.m. in the morning and will continue till all events have been completed. The events will be classed in three groups. Entries can be made for one or more events and competitors will be allowed to enter in both groups. There will be a 1st, 2nd and 3rd prize for each event.

Entrance Fees: Childrens' Events, 3d; General Events, excepting Bicycle Race, 6d; and South African Champions, 2s 6d. (The Witwatersrand Bantu Cycling Association which is in charge of the bicycle race events, will determine entrance fees to those events.)

Close of Entries: All entries must be received by the Sports Organiser, C/o. Municipal Native Affairs Department, Box 5382, Johannesburg, not later than 5 p.m. on Friday 4th December, 1936, from whom entry forms can be obtained.

1. CHILDRENS' EVENTS:

100 yards boys under 16; 100 (Continued column 2)

boys under 18; 100 yards girls under 18.

2. GENERAL EVENTS:

Sack Race; Throwing the Assegai; Obstacle Race; Tag-of-war (Teams of 8); Ricksha Race; Relay Race (Teams of 4).

3. SOUTH AFRICAN CHAMPIONSHIPS:

100 yards Flat; 220 yards Flat; 440 yards Flat; 880 yards Flat. One Mile Flat. 120 yards Hurdles; Long Jump; High Jump; Throwing the Javelin.

(The running of the above events will depend on the number of entries received for each event).

Competitors must make their own arrangements for transport and accommodation.

S. G. SENAGANE,
Sports Organiser.

P.O. Box 5382
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Africans, Reach Out For Knowledge

Last week we made a brief survey of all the work the missionaries have done for the African race. They have established schools churches and in many cases, hospitals. The proof of the worthiness of all this work lies with the Africans now. They must prove that they appreciate all that has been done for them by these self sacrificing men. And the way only to that is to utilise these facilities to the best of their powers.

In most rural areas primary education is free barring the Transvaal which always

Africans Must Strive For The Mental Emancipation Of Their Race

assumes the lead in iniquity. Thus children have a chance to attend school until they reach the sixth standard. After that parents who have not the means to send them to institutions can apprentice them to some trade so

that after five year's apprenticeship, their children can get decent jobs. This demands almost super-human sacrifice, but the African is capable of any kind of loving sacrifice.

Some parents I have spoken to say that it is no use making sacrifice as their children get such poor pay after their hard-bought education, that it is better to let them work as soon as possible. There is ample reason for that—especially in the Transvaal and Free State (leaders in iniquity—!). But this underpaying of educated Africans is yet another attempt to discredit education in the eyes of the African people. A man rightly argues that it is better and more honourable to work for himself as soon as may be, than to put his people to great expense by getting an education which turns out a white elephant.

Although one understands and respects such argument, yet one hopes that Africans will not be easily dissuaded by such mechanisations from pursuing what they are so greatly in need of. Education is the only way of becoming articulate, the only means by which the African will learn to state his needs. As things are the African race is dumb and thus bears hardships that it would not bear had it a Voice. For their sacrifices, parents may see no immediate rewards. Their pains and their suffering may seem to have been borne in vain. But cannot the African be big enough to know that such pain is his small contribution towards the Destiny of a race, towards the BECOMING articulate of a people now bewildered, trussed up and mute? Their suffering, their self-sacrifice is born for the greater good—the mental emancipation of the African race.

In 1833, the Black races under the British flag were freed from slavery—that is, from physical slavery. The Black races have to effect their own mental emancipation now through education so that they may be MEN standing equal with all men.

This will be no easy process. This metamorphosis, this Becoming will be exacting. It has been exacting to more favourably situated races. It will be more painful to the African who has to undergo the pain attendant on all evolutions and to overcome artificial barriers thrown up to thwart his mental growth. But Africans are capable of great things. They are capable of bearing great pain and suffering. For the ultimate good of the race they must make sacrifices even if the result and reward will not be immediate. For the ultimate emancipation they must suffer that the children may live; that they may learn to FEEL and cease to be "unconscious Stoics"—a phrase usually used to deceive the simple into an asinine attitude of self pity, "saintly martyrdom" and a God-will-help—the weak complacency. Africans your destiny is in your own hands.



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"Pointing a firearm at a person is a very serious offence", the Duroan Magistrate, Mr. B. M. Lang, told Alfred J. Watson farmer, of Westville, in sentencing him for pointing a gun at a Native, Meli Ndaba, and for the theft of water pipes, bananas and two rolls of wire.

Ndaba, in evidence, said Watson swore at him for leaving chopped wood in the yard overnight. "Accused became angry and wanted to hit me. I showed fight, and accused pushed me out of the kitchen. I went out, and accused followed with a gun and three cartridges. He loaded the gun and I ran away, and he pointed it at me."

Watson was found guilty and admitted nine previous convictions. He was sentenced altogether to a £12 fine or two months' hard labour, of which £7, or one month was for pointing the firearm.

Local Council At Pietersburg

OVER £7,000 PLACED ON ESTIMATES FOR EXPENDITURE

The sum of £7,176 6s. was placed on the estimates for expenditure by the Pietersburg District Native Council during the coming year at a meeting of the council held in Pietersburg and presided over by the chairman, Mr. P. A. Linington, Native Commissioner.

The amount includes £2,700 for agriculture, £1,125 for public works, and £1,000 for hospitals and salaries.

Other officials present were Mr. Booysen, Native Commissioner, Groot Spelonken, Mr. King, Native Commissioner, Bochem, and Mr. P. J. van Aswegen, secretary.

The following councillors attended: P. Letoaba, N. Moloto, D. Mamabolo, S. Ntaboge, I. Maraba and chiefs S. Matlala, A. Mamabolo, P. Mphahlele.

The sum of £50 was placed on the estimates for bursaries to deserving students to proceed to Fort Hare after the junior certificate examinations.

Arabs To Boycott Royal Commission

A message from Jerusalem states that the Arab Higher Committee has decided to boycott the Palestine Royal Commission.

The committee simultaneously issued a manifesto to the Arabs urging them not to co-operate with the commission's work owing to the Government's refusal to suspend Jewish immigration and granting new permit.

Lightning Kills Three Africans On Rand

Three Africans have been killed by lightning in Brakpan during the week. One was struck near the Kleiafontein Brick Yards on Sunday night, and two others were struck in the early hours of Monday morning, one at Brakpan Mines and another on the top of the waste dump at Geduld mines.

Tremendous Rain Storms Cause Great Damage

Buildings Crumble Down And Roofs Blown Off At Nigel

Tremendous storms, leaving chaos and destruction in their wake have accompanied the heavy rains which have been falling in all parts of the Union since Monday.

A European child and three Africans were killed by lightning at Lindley, roofs have been torn off, windows smashed, a car was blown over by the wind, and telephone poles torn from the ground.

Telephonic and telegraphic communication between the Rand and the Cape was cut off on Tuesday afternoon for some hours owing to a complete breakdown north of Bloemhof.

A hurricane, considered to be the worst ever experienced in the district, arose with unexpected suddenness at Nigel on Tuesday night. It started at 9.20 and lasted about an hour.

Signboards and hoardings crashed from their supports; the roof of a Native store in Commissioner Street, Nigel, was wrenched from its walls and carried bodily the length of a block; another roof, that of a house in Breytenbach Street, was torn off and deposited some distance away. The occu-

pants of the house made a hurried escape; a pumping station also had a roof blown off, and its walls badly damaged; a motor car, which was standing in Commissioner Street, was blown over; and four large windows of Messrs. Ackerman's store in the same street were blown in.

Africans Wounded At Germiston

TWO EUROPEANS DETAINED BY THE POLICE

Two Africans—one of whom is seriously injured with a bullet wound lodged in his lung—were admitted to the Germiston Hospital last Saturday night. The other African is suffering from a bullet wound in the thigh.

The Germiston Police are holding in custody on allegations of attempted murder, two Europeans. They are: W. C. Smith (40), a railwayman, and G. Beduidenhout (35), a painter.

The shooting is alleged to have taken place in a street at Alberton.

Dies While Giving Evidence In Hospital

Last Sunday an African was seriously stabbed in the neck near Pretoria. He was removed to hospital and subsequently the authorities there notified the Pretoria Magistrate's Court that he was dying.

A magistrate, Mr. J. de V. Louw, the public prosecutor, Mr. F. Truter Boshoff, and other officials were rushed to hospital to take a dying declaration without delay.

On being asked whether he thought he would live, the Native replied emphatically that he did. Immediately afterwards, however, he asked the interpreter to feel his feet to see if he was alive.

As he would not admit, however, that he was dying the Court assembled in the hospital could not take a dying declaration from him.

Shortly afterwards the accused in the case was brought along. The Court went back to the hospital and a preparatory examination was opened.

The Native was in a weak condition and was asked only the most important questions.

As the prosecutor was about to put the final question to the Native, who had not signed the statement, the Native died.

The evidence had to be discarded.

African Said To Be Implicated In Brakpan Murder

An African who is alleged to have been implicated in the murder of Spiros Paizes and Pericles Paxinos at Brakpan a fortnight ago, appeared in the Magistrate's Court at Springs on Tuesday before Mr. J. T. Carnie and was remanded until November 18.

The prosecutor, Mr. J. J. Greyling, said that the Native had been arrested in connection with the Brakpan murder. He was afterwards removed to the Boksburg gaol.

The man was formerly employed by A. S. du Plessis and Mrs. Breytenbach, who have already appeared before the court in regard to the same case and were remanded to November 18.

Notice OF SALE

Plaintiff: MARTHA MANYATI vs. PIET MABUZA Defendant.

In pursuance of the judgment of the Native Commissioner of Benoni, and Writ of Execution dated the 1st day of October 1936, the following goods will be sold in Execution at BENONI PASS OFFICE on the 8th of December 1936, at 10 o'clock in the forenoon to the highest bidder viz:

One x 5 roomed house built of Iron and Bricks on Stand 794, Brakpan Location.

A. J. Morocco

Special Mess. of the N.C.'s COURT, Far East Rand.



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Dispute Over Location Site In Pretoria Not Settled

Pretoria agreed several weeks ago to establish its much needed location on the Pretoria West townlands, but Pretoria West rate-payers are unremitting in their efforts to upset the Council's decision.

On Monday a deputation of Pretoria West ratepayers' associations and other interested bodies interviewed the Provincial Committee to protest against the Council's decision.

It was pointed out to the deputation in reply that the Executive Committee could not interfere with the selection of a site, and that the only method in which the project could be held up in that quarter would be for the Executive Committee to refuse consent for the loan the City Council proposed to float Pretoria's financial position at the present time; however, certainly did not justify such action.

The deputation has also been informed by the Minister of Native Affairs that no good purpose would be served if he were to meet them. Nevertheless Pretoria West still intends, if possible, to see the Prime Minister and the Minister of Defence (Mr. O. Pirow) to enlist their aid in stopping the Council.

Nationalists Propose Ban On Jews

The Transvaal Nationalist Party has taken a unanimous decision in favour of banning Jews from membership. The decision was taken at the recent congress in Pretoria and will go forward as a request to the Federal Council for inclusion in the constitution.

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